



599
20

THE

THEOSOPHIST

"

A MAGAZINE OF

Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.



VOL. XLV

PART I. October, 1923 to March, 1924

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1924

BP500
.TC



THE

A MAGAZINE OF

THE HISTORY OF THE
INDIAN NATION

EDITED BY

ANNIE BESANT, B.A.



PART I. VOL. I. 1891

1891

1891

INDEX

	PAGE
Adyar and February 17th, by E. L.	685
Architectural Trends, by Octavia Harcourt	604
Āshrama Ideal, The, by G. S. Arundale, M.A., LL.B.	176
Atheism of Buḍḍhism, The, by Bhikkhu Silācāra	524
Bedrock of Education, The, by G. S. Arundale, M.A., LL.B.	461
Benares Theosophical Convention of 1923, The	281
Book Notices	278
Books Received	420, 564, 689, 835
Brahmaviḍyāshrama, Adyar, by James H. Cousins, D. Lit.	119, 257, 403, 817
Brotherhood, the World's Necessity, by Way- farer	36
Brotherhood of Man, The : Its Scope and Limita- tions, by Md. Hafiz Syed, B.A., L.T.	431
Browning on Reincarnation, by G. Hilda Pagan	635
China Publication Fund	405
Civilisation of the West and of the East, The, by Dr. Weller Van Hook	445
Classic Myths, by Arnold S. Banks	769
Correction	700
Correspondence	125, 267, 408, 543, 687, 823
Creative Construction : The Rebuilding of the Human Temple, by Leo French... ..	517, 658, 790

153 10/12/30
 153 10/12/30
 153 10/12/30

	PAGE
Crisis of Civilisation, The, by W. H. Kirby ...	... 164
Dharma of a Lodge, The, by J. K. Happé ...	... 389
Druidism: Selections from Barddas, by D. Jeffrey Williams ... ..	... 469
Early History of the T. S., The (with annotations by C. Jinarājadāsa), XI. John King's Picture	666, 797
European Federation of Young Theosophists, The, by Leonard Tristram, B.A., F.R.A.I. ...	... 161
Eve of a New Cycle, The, by "A Hearer" ...	... 711
Faithful Lover, The, by Enid Lorimer ...	... 530
Federation of Nations, The: A Moral Problem, by Margarete Miklau, M.A. ... ..	... 53
Fine Arts Exhibition, A, by J. H. Cousins ...	... 815
For Self-Examination, by Dr. Jacob Bonggren...	... 539
Fragment on Education, A, by G. S. Arundale, M.A., LL.B. ... ..	... 293
General Report of the Vienna Congress, by C. Jinarājadāsa (See correction, p. 700) ...	... 263
Ghosts in Shakespeare, by G. Hilda Pagan ...	111, 249
Great Device, The, by Major A. E. Powell ...	... 381
Hero Worship, by Alice Warren Hamaker ...	... 736

ILLUSTRATIONS:

American Annual Convention	<i>to face</i>	1
England and Cuba General Secretaries	"	153
Germany	" "	9
Hungary	" "	571
John King	" "	666
Occult Chemistry	"	746, 752
Star Amphitheatre, The, Balmoral, Sydney	"	421
View of the Balmoral Beach, A	"	428
Karma Yoga of Rudolf Eucken, The, by Krishnanandan Prasad, M.A., Barr.-at-Law ...		79
Knowledge of Letters, The, by D. Jeffrey Williams		315

INDEX

v

	PAGE
Lives of Alcyone, The	796
Magazines	279
Moods and Judgments, by Alpha	599
Music before Lectures, by Marguerite Warner ...	673
Nietzsche and the Old Philosophy, by Charles Whitby	483, 617
Non-Co-operation in the Light of Theosophy, by Sri Prakasa	804
Notes on "Light on the Path," by Alice Osmond	372
Notice	124, 266
Occult Chemistry and Atomic Numbers, by Ernest G. Griffiths, B.A., B.Sc. (London)...	189
Occult Chemistry, Edited by C. Jinarāja- dāsa, M.A.	741
Occultism and Magic, by Josephine Ransom ...	508, 649
Occultism in Music, by A. N. Ingamells ...	221
Opening Address by C. Jinarājadāsa, M.A. ...	41
Our Exchanges	420, 548, 686, 835
Our General Secretaries:	
X. Germany	9
XI. Britain and Germany, Cuba	153
XII. Hungary	571
Passing of the General Secretary of the Indian National Society, The	266
Path of Asha, The: A Study in Comparative Religions, by I. J. S. Taraporewala, Ph.D. ...	626

POEMS :

Ad Matrem Nostram, by E. A. W.	11
Beauty is your Eternal Possession, by M. M. Dudley	380
Chant, A, by D. H. S.	78
Dawn at the Manor, Sydney, by M.	768
Day Celestial, A, by C. F. Holland	740
H.P.B., To, by H. M. M.	314

	PAGE
Intercession, by I. R.	672
In the Woods, by I. R.	494
Isolation, by Dudley C. Brooks	482
Metamorphosis, by James H. Cousins	98
Narrow Love, A, by F. P.... ..	354
Prodigal Son, The, by I. R.... ..	429
Three Destinations and the Sign Posts, by F.T. S.	634
Presidential Address, The	573
Pre-Zoroastrian Traditions and Ritual, by I. J. S. Taraporewala, Ph.D.	343
Primitive Magic—False or True? by Leonard Tristram, B.A., F.R.A.I.	779
Problem of Nationality, The, by D. Jeffrey Williams	729
Problems of To-day: III. America and the Theosophical Movement, by Woodruff Sheppard, M.D.	302
Psychology of Colour, by Egypt L. Huyck	355
Religious Life: An Address translated by Henri Borel	48
 REVIEWS :	
Americanism—A World Menace, by W. T. Colyer	415
Among the Headhunters of Formosa, by Janet B. Montgomery McGovern, B.L.	695
Bahai the Spirit of the Age, by Horace Holley	552
Between the Sun and Moon, by Cecil French	140
Booklets	560
Buddhist Philosophy in India and Ceylon, by Dr. A. B. Keith	271
Case against Spirit Photographs, The, by V. Patrick and W. W. Smith	141
Cathedral, The, by Hugh Walpole	696
Chiromo the Witch Doctor, by Frank Worthington	700
Christ and Labour, by C. F. Andrews	133
Criticism of Einstein and his Problem, A, by W. H. V. Reade, M.A.	131
Dictionary of the Sacred Language of All Scrip- tures and Myths, A, by G. A. Gaskell	556
Dream Problem, The, by Ram Narayana	833
Early Teachings of the Masters, The, 1881—1883	554

INDEX

vii

	PAGE
East in the Light of the West, The, by Rudolph Steiner	693
Eternal Truth, by Jwala Prasad Singhal, M.A.	275
Eternal Wisdom, The, by Paul Richard	553
Evolution and Progress of Mankind, The, by Professor Hermann Klaatsch, M.D.	831
Evolution of Modern Germany, The, by W. H. Dawson	144
Forging of Passion into Power, The, by Mary Everest Boole	558
Fringe of Immortality, The, by Mary E. Monteith	277
From Harrow School to Herrison House Asylum, by Harald Hewitt	414
Greatest Power in the World, The, by Paul Tyner	693
Hindü Ethics--A Historical and Critical Essay, by J. Mackenzie, M.A.	549
Horse in Magic and Myth, The, by M. Oldfield Howey	139
Increasing Dawn, by Lord Charles Kennedy	140
Indian Arts and Art Crafts, by Stella Kramrisch, Ph.D., R. Srinivasan, M.A., T. G. Krishnaswami Pillai and W. D. S. Brown	411
Introduction to Indian Art, An, by Ananda K. Coomaraswamy, D. Sc.	700
Is Christianity the Final Religion? by A. C. Bonquet, B. D.	133
Is Modern Spiritualism based on Facts or Fancy? by Joseph McCabe	141
Is Spiritualism based on Fraud? by Joseph McCabe	141
Leprosy in India, by T. S. Krishnamurti Iyer	559
Life and Times of Akhnaton Pharaoh of Egypt, The, by Arthur Weigall	690
Life Beyond the Grave, by Rev. W. A. H. Legg	551
Life Eternal, Past--Present--Future, by Barthélmy Prosper Infantine, translated by Fred. Rothwell	134
Lightbearer, The, An Outlook on Life and World Problems. Year-book of the School of Wisdom, edited by Count Hermann Keyserling	135
London Inspirations, by E. V. Thomas	141
Magnificat, by S. I. M.	140
Manuel of Buddhist Philosophy, A, by Dr. W. N. McGovern	273
Meeting of Extremes in Comparative Philosophy, The, by Bernard Bosanquet	130
Message of the Birds, The, by Prof. T. L. Vasvani	418

- Modern French Philosophy: A Study of the Development since Comte, by T. Alexander Gunn, M.A., Ph. D.
- Modern Indian Artists, by O. C. Gangoly
- National Therapeutics Booklets
- New Japan, The, by Dr. James H. Cousins
- Numerology, by Clifford W. Cheasley
- Our Enemy the State, by Gilbert T. Sadler, M.A., LL.B.
- Our Infinite Life, by William Kingsland
- Philosophy of Humanism, The, by Viscount Haldane
- Philosophy of Non-Co-operation and Spiritual-Political Swarāj, The, by Bhagavandas
- Piqué, A Beautiful Minor Art, by Herbert C. Dent
- Poetry and Religion, by Israel Abrahams, D.D.... ..
- Political Christianity, by A. Maude Royden
- Political Philosophy of Mr. Gandhi, The, by M. Ruthnaswamy, M.A., L.L.C.
- Practical Spiritualism, the Great Ideal, by Annie Pitt
- Psychology of Laughter and Comedy, The, by J. Y. T. Grieg, M.A.
- Purpose and Transcendentalism, by H. Stanley Redgrove
- Rational Basis of Belief, The, by C. F. J. Galloway, B.Sc., F.R.C.S., F.R.C.I.
- Real and the Unreal, The, being the Four Convention Lectures, December, 1922, by Annie Besant, C. Jinarājādāsa, G. S. Arundale
- Real Earth, The, by W.W.L.
- Religion of the Life Force, The, by R. Eddison Page
- Religious Thought in the East, by Purnendu Narayan Sinha
- Secret of Life, The: A Story of the Heavens, by "the Lesser Spirit"
- Secret Sects of Syria and the Lebanon, by Bernard H. Springett
- Shepherd's Crowns, by Pamela Grey... ..
- Sketches of Great Truths, by Wayfarer
- Social Efficiency—India's Greatest Need, by Professor S. N. Pherwani
- Songs of the Sea (Sagar-Sangita), by C. R. Das and Aurobindo Ghose
- Soul of Sweetness, The, by J. Mangiah Esq., B.A., L.T.
- Spirit of Music, The, by G. P. Green
- Spiritualism Exposed, by J. A. Fawkes
- Spiritualism, its Ideas and Ideals, by David Gow... ..

INDEX

ix

PAGE		PAGE
	Spiritualism, True and False, by A. W. Garlick...	141
412	Startling Revelations from the Heaven Worlds,	
413	by John Lobb	141
698	Stories from the Russian Operas, by Gladys	
137	Davidson	698
555	Studies in Tasawwuf, by Khaja Khan ...	555
694	Transactions of the Eighth Congress of the	
832	Federation of the European National Societies	
	of the Theosophical Society, July, 1923 ...	828
129	Transcendental Magic, its Doctrine and Ritual,	
	by Éliphas Lévy	829
559	Underworld of London, The, by Sidney Theodore	
691	Felstead	416
418	Voice of the Beloved, The, by Arthur Burgess ...	699
132	Wolf Trail, The, by Roger Pocock	699
559	Zoroaster, the Great Teacher, by Bernard H.	
834	Springett	552
416	Sacred Trees and the Islands of the Blest, by	
834	Leonard Tristram, B.A., F.R.A.I. ...	205
416	Sacrifice, by A. Horne	397
834	Scientific Re-Discovery of Atlantis, by Leonard	
557	Tristram, B.A., F.R.A.I.	337
827	Seven Keys, The: Studies in Symbology and	
141	Correspondence, by Jacob Bonggren, F.T.S.	753
692	Sex Problem, The, by Chella Hankin, M.B., B.S.	495
131	Some Interesting Facts about Paul Veronese,	
141	by Maria von Szlemenics	258
276	Some Notes on the British Association's Meeting	
141	at Liverpool, by Arthur J. Wedd ...	677
419	Some Thoughts on the Congress, by S. M. S. ...	118
692	Standard of Beauty, by N. Roerich	376
417	Standing Alone, by Leonard Bosman	307
559	Sūfiism, by Akbar M. Khan, B.A.	215, 330
833	SUPPLEMENT :	
141	Financial Statement, T.S.	i, iii, v, vii, ix, xi
141	" Olcott Panchama Free Schools	ii, iv, vi, viii, x, xii
	Lodges Dissolved ... ..	... .. ii, viii, x
	New Lodges	ii, iv, vi, viii, x, xii
	New National Society, A ... ..	... .. iv

	PAGE
Testing the Faithful, by Dr. Jacob Bonggren ...	... 395
Theosophical Field, The, by J. ...	120, 398, 541, 683, 820
Theosophical League for the Federation of Nations, by S. Maud Sharpe ...	... 681
Theosophists and F.T.S., by T. C. Humphreys ...	... 69
Twelve Signs of the Zodiac: As a Key to <i>The Secret Doctrine</i> , by J. Kruisheer ...	... 99, 235
Universal Brotherhood:	
I. Brotherhood and Education, by G. S. Arundale, M.A., LL.B. ...	... 13
II. Brotherhood in Religion, by F. L. Woodward ...	... 22
III. Brotherhood and Art, by Alice E. Adair ...	... 24
IV. Brotherhood through Science, by Yadunandan Prasad ...	... 28
V. Some Poets and Brotherhood, by James H. Cousins, D.Lit. ...	... 29
VI. Brotherhood in Sociology, by B. Rajagopalan ...	... 31
VII. Womanhood's Contribution to Brotherhood, by M. E. Cousins...	... 33
Universal Religion:	
Part V ...	... 88
" VI ...	... 92
" VII ...	... 95
Visit of the Vice-President to Scandinavia, The, by E. C. ...	... 536
Watch-Tower, On the ...	...1, 145, 283, 421, 565, 701
Young Theosophists, The, by K. S. S. ...	... 682
Youth Lodges, To the, by K. S. Shelwankar ...	... 396
Youth of the World, To the, by G. S. Arundale, M.A., LL.B. ...	... 155

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.

CONTENTS

	PAGE
<i>Frontispiece</i>	
On the Watch-Tower	1
Our General Secretaries: X. Germany	9
Ad Matrem Nostram (Poem). E. A. W.	11
Universal Brotherhood:	
I. Brotherhood and Education. G. S. ARUNDALE	13
II. Brotherhood in Religion. F. L. WOODWARD	22
III. Brotherhood and Art. ALICE E. ADAIR	24
IV. Brotherhood through Science. YADUNANDAN PRASAD	28
V. Some Poets and Brotherhood. JAMES H. COUSINS, D. LIT.	29
VI. Brotherhood in Sociology. B. RAJAGOPALAN	31
VII. Womanhood's Contribution to Brotherhood. M. E. COUSINS	33
Brotherhood, the World's Necessity. WAYFARER	36
Opening Address of Mr. C. Jinarājadāsa	41
Religious Life: An Address translated by HENRI BOREL	48
The Federation of Nations: A Moral Problem. MARGARETE MIKLAU, M.A.	53
Theosophists and F.T.S. T. C. HUMPHREYS	69
A Chant (Poem). D. H. S.	78
The Karma Yoga of Rudolf Eucken. KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW	79
Universal Religion: Part V, VI & VII	88
Metamorphosis (Poem). JAMES H. COUSINS	98
The Twelve Signs of the Zodiac: As a Key to <i>The Secret</i> <i>Doctrine</i> . J. KRUISHEER	99
Ghosts in Shakespeare. G. HILDA PAGAN	111
Some Thoughts on the Congress. S. M. S.	118
Brahmavidyāshrama, Adyar. JAMES H. COUSINS	119
The Theosophical Field. J.	120
Notice	124
Correspondence	125
Reviews	129
Supplement	i

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA

Price: See inside of Cover

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 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

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription (payable strictly in advance). Post Free:

India: Rs. 9, payable to the Manager, T.P.H., Adyar, Madras, India.

Great Britain and Europe: 15s. (Agent: T.P.H., Ltd., 9 St. Martin's St., London, W.C. 2.)

U. S. and Canada: \$ 3.75 (Agent: Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

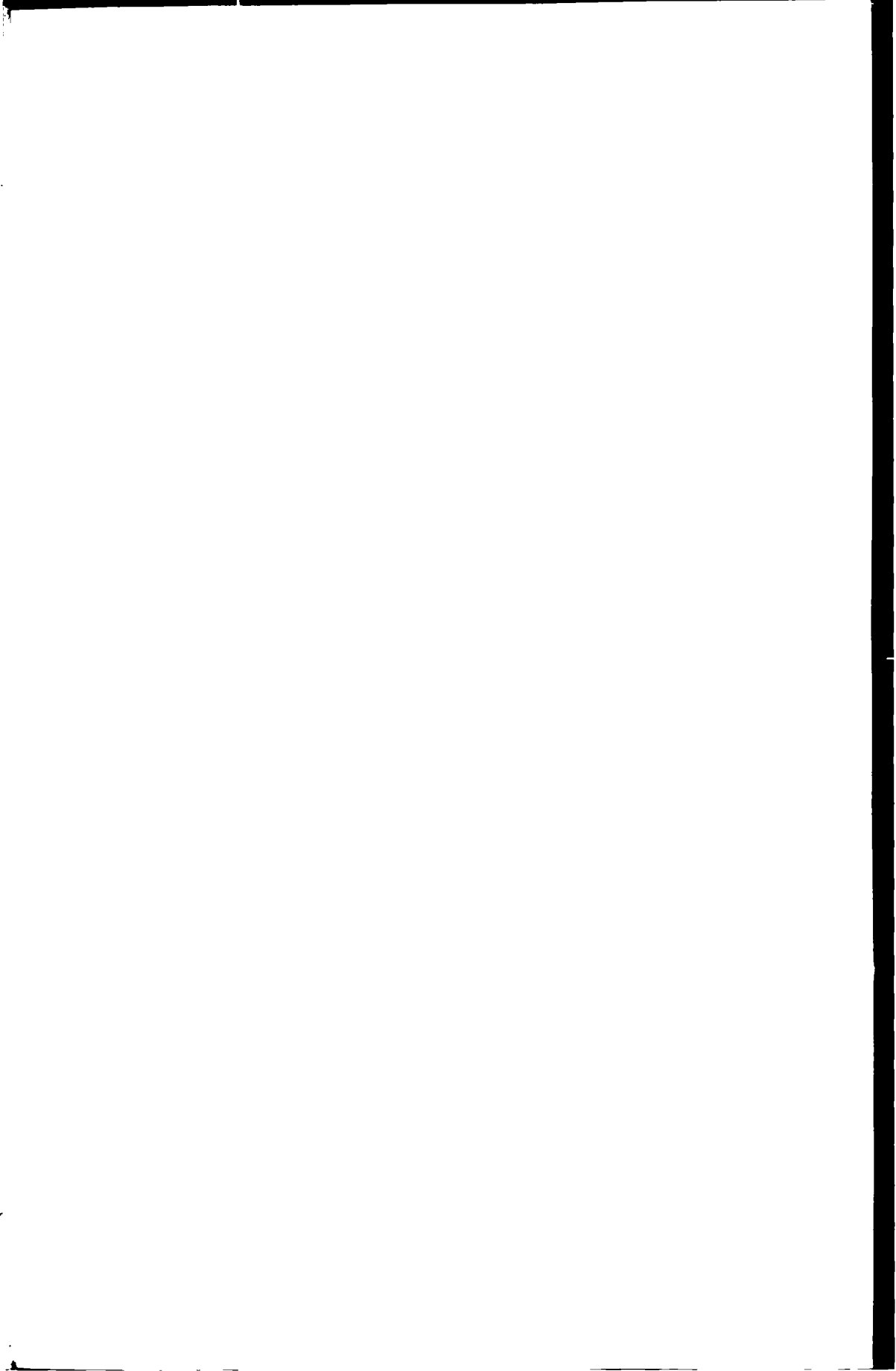
Australasia: 15s. (Agent: T.P.H., Cathcart House, Castlereagh St., Sydney, N.S.W., Australia.)

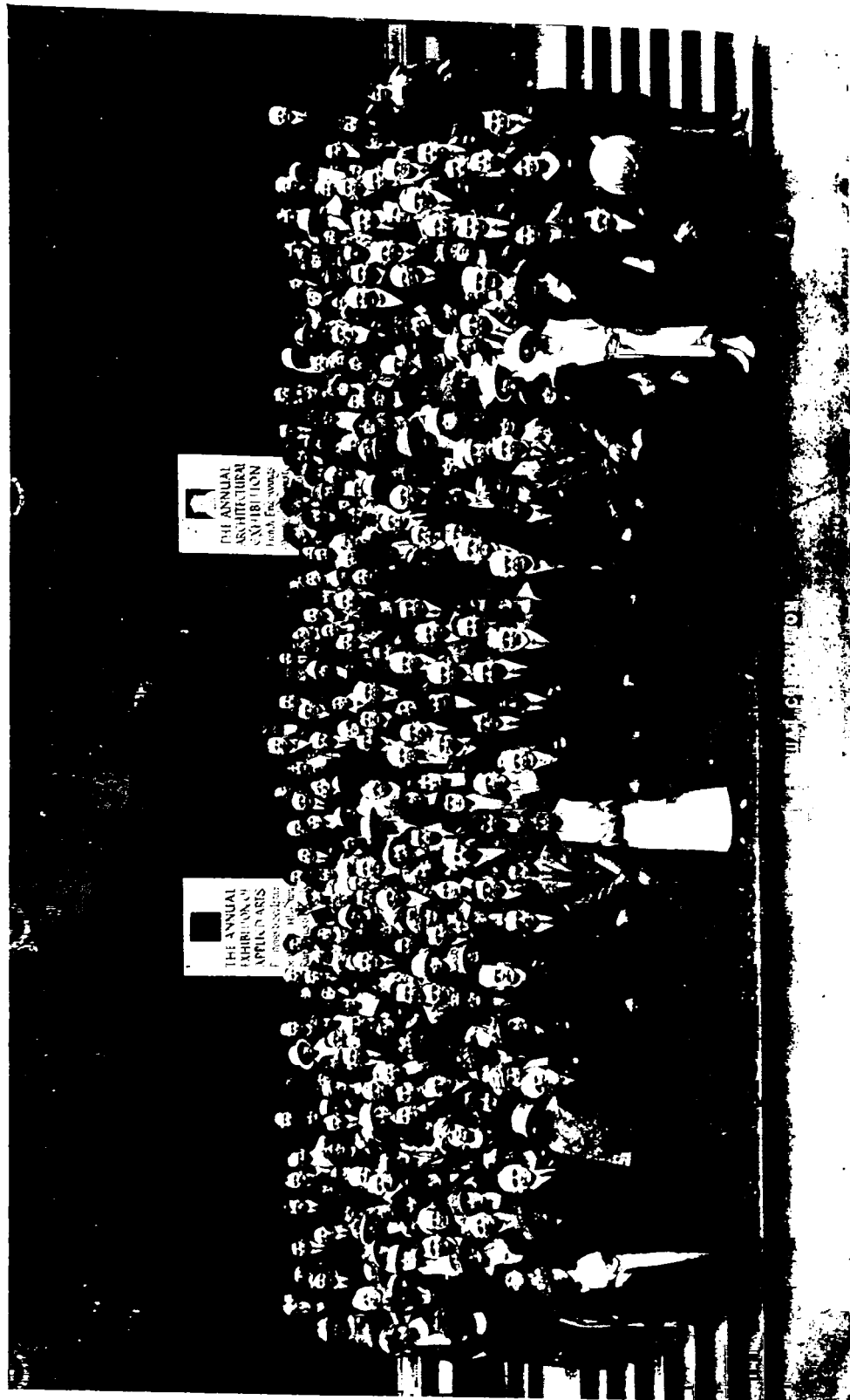
Dutch E. Indies, etc.: 10 guilders (Agent: Minerva Bookshop, Blavatskypark, Weltevreden Java.)

Other Countries: British Dominions 15s; Non-British Rs. 11-4; payable to Adyar, or nearest agent.

Single copies, India—As. 14, Foreign 1s. 4d. or \$0.35 or Re. 1 post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to: The Manager, T.P.H., Adyar, Madras, never to individuals by name, and all communications relating to subscriptions should be addressed to him.





THE ANNUAL
ARCHITECTURAL
CONVENTION
Held at the Savoy

THE ANNUAL
EXHIBITION OF
APPLIED ARTS
Held at the Savoy

THE ANNUAL ARCHITECTURAL CONVENTION

THE THEOSOPHIST

ON THE WATCH-TOWER

WITH this number *The Theosophist* begins a new year of life, and we open our Forty-fifth Volume. It finds the Theosophical Society in good case: the United States, which was so much disturbed three or four years ago has just held the most numerously attended and most harmonious Convention it has ever had, the highest number of delegates ever reached before being, writes Mrs. May Rogers in *The Adyar Bulletin*, "around three hundred," while the Chicago Convention attracted no less than seven hundred and fifty, while a public meeting packed another two hundred and fifty people into the hall, which seated eight hundred. The presence of Bros. Krishnamurti and Nityānanda was the special attraction of the happy gathering. The Australian troubles of 1922 have practically ceased, so far as the T.S. is concerned, and the splendid success of the Blavatsky Lodge, founded last year, and the great amphitheatre founded by the Order of the Star in the East, show the great forces which are being poured out into the two allied movements. Most hopeful sign of all are the numbers of young people who are coming into the Society, giving it new vitality and abounding enthusiasm, and creating a joyous atmosphere delightful to see. The future is

with the Young, and they secure the Theosophical Society for the coming years.

* * *

Adyar had the pleasure of welcoming for an all too short visit, two of Bishop Leadbeater's Australian pupils, and they carried all hearts by storm. On their way to England, they broke journey at Colombo, came up to Adyar and crossed India to Bombay to proceed on their voyage. They seemed to come at once into the Adyar family, and to find themselves completely at home, as though they had been living with us for years. It is a joy to see such youths, deeply devoted to Theosophy, thoughtful and cultured, fitted to take their places as leaders in due time, who with others have consecrated their lives in the dawn of manhood to the service of the World-Teacher, and who will be ready to gather round Him when He comes.

* * *

I take, from the *S. Alban's Gazette*, the following prophecy from a Buddhist Scripture, read by Bishop Leadbeater during the ceremony of turning the first sod on the site of the Star Amphitheatre :

And Ānanda, suppressing his tears, said to the Blessed One : " Who shall teach us when Thou art gone ? "

And the Blessed One replied : " I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable Leader of men, a Master of Angels and Mortals. He will reveal to you the same eternal truths which I have taught you. He will preach His religion, glorious in its origin, glorious at the climax, and glorious at the goal, in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure, such as I now proclaim. His disciples will number many thousand, while mine number many hundred. "

Ānanda said : " How shall we know Him ? "

The Blessed One said : " He will be known as Maitreya, which means, He whose Name is kindness. "

It is that Blessed One who shall comfort our sorrowful earth. In Christendom He is called the Lord Christ ; in India, Shri Kṛṣṇa.

* * *

Since then, money has come in so rapidly, that it was possible to lay the Foundation Stone in the north-east corner of the future building, with full Masonic honours, on July 28, by Bishop Leadbeater, whose name was inscribed on the stone. I have received some good photographs of the ceremony. Dr. Rocke writes to me that the contract with the builder lays down December 25 as the day of completion. It seems very early for so great a piece of work, especially when we look at the pictures and see the rocks that have to be blasted to make room for the amphitheatre. But probably the contractor knows his own business. It will interest our readers to learn that a Theosophist, Mr. W. B. Rounsevell, who lately passed to the Peace, and who was one of the early settlers in South Australia, a founder of the City of Adelaide and one of its most eminent and highly respected citizens, has made the Adelaide T.S. Lodge his chief beneficiary, and has left £100 to the Rt. Rev. C. W. Leadbeater, and another £100 to the editor and proprietor of the Theosophical paper in Melbourne.



The Daily Herald, London, in a late issue, says :

While many people are lamenting the "failure of the churches," the recognition of the things spiritual by which men live is more widespread than the critics dream, and there comes evidence from unexpected quarters that "other world-lines" is as true a reality to-day as it was nineteen hundred years ago.

From Sydney, Australia, comes a striking proof that the widespread convictions of spiritual truth are both strong and definite. All over the world men and women are anticipating—in different forms—the return of the Messiah, and from Sydney comes a concrete manifestation of that faith.

Believing that Jesus Christ will come again "veiled in flesh," the people of Australia are erecting a great Assembly Hall in readiness for His appearance. It is to seat 2,500 people, and it is proposed to put in a wireless installation, to receive lectures and music broadcast from all parts of the world—carrying the faith of His return.

This large open-air amphitheatre, overlooking Sydney Harbour, is being built for Him—who once spoke to thousands from the Hills of Galilee.

Meanwhile those who wait have resolved to make devotion, steadfastness and gentleness the chief characteristics of their daily life.

When we remember that *The Daily Herald* is now the recognised Labour organ, and has a daily circulation of 250,000, Theosophists may be glad that it brings their ideas before the public.



The Sydney Morning Herald has the following, which reminds me of Samuel Butler's book, *Erewhon* (Nowhere), which had a great vogue in my early days :

Dr. Leonard Williams, a Harley Street specialist, made some refreshingly original comments upon illness while addressing members of the Aldwych Club on "Physiological Efficiency".

"If we get illness," he said, "we should not be pitied as victims, but condemned as fools. A 'martyr to rheumatism' is just as fantastic a phrase as a 'martyr to delirium tremens' would be. We must learn to divest ourselves of the idea that there is something heaven-sent and inevitable about illness. In a greater or less degree, chiefly greater, all disease is preventible.

"If one estimates the average life of the lower animals in relation to the time taken to reach maturity, the normal lifespan of man ought to be from 120 to 140 years. When a man attains maturity, it is his duty to maintain that physical state as long as possible. Instead, he generally sets out to impair it as fast as possible. When he has thus urgently summoned every imaginable microbe to reside within him, he seeks our sympathy."

Caustic, but true. In *Erewhon*, people who were ill were punished, ill-health being legally a crime.



The attempt made in Sydney to appropriate the name of the Theosophical Society for the Lodge, the Charter of which had been cancelled by me, has proved unsuccessful; the Society had to apply to the courts for an injunction, but it is now properly registered, and its name is legally secure. It would have been too absurd had a few hundred members had been allowed to deprive the Theosophical Society in Australia of its right to its name as part of the Society founded in 1875, and with nearly 40,000 members.



Mr. Charles Merz, in *Hurst's International* writes an interesting article with the somewhat startling title, "Is there a new Muhammad?" He writes:

There is a strange tale, galloping out of Africa on the heels of the wind, that somewhere in the desert Muhammad has been born again.

The Arab tribesman shrugs his shoulders. "Aye, sidi, I have heard the tale. Believe it? Who am I, that I should believe or disbelieve? In the desert it is told He comes again to preach the surahs of the Prophet. Naught else have I heard save that. Inshallâh. As God pleases."

It is a new story—a legend travelling with caravans. But here and there, in some odd corner of the Muslim world, where brass bazars begin to line The Street Called Straight, you find a rider from the desert who swears the Prophet has returned to earth again.

The desert keeps its secrets. Arabia is a land well made for that. A million square miles of sand and gravel, crisscrossed with rock-mountains, remain as inscrutable to all the outside world as they were a thousand years ago. It is a remarkable fact that even in this twentieth century of the explorer's triumph, no man has mapped the interior of Arabia.

The story, however, as it goes on practically merely asserts the arising of a new Musalmân Reformer:

He is, so the story has it, a Muhammad come to age, a tribal chieftain who proclaims himself the heir-presumptive of the Prophet's mission. He bids his followers turn back to first principles, purify their religion of its foreign importations, revitalise it with a new flood of faith. Like the Prophet he is preaching Reformation. And like the Prophet he is preaching Reformation with the sword.

Credit these tales you hear at Arab cross-roads, and you can picture this successor of the Prophet on his waste of yellow sand. He is wrapping the white kuffiyeh of the desert horsemen round his head. He muses, as he buckles a saddle on his restless mount, upon the wide world of True Believers who await the coming of a renaissance. He turns to the little army of new converts who will ride the desert with him. He lifts his hand: Allâh yisellimak—May God guard thee!—and gives the word to start.

Mr. Marz then goes on to describe various Reformers who have arisen in Arabia, and it is clear that he uses the phrase "a new Muhammad" as a picturesque and arresting title. His idea is that whenever the Muslim world is restless, irritable, eager for change, then a new Reformer arises. He

is not thinking of a re-appearance of the Lord Muhammad Himself. These words, he thinks truly enough, "describe the present moment. From one end to the other, the Homeland of the Muslims rumbles like a volcano about to blow off steam"; along the north of Africa there are five Muslim countries: Morocco, Tunis, Algiers, Tripoli, Egypt, "all of them are mutinous". Egypt has first gained her independence, and the others are "mutinous" because they are under foreign rule. Cross to Asia, and we have Arabia, Syria, Palestine, Mesopotamia, and Persia, the latter nominally free, and Afghanistan independent.

*
*
*

The Khilāfat has been the bond of union among these Muslim Peoples, including those of India, and Constantinople the capital, where the Khalifa has been seated as Sovereign. Since the Khilāfat Committee arose in 1920, the name of the Khalifa was the name with which to conjure, and he was the Sovereign Ruler, under whose protection, according to Al Qurān, we were continually told, must be the Holy Places of Islām. Then Angora stepped upon the scene, and in India, at least, was passionately supported. Mustapha Kemal was the hero who won back for Turkey her independence, and cleared Constantinople of foreign troops. Then with a sudden change, like that of a cinema film, Angora became the capital, the Khalifa was stripped of his sovereign power, the Sultanate was abolished, and the Turkish Empire disappeared. A new Khalifa has been appointed, but without temporal power, and he can no longer be regarded by the Muslim Peoples as a Sovereign Ruler; he cannot any longer protect the Holy Places, nor discharge his traditional duties. He is no longer a bond of union, save as the Pope is a bond of union among Roman Catholics, for he no longer rules the Muslim world from Constantinople.

*
*
*

Mr. Merz points to three uniting factors in the Muslim world, the simplicity and directness of the Prophet's teachings;

the Khilāfat; the Pilgrimage to Mecca. The first remains. Of the Khilāfat and the Pilgrimage he writes :

For twelve hundred years the spiritual leader of the Muslim Church, the Khalifa, has served Islām as a magnet, drawing its component parts together, around one focal point. Often the Khalifa himself has been a weak man. But the prestige of his office helped him through. Muhammad IV was broken, tired, ill, I talked with him one day last summer. His courtiers had built a fence around him. His knowledge was a child's. But in far-off villages along the Ganges and over the Himālayas in the Vale of Kashmir, I have heard this weak man called the Great Protector.

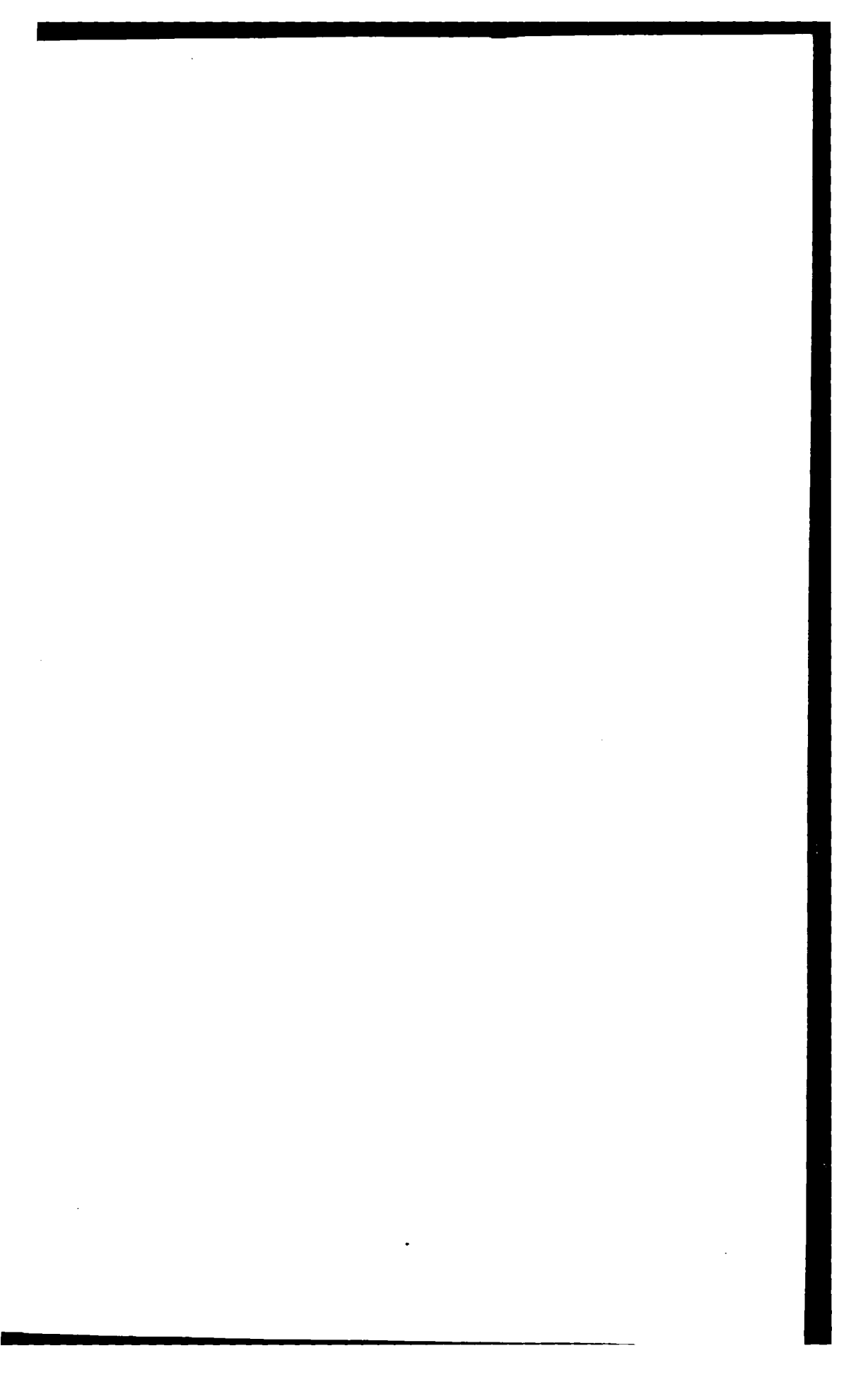
Again, like the Khilāfat in its unifying power, and probably more effective, there is the Muslim institution called the Hajj. This is the pilgrimage to Mecca—the Holy City of the Prophet, the City from which all infidels are barred. The pilgrimage is a binding force in Islām. Not only does it bring together ninety thousand pilgrims every year, and send them home with a new sense of unity with other Muslim peoples; but for those who go and those who stay at home, alike, it sets a concrete standard of perfection—makes it possible for the humblest layman to rise to glory, brings the outer fringes of a far-flung Faith into easy contact with the centre.

Such is the problem as seen by a keen American observer, who for the last two years has been travelling in six Muslim countries. His question is: In the Muslim world what would happen if "a new Muhammad" appeared? If the question were put in a less picturesque but more reasonable form, it would be: "What would happen if a great religious Warrior-Teacher arose, who carrying the banner of the great Prophet"—there can be no second Prophet for Islām—"should be a true Khalifa, such as was Omar, and rally round him the Muslim Nations?" The non-violence of Mr. Gandhi wins no real response from the Muslim; indeed Moulanas Muhammad Ali and Shaukat Ali always frankly said so. The alliance between an essentially militant Faith with its centre of allegiance outside India, and the Non-violent Non-Co-Operation of the Hindū ascetic has always been an un-natural one, and was confessedly a temporary one. It has come to an end amid the terrible riots of the present year and the Muslim claim to dominate in the Panjāb. Hindūism is essentially a non-proselytising and non-aggressive religion; Islām is essentially a proselytising and aggressive religion. If Hindūism is

to imbibe the latter spirit, no peace in India is possible. Can Islām unlearn the aggressive spirit and learn tolerance—the splendid tolerance of Akbar? That is the religious problem which faces India to-day, for only if she can establish religious peace can India be politically strong. Can the Theosophical Society in India become the peace-maker? There are two atrocious wars which threaten the world with devastation—the war between the white and coloured races, which the white policy of Britain and her Dominions and the United States are stimulating, and the religious war between Christianity and Islām.

* * *

An important step forward was taken by twenty-six of the thirty Nations represented at the eighth Congress of the European Federation, which met in Vienna in August. They formed a Theosophical League for the Federation of Nations, and the United States are represented in this, though not in the bigger League. Everything that makes for peace and international brotherhood is welcome in these sad days of underground hostility, due to jealousy and competing interests. It is good news that our General Secretary of the T.S. in Brazil, Colonel Seidl, has proposed that all soldiers and sailors, on recruitment, “should make a solemn promise never to cross the frontiers of their countries, for the purpose of carrying on war in any other Nation’s country”. Yet a third sign that religion is speaking out against war is the statement that at the next Conference in 1925, His Holiness the Pope will issue an Encyclical, making it part of the law of the Roman Catholic Church “that every soldier who crosses a frontier with arms in his hand is liable to excommunication”. If this were carried out, Europe, the most quarrelsome of the earth’s continents, would cease from troubling the world’s peace.



GERMANY



W. HUBBE-SCHLEIDEN
1912-1913



HERR AXEL VON FIELITZ-CONIAR
1919-1920. 1921 TILL NOW

OUR GENERAL SECRETARIES

X. GERMANY

THE German Section owed its starting to Dr. Rudolf Steiner, an eminent literary man, known as an exponent of Goethe and an eloquent speaker. Before his advent, the seeds of Theosophy had been sown in Germany by Dr. Hübbschleiden, a devoted pupil of Mme. H. P. Blavatsky, who—when he had retired from the public service, as an explorer and geographer—had devoted himself to the preparation of an encyclopædic work on Theosophy in his mother-tongue, thinking that Theosophy would appeal to the German mind more, if it were introduced by a scientific work of the character which he had planned, than in the more popular fashion proposed by Dr. Steiner. However the National Society was formed in 1902 and Dr. Steiner was elected as its General Secretary, and held the office for ten years. Dr. Steiner's view of Theosophy differed very widely from the teachings of Mme. Blavatsky, and he insisted strongly on a mystical Christian Theosophy founded largely on German Mysticism; Germans, he declared, would never be satisfied with what he deemed to be "Eastern Theosophy," and like many of the Germans of that time, he considered German Literature and German Culture not only as immensely valuable, as they are, but as the highest form of Truth. He might have added largely to the breadth of the Theosophical presentment, if he could have persuaded himself to be tolerant of views other than his own. Unfortunately, he refused charters and diplomas to applicants who did not share his ideas, and the complainants appealed to the Constitution of the Society. He would not yield, but formed another Society, and the

charter was transferred to the Lodges who stood for liberty of thought within the T.S. Dr. Hübbe-Schleiden was elected General Secretary, and he held office for a year only, owing to his rapidly failing health. His successor, Mr. Lauwericks, served for a similar brief period, and then the Great War forbade all communications. A few faithful members held together, and Dr. Von Kapff guided them for a few months, and there followed a gap of over four years. In 1919 an effort at re-organisation was made, but public life was so shattered that little could be done. Herr Axel von Fielitz-Coniar and Fraulein M. Kamensky tried to draw the scattered remains of the old organisation together, but matters were so unsatisfactory and parties so divided that in 1921, the President asked Herr John Cordes, the Austrian General Secretary, to act as her Deputy, and called a Convention, inviting all parties and all who belonged to the old organisation to attend it, and to elect a Chairman after the Convention met, and Herr Cordes had explained the circumstances. It promptly elected him to preside, and all went well. The members re-organised the T.S. in Germany, and elected Herr Axel von Fielitz-Coniar as General Secretary. He proved to be so acceptable a leader, that he has been re-elected in 1922 and 1923. The German Convention of 1922 proved to be a veritable Festival of Fraternity, no less than eight General Secretaries of European Sections attending it, as well as one who was obliged at the last moment, by illness, to send a representative in his stead. Germany has resumed her old place in the Theosophical family, the more cherished for the temporary separation. There is a splendid movement among her youth, to restore her to her former high rank among the Nations as a leader in philosophy, science and art. She is among the countries which united at the Vienna Congress to form the Theosophical League for the Federation of Nations, mentioned in the "Watch-Tower". May peace soon pour oil on the troubled waters of her National life, and the sufferings of her people find an end.

AD MATREM NOSTRAM

KAL. OCT. MDCCCXXIII

FESTUM revortens nunc iterum diem
Inducit annus; jamque iterum sonat
Totum celebrantum per orbem
Vox solita pietate Matrem.

Nunc frater Indus fratre Britannico,
Gallus sodalis Teutonibus preces
Conjungit, Atlanteaque ora
Vota Asia sociavit æqua,

Matrem salutans.—Unicum ab omnibus
Hoc nomen omni nomine dulcius
Donatur; hoc dignantur omnes
Te, tua progenies, honore

Ac rite; nam te non modo candidae
Ter quinque lustrorum hoc nivibus comae
Sancto coronârunt vocatu,
Celsius at tibi veriusque

Jus vindicavit. Quot pereuntibus
Vitam, quot aegris, quotque dolentibus
Fatoque defessis iniquo
Spemque animosque novos dedisti;

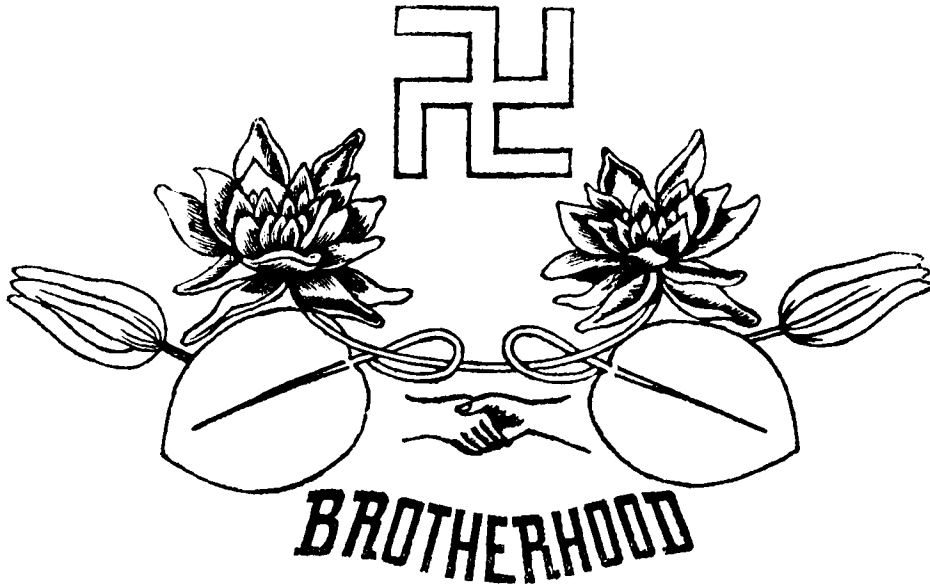
Quot sunt, tenebris heu! soliti diu,
Tota carentes laetitia, quibus
 Illa aurea exaudita primo
 Vox potuit reserare lumen;

Vel, matris instar, quot tenera manu
Caece vagantes avia per loca
 Lenis reduxisti, salutis
 Alma viam comes ipsa monstrans!

O, si quis altae vis sapientiae,
Si vita longis acta laboribus,
 Si prompta et indefessa in armis
 Pro misero invalidoque virtus,

Si totum amoris plenum animantium,
Cor semet ipso si vacuum valet,
 O, rite maternos honores
 Dat pietas celebratque Matrem.

E. A. W.



UNIVERSAL BROTHERHOOD

I. BROTHERHOOD AND EDUCATION

By G. S. ARUNDALE

UNDER this head I want to put down some features of Brotherhood which either lack recognition altogether in the average school, or at least lack the emphasis I consider to be their due. If they are given their proper place in our educational scheme of things the world will be appreciably nearer a practical realisation and expression of brotherhood. Left out, or inadequately treated, so much power is left unused, unexpressed, and the world remains spiritually the weaker.

First, inasmuch as Brotherhood is a fact and not a far distant objective, our task is to make this fact as complete as

we can in the life of the child. Wherein does it lack completeness in the average educational system? Primarily in missing its greatest constituent truth—the living existence of the Elder Brethren of mankind. We know that They *have* lived, but either we do not appreciate the significance of Their present existence, or possibly we vaguely believe that They are no longer within reach. The message remains, but the Person is gone. The new teaching must be that both the message and the Person live and serve the world to-day. And I would add to this that, in the case of a large number of great Teachers, They are with us as active Workers, dedicated to the service of the world. We should so teach that the child accepts as a matter of course the existence of a great company of Elder Brethren, the Inspirer of his own Faith among Them, who are the world's truest Friends, to whom he may ever turn in times of trouble, of doubt, of need, from whom he may ever draw the inspiration he himself needs for right living, as much as, more than, from the Scriptures They have inspired. The Christ must be a Person—a living Person—as well as a Message, to the youthful Christian. His prayer must be felt to be to One who is on earth to-day, as He was on earth in Palestine two thousand years ago. The young Christian must be so educated that his intuition declares the Christ to be an Elder Brother who can be reached and known actually as a Person, if sought in the spirit of service and of growing to be like Him in character. Similarly the young Hindū, the young Mussalmān, the young Pārsī, must be taught to know, and to long to strive to reach, the respective Inspirers of their various faiths. The young Buddhist must similarly be taught to know the Lord Buddha as the Supreme Object of his veneration and to look to the Lord Maïtreya, the Bodhisattva, as the Great Lord's Successor. And when I say "taught" I do not at all mean "have imposed upon him as a doctrine". I mean that the teacher should so live, teach,

inspire, that his pupils accept the truth gladly—their inner natures responding harmoniously to the truth-note from without.

The Elder Brethren must be given Their rightful place in the everyday life of the world, a place from which They are far too much excluded at present, not because the world actually rejects Them, though it is true that the followers of one Great Teacher often reject His Great Brethren who have inspired other presentations of the one Eternal Truth, but because the world knows but “in part,” speaks as a child and understands as a child. Is it not time, however, considering the terrible experiences through which we have passed, that at least the youth of the world put away childish things, to become seekers after truths, ignorance of which keeps most kingdoms of Nature in darkness and in sorrow? We live too much alone, when we might live as a happy family with our Elder Brethren—Those Who have trodden before us the road we ourselves are now treading—among us in Their due place, known for what They are and have been. Has there not been enough of loneliness for the world since last They moved among men, or since last one or another of Them visited the world to give it fresh impetus towards the spiritual life? Is it not true that the acceptance of the need for Brotherhood involves in fact the completing of the circle by the conscious inclusion among us of the Super-Men? The spirit of Brotherhood is abroad, especially among the young. Does this not mean that the world, still, perhaps, more unconsciously than consciously, yet in definitely increasing consciousness, is approaching the knowledge that its present conception of Brotherhood is not enough, even as Nurse Cavell knew at the supreme moment of her triumph that patriotism was not enough? I hold that the world calls for the return of the Elder Brethren to Their rightful place in the waking consciousness of humanity, in a spirit of acceptance and of

that service which is perfect freedom ; and I hold that the youth of the world is ready for this truth which humanity has had all too long a time to forget.

Sometimes I am asked how I know that the world's Greatest live, on what grounds I am prepared to assert that They can be reached. If I answer that my knowledge is from my own personal experience, then the question comes: How to gain such experience? And part of the reply is: Disencumber yourselves of all unbrotherly superstitions as to ways of life. If you do not recognise that they are superstitions, or if you regard them as conveniences you are not prepared, cannot make the effort, to do without, then there is nothing more to be said. To find truth we must tread the pathway to it. You may continue to live in ignorance so long as shadows remain congenial, but there will come a time when you will demand the sunshine, and you will say: Let me shake off the darkness which I now see has been caused by the shadow I myself have made by turning my back upon the sunshine. So shall you find yourself conscious of Their abiding friendship in exchange for the lower satisfactions which for so long you have thought indispensable. I contend that either a majority of the world's youth of to-day, or at least a not inconsiderable proportion, especially in India, is ready to turn its back upon superstitions to which older generations still cling. I contend also that no teacher is a true teacher, is competent adequately to serve the younger generation of the present age, unless he has the courage to disencumber himself of superstitions which are obstacles between those who are obsessed by them and the knowledge of the full implications of Brotherhood as I have stated them above. He must be young in heart and be at home in the world of youth.

My second point is that, just as we must extend our spirit of Brotherhood upwards, so must we extend it downwards,

though the words "upwards" and "downwards" are by no means happy. We must realise our oneness with the Elder. This definitely involves the realisation of our oneness with the younger. The former depends upon the latter. Without the latter the former cannot be achieved. This does not merely mean that we must feel sympathy with, understanding of, those who temporarily fall by the wayside. How elementary indeed that should be, for we all fall by the wayside. It means also knowledge that the life in us is in the animal, in the plant, in the mineral, making that wondrous unity so often ignored because of distraction in its rich diversity of expression. The animal is our brother, to whom we owe compassion. The plant is our brother to whom we owe compassion. The mineral, too, is our brother, to whom we owe compassion. Reverence to elders, goodwill to equals, compassion to those younger than ourselves in growth, whether spiritually or merely physically. I do not want to be impatient or to ask too much, but I cannot help wondering, for example, how soon the world will have the courage to rid itself of the unbrotherly—cruel—superstition that flesh is a necessary article of diet.

Brotherhood with the lower kingdoms of nature is a fact of most significant importance. Hardly less than the fact of the immanence of the Elder Brethren does it re-orient our educational view-point, but I have not the space to convey my conception as to that which these two facts involve as regards the re-orientation of educational principles, educational method, and the curriculum in all its parts. It may, however, be said generally that we are far too apt to consider education almost exclusively in terms of the mind, allowing to the emotions only a small and relatively insignificant place; and allowing the body, too, to be in subordination to the mind at a stage at which it ought to have first consideration. Let the contribution of brotherhood to education

be the consideration of education in terms first and fundamentally of the soul; and of the mind, of the emotions, of the body, as the means to the end of the increasingly unrestricted functioning of the soul in the outer world. For, by considering education first in terms of the soul we give the necessary preliminary foundation of unity, we discover the universal brotherhood of Life—"upwards" and "downwards," upon which the inevitable superstructure of individuality and diversity must be built.

Third, I would lay stress on the spirit of Supernationalism. Education must cease to be jingo, narrow, patriotic in the sense of being antipathetic to other Nations, narrow in the sense of provoking and encouraging a sense of National and racial superiority, mischievous in the sense of extolling one religion at the expense of other religions, petty in the sense of declaring that the habits and manners of one civilised country are better than those of another civilised country. We have the duty of inspiring the children of a Nation so that they love their Motherland, so that they are proud of her, thankful to be born as her sons and daughters, eager to work for her and protect her. We have the duty of inspiring the youth belonging to any particular Faith as to the essential tenets and principles of their Faith, helping them to be proud of their Faith and intensely reverent to its great Founder. We have the duty of helping them to conform to all good customs prevalent in the land, to be good citizens from all points of view. But we have not the duty of allowing love of country to grow into contempt for other countries, into any sense whatever of superiority. We have not the duty of allowing devotion to any particular Faith to grow into intolerance of other Faiths, into any sense of a superiority of one Faith over all the rest, its own Founder as the only true, or the greatest, Messenger from God. We have not the duty of allowing the young to be so much the slaves of their own customs that, by a curious

psychological process, they drift into contempt for those who are the slaves of other customs.

We must begin to supernationalise ourselves without losing the value of the spirit of Nationalism. Indeed, for most, Nationalism is a necessary stage on the road to Supernationalism, and has its continuous purpose and power. But we must learn to begin to live in the relatively Eternal which is Supernationalism, as well as in Time which is Nationalism. We must start supernationalising all National heroes, saints, martyrs. We must start supernationalising history. Our Brotherhood of Nations must begin in the school, in every school throughout the world.

Fourth, I urge the association of the young to all possible extent with those common ideals, truths, facts, ideas which declare, by their very existence, the essential unity of life, but whose places are to-day far too often taken by ideals—if I may at all use the word—and distortions of truth and facts which call for unbrotherly conduct such as we see around us as between individual and individual, and between Nation and Nation. We must substitute co-operative ideals and ideas for separative ideals and ideas, truth for illusion. For example, a school which has not sensed the spirit of Supernationalism is in danger of its Nationalism, expressed in terms of patriotism, becoming narrow, competitive, disruptive. Through common ideals, truths, facts and ideas in Culture, in Music, in Literature, in Science, in History, in fact in every subject of the curriculum, the existence of a Greatest Common Measure of Life must be perceived through all external differences, must be built into character, and fashioned into brotherly purpose, so that existing differences, instead of killing unity, cement it in the recognition and acceptance of the domination of a mighty Common Goal over all divergencies and distinctions. The new world summons its youth to proclaim and serve the common ideals and truths of the one Life, making these potent

harmonisers of those diversities which, among the older generations, have so often led to quarrel, hatred and war. Such common ideals and truths must be known and taught *as such* in school and college, must be declared the signs and manifestations of that universal Brotherhood which every school and college should strive in miniature to make explicit and active, to the end that the world as a whole may some day follow suit.

Let me recapitulate. The note of Brotherhood so far as regards education must, in my judgment, be sounded as follows:

1. The practical recognition of the living existence of the Elder Brethren of the world, and the various facts dependent thereon: as, for example, Their existence as a great Company of Elder Brethren—the true Rulers of the world; as, for further example, the existence of a Path to Them, known under various names, recognised as having various stages, in all the great religions; as, for still further example, an increasingly conscious co-operation with Them in the common task of doing God's will on earth as it is done by Them.

2. The practical expression of Brotherhood in (*a*) reverence for Those whom we are able to recognise as our Spiritual Superiors, (*b*) goodwill to all without distinction of sex, caste, creed, race, colour or kingdom, (*c*) compassion for all sub-human kingdoms to the fullest possible extent.

I include under (*a*), (*b*) and (*c*) non-human evolutions as well, though more on principle than as generally possible in practice.

3. The spirit of Supernationalism, which means the replacement of misunderstanding, and all that results from it, by mutual respect and understanding, and all that results from these.

4. The common facts of Life, as contacted through the various subjects of the curriculum, recognised as a Greatest

Common Measure of Life, and realised to be bonds of brotherhood as between individual and individual, Nation and Nation, Race and Race, Religion and Religion.

The method? Let TRUTH, not opinions, nor written words, nor traditions, nor conventions, nor customs, dominate in our schools from the very outset. Let both teacher and pupil be relentless seekers after truth, all these other things notwithstanding. Let COURAGE, not fear, nor weak-kneed amiability, nor lassitude, nor mental, nor emotional, nor physical slavery, prevail in our schools from the very outset. Let LOVE, not hate, nor cruelty, nor suspicion, nor contempt, nor selfish pride, nor might, brood over our schools throughout.

Let it be taught that God is LOVE, all-embracing and infinitely patient.

Let it be taught that all Life is LAW and JUSTICE, irresistible, yet infinitely compassionate.

Let it be taught that PERFECTION awaits us all, for God's great gift of time is with us to this end.

Let it be taught that there is ONE LIFE, ONE PATH, ONE GOAL. The One Life is from God. The One Path is through the four stages of Self-expression, Self-assertion, Self-sacrifice, Self-surrender, to the One Goal of Self-Realisation.

And let it be taught also by those whose eyes have been opened, whose ears have learned to hear, that once again in our history is an Elder Brother coming to live among His younger brethren in all the kingdoms of Nature, to the end that the ancient and eternal truths, some of which are expressed above, may gain increasing recognition, to the greater glory of God and to the greater peace of the world.

G. S. Arundale

harmonisers of those diversities which, among the older generations, have so often led to quarrel, hatred and war. Such common ideals and truths must be known and taught *as such* in school and college, must be declared the signs and manifestations of that universal Brotherhood which every school and college should strive in miniature to make explicit and active, to the end that the world as a whole may some day follow suit.

Let me recapitulate. The note of Brotherhood so far as regards education must, in my judgment, be sounded as follows:

1. The practical recognition of the living existence of the Elder Brethren of the world, and the various facts dependent thereon: as, for example, Their existence as a great Company of Elder Brethren—the true Rulers of the world; as, for further example, the existence of a Path to Them, known under various names, recognised as having various stages, in all the great religions; as, for still further example, an increasingly conscious co-operation with Them in the common task of doing God's will on earth as it is done by Them.

2. The practical expression of Brotherhood in (*a*) reverence for Those whom we are able to recognise as our Spiritual Superiors, (*b*) goodwill to all without distinction of sex, caste, creed, race, colour or kingdom, (*c*) compassion for all sub-human kingdoms to the fullest possible extent.

I include under (*a*), (*b*) and (*c*) non-human evolutions as well, though more on principle than as generally possible in practice.

3. The spirit of Supernationalism, which means the replacement of misunderstanding, and all that results from it, by mutual respect and understanding, and all that results from these.

4. The common facts of Life, as contacted through the various subjects of the curriculum, recognised as a Greatest

Common Measure of Life, and realised to be bonds of brotherhood as between individual and individual, Nation and Nation, Race and Race, Religion and Religion.

The method? Let TRUTH, not opinions, nor written words, nor traditions, nor conventions, nor customs, dominate in our schools from the very outset. Let both teacher and pupil be relentless seekers after truth, all these other things notwithstanding. Let COURAGE, not fear, nor weak-kneed amiability, nor lassitude, nor mental, nor emotional, nor physical slavery, prevail in our schools from the very outset. Let LOVE, not hate, nor cruelty, nor suspicion, nor contempt, nor selfish pride, nor might, brood over our schools throughout.

Let it be taught that God is LOVE, all-embracing and infinitely patient.

Let it be taught that all Life is LAW and JUSTICE, irresistible, yet infinitely compassionate.

Let it be taught that PERFECTION awaits us all, for God's great gift of time is with us to this end.

Let it be taught that there is ONE LIFE, ONE PATH, ONE GOAL. The One Life is from God. The One Path is through the four stages of Self-expression, Self-assertion, Self-sacrifice, Self-surrender, to the One Goal of Self-Realisation.

And let it be taught also by those whose eyes have been opened, whose ears have learned to hear, that once again in our history is an Elder Brother coming to live among His younger brethren in all the kingdoms of Nature, to the end that the ancient and eternal truths, some of which are expressed above, may gain increasing recognition, to the greater glory of God and to the greater peace of the world.

G. S. Arundale

II. BROTHERHOOD IN RELIGION

By F. L. WOODWARD

BROTHERHOOD implies parentage and brethren young and old. To Theosophists who accept the Wisdom Religion as the parent, each religion has come forth at different periods in the world's history to supply a need. We may call this the birth of the sons: but on the whole these brethren have not recognised either their parentage or their kinship: for religions develop by opposition. Eldest of these brethren in our era is the Hindū Dharma, to be traced in its growth through Veda and Upanishad, the Six Systems, down to modern Vedānta, supplying as it does the needs of the devotee, the philosopher and the man of action, and vigorous to-day in diverse forms of growth. Then came the teachings of "Moses and the prophets," the Magi and Zarathushtra, teachers of Jews and Pārsis, now but a small band among the millions of the world. Next appeared, closing that cycle, the great ethical reform of the Buddha, who, however, protests that He is but opening up an ancient way, long forgotten indeed, but preached as new by each Buddha, each Jaina Superman, as absolutely essential for mankind. Thus He defines His mission to a questioning disciple: "The Goal-Winner, brother, who is Arahant, perfectly enlightened, He it is who doth cause to arise a Way which had not arisen before: who doth bring about a Way not brought about before: who doth proclaim a Way not proclaimed before: who is the knower of a Way, who understandeth a Way, who is skilled in a Way. And now, brother, his disciples are wayfarers that follow after him."

This way of Truth, Dharma, is common to all who seek: to the Egyptian, the Light; to the Pārsī, the Pure Fire; to the Greek the Beauty and the Gnosis; to the Mongol the Tao, to the Christian the Way, to the Moslem, submission to the Will. Treading as He did in the traditions of the Buddhas, the

Christ repeats the words of the Buddha who said "He who seeth me, he seeth the Dhamma. He who seeth the Dhamma, he seeth me."

The brethren, then, are those who follow by one or other of these Paths leading to the Goal, the Heart of things, which is Nirvāṇa to the Hindū, Nibbāna to the Buddhist, the Perfect Peace to the Christian; and the ways they tread are the great arteries leading back whence they came, the heart of existence. The great heart beats always, purifying the system of the dross that gathers in it. Yet men may well laugh at the idea of brotherhood in religion, pointing to the endless warfare that goes on between the followers of different paths. Their first step to understanding a brother's religion must be the understanding of their own. Hence the value, for unity, of anything that contributes to such an understanding, such as comparative study of religions, conferences, comparisons, finding of common standpoints.

It is our privilege to be living in an era when definite attempts are made to harmonise the seekers after light. It is now thirty years since the Parliament of Religions was held in America, and in it sat leaders of discordant groups and tried to find a common platform of belief. Twenty years before that date the Theosophical Society was born, a feeble babe that nearly died at birth, but has now grown to vigorous manhood. Adopting as its motto the search for Truth the only religion or Dharma, and attracting to its banner all manner of beings, of all creeds and nations, discordant in their unity, which however, as said above, in itself makes for a more vigorous growth, it is a nucleus of the Religion that is to come.

That Parliament had for its object "To unite all religion against all irreligion: to make the golden rule the basis of this union: to present to the world the substantial unity of many religions in the good deeds of the religious life." It was, as

said at the time, "neither a Pentecost nor a Babel, though it had resemblances to both," for each brother naturally tried to show forth the excellence of his own particular creed, and there were shrewd and cutting things said, yet all parted friends. It was at least a landmark on the way towards unity of religions. Now how far can we expect to realise in this century what we aim at? Doubtless the fulness of such a union cannot be a fact until that period in our kalpa or world period when those unfit to realise Buddhi, base of brotherhood, will be accounted failures and drop out of evolution for a time. But that is a far-off event. The religion of the immediate future must be one without the narrowness which is prominent to-day and indeed somewhat necessary. A realisation of brotherhood can only come through a recognition of a common parentage and the understanding that all men are at different stages of evolution, growing up under the law of action and reaction and evolution called karma, that there are elder brethren as well as younger, and that each man is in himself a path. Further this religion of the future must be in harmony with science which is divine, otherwise it will become a superstition. When the majority are sufficiently eager and awake for a fellowship in knowledge and ready to hail the Truth from whatever source it come, then we shall be wayfarers on the Path which leads to brotherhood in that religion which is pointed to in the motto of our society.

F. L. Woodward

III. BROTHERHOOD AND ART

By ALICE E. ADAIR

IN the history of these two words, Brotherhood and Art, is an illustration of the gradual change of the meanings of words—having their origin in simple natural facts—from their germinal

simplicity to a philosophical concept or an æsthetical ideal, as they reflect the expansion of the consciousness of the race. By brother men once meant a relationship between the children of one family—the tie of blood; the word now connotes the membership of the great human family—the tie of feeling, thought and common experience; it will one day mean for all of us the universal bond of the ONE LIFE in mineral, animal, human, vegetable kingdoms and angelic host. In the beginning the word Art meant the simple act of fitting one piece of wood to another; later it expressed skill in that particular action, then skill in any form of action; to this idea another was added, and a wider conception reached, which involved production, creation; and hence eventually the ideal of Universal Activity, fitting all things together in the perfection of Beauty.

The wise people who write dictionaries tell us that Brotherhood means a fraternal tie, companionship, association for mutual help, community of feeling; Occultism tells us that Brotherhood is a fact, a law and a power in Nature of which we have but grasped a fragment. Dictionary wisdom says that Art is skill, especially human skill as opposed to nature, and Fine Arts are those in which mind and imagination are chiefly concerned. Occult Wisdom shows us that Art is the reflection of Divine Activity; that there is no human skill opposed to nature; that Nature is one vast *atelier* in which Gods, angels and men work together fashioning the Universe after the Great Plan; building, by the power of that Mighty Will in every variety of medium, in number and sound and colour, forms of greater and greater beauty and more and more perfected detail of structure. The greatest artists the world has ever known are but younger pupils in this One School of Universal Creative Activity, which is ruled by the Love and sustained by the Power of the Solar Logos.

It will be seen then that, inherent in both of these words and their meaning, there is the idea of a union, a joining together,

a harmony—whether it be in the tie of blood, or of mind, feeling, and action as in the case of the craftsman and his craft. Naturally therefore one would expect to find that Brotherhood and Art are analogous. So is it, for though it may appear upon the surface possible to separate Art from Brotherhood, it is quite impossible to separate Brotherhood from Art. It is impossible for an artist to embody the idea of separateness, for in so doing he would cease to exist as an artist. Nature compels him, perhaps more than any other type, to feel the unity of the ONE LIFE. Only by his own identification with that LIFE can he create. Only by his study of the laws of that LIFE can he give coherent form to his creative activity, and only by understanding that LIFE in the human heart in all its varying moods can he convey his message of Beauty to the world of men.

Artists are not more faultless than other men, but they are a natural brotherhood. Their calling necessitates an acknowledgment of "otherhood" which finds its way of least resistance in the practice of brotherhood, brotherhood among themselves, brotherhood in general. Because they are creators, life urges them to protect life. Because they must give of their own life in the act of creation, their instinct is giving. Because they love Beauty—the perfection of balance of Life and Form—Nature compels them to seek, to find, to establish Harmony everywhere. LIFE above, below, around them; Life within and without; Life in stone, in insect, in bird and beast and flower; Life in individual, in type, in race, in humanity—it is for this the artist lives, works, and sometimes, in a very special sense, dies. Japanese sculptors have on occasion so identified themselves with the creation of a masterpiece as to have literally put their own life into it; and have prophesied their own death on its completion. And the prophecy has been verified.

Mr. Lethaby (*Art and Workmanship*) gives as his test of a work of art; "*Every work of art shows that it was made by a*

n being for a human being. Art is the *humanity* put into manship, the rest is slavery. The difference between a made work and a commercially-made work is like the difference between a gem and paste." When it is also understood as he further says: "Most simply and generally art may be thought of as the *well-doing of what needs doing*. If the thing is not worth doing it can hardly be a work of art, however well it may be done. A thing worth doing which is ill done is hardly a thing at all." Then it is seen that Art is the ideal expression of the Service of Humanity, than which there is no more perfect expression of Brotherhood realisable by us at present.

Taking all these things into consideration, it would seem that the fostering of the Arts would be by far the simplest method of spreading the ideal of Brotherhood; and it is to be expected that the Guardians of Humanity will use every effort we put forth in that direction. Already the signs are, not in the heavens, but on the earth. In America we find Roerich the great apostle of the Unity of Art and Brotherhood circling the globe with his message; in India we have the great poet, Rabindranath Tagore preaching the same gospel; and in far Japan one of the foremost of the Bolshevist leaders has been advocating cultural union between nations that shall be more lasting than political treaties.

Brotherhood and Art, Brotherhood in Art, and Brotherhood through Art—these we must work for. Brotherhood in Art means the linking up of the crafts with the so-called Fine Arts, the linking up of the Arts with each other, and the linking up of the Arts and Crafts of all peoples. Brotherhood through Art means the spreading of the ideal of the Service of Humanity, of the Reality of the ONE LIFE and the adoration of PERFECT BEAUTY.

Alice E. Adair

IV. BROTHERHOOD THROUGH SCIENCE

By YADUNANDAN PRASAD

THE rapid progress of Science has had a twofold effect on mankind. It has on the one hand annihilated space and time; thus bringing nations and races nearer together, in so far as they are separated by these fundamentals of existence, on the other hand it has created a new outlook on life, which has taught us that all nature, be it mineral, vegetable, animal or human, is linked up in one web of life and its various phases are expressions of one mighty brotherhood. It has also taught that law reigns supreme and that there is no injustice in this universe. All phenomena are the expressions of inviolable laws and every effect has its antecedent cause. By a close study of these laws, mankind has not only learnt much of their nature, but has, by the proper application of the knowledge of those laws, harnessed the energies of nature for the benefit of mankind, and alas! in some cases, due to the instrumentality of some, who should not bear the honoured name of votaries of science, for the destruction of one's fellowmen. But the latter course carries in its bosom its own destruction, and it can truly be said that the conquests of science, as distinguished from the conquests of war have tended to benefit mankind. By the achievements of Science, "man's inheritance has increased, his aspirations have been uplifted, and his destiny has been ennobled," beyond all power of prophecy.

Although art is the great unifier, Science has its own contribution towards that consummation. Perfect understanding is perfect union. Science by the flood of light it throws on the problems of existence, by its passionless valuation of things, by its recognition of the immutability of all natural laws, by its inductive processes of arriving at generalisations in apparent contradictions, by recognising law in outward disorder, unity

in diversity, and above all by its recognition of the universal web of life, it has given understanding which is union and has thus helped in the promulgation of Brotherhood on earth. Science has found out by its own methods what the Poet Francis Thompson discovered by intuitive methods, and put down in the following sublime words :

All things by immortal power
Near or far
Hiddenly
To each other linked are,
That thou canst not stir a flower
Without troubling of a star.

Moreover the conquests of science are not for the aggrandisement of one country or race but for the benefit of all mankind. The warriors of science all over the world have common enemies and they thus form a brotherhood in their fight against ignorance and death both mental and physical. They carry on a continuous and a co-ordinated campaign in search of truth and recognise all as comrades irrespective of caste, colour, sex or creed. An intellectual brotherhood already exists among scientific men and it is but one step for them to realise universal brotherhood.

Yadunandan Prasad

V. SOME POETS AND BROTHERHOOD

By JAMES H. COUSINS, D. LIT.

IN the great eras of poetry, when the impulse to song is powerful and emphatic, the characteristics of the impulse are carried over to the song, and certainly prevail to the point of dogma.

Between these eras of assurance are eras of transition, when cross purposes prevail in substance and method, and pre-occupation with details obscures interest in the great vital concerns of life.

We are in such an era of transition in English Poetry to-day. A large amount of energy is being spent on questions of technique (verse or no verse? rhythm or no rhythm?); and there is a repugnance towards the finer idealistic and abstract qualities of thought and feeling. "Truth to life" is demanded of the modern poet; but the truth demanded is not the *ver-dict* (true assertion) of contemplation; it is an immediate identification of the poet with his environment. Theories of life are taboo; direct action is the fashion. Poetry, says modern criticism, must reflect life—but it may not reflect upon it.

One realises these characteristics of present-day poetry when one sits down to a study of it with a view to gathering wisdom on such a topic as the achievement of human brotherhood. The human units seem solid and separate; we are among the cellular particularities of flesh and nerves, and away from the great luminous generalisations of the Spirit of Humanity. From W. W. Gibson (as the single example that space permits), in his verse-representation of English industrialism and its victims, comes the subtle illusion that industrialism is "life" and its facts "truth". We are impressed in such modern poetry with the harsh unbrotherliness of that frenzy which usurps the large sanity of true life; but we are brought no nearer the achievement of brotherhood than whatever advance may lie in blind protest. Spiritual timidity acquiesces in the dictum that to have a philosophy of life, and to act on it, is poetically *infra dignitatem*.

The poets of the great eras were not timid in assertion. Coleridge saw as clearly as any Vedāntist the only stable basis

of human brotherhood, the realisation of the Divine Life in all creation, and action accordingly ; and he sang :

'Tis the sublime in man,
His noontide majesty, to know ourselves
Parts and proportions of one wondrous whole.
This fraternises man, this constitutes
Our charities and bearings. But 'tis God
Diffused through all that doth make all one whole.
This the worst superstition, him except
Aught to desire, Supreme Reality !
The plenitude and permanence of bliss !

Shelley, when he asked the question, " Can man be free and woman be a slave ? " uttered the subjective truth that the individual or community that harbours a slave has slavery within its own being. He saw the attainment of brotherhood as possible only when humanity allowed its inner divinity to assume command in affairs, and thus became :

Man, one immortal soul of many a soul,
Whose nature is its own divine control,
Where all things flow to all as rivers to the sea.

This is the message also of the great affirmative poet of to-day, Tagore, who sees " the way to unity " in the free and harmonious relationship of the groupings of humanity on the basis of essential spiritual unity. All else is instability.

James H. Cousins

VI. BROTHERHOOD IN SOCIOLOGY

By B. RAJAGOPALAN

THE world is just emerging out of the throes of an exaggerated individualism. The law of separation, which in evolution marked the next stage in the animal growth before individualisation, has almost spent itself and God's plan for men is

rounding in the refractory human agencies which were trying to lead individuals along a line of self-sufficiency, through the elusive phantasms of efficiency, science, struggle for existence and natural law. It can be clearly seen, from the present, how individualism has always been fighting a losing battle, how even in the day when it was rampant, it was checked by *human* feelings, religion, sympathy and the like. For, the law which governs man is brotherhood and not separation.

For long, philosophers were searching for that law which would thread together human beings as a genus in sociology, as the law of the survival of the fittest formed the basis of biology, and the Newtonian law of gravitation (till the advent of Einstein), that of physics. For long, that law eluded them, so that there was every gradation in the interpretation of human nature, from that of Hobbes, which degraded man to a selfish, brutish, ugly animal stage, to that of Hegel where human nature is exalted. Rousseau succeeded where the other philosophers had failed before, when he discovered that the law of human growth was freedom. It is that Freedom which we are here translating as Brotherhood. For the freedom of Rousseau was no more the freedom of the savage to rob and to slay, but that educated, cultured, chiselled freedom, which thinks only of the social good as the greatest individual good. But, even after Rousseau, individualism was shifted only to a higher sphere, for to Kant and to Fichte the individual still formed the centre of the world, and these were the leaders of thought to a considerable number of followers. But with Hegel, we come to the threshold, to the realisation of the doctrine that society is but the individual writ large, and that only those acts of the individual are free that lead to the community's advance, and that the others, those intended to pander to one's lower nature only restrict the individual's growth.

It is this philosophy that has considerably affected human activities in the sociological world. In the field of economics which touches man more closely than any other social science (as most men only live in the physical), co-operation, socialism, trade-unionism and the guild-system are slowly taking the place of individualism and "enlightened self-interest". In politics, laws are getting more civilised, one instance of which is that many countries have abolished capital punishment, and are revising their penal laws, so as to allow of a different treatment of the so-called criminal class. The franchise is being extended, in spite of heavy opposition in die-hard circles, to women, coloured races, and the hitherto submerged classes. A League of Nations is trying to bring the Nations of the world into a big family. In citizenship, the laws of activity for the common good, social service, and developing of common-sense for the good of the whole are being widely disseminated and practised in schools and colleges where the citizens of to-morrow are in training.

The success of all these however is only in the future. The present only comprehends them as mere possibilities indicated by the history of the immediate past. But, the mainstay of the hope lies in the fact, that if these are held as ideals to-day, then, surely, they will become *un fait accompli* to-morrow.

B. Rajagopalan

VII. WOMANHOOD'S CONTRIBUTION TO BROTHERHOOD

By M. E. COUSINS

THE term "Brotherhood" must not be taken literally. It is a word that grew up to express the extending consciousness of

unity amongst sections of people who were at a stage when they could organise themselves into groups. In the past that consciousness was developed only in groups of men. Womanhood as a conscious entity had not then been born. Women then were secondary, uneducated, unorganised. The result was that societies for promoting brotherhood were comprised of men only. This is most noticeably seen in the ancient order of Free Masonry. One also finds it in the terms of the French Revolution "Liberty, Equality and Fraternity," where the "fraternity" has excluded, ever since then, the women of the French nation from the political life of the country. It is also existing still in the "Brotherhood" movement in England which is meant only for male members. But the brotherhood, which Theosophists are aiming at establishing, is bigger than the word into which we are seeking to squeeze it. There can be no true "brotherhood" without "sisterhood". Our future brotherhood has to burst the bonds of its traditional masculinity. It will have to become "brother-sisterhood"—I dare to coin the word "bristerhood," though every reader may smile on seeing it!

Men seek to be brotherly to the men of other nations; women are seeking to be sisterly to the women of other nations, but this is not all. Men need to be brotherly to the sisters of other nations, women need to be sisterly to the brothers of other nations. First these relationships must be established between the men and women of the one nation. In India for instance, men and women need primarily to break down the present barriers of sex-consciousness that prevent true "bristerhood". In this very country I know Indian men who are scared to go amongst a number of their own country-women. The Indian women are frightened to appear amongst men or to attend a public meeting because men are there. The first necessity of world-brotherhood is to establish a real kinship, irrespective of sex, unconscious of bodily form

amongst units of one's own race ; each seeing in the other only the sexless soul.

The building up of world-sisterhood will be less difficult than the building up of world-brotherhood for the interests of men are rooted in *things*, which are separative in their very being, whereas the interests of women are in *Life*, which is *One*. Women are essentially the creators, the givers, the nourishers the care-takers of *life*. Their *dharma* groups itself round birth, food, children, sickness, the care of the aged. They know the cost of life ; they are attached to living creatures ; rather than to inanimate objects ; they fight against disease and death in all its forms. But the day of the creation of true womanhood is not yet accomplished. Woman has not yet fully realised her responsibility and her power for maintaining inviolate *the sanctity of life*, but it will surely be in *preserving life* from the ravages of *disease* and *lust* and *war* that woman will make her contribution to that state of universal kinship, towards the realisation of which men and women are now beginning to strive together.

M. E. C.

BROTHERHOOD, THE WORLD'S NECESSITY

By WAYFARER

THE world has come to an impasse. There was more brotherhood in the world during the great war than there is to-day. It may seem strange that I assert this but I believe it to be true.

It is true there were two parties : all countries joined one of the two parties, the neutrals had their own ideas and joined in thought. A magnificent spirit of unity developed in each of both parties, old scores were forgotten, class distinction was laid low. In the trenches man and man fought together, ate together, slept together, communed together, suffered and died together. That seemed a sure foundation-stone for brotherhood.

The time came when peace was talked of and a paper signed that could never bring peace. A paper, that, in centuries to come, (perhaps sooner) we shall look back upon with shame and heartburnings for we shall have learned that the time had been a great opportunity to the so-called victors. Has it been an opportunity altogether missed ?

We have not suffered enough in the war to be ready to shake hands and be as brothers.

Since the signing of that paper there has been no peace, there has been a condition, in many ways worse than open warfare and now all the world is at loggerheads. The countries that were allies during the war are on the verge of war amongst themselves, nearly all the countries are ruined ;

distress, suffering, starvation, unemployment, crime, are rife in all lands. It will be a deadlock if we go on in the old way, yet many want to go on in the old way, as is shown to-day.

It seems that a death-knell to brotherhood has sounded throughout the world. A new war is beginning, a war between colour and colour, race and race. This is, in fact, a world-wide war, greater than the great war in one sense. The great war was a war for material gain and was of the earth, earthy, physical, but what shall we say of a war of colour and race? That is a war against God, it is a direct war against His plan of Evolution.

Who has given any man the right to say that one race is better than another, one colour superior to another? Do we not remember that great Leaders as World-Teachers have come only from non-white races and that, so far, no white race has produced a World-Teacher or Saviour.

Kenya is a small district, unimportant from one point of view. The greatest Empire that the world has ever known has issued a mandate which, unless repealed, must inevitably bring about a colour warfare. Those responsible for that mandate, men, blind to the New Age, have not realised that a great issue is at stake. Only a few years have passed since Britain was asking help from the coloured races to protect her in the war and now she openly declares that they are inferiors. Equal in death but not in life, good enough to die for the country but inferiors otherwise.

The day has come when a great decision has to be made. Are we working for Peace and Brotherhood or for warfare and destruction? This question has to be faced and answered by every individual; none can escape. The fact of the matter is that the world has not yet realised that the Life of Brotherhood is the Life of the Spirit. Can it be that our several religions have not touched us? All teach Brotherhood, the followers have not been able to live it.

The day of choice is *here* and *now*, to help evolution forward or to delay it.

It must be that the great war brought us together in the land of realities, that this sound from Kenya is not a death-knell but a very solemn warning; a warning to show us where the aftermath of the war may lead us if we have forgotten to keep our eyes fixed on the ideal with which we entered the war. Only with eyes fixed on earth and forgetting the existence of a heaven could Britain have made that decision in Kenya after all her professions, promises and struggles after freedom.

I believe that it is a warning, a clarion note sounded to remind us that the Day of Choice *is here*. Should it be that we disclaim brotherhood then the road leads to destruction, many scientists to-day are helping us along that road by using their knowledge to invent that which will destroy and bring suffering, instead of working for that which will save, uplift and aid humanity. Knowledge is sacred. Woe to those who desecrate it!

And if so be that only a handful of people desire Peace and Brotherhood, Progress and Upliftment and thereby choose the Path of Spirituality and the rest of the people are not prepared to do so, then I say, with all my heart, emphatically, may the Lords of Light give us, the majority, our due, more suffering, more pain, everything and anything that we may learn now, that our eyes may be opened, that we may know the Truth and so be qualified to help in the evolution of the world and aid in the sufferings of humanity. I believe that no one in his heart disclaims brotherhood, and the fact, that during the war we saw the spirit of unity foremost in men's minds, shows us that it is there, possibly buried but *it is there*. We know it is, for God dwelleth in the heart of man, and where God is, there is unity; only we forget, and the light is hidden by our selfish desires and almost unending

love of self. Everything that helped to bring us together during the war cannot be lost, as well say that a seed is lost because it is buried in the earth and hidden for a while.

The millions that have given their lives, some in death and some in a living-death of suffering, cannot have been for naught. No land can be free except as a land of brothers, no world can be free so long as any are slaves or so long as any are looked upon as inferiors. Nay, it must be a land of people who recognise the One in all the forms who count into its Brotherhood all life; who speak and act and dream as if all were one family. The elder brothers, the ones who know more, who have gathered wisdom in the long ages of many lives, who should care for, watch, tend, teach, rule and be responsible for the well-being of the others; and the younger brothers who look up to the elders, serve them, knowing that their welfare is safe in the elder's keeping, that justice will be meted out and help given as to weaker and younger brothers; and the brothers of the lower kingdoms, lower only because again younger; all of these are part of that great family because the One Life is in all and these are each one of His Forms. Then the time will come when all fear will have vanished, swallowed up by the great love that we shall feel for each and all.

For this ideal Brotherhood Campaigns¹ are being started in many countries, in Asia, America and Europe. A Campaign that will speak of Brotherhood, that will write of Brotherhood; papers will be distributed so that people may read of Brotherhood, all with the great aim that the Truth of Brotherhood may be spread so that with one heart and one mind, with one spirit we may all make greater efforts to live the life of Brotherhood. Then will the Light of Brotherhood shine throughout the world. Brotherhood alone can save it.

¹ See "On the Watch-Tower" (June), pp. 242-3, and "The Brotherhood Campaign," p. 337.

We believe in the Elder Brothers, the Brothers of the Great White Lodge. We aspire to become some day a member of that Brotherhood, that is well; but only as the hand learns to get in touch, to stretch out to all life, as a guide and helper to the younger, can it hope to reach out to touch the Hand of the Elder Brothers. The distance is as great, probably greater to most of us and only in proportion to the help we give others will it be meted out to us. Our entrance to the Sacred Portal depends on the numbers we have helped and the way in which we have handed a "cup of cold water". It is in the helping of others, in the art of making others feel as brothers, in the possession of a heart that will love and be at one with all life that we shall find bricks wherewith to build a Universal Brotherhood, the cement that we must use is love. It is for each to decide whether or no he will help or hinder on this great day, a *day of reckoning in the world*.

A Saviour of the world is waiting to come, wanting to come because He loves so much :

He knows Himself in each. He can joy with the joyful, and feel sorrow with the sorrowful. He is weak with the weak and strong with the strong—all are parts of Himself. Alike to Him the righteous and the sinful. He feels no attraction to the one, nor any repulsion from the other. He can see that in every stage the One Self is living that Life, which is Himself. He knows Himself in the stone, in the plant, in the truth, in the savage, as in the Saint and the Sage, and He sees one Life everywhere and knows Himself that Life.'

Wayfarer

¹ *The Laws of the Higher Life*, by Annie Besant, D.L., page 64.

OPENING ADDRESS¹

OF MR. C. JINARĀJADĀSA

Vice-President of the Theosophical Society

MY BROTHERS,

I bid you all welcome to this gathering, in the name of our President. Though she is not with us visibly, yet all of us who have been inspired by her sacrifices for the Theosophical Movement and by her idealism and dedication, know that she is with us as we plan for the welfare of the Society of which she is President.

The growth of the Theosophical Society, from its commencement in 1875, is phenomenal. There is no other Society which includes within it men and women of all faiths and nationalities, who yet are united in a dedication to human service, and are inspired by the unifying ideal of Brotherhood. Our meeting together is not for any purpose of self-development or personal happiness, but rather that we may understand, by working together, what Brotherhood means as a spiritual fact, and as a practical principle to be applied to the daily life of mankind. One testimony to the intrinsic truth of Theosophy is the way that, year by year, we have understood Brotherhood in more far-reaching ways of application. To us, steadily, the problem of humanity becomes one of greater dedication to mankind, and of utmost consecration to hasten to

¹ At the Eighth Congress of the Federation of T.S. National Societies in Europe, July 21-26, 1923.

success the Plan of God. Each nation and people is required in this work, for each people has some special phase of Theosophy to discover and to give. Our Theosophical work comes to its final success only when all the peoples of the world are Theosophists and the truths of Theosophy are presented in hundreds of ways and forms.

There is one aspect of the Theosophical Movement to which I want to draw your attention. Let me here make a distinction between the Theosophical Movement and the Theosophical Society. Our Society is a great centre of thought and effort, but our work spreads beyond the limits of the Society. It will be within the experience of each of you that, as you understand Theosophy more fully, you are impelled to go out of yourself to serve mankind. Similarly is it with regard to the Society as a whole. The development of the Society has meant that Theosophists have engaged in many lines of activity which are outside the strict limits of the Constitution of the Society. Theosophists have worked, not only to purify religions, but also to inspire education with new ideals, to explain the hidden meaning in symbolism, to link political thought with spiritual conceptions, and in many other ways which I need not mention. Our work as individual Theosophists has been to *theosophise* activity after activity, which men do not ordinarily consider as allied to spiritual life. But to us no activity is a real and true activity, unless through it there shines the light of dedication, and unless it is definitely linked, as a part, to the development of the Great Plan. I call the Theosophical Movement that forward movement of Humanity towards Idealism, fostered by Theosophists generation after generation, who work in every type of activity, mental, moral and social.

As an international body, which is unsectarian in its Constitution, our Society cannot, without infringing the liberty of members, proclaim any dogma as obligatory upon all to believe.

The sole exception is the belief in Brotherhood as the fundamental basis of mankind. We cannot, as a Society, commit all the members even to a belief in Reincarnation and Karma ; much less can we proclaim as a Theosophical dogma the existence of the Masters of the Wisdom. While from the beginning we have had a definite body of teaching, which is to be found in our Theosophical literature, the Theosophical Society cannot endorse such teachings and impose them upon members as necessary for their membership in the Society. Liberty of belief is inseparable from our development as an international and unsectarian organisation. While the utmost freedom is given as to belief, this freedom implies that those members who desire to believe in a particular form of Theosophy have the right to do so, so long as they do not impose it as a creed upon the Society as a whole. A large number of Theosophists believe in the existence of the Masters of the Wisdom. Such members further believe that there exist within the ranks of the Society pupils of these Masters, and that they can best help the Theosophical Movement by working under the direction of such pupils. The Theosophical Society cannot make any declaration as to who the Masters are, or who are Their pupils. Each individual member must decide such a matter for himself out of his own judgment.

Yet I would have you note how, from the commencement of the Society, all those who have served the Society most devotedly, have been profound believers in the existence of the Masters and in a definite Theosophical philosophy as ultimate truth. It is important to remember this, especially in view of the recurrence of an old misunderstanding that those who believe in the Masters of the Wisdom and are working together under definite teachers, are aiming at dominating the Society and at imposing their will upon members who do not so believe. Here let me point out what probably is not known to many of you. When the Society was begun, there were

several grades in it. There were three Sections of the Society. The first—or highest—Section was composed of the Masters of the Wisdom alone. At the beginning, no members were admitted to the second Section, and an applicant was admitted only to the third Section and only to its third and lowest division. It was the plan of the Founders that, after a member had proved that he had made Brotherhood the living fact of his life, he could be passed on to be a member of the second Section. From the beginning, then, the Society's chief workers recognised the existence of the Masters, and that our great founder, H.P.B., was Their mouthpiece. In the early years, the whole policy of the Theosophical Society was shaped by advice from the Masters, given either to H.P.B. or to Colonel Olcott. It was only about 1884—5 that many members raised the cry of occult domination of the Society, and so H.P.B. and the Colonel acquiesced for the time, and the Society's development was managed without any reference to the wishes of the Masters.

But H.P.B. saw, in 1888, that the Society was losing its real force. For its real force from the beginning has always been the intense dedication of a few to serve the hidden Leaders of the Society. She saw that unless an esoteric basis underlay the active Theosophist's life, and unless such a basis was recognised by an appreciable number of members, the Society would become merely like any other philanthropic body, working for Women's Suffrage, the protection of animals, and so on. Hence, therefore, her action in reviving the old second Section of the Theosophical Society as the Esoteric School of Theosophy.

All who know the history of this time, know how even Colonel Olcott was somewhat suspicious of the E.S.T., which was to be under the sole direction of H.P.B. He was afraid that the affairs of the Society, which must be managed by its General Council, might be secretly controlled by an inner

group of members, who would be in no way responsible to the members at large. He was adverse to any *imperium in imperio*. It was only after a great deal of difficulty that H.P.B. obtained his final consent to the establishment of the E.S.T. Indeed, the crisis was so great that the Master K.H., in August, 1888, directly wrote to Colonel Olcott on the matter, in a letter which I have published as Letter XIX in the little book, *Letters from the Masters of the Wisdom*. The Master there definitely lays down that there are two aspects of the Theosophical Movement—the Exoteric which is to be under the direction of Colonel Olcott and his “most prudent associates jointly,” and the Esoteric which was to be under the sole direction of H.P.B. I quote you His words :

In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control, and that of your most prudent associates jointly; *leave the latter to her*. You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate, when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which, beginning on the practical, tends to beget consequences on the spiritual plane. As to the former, you are the best judge; as to the latter, she.

Ever since the formation of the E.S.T. most of the work that has been of the greatest service to the T.S. has been given to it by members of the E.S.T. who have looked upon the Society not as a mere philanthropic association but as a definite cup or vessel into which spiritual force was being poured by the Elder Brothers of Humanity. While no member who believes in occult ideas or in occult direction must claim any special weight in the affairs of the Society because of his membership in an occult body, nevertheless it is the fact that the best workers have been those who have taken Theosophy as a spiritual call to tread a path of renunciation to find the Elder Brothers of Humanity.

I do not intend in the least to say that no one who does not believe in the existence of the Masters cannot be a good

worker for the Society ; indeed he can, and the Theosophical Society is large enough to include within its ranks all who will work for human welfare. But, on the other hand, it is no disparagement to such a member to say that, while his work is beautiful and ennobling, he is not effective to his fullest extent, till he commits himself to occult philosophy and to the search for the Masters.

I do not think that, because the best workers in the Society believe that they are working under definite guidance in the service which they offer to the Society, therefore they will dominate the Society. The Society has a democratic Constitution, and the majority direct the policy, both in each National Society and in the T.S. as a whole. Speaking as one who, before my membership in the Society, knew of the existence of the Masters and was dedicated to Their service, I can say that during all the years of my service to the Society, there has been no thought of directing its affairs. I have been an exponent of Theosophy, and I have been content to serve the Society in that capacity, and, if now I am its Vice-President, it is the result of events which are outside my control. On behalf of thousands throughout the Theosophical Society in its many lands, who believe in the Masters as I do, I have no hesitation whatsoever in affirming that our membership in the Society is only to serve the Society, and, if any other group of members can strengthen the work of the Society and bring to it a greater effectiveness, we shall ourselves be the first to give them every support that lies in our power, as soon as they give proof of their effectiveness.

We have met together to discuss the methods of giving Theosophy to all the millions who still need it, and if we but make our dominating theme during this Congress the search for Truth and how to give it to others, then surely not an hour will pass but that the spirit of compassion and encouragement of the Elder Brothers of the Race will brood over all our

deliberations. They founded the Society in order that They might give Themselves to a suffering world. If only we will but remember that world first, and our own personal affairs afterwards, then not only shall we become more effective in service for the Society, but we shall also find that, as we serve the Society in the name of a great Ideal, there is flowing through our service the Service of an Elder Brother who is giving His light and love and strength to His younger brothers in the world.

C. JINARĀJADĀSA

RELIGIOUS LIFE ¹

THE importance of the Twenty-seventh Annual Meeting of the Theosophical Society lay in the fact that the Eastern philosopher and artist, Mr. Jinarājādāsa, the Vice-President of the T.S., from Adyar, India, presided. This philosopher and scientist represents in the Theosophical Society the artistic element, the element of beauty.

To see him is practically to know him, for it is to feel him; that serenity, that wise tranquillity, together with a quiet distinction which are his characteristics, we, in our nervy, hurry-scurry Europe meet and know very exceptionally. How entirely different such a quiet Eastern philosopher, full of inner balance, is to our—mostly nervy—Western famous men! One feels behind his high wisdom, seemingly unruffled, a fount of inner concentration, the ancient culture of ages.

That afternoon the subject was Brotherhood, the great Brotherhood-Campaign that is being started in Europe. Mr. Jinarājādāsa introduced the subject. In a very melodious, gentle, quiet voice he said: Before everything, the world wants Brotherhood. When once that is there, all the rest must needs follow. Everywhere, in all spheres, also among the people, the idea of the Brotherhood of all men ought to be spread. It is a pity that so very few good lecturers are available. Training classes for lecturers ought to be formed, as they exist already in India, where summer-schools are held for that purpose. It is not necessary that these

¹ Translation of an Address, published in *De Telegraaf* by Henri Borel, given, at the Annual Meeting of the T.S. in Amsterdam, by the Vice-President, July, 1923.

lecturers should tell anything new—for he added smiling, there is nothing new in the world—but if they bring a full conviction of the idea of Brotherhood to the hearts of men, then they have done enough. We must not think that one has to be old and learned for that. Jesus spoke of the wisdom that we learn from the lips of babes. He who understands Brotherhood is also on the way to understand art and beauty.

Brotherhood must also be extended to the criminal, whom we look on as our younger brother, and to the animals as well, our still younger brothers. Penal reform is a form of applying Brotherhood. In England a Brotherhood-Campaign is now being started, in India as well; and it has been told us how Brotherhood has to be applied in all the great problems of Life, on the League of Nations as well as in the lessening of the suffering of the criminal. A radical reform must be brought about in education. It is not important to give the child as much knowledge of facts as possible, but it is important to train his character. The young Krishnamurti once said: "Practically nothing in the world matters but the bringing of light and happiness to those who suffer."

Only by the feeling of Brotherhood can Europe's needs be helped, can capital and labour be brought together, can foe be turned into friend. Not by political rights; though such things are important, but the only thing that matters is, to bring light into the life of those who suffer and are in darkness. We are all brothers, because, in our innermost being, we are all one. With an extraordinarily beautiful voice Mr. Jinarājādāsa finished his address by reciting the prayer for meditation that Dr. Annie Besant has written down as an inspiration for this Brotherhood-Campaign:

O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in Oneness;
May each, who feels himself as one with Thee,
Know he is therefore one with every other.

After that, some members of the T.S. in Holland spoke, also Mr. Bienfait, who pointed out that Holland has already a Brotherhood-Federation with forty-five federating Societies as members, and an official organ, "Brotherhood," and that these Societies also work for anti-vivisection and the protection of animals, as well as for penal reform.

TRACES OF SPIRITUAL AWAKENING IN EUROPE¹

After the public part of the Congress of the Theosophical Society was finished, I had an interview with Mr. Jinarājādāsa. I began by telling him how very often I had written about his works and his published lectures on Art and Life, so that now I was specially glad to meet him and to speak with him. He, on his side, told me that he knew me by the English translation of one of my works; so the ice was broken at once!

Resuming very shortly (I do not like to reproduce interviews precisely in questions and answers) I can tell that his standpoint is the following: Art does not and may not exist for itself (*l'Art pour l'Art*), but we ought to realise that there ought to be: *l'Art pour l'Humanité*. Art ought not to be a thing that is kept out of our daily life, for Life in itself is an Art; but artists should acquire a higher understanding than nowadays of the realisation of Art *in Life*. Religion—with great emphasis he added: not the *formal* religion but the *real* religion of humanity—and Art are inseparable, every true artist is religious.

In the East this goes without saying, for all mighty Eastern works of Art are born, not from the desire to go to work and make something beautiful, but from what is called by the Hindū "bhakti," religious devotion. This is no longer realised in the West: art here is without its innermost being.

¹ An Interview with Mr. Jinarājādāsa.

I asked him what he thought about *Der Untergang des Abendlandes* and if he, as some people in Europe do, thought it possible that old Europe is going to her destruction.

His answer to this question corresponded to what Duhamel has already said in many pamphlets and in his book full of life-wisdom *La Possession du Monde*. Very soon there should come, not an economical or political but first of all, a spiritual change; without that Europe will go to destruction as did ancient Rome. It is absolutely necessary to simplify life. In Europe they confuse happiness with amusement and luxury. Nowhere is there such a high standard of spending as in Europe. Competition, this struggle for life, to earn money, money and money again is all that Europe has as its poor ideal: to spend as much as possible on things that are wrongly counted for happiness, while they are for nothing but pleasure, and what kind of pleasure? Religion must come into the inner life, he said, that is the only way to get out of this impasse, but, first of all, spiritual organising is needed.

The League of Nations is a splendid phenomenon, he said, but only something good can be born from it, when diplomatists no longer govern it, and cease talking about political rights, as they are doing at the moment. They talk only about "rights," but in the first place they should speak about "duty" to humanity. If, beginning with the individual, a spiritual awakening does not come, they will go on in the old way and war will follow war. The ordinary diplomacy which at present governs all policy has shown a great lack of understanding on this point. This League of Nations is only a League of white Nations, and this fact is its doom. There will be no real League of Nations until all coloured Nations are taken into it, and until the finest and noblest spirits among those Nations lead; not necessarily diplomatists by profession, who possibly lack a deeply human inner culture.

Europe has to choose between total destruction like that of ancient Rome, and a spiritual awakening ; there is no middle way. Unless the League of Nations is entirely re-organised as suggested, nothing will result from it. It is absolutely necessary for every Nation to lessen the speed of living, and to cease from the insane spending of so much money on things utterly worthless for the welfare of Humanity. When we see a wise, serene man from the East like Mr. Jinarājadāsa and hear him speak quietly, sitting in perfect repose, a sphere of serenity surrounding him, we feel how utterly ridiculous is our nerve-racking speed of living. While he was speaking about unnecessary expenditure I remembered how once I read an article from his pen in *The Herald of the Star* on the endless, exaggerated series of toilet and other knick-knacks he once saw exposed in London shops. What a throwing away of capital and of labour on such utterly worthless things for Humanity! he wrote then. It is not individual wealth we want, but social wealth. Mr. Jinarājadāsa is not one of the *Untergang des Abendlandes-pessimists*, on the contrary, he discerns traces of spiritual awakening everywhere in Europe. He told us that he had had an interview, some time ago, with Mussolini and found, with great joy, that the idea that he (Mussolini) was working for was that *duty* should take the first place and *rights* a second place, and that this was his idea for the regeneration of the people.

About Gandhi (of whom Romain Rolland wrote, so full of enthusiasm, in the new magazine *Europe* some time ago) Mr. Jinarājadāsa did not speak with much sympathy. He recognised the purity of his motives and the great love in his heart, but he said that in his opinion Gandhi had done a very dangerous thing by consciously or unconsciously arousing the hate of the Indian Nation against England. For it can never be hate that will help the world, but Brotherhood.

THE FEDERATION OF NATIONS

A MORAL PROBLEM

By MARGARETE MIKLAU, M.A.

A vital problem confronting the world in this period of reconstruction, "Die Götterdämmerung, the Twilight of the Gods and of the Kings," as Charles Sarolea, Belgian Consul in Edinburgh and professor in the University of Edinburgh, speaks of it in his *Europe and the League of Nations*, is the conflict of ideals. This has resulted in what Professor Jay William Hudson in the *Truths We Live By* calls "moral scepticism". The old moral standards have been overthrown, and no new ones have been found to replace them.

Nowhere is the conflict of ideals so patent as in the field of international relations. That things cannot go on as they are is clear, but there is no unanimity of opinion as to what course should be pursued in order to remedy existing conditions. The question before the powers of the world is: can we remedy the present international conflicts by entering into an international federation, or is it probable that they will resolve themselves if we continue as independent nations each pursuing our ideals without reference to those of other nations?

The old plan of each nation for itself, as well as of the plan of maintaining a balance of power by the alliance of several countries to offset the power of another group similarly united, has proven inadequate. We have only to read the history

of the past in order to find ample testimony to the fact that "each nation for itself" has been the cause of some of the greatest social evils.

The same is true of the present. We need not be reminded that the recent war was the outcome of this doctrine of "each nation for itself". It is true that there was an Entente and an Alliance, but what was their purpose? Merely to ensure the safety within each by maintaining a balance of power. Each nation was purely individualistic in its ideals. When power became overbalanced, war resulted.

We who experienced the effects of that war need not to have brought to our minds the fact that it took

the best men first, those in the prime of life, the strongest, the ones who in the light of eugenics are needed to perpetuate the best in the nation; that it necessitated the raising of taxes and loans to meet the enormous expenses incurred; that city and state improvements were halted; that trade was greatly disturbed thereby; that prices went soaring; that labour troubles resulted, leaving out of consideration the cruelties, privations, hardships, and heartbreaks endured.

War is the natural outcome of individualism among nations, even though self-defence is the pretext on which it is begun—frank avowal of the desire to extend a boundary or to accumulate wealth being no longer an acceptable excuse in international ethics.

Short-sighted people saw in the signing of the Peace Treaty a settling of the difficulties, but internal and international troubles have continued uninterruptedly since, and will continue until the cause, of which the war was but one expression, has been removed. The problems which were making themselves felt before the war are reappearing now that the great conflict is over—in fact, some of them seem to be appearing in a greatly exaggerated form.

What is the cause of these international dissensions? The fact is that modern inventions have brought nations into such close communication and so quickly, if we compare the length

of time elapsing since the invention of the steamboat, with the whole sweep of time from the beginning of history down to that invention, that there has not been sufficient time to get adjusted to the new conditions. As James Harvey Robinson says in *Mind in the Making* :

. . . there are more numerous, deeper and wider reaching contrasts between the world of to-day and that of a hundred, or even fifty, years ago, than have developed in any corresponding lapse of time since the beginning of civilisation.

Greater facilities of communication have brought increased commercial intercourse and increased interdependence. These nations with different ideals have been thrown into close contact at a time when the idea of the individual as a vital part of society and the unification of petty states into nations had reached some degree of perfection. It had taken years of unification to awaken national consciousness. For this reason it is not at all surprising that the thoughts, the wills, and the feelings of the rulers of the nations of the world have come into conflict, and international strife has resulted. It will take some time and training for mankind to become adjusted to the new international consciousness, just as it took time for it to become adjusted to national consciousness.

International consciousness is to be the next step in the evolutionary progress, which J. Arthur Thompson discusses in his *Control of Life*. He defines progress as

a well-balanced movement of a social whole toward fuller embodiment of the supreme value (the true, the beautiful, the good) in conditions which increasingly realise the fundamental, physical and biological pre-conditions of stability and persistence, and in lives which are increasingly rewards in themselves, individually and socially.

Our problem, therefore, is to find

the conditions which realise the fundamental physical and biological pre-conditions of stability and persistence,

and to live :

lives which are increasingly rewards in themselves, individually and socially.

History shows that this will not be accomplished by each nation for itself nor by the maintenance of a balance of power. There must be some sort of League of Nations in which the international consciousness can be developed, in which the international conflict of thoughts, wills, and feelings will be integrated. Organisation is felt to be necessary by nearly all the statesmen at the present time, but the question is: to what principles must a League of Nations conform in order to make it possible for a nation to become a member of it without sacrificing (1) the individuals in it, and (2) the national characteristics which each nation has so laboriously developed during the past?

In order to find a solution of the problem, let us first see whether science has not some light to throw on it, and then whether there are any examples of a successful inter-race organisation which embodies the principles provided by scientific study. George Thomas White Patrick in *The Psychology of Reconstruction* points to the fact that science has distinguished itself in the art of war above all other arts, and inquires whether it would not be well for it to direct its attention to the problem of preventing war. He suggests that such a study lies in the field of biology, psychology, sociology and education.

It will be well to study the psychological processes by which nationality is built up, and in the light of these ascertain, if we can, the best method of building up internationality.

The old idea that society is made up of a number of individuals, each separated from the other and independent of every other, is a fallacy which a careful study of social psychology has pointed out. The individual is threefold, at least—father, mother, and child. The unit of society is not the isolated individual, but the threefold one. Such a threefold individual is not a spontaneous creation, but is the result

of a long line of development. S. F. Shaler in *The Individual* has traced this process, beginning with the physical, and James Harvey Robinson in *The Mind in the Making* has traced his mental growth.

But the threefold individual is not fulfilling his purpose when he remains within the family and does not reach out to other families. The more experiences he has with the members of other families in such institutions as the school, the church, the occupational group, the state, the greater will be his usefulness, the more civilised he will become. Miss M. P. Follett in *The New State* says:

We find the true man only through group organisation. The potentialities of the individual remain potentialities until they are released in group life. Man discovers his true nature, gains his true freedom only through the group. Group organisation must be the new method of politics because the modes by which the individual can be brought forth and made effective are the modes of practical politics. (Page 6.)

She says further (page 7):

Democracy . . . is the bringing forth of the collective will, one in which every single being must contribute the whole of his complex life, as one which every single being must express the whole of at one point. Thus the essence of democracy is creating. The technique of democracy is group organisation.

She sees in the group process

the secret of collective life; it is the key to democracy, it is the master lesson for every individual to learn, it is our chief hope for the political, the social, the international life of the future. (Page 23.)

She develops the idea of group organisation as follows:

1. The *collective idea* is produced by (1) the full contribution of every member, and (2) an eagerness for what others have to give. The result is the collective thought, a synthesis of ideas into a collective idea. In his discussion of dialectic in *The Great Society*, Wallas enumerates among the advantages its being the best means of discovering new truths. This complex reciprocal action is the social process.

This is the process of evolution. Social progress is, to be sure, co-adapting, but co-adapting means always that the fresh unity becomes

the pole of fresh difference leading to again new unities which lead to broader and broader fields of activity. (*The New State*, page 35).

Progress depends upon the similarity which we achieve. We attain unity only through variety. Differences, not used in the sense of antagonisms, must be integrated, not annihilated, nor absorbed. The object of every associating with others should be to bring out a bigger thought than any one alone could contribute.

The group process, if carried to its ideal conclusion, would probably provide the disinterested third party, the Recommender, which William Ernest Hocking discusses in *Human Nature and Its Remaking*. The integrated ideal, which is the result of group thinking, would fulfill the requirements for the ideal Recommender.

He must be no member of society, either in its capacity as impressing ideals or in its capacity as receiving and using them. He would nevertheless have to know human nature to the bottom, and the necessities of social order. He would have to understand all parties, all social conflicts, and all occupations, and yet participate in none of them.

The "professional Re-commender" of whom Hocking writes was, no doubt, one who recognised and used the integrated ideal. This integrated ideal is what makes it possible for society to comply with what he calls "the postulate of identical ideals"; "What others wish me to be must be identical with what I myself wish to be."

2. The *collective feeling*: only from the group comes the genuine feeling *with*—the true, vital, balanced sympathy. In order to feel this sympathy we must live the group life.

3. The *collective will*: in the group also arises the social will which is the creative will. We must create the collective will with our neighbours and fellow-workers. The essence of democracy is the creating of the collective will.

The will to will the common will is the core, the germinating centre of that large, still larger, ever larger life which we are coming to call democracy. (*The New State*, page 49.)

Just as the collective idea, feeling, and will are born within the social process, so, too, is the individual born within it.

The relation of the individual to society is not action and reaction, but infinite interactions by which both individual and society are forever a-making.

Freedom is the identifying of the individual will with the whole will. When we are the group in thought, feeling, and will, we are free. They are free who win freedom through fellowship. This does not mean that the individual is not important.

The development of the truly social life takes place at the same time that the freedom, power, and efficiency of its members develop. The individual on the other hand can never make his individuality effective until he is given collective scope for his activity.

The question is no longer, "What is best for you?" or "What is best for me?" but "What is best for all of us?"

The group is not a crowd, the actions of which are based on emotion which often deadens thought, nor a mob in which the crowd emotion is carried to extreme, nor a herd in which the "comfort" of fellowship is felt, nor yet numbers with different purposes. Association in the past has been mostly crowd association, but conscious evolution means giving less and less place to herd instinct and more and more to group, imperative, therefore, now that association is so rapidly increasing, it is necessary for us to provide for its becoming group instead of crowd association.

Progress depends on our capacity for genuine cooperation, and the old idea of evolution as the struggle for existence and the survival of the fittest is no longer tenable. The great man who "survives" is really the outcome of "mutual aid". Robinson pointed out how dependent on the past we are. Biologists tell us that "mutual aid" has been a strong factor in evolution, and that species which attained the greatest development in the practice thereof, was the most numerous and prosperous.

“ The progress of society is measured by its power to unite into a living, generating whole its self-yielding differences.” We think now of the survival of the group rather than of the individual. In order that the group may survive, the stronger members of it must not crush the weaker ones, but must cherish them. Then the spiritual and social force of the group will be of far greater strength, being an organised group with greater solidarity and strength, than a crowd of strong men. Progress also implies that the created thing is always being left behind, therefore our institutions must not be rigid, if they would express the life of the people.

Miss Follett's book may be summed up in her closing paragraph of Chapter XIII.

Conscious evolution is the key to that larger view of democracy which we are embracing to-day. The key? Every man sharing in the creative process *is* democracy ; this is our politics and our religion. People are always inquiring into their relation to God. God is the moving force of the world, the ever-continuing creating where men are co-creators. “ Chaque homme fait Dieu, un peu, avec sa vie,” as one of the most illumined of the younger French poets (Arcos) says. Man and God are correlates of that mighty movement which is Humanity self-creating. God is the perpetual Call to our self-fulfilling. We, by sharing in the life-process which binds all together in an active, working unity are all the time sharing in the making of the Universe. This thought calls forth everything heroic that is in us ; every power of which we are capable must be gathered to this glorious destiny. This is the True Democracy.

The state will come to be a true state when it is a true group made by the integration of the thoughts, wills, and feelings of the organised groups in ever ascending scale, the neighbourhood, the district, the city, the state, the nation, and the world groups. Just as the individual is greater in usefulness, and more truly a civilised man the more relations he has with other multiple individuals in organised groups, so, also, the group finds its greatest expression, its greatest usefulness, only as it reaches out to other groups. These larger groups in turn must attain their greatest usefulness by reaching out to other similar groups, and so on until the nation is

formed by the law of interpenetration and by the representation of the multiple man. The end of labour troubles will come when capital and labour are made into one group. The end of war will come when the nations of the earth are made into one organised group.

Stable international relations must be founded on the creation of an actual community of nations. An international organisation must not be formed merely for the protection of each individual nation, nor to preserve its rights. Genuine union can only be brought about by interdependence. When nations give up their sovereignty they will be freer than ever, just as the individual finds the greatest freedom when his will is identified with the will of the whole. International law must, therefore, be based on nations as members of society and not on individual nations regarded as sovereign powers. A sovereign nation is as unthinkable as an isolated individual.

International organisation of the nations of the world into an actual community affords the only solution to the problem of international conflict. The new and true sovereignty must be defined as interdependence, made up, at the same time, of interdependence which is the result of the interdependence of its members, and of the interdependence which looks out to other interdependences.

Such sovereignty would result :

(1) In the abolition of neutral nations. Every nation must be a member of the League of Nations or it will not be a complete world community expressing the composite thought, will, and feeling of all.

(2) Diplomatic relations will greatly change. There will be no further need for diplomatic deception if all are members of the same community instead of, as now, members of alien groups.

(3) One nation can not injure another without injuring the whole of society, because the injury is to the community,

which in an international organisation will include the whole of society.

(4) There will be no further thought of balance of power, because it is opposed to the idea of interpenetration, to a unified community. We must have diversity, not continually competing, fighting, and balancing, but unification. Co-operation—organised co-operation is to be the basis of international relations in the future. There must be a correlation of interests, the development of international ethics, the creation of the international will, self-evolving of a higher loyalty, and a full responsibility of every nation for the welfare of every other nation. Concession and compromise will not be adequate as the basis of an international agreement. Treaties will not do for such a basis. The only true basis will be a constitution which is the expression of the collective thought, will and feeling of the nations of the world. The higher loyalty will mean a patriotism that is not complete when a member of a national group works with all his heart for his nation alone, but a patriotism that is only complete when he is also working so that his nation may take its place worthily and helpfully among the other nations of the world.

As to the importance of an international league as a peace plan, peace cannot be an end in itself. It will come about naturally when the conflicting wills are integrated, when wills have been joined so that they have become the will of the whole. When ideas and interests compete, we have war; when they join, we have peace. In the family it is far easier to have "war" by each member's asserting his "rights" than it is to preserve peace by an integration of wills. The family which can reach an integration of wills—not one in which each member silently and stubbornly adheres to his own opinion, however—is one in which the individuals have had some practice in integration. The same is true of the neighbourhood. It takes tact to remain on good terms with all of the neighbours.

So, too, fighting between nations is the easy way out in a conflict of wills. To keep the peace is far harder, and requires more effort. Peace is far from the stagnation, which some would have us believe. Maintaining the conditions which preserve peace is a strenuous work, and will engage all of our faculties and talents, require our highest efficiency. War is not by any means the only "punching bag" whereon to strengthen our mental and emotional natures. The preserving of international agreement, for which trained minds and disciplined characters are necessary, will tax to the utmost the ability of the world citizen.

Peace hath her victories no less "strenuous" than war. Peace comes through the conviction of unity, war through the conviction of separateness. It is the conviction of separateness which has to be conquered before civilisation can proceed. Community must be the foundation stone of the New State.

The above principles based on social psychology are those on which the League of Nations must be built. A lasting league will not spring into being, full-fledged, but will be the result of a gradual growth as the nations learn better and better how to integrate their thoughts, wills, and feelings. It will probably never reach perfection. If in time it does, owing to the progress which humanity has made in its school, there will be no further need for it, and a far better institution will be found to replace it. In the meantime the way to form a lasting league is not to talk about it only, but to learn to do it by doing it.

The best way to prepare for the international interdependence necessary and for the training of the multiple individual who is to find his highest expression in the world community, will, no doubt, be in the smaller groups. The training for such world democracy cannot be begun too early in the life of the child, and it should continue every hour of every day throughout life. The school can use the principles presented by group psychology. Its object must be to train the child to fit into the life of the community, to work with others, not by himself.

This can be done by the use of the group method. Each child can be encouraged to make his contribution to the recitation, and be anxious to hear what every other child has to say, so that the result may be a better thought than each one alone could have created. Collective thinking can be taught through group recitation.

Difficulties in discipline can be met, or rather, will adjust themselves by the use of the group. A good example of this is the experience of the teacher of a sixth year class. She has an especially trying class made up almost entirely of boys, several of whom were retarded. Owing to unfortunate circumstances which occasioned its having six teachers during the previous term and to the fact that the one who handled them the longest seemed to have brought out a vindictive spirit in them, although there did not seem to be any innate meanness, that is, fundamental meanness, in any of them, the teacher in question had her hands full in breaking their habit of fault-finding and the attitude of having to fight for their rights. When a feeling of fellowship had supplanted this combative spirit, by means of group recitations, group study, and group activities whenever possible, there was still a disposition to exchange side remarks—though these had lost their former unfriendly tone toward one another—especially when they were interested in the subject under discussion, and the remarks were not always so “aside” as they might have been, and the lesson was often halted until peace was restored. The teacher came to dread the science and civics periods which were conducted as conferences, and during which enthusiasm reached its height, and she brought the matter up at the Good Citizenship Club which the class had organised, named, and conducted, pointing out how their interest, while being a good thing, was not resulting in collective thought as it should, but in the loss of time instead. The Club was asked to consider the matter, and to find the remedy if possible.

It was interesting to see with what earnestness the subject was discussed, and to watch the process of integration going on. The greatest offenders were the ones who had most to say. One suggested that the one who did not interrupt the lesson all week should be given a half hour off on Friday. This was objected to on the ground that it was bribery and not good citizenship. One suggested that a pupil be appointed by the president to take the names of the ones who gave an opinion out of turn, and that the list be presented to the Club for action at the following meeting. One boy objected, asking, "How would you like to be the one who had to take the names?" So this was decided to be too much like "tattling". And so the discussion went on with the result that a motion was duly passed that each pupil keep his own record and pass the record in at the close of the day. No miracle was wrought, and we cannot record that the habit of months was cured in one day, but there was an appreciable diminution in noise during conferences, and the whispering at other times when silence was necessary showed marked lessening.

After a few weeks' collection of the autographic records of the failures to consider the welfare of the group above individual inclination, the slips of paper were returned. The inference hoped for "got across"—there was great surprise evidenced by some as to the number of slips, but these, being in their own handwriting, were not to be repudiated. But far more important for that group of children than the mere fact that the order of the class was improved thereby, is the fact that each was made to feel his responsibility for the welfare of the group and that he had a part in the legislation which made for the betterment of the conditions under which it worked. Collective thought and collective will were used for collective happiness.

Group athletics, dramatics, and music will also help in preparing children for the neighbourhood, community, national,

and international life. Group activities teach solidarity, responsibility, and initiative.

Not only during childhood but also during adult life must the training for democracy go on. Adult education must mean an assimilation of new ideas. Because of the constant progress of life, it is necessary to adjust ourselves constantly to the changing conditions. The growing demand for University Extension courses shows that the public is beginning to recognise this fact. School Centres and Community Centres can be made the training ground for democracy, also.

We have outlined the principles of group organisation, and have endeavoured to apply them in working out principles on which a Federation of Nations should be built. It remains for us to consider whether any organisation in the history of the world has used any of these principles and has ever approached the conditions necessary for the ideal League of Nations.

Many see in the United States of America the nearest approach to a successful League of Nations. International leagues in the past were always accomplished by force, by the conquest of the weaker nations by a stronger which forced them to do as its rulers wished, but those who entered the United States did so voluntarily. It includes people of all nationalities, of all temperaments. It was not a nation at first, not even after the constitution was drafted and adopted. It gradually grew into a nation after many years of integration of thought and will. It has not by any means reached perfect nationality, but this is being worked out. When party politics have been replaced by group organisation, improvements are likely to come about. The United States is in the process of becoming, just as is the rest of society as well as the individual.

Let us examine the results of this experiment in integration. Professor Sarolea says :

For one hundred and thirty years America was set apart and was dedicated to a political experiment untried in any other country or any

other age . . . She has overcome obstacles which elsewhere could not have been overcome. She had not to contend against reactionary traditions, or against vested interests . . . She was able to start with a clean slate. And now in the fulness of time, Europe, taught by her own tragic but purifying ordeal, is at last ready to benefit by the American experiment.

To Europe the League may be only an abstract theory. To every thinking American it is a living inspiration, and a concrete reality. In order to bring about a League, European nations will have to submit to radical changes in the methods of their government, in the very texture of their thought. They will have to break with their past. But America has only to be true to her ideals, to her traditions and to her institutions. By their whole history, by their temperament, by their faith, the American people have been prepared, and consecrated for the work which is to receive its consummation in the coming generation. . . .

America has been the most consistent, the most genuine, as she has been the most successful, democratic experiment that has ever been attempted. . . .

In an incredibly short space of years the alien becomes the citizen, the Jew loses the badge of servitude, the Russian, and the Pole, the Hungarian and the Serbian forget their hereditary feuds and are merged in a larger citizenship. In the old world nations seem to have lost the power of assimilating peoples of other origin. Neither Germans nor Russians nor Austrians in a hundred years were able to assimilate the Poles. The English cannot assimilate the Irish or the French-Canadians. On the contrary in a few years the spirit of America assimilates men of every race and language, it assimilates men of every religion and no religion. It transforms and transfigures them. It almost defies the laws of biology and ethnology, and manages to create a new physical type. Surely here again we are witnessing what I would call a moral miracle, here again there happened what never happened before on such a scale in all human history. Surely never in the entire annals of the human race has the magic of freedom and generosity been so gloriously revealed. . . .

. . . No casuistry and no oratory can disguise the fact that the federal convention from which the United States was born was a compact between free and sovereign states. . . . At the beginning the United States *was* a diversity and not a unity. To-day a century of common political existence has integrated the diversity into one commonwealth, and grammar itself, by using the words "United States" as a singular noun, has sanctioned the transformation of this plurality into one compact unit.

Miss Follett agrees with the last paragraph :

From 1789 to 1861 the idea of a divided sovereignty—that the United States was a voluntary agreement between free sovereign and independent states, that authority was "divided" between nation

and states—dictated the history of the United States. The war of 1861 was fought to settle this question. The two ideas of federalism came to a death grapple in our Civil War and the true doctrine triumphed. The war decided that the United States was not a delegated affair, that it had a "real" existence, and that it was sovereign, yet not sovereign over the states as an external party, for it is composed of the states, but sovereign over itself, merely over itself. You have not to be a mystic to understand this but only an American.

There has been an international experiment in which the principles based on social psychology have been tried out, partially at least—the United States—and this experiment has not been a failure, in fact it has been the most successful one of its kind in the history of the world. This would seem to indicate that a League of Nations based on the same principles would be one which would be more likely to prove adequate than any other.

If a League of Nations, as above outlined—a true thought organisation, will organisation, and happiness organisation—were an accomplished fact, illimitable possibilities for world progress would open up. With the disputes alone, which are likely to result in wars, settled, the vast sums of money now expended in armament and for war purposes of all kinds could be spent in educational work, in providing suitable recreation for the citizens of the world, the poor could be fed, and employment be guaranteed to all who need it, in such work as the making of parks and roads and the tearing down of slums. Of course this millennium will not come about in a few years, but only after many years of education of the citizens of the world in international citizenship. Only when it does come about will Burke's definition of the state be truly applicable to our World State—only then will the Federation of Nations be a

partnership of the dead, the living, and the yet to be born in all virtue, all science, and all art.

Margarete Miklau

THEOSOPHISTS AND F.T.S.

By T. C. HUMPHREYS

IT must be increasingly clear to all thinking members of our Society that the gulf between a Theosophist and an F.T.S. is a matter worthy of serious attention. By Theosophist I mean here one who honestly endeavours to live the Truths in which he believes.

The purpose of this article is not an attack on the T.S. and all therein, but a sincere effort to point out certain unpleasant facts that are worthy of notice, on the ground that frank recognition of a flaw is half way to mending it.

There is, at the moment, far too much ignorant, but none the less outspoken criticism of our Leaders, and too little examination of our own shortcomings. Anyone conversant with the elements of Comparative Religion will admit that every earnest student who intelligently studies, learns and lives the ethical doctrines of any great religious movement, will arrive ultimately at the same stage, that of a very highly developed being. For the difference between a perfect Buddhist and a perfect Christian is negligible, but there is all the difference in the world between a genuine Theosophist and a man of average development who happens to be a F.T.S. For it is the beliefs you live and not the beliefs you hold that matter, and in failing to recognise this fact many excellent people make their first fundamental error. There is no virtue in signing a membership form, unless the acquiring of fresh

and grave responsibility be termed a virtue. The mere right to place the letters F.T.S. after one's name does not imply that one becomes "one of the elect," as far removed from the ruck of humanity as humanity is from mud. Far from it. In many cases it merely means that someone too lazy to work out his own salvation hopes to find in Theosophical circles someone to do it for him.

Entrance into the Theosophical Society implies an opportunity for added knowledge. If this opportunity be ignored it may be many years before it comes again, but if it be taken and utilised to the full, that added knowledge implies a corresponding liability. For it must never be forgotten that knowledge and responsibility are inseparable. It follows that those whose sole motive for joining the Society is idle curiosity, or any motive other than a genuine desire to study and apply the truths therein to be found, had better keep away, rather than incur an obligation they are not prepared to perform. For the T.S. to-day is "stripped for action". Action is the watchword of the day, and while every honest worker is doubly welcome, there is no room on deck for those who, not content to do nothing themselves, would seriously impede the efforts of the hard-working minority.

What the Theosophical Society needs at the moment is a few more Theosophists. This is not sarcasm but Truth. Such as there are stand out like stars at night, and I for one bow down in reverence to them. There is more loose thinking, hypocrisy, emotional "slush," and unpracticable idealism in our Society to-day than ever before in a movement with equal opportunities. It is for this reason that thinking people have so little respect for Theosophy as represented by the Theosophical Society, and why so many of the best intellects in the Society are leaving it in disgust.

The T.S. in England (I cannot speak for other countries) is kept moving by a few sanely enthusiastic members of the

older generation who have the wisdom to ally their experience to the driving energy of youth. For it is on the younger generation that the continued outer existence of the T.S. ultimately depends.

Now there are two main difficulties which this nucleus of Theosophists has to face. Practical Idealism is a fine cry, but before it can be realised the Society must accustom itself to "Practicable Idealism". It is on earth and not in the clouds that reform is needed. Before we can spread what we hold to be the Truth we must establish contact with the outside world, and the only way of bringing this about is by presenting sane, carefully thought out schemes for solving the problems of the day. To this end Propaganda Lectures serve an excellent purpose in leavening and preparing current thought. But when all is said and done, the finest and the only lasting method of propaganda is that of personal example. If every F.T.S. really *lived* the ethical doctrines he is so busy teaching to other people, the world would leap forward in evolution, in a few years, a distance that it will at present take centuries of effort to traverse. For while the potentialities of the T.S. are stupendous, the actualities are in comparison pathetically small.

But apart from the vague, unpractical idealism of most of our members, the few genuine Theosophists in our midst have also to contend with the hopeless inertia displayed by many of the older generation. Let it be clearly understood at once that the rising generation have a respect amounting to veneration for that splendid band of pioneers who ploughed and sowed in early days that we might reap to-day. But the cry of youth is just. "You have borne the heat and burden of the day and earned your rest. We in our turn are about to go into the fields and labour. Yet we have our own way of working, our own ideas and way of carrying them out. We want to experiment, to break

new ground, to put our theories to the test, and try to realise our own ideals." Is that unreasonable? And yet everywhere are to be found these "limpets," motionless and immoveable in the council chambers, not only not moving forward themselves, but blocking the pathway into the future for those who still retain the driving energy of youth. Every Lodge knows, or has known, what a millstone round the neck of progress these few "older members" can be. As a result of this "dead wood" far too many Lodges present the same appearance. The same monotonous programme of Lectures, usually neither sufficiently elementary for chance visitors, nor sufficiently advanced to be of interest to those with some knowledge; an occasional series of Public Lectures, badly chosen and badly advertised; the same spiritless Question Meetings and moribund classes; and the same polite snub to the ingenuous suggestion of more youthful members that the Lodge should "get a move on" and break new ground. This snub is not only discourteous but impolitic. For it must never be forgotten that it is on the younger generation that the continued outer existence of the T.S. ultimately depends, and if they are not given a hearing, nor their legitimate demands considered, there will be none to carry on the tradition in days to come, when the present generation have passed on to another sphere of activity.

For, as soon as any person or body of persons gets into a rut, the life at once leaves the form which has proved itself no longer sufficiently plastic to contain it. Truth is too big to be confined within limits of human making, and if the Society is to fulfil its office in the world there must be no rigidity in the form in which the indwelling life is to find expression.

Those Lodges to which the above remarks do not apply are to be congratulated and imitated.

There is another point in connexion with Lodge work that is sometimes forgotten. It is quality not quantity that is

needed in the T.S. A few keen workers are of more use in a Lodge than a hundred drifters. It is a pity that so many people, whose sole qualification for membership is an idle curiosity, should be dragged into the Society by well-meaning but unthinking enthusiasts. The public have a habit of judging a Society by its individual members, and the criterion of judgment will be what they are rather than what they teach. It follows that such apathetic, if not actually unwilling members, inevitably lower the standard of the Society, and consequently its reputation in the outside world.

Time is short, desperately short, and while the amount of work to be done in the next few years is tremendous, the workers are all too few. By its very nature Theosophy can never be a "popular" movement, and the fact that the Society will always be comparatively few in numbers makes it all the more imperative that its members should supply in quality what they lack in quantity. But that quality can only be obtained by shere work. When a few more F.T.S. realise, as apart from placidly believing, that one may only become a Theosophist by work, hard, unremitting *work*, there will be some hope of genuine progress, both for themselves and the Society of which they are component parts. Take for an example the first Object of the T.S. The realisation and working out of Brotherhood needs character, not mere sentimental belief, and how much more does this apply to "developing the powers latent in man"?

Theosophy is not a hobby, nor is it an interesting topic of discussion over the dinner table, to rank with free trade and the progress in wireless telegraphy. But it is an attitude of mind, the very essence of which is that it differs widely from that of the man in the street. Now true originality, which implies deliberate divergence from the herd, needs courage, a very necessary quality in the search for Truth. For Theosophy, taken seriously, is the hardest proposition that

any man can face, as the very few who do take it seriously will testify. But a true Theosophist is above all things a pioneer, as distinct from the "drifters" in the stream of evolution.

Nor must it be thought that Theosophists are only to be found within the small circle of F.T.S. Many true Theosophists, men and women who are testifying by their lives to the truth of their beliefs, have never heard the word Theosophy. It is a useful word, but only a label, and of no intrinsic importance. Conversely we suffer in our midst the same collection of insincere, narrow-minded hypocrites that strangely enough invariably settle like a blight on every such movement.

Before one can be a Theosophist one must be a gentleman, a platitude that is curiously enough consistently overlooked by many well-meaning students of Theosophy. They apparently fail to recognise that an average gentleman, of whatever nationality, has travelled no inconsiderable distance up the ladder of evolution, and that his standard is a sound starting point for further development.

A definition of a Theosophist would be presumptuous and almost impossible; individual progress depends on the individual, and no two Theosophists are quite alike. But there are some qualities common to them all, qualities which should, but do not, distinguish every F.T.S. Perhaps the most notable feature about the average true Theosophist is his ability to ignore the call of opposing extremes, and choose instinctively the ideal Middle Path. He is strong with an unassuming strength, yet very gentle, and possessed of an unflinching courtesy to great and small alike. He makes no effort to enquire into the affairs of others, but reveals a sympathetic understanding of their troubles when related to him, and a willingness and ability to help when help is asked. He has an intuitive understanding

of his fellow men, and a wonderful capacity for appreciating alien points of view. He has learnt to recognise Truth when he sees it, and to seek it in whatever form it be hidden, with a sincerity born of conviction, and a courage that is the product of an indomitable will. He welcomes difficulties as tests of growth, and in the face of his cheery attack they melt away. He puts his Master's work first, his daily duties second, and his private ends nowhere at all. In politics his aim is Internationalism, in daily life the realisation and practice of Brotherhood. Finally he may be known by his unswerving loyalty to Those to Whom he has dedicated his life. Their work, the carrying out of the Plan, is his work, and in Their Service only can he find freedom and content.

Only the great can recognise the great, and such a man, having no pretensions, is not immediately noticeable in a crowd. Yet in a very short time his self-control and impersonal attitude to those around him, together with his quiet, unobtrusive dignity, have a marked effect on his environment. Nor is a Theosophist a prig, far from it, he has a keen sense of humour, without which he could never have reached the stage he has attained. In fact the few I have been privileged to meet have been the most charming, unassuming, loveable people I know.

In a word, they have acquired that elusive, indefinable quality of "bigness" which has characterised all the greatest men of history, and it is that quality of bigness that is so badly needed in the rank and file of the T.S. to-day.

We are living in an age of competition and therefore, to be respected, we must not only be efficient in our knowledge of Theosophy but a little more efficient than anyone else in whatever field of activity we are trying to influence. In these days the most highly trained applicant for a post usually gets it. Therefore we too must be highly trained, both as to intellectual efficiency in our knowledge of Theosophy, and

spiritual efficiency in carrying it out. With regard to the former it may be said in parenthesis that no one to-day can claim to possess even an elementary knowledge of his subject unless he studies the periodical magazines in which the latest discoveries and theories are put forward. For though Theosophy, being eternal, knows no progress, our knowledge of it increases every year. But this efficiency is useless if we expect the public to come to us. We must go to the public, and only where intellectual and spiritual efficiency go hand in hand shall we do the work for which our Society was founded, to bring back the Ancient Wisdom to a materialistic, and spiritually apathetic world.

One more point. The T.S. is painfully like a flock of sheep. Yet it is independent thought and courage to experiment that are so badly needed at the moment, and both are implied in that essential quality of leadership. For a Theosophist is above all things a man of action and a leader of men. By action is meant positive work of any kind. Intellectual leadership is as rare, precious, and necessary to-day as leadership in the sense of pioneer activity on the physical plane. But the time is past for dreamers, and action, as has been said before, is to be the watchword of the day. Yet much of such force for progress, as we have, is being wasted. If some of the energy at present spent on destructive criticism of people who know their own business, and are trying to do it, were spent on frankly examining ourselves, we should probably find that the task of eliminating our own shortcomings would leave little time for emphasising those of other people. The motto of our Society is—"There is no religion higher than Truth." This implies that every F.T.S. is essentially a seeker after Truth, and this is the fundamental link that binds him to his fellow-members, quite apart from the Objects of the Society. But it must ever be remembered that no two persons seek Truth along the self-same Path, for,

as the Buddhist says—"The ways to the Goal are as many as the lives of men." Unity as to the end, diversity as to the ways of reaching that common end, that should be our attitude towards our fellow-pilgrims on the way.

Be big. That, it is submitted, is the message of the times. But greatness is only acquired by years of ceaseless work, nor can it be attained in one life, or in two.

Yet the fact remains that in the life of every man and woman there comes eventually a time when nothing else seems "worth the wear of winning," and after all, as the task must be faced *one* day, why not now?

Around us lie the ruins of an outworn form, that served its purpose in a bygone day, but proved too rigid and too narrow to enshrine the evolving life. On those ruins will arise a new and finer form. But it must be plastic and adaptable, not prejudiced and hard. Its keynote will be Brotherhood, and greatness will be its aim, and we, we F.T.S., are entrusted with the task of laying its foundations, guided and controlled at all times by Those whose work we have undertaken to perform. This is at once an opportunity, a privilege, and a responsibility. He will be foolish who lets that opportunity pass him by.

Let us then try to live what we believe, and so in time be worthy of that proudest of all titles—A Theosophist. And when the Masters have at Their disposal a Society whose Fellows are all Theosophists, the dawning of a New Era on this weary world will shortly become a living Reality, rather than a splendid, but a mere Ideal.

T. C. Humphreys

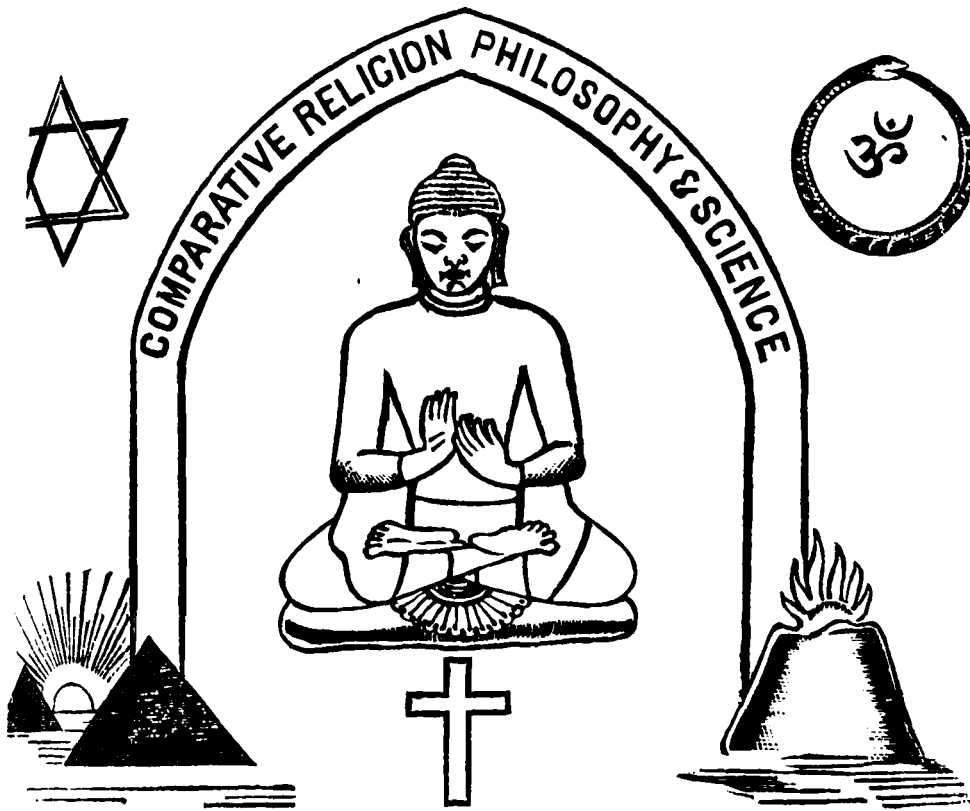
A CHANT

I AM filled with a great hunger ; my heart cries out for union ;
As I pass along the streets I long to take the wayside children
in my arms ;
I see the young mother bearing wearily her babe, and my
heart aches for her ;
I see the aged women from whom all beauty has fled away, and
tears leap to my eyes ;
As the workers pass by me I see the lightlessness of their
dull faces ;
And the rich in all their power harden their hearts and dwell
in separateness.

But why is this hunger in my heart ?
What avails your yearning, O my soul ?
Can your arms embrace all the children ?
Can you bring back the light into weary eyes ?
Can you soften the hard hearts of the arrogant ?

No, but He comes whose arms are all-embracing ;
He comes whose light dispels the deepest gloom ;
Like candles in the windows of the village,
Lit one by one as daylight slowly fades,
Will kindle once again those earth-dulled faces ;
Hope will light up their eyes, and Love reborn
Will walk the streets with gentle mien and kindly,
Shedding on all His beauty's quickening rays ;
Hearts will sing once again like birds in spring-time,
And all the world rejoice in friendliness.

D. H. S.



THE KARMA YOGA OF RUDOLF EUCKEN

By KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW

(Continued from Vol. XLIV, Part II, p. 684)

V

MAN, therefore, is the salvation of the universe. What is his nature? His nature is at once spiritual and material; "two worlds meet together in him". His psychical

functions must, however, be regarded as an extension of matter, a sublimation of it, if you will. The spiritual life

bears a totally different character from that of the psychical life which forms a mere continuation of nature.

Speaking of the spiritual life, Eucken says :

It is obvious that the new life is not an embellishment or a continuation of nature ; it would bring with it something essentially new. . . .¹

The spiritual germ lies slumbering in each one of us. So long as it is lying dormant, the material nature has full sway, its undisputed sovereignty. The man is dominated by matter and his values and standards are of the world of the flesh. But when once the germ bestirs itself, that glorious irresponsibility, that chartered libertinism is no longer possible. It has shaken off its torpor and it must be the master of its own house. It has its own values, its own standards, and it will order its habitation according to them.

The first stage which marks the spiritual life in man is the negative movement.

He now stands at the junction of two stages, that is to say the *Pravṛtti* and the *Nivṛtti Mārgas*, to interpret Eucken theosophically. The negative movement is a movement of continuous repudiation and denial. Many a time will the tide of material forces rush in upon him, many a time will he be overwhelmed. But he must hold on ; he must continually repudiate the hosts of *Māra*, no matter in what guise they come.

The negative movement marks the commencement, as it were, of the *Nivṛtti Mārga*, the upward ascent of life. It represents a definite break from the old standards and values. But the endeavour must still be ceaseless, for

only through ceaseless activity can life remain at the height to which it has attained.²

¹ *Life's Basis*, p. 134.

² *Ibid.*, p. 255.

Life is action and not contemplation, and it is by action that the further opening up of spiritual life becomes possible.

But the endeavour must be of the right kind. It must be "right exertion," as the Lord Buddha says. No deed that is impulsive, that has the taint of the flesh in it, or that originates from the "natural ego" of man, is genuine activity. The spring of action must be the spiritual life which is the habitat of the True, the Good, and the Beautiful. In the right kind of action, which is a sacrifice of the lower on the altar of the higher, one becomes oblivious of the petty interests of the lower self, and one's heart begins to beat in unison with the mighty heart of the One Worker. In pure action, one works in the one great workshop of the universe; then, for a brief moment of time, the individual spark slips into the Flame, as it were.

It is thus by "ceaseless activity" that man acquires "personality". And the personality continues developing more and more, appropriating more and more of the life of the Spirit, for we must remember that

even when the best is achieved, it is only approximate.

So, by slow degrees, the negative movement becomes positive when nature is as clay in the hands of the personality. He is lifted far above the possibility of any surprise attack from the forces of evil; he transcends the limitations of time and space and gains immortality; he has not only "entered the stream," but he is now perhaps a pillar in the temple of God, a man made Christ. Those who have not developed personality, whose lives are lived wholly in the world of sin, they have evidently nothing that can persist. There is not the Kingdom of Heaven but the prison of the flesh. Immortality is not their lot. They are "lost souls".

The man who has reached the highest state of spiritual personality is

in entire accord with the absolute, indeed becomes himself divine.

He and the Father in Heaven are one. He is master of life and death. But he is not spirited away to some region far away from

 this dim spot, which men call earth

to enjoy for aye ineffable bliss. He is still a warrior as before, whose business or rather self-appointed task is to spiritualise society, to establish "the kingdom of reason and love" down here. "All walls of partition and all differences" have fallen away. His life is constant worship, his presence a benediction, he works without stint that God be glorified among men. Along with him society also is spiritualised. And more and more, in continued streams, will his rank be refilled from the men of the world. And society catching reflection from them will become transfigured like the grey cloud touched by the setting sun.

VI

One of the most conspicuous signs of the times is the emphasis laid upon the individual. Man is glorified above all things and beings. Modern philosophy is strong against making the individual subordinate to the Absolute, a mere aspect of it, a mere appendage. Is he merely a facet or a single manifestation of one universal mind, as idealism maintains? The complaint of the personal idealist and the pluralist is that absolute monism annuls and abolishes the individual. Hence Ward, for instance, asserts that finite selves are not merely modes or factors of an absolute mind but have reality and freedom of their own as distinct or separate from and independent of God.¹ The position of pragmatists like James and others is not far removed from Ward's. The spirit is in the air, and hence instead of making the individual depend upon the One, the

¹ See Preface—*Realm of Ends*.

dependence, at least in the case of Eucken, is sought to be made mutual. His existence does not depend upon God's whim or impulse of love. Man is not an arena but a fighter himself.

Nor is man merely the theatre in which the drama is played out. His own action is essential to the movement; he plays, indeed, a decisive part in it.¹

His individual endeavour does not concern himself alone. When he is fighting the battle for spirit the whole Cosmos is looking on with bated breath and feverish expectancy. For, his fight is of universal moment.

Our labours and struggles have a significance which reaches beyond our finite sphere: they affect the welfare of the whole.²

VII

No one doubts that human life forms the highest point of development that comes within our experience.³

But have we ever come across even a highly developed personality? Is not that a concept, and a legitimate one at that? Eucken has boldly gone outside experience on so many occasions. His system bristles with postulates. The Universal Spiritual Life itself is a gigantic postulate. We have indeed no quarrel with him over it, for postulates are absolutely necessary when without them no satisfactory inference can be drawn or when, with their aid, things obscure become clear. His "concentration points" are men and women. But why not supermen (*Jivanmuktas*) also? Can we not posit their existence? There are men who are still living in their natural egos; there are some who have developed personality to some extent; there are, perhaps, a few who have developed it to the fullest possible extent. The man made

¹ *The Meaning and Value of Life*, p. 86.

² *Ibid.*, p. 90.

³ *Life's Basis*, p. 110.

Christ may be regarded as the culmination of human evolution, though by no means as the summit of all evolution. You cannot draw the line and say: "thus far and no further" for, as Eucken himself says, "the best is only approximate". Nor can we ever think of a time when there is a complete cessation of activity. Even the most developed personality must be active in some way or other. But activity, howsoever impersonal, can never be fruitless. It will lift the world but it will lift the doer also. Thus the great sages who are सर्वभूतहितेयताः (ever intent on the welfare of all) are ascending higher and higher in the scale of evolution. So must also Eucken's "personalities".

Besides this, may we not go further and posit the existence of different orders of beings, like angels and Devas. The spiritual life is surely not so poor as to be exhausted in only one mode of manifestation. It is so inconceivably rich that even for a partial expression in nature, other modes than men, and that a whole host of them, may without violence to reason be postulated. Surely, there is nothing in Eucken's philosophy to bind the Universal Spiritual Life to only one mode of manifestation. The objection that we cannot "experience" them is puerile. We cannot experience so many things on account of our limitations. But failure to respond to an impression cannot argue non-existence of it. We may conclude that as a postulate higher and different kinds of existences are not quite fantastic.

VIII

The ideal that Eucken has set before man is very high indeed. But is it possible for man to attain it within the brief period of one life? No matter how bold the spirit, how intrepid the heart, how ceaseless the endeavour, even an approximate realisation of such a lofty ideal in a single

life-time (from which the periods of infancy and boyhood and dotage must be excluded) must be beyond the dreams of any. Eucken complains that Idealism is aristocratic. But is his system any less so? His philosophy sounds the note of a perpetual fight with the lower nature. But the fighter must be a man of grit and stamina. He must be a person of determined will who will hold on to his ideal with his fist clenched and teeth firmly set. The majority of mankind, alas, prefer to follow the line of least resistance. Therefore, reincarnation also must be postulated, for it alone can sustain the magnificent superstructure of his philosophy.

IX

Eucken's philosophy is one of *Karma Yoga*. As Gibson says:

Indeed of all philosophies extant there is none so saturated with the spirit of battle as is the philosophy of Eucken . . . !

This great emphasis upon *action* alone cannot satisfy all temperaments. Christianity has mostly failed to appeal to the intellectual man, because, taken out of its philosophical setting of the great gnostics, it has dwindled into a system of precepts and commandments. Those, therefore, who are devotional will find much spiritual food in it, and so also the practical man, for the dominant note of Christianity is Service. Now, Eucken also caters for one type of man—the practical. And so one need not wonder that his system has been treated with scant courtesy by philosophers. Bosanquet was of the opinion that Eucken's contribution to philosophy is not much. Prof. Radhakrishnan thinks that

Eucken is more a prophet than a philosopher,

¹ *Rudolf Eucken's Philosophy of Life*, p. 87.

because

he skips over the many metaphysical problems which are puzzles to philosophers of the present day.¹

Aliotta does not notice him at all in his capital book—*The Idealistic Reaction against Science*. Perry thinks that Eucken's romanticism is irrelevant

if philosophy be the attempt to think clearly and cogently about the world, and lay bare its actualities and necessities . . .²

Ruggiero voices the opinion of many philosophers when he says that

there is something unpalpable in his theories; . . . over everything there hangs a certain vague and nebulous atmosphere which very often betrays an internal void.³

There is undoubtedly lacking in his philosophy that compactness, that mental robustness, that necessity which characterise a sound metaphysic. His metaphysic "expresses a state of aspiration," the characteristic peculiar to the prophet.

X

Besides this, Eucken (along with so many other philosophers in the West) gives a very narrow connotation to the word "action," by which he means liberation of energy, spiritual or otherwise, on the physical plane alone. But "action" has an all-embracing signification, including all possible and conceivable kinds of activities carried on in this world or in the inner reaches of being. Thus a man of contemplation or a great thinker is as actively working in the inner planes of being as the so-called "practical" man. He is letting loose forces, beneficent or otherwise as the case may be, but forces as real as any that we know of. Only the

¹ *The Reign of Religion in Contemporary Philosophy*, p. 329.

² *Present Philosophical Tendencies*, p. 154.

³ *Modern Philosophy*, p. 114.

“action” to be a spiritual action must be असक्त (without attachment) and for लोकसंग्रह (the welfare of the world).

XI

There are many difficulties in Eucken's philosophy, but it must be conceded that it is of supreme value, the more so in a continent which has witnessed such sudden and swift shiftings of moral and spiritual values in recent times. For a long time it was a veritable oasis in the desert of Germany. . And although, in the words of Perry,

it is simply not, in the strict theoretical sense, a philosophy at all,

yet if philosophy means barren intellectualism, a divorce from actual human life as lived in the world, a sort of exaggeration of merely one aspect of life, an utter helplessness to raise man and society, and an aristocratic disdain to live with man in the mart and in the slum, then so much the worse for philosophy. Eucken's system, it cannot be denied, has a great inspirational power. His fervour, his earnestness, his downright sincerity permeate his works. And if, as a sort of discipline, one has to meander through the profuseness of his writings and to endure the almost exasperating repetitions and reiterations of the same thought, in different guises (which marks the prophet rather than the philosopher), one has always the consciousness of being in the presence of a thinker, who is professedly not a system-builder, but has a mission to the world—and that is that “man is not the theatre but the actor,” and that his is the kingdom of Heaven if only he will claim it.

Krishnanandan Prasad

UNIVERSAL RELIGION¹

(Continued from Vol. XLIV, Part II, p. 706)

PART V

IT is surprising what a very different (and more reasonable) story the Bible relates when revelation is treated in the manner we have suggested. It runs to this effect:

Jehovah *designed* the Universe and left creation *literally* to the Only-Begotten (the ONLY Being He ever created personally), who is therefore very correctly known as "the Son" and who, subsequently, became the Redeemer of man. The design for the "species man" was—A finite representation of the Infinite—GOD: Man was created in "the Image of God". Obviously, the quotation must mean that the expression was to be in the abstract of divine Attributes. Thus, feet express divine Omnipresence; hands express divine Omniscience; and so on. The actual construction or form of organs and limbs themselves play no part in the representation.

The animal part of the species man might have taken countless ages to evolve (as far as the Bible goes), for the point of the narrative is that the human type was set at the moment that man received his spiritual pose, when "God breathed into his nostrils the breath of life". It was *then*, *not* before, that man became "a living soul". This point is clinched when we remember that "life" in the ordinary sense is an *effect*, when certain material conditions are

¹ The Author's name has been withheld by request.—Ed.

established, and not something super-added as was this "breath of life". The ordinary life must assuredly have been present from the time when the first superior species of the stone kingdom fulfilled the conditions of life and immersed into the vegetable kingdom of creation. The life alluded to in the Bible account of the creation of man then must have been the germ of another species—the lowest order of the Spiritual kingdom of creation?—which would account for man's dual nature.

We might imagine that, when giving effect to design, there arose a "difficulty" (if we may be permitted to use that word in connexion with divine Omnipotence) when it came to express divine Omnipotence in finite form; and the necessities for a free-will in man and for a dual-natured species will probably dawn upon us. A free-willed agent must, of course, actually realise what is "good" and what is "evil," and innately choose one or the other. Hence we can understand why it became necessary to place the possibility of evil within man's reach at the commencement of his career, and then to permit of his suffering the consequences of evil to the fullest limit; so that man might, eventually, eschew evil and prefer good, deliberately and naturally, and thus express the Image of the great Source of Morality.

The exact channel through which evil entered the human career is of the least consequence to man, however interesting the details might have been to some of us. What is absolutely necessary for man is to discover the specific meaning of evil so as to recognise it wherever it exists; and the Bible record reveals it to perfection. For instance, it would have served no useful purpose to an overwhelming majority of the race if it had only been satisfactorily described in scientific terms just how speech was conveyed by the serpent and to have given less prominence to the facts that evil (sin) is giving preference to a material (an apple) over the spiritual

(the Will of Jehovah), and that sin is associated with what an animal nature (the serpent) suggests in opposition to a spiritual demand (Jehovah's order). Looked at in this light we cannot fail to observe that the Bible account of man's fall is absolutely in keeping with our case.

With the approval of the Almighty, man's free-will was temporarily altered from a neutral to a biased position as a consequence of sin, in order, probably, that man might learn from experience eventually to adjudicate correctly through free-will, so as to express divine Omnipotence and Holiness. We say "temporarily" advisedly, because with the sentence went the proclamation of redemption. This would account for the period of divine Grace we noticed the species enjoying in the material kingdom of creation.

It may be noted that there is no distinct statement in the Bible that the divine Injunction not to eat of the forbidden fruit was received direct (as in Adam's case) by Eve, and it would appear that her act was not a deliberate depreciation of a spiritual value; for Divine Justice demanded but *one* perfect life (in the plan of man's redemption) in return for *one* (Adam's) perfect life that had been forfeited by sin. Thus, as the whole race had been contaminated by the sin of *one* man, so might that complete species be restored (on equitable grounds) to Divine Favour by the sacrifice of *one* man. Thereupon, Divine Justice being satisfied, free-will may be restored to its natural pose and the species permitted to proceed on its career, eventually, to exterminate sin, when Divine Holiness can again permit of direct communion between man and his God.

The problem must have arisen whence the ransom was to be provided. The Almighty could have certainly arranged for the creation of one; but the consequences of such a course are too palpably derogatory even to our finite idea of Divine Dignity and Resource to need comment. It would have been

playing at the game of creation. The solution, nevertheless, is an eternal display of boundless Love. Out of Love for the outcasted human race the Only-Begotten offered himself, and for the same reason the Father accepted the offer. The Son became a man for thirty-three years, showing the species how to appreciate spiritual values, and gave up his life as a perfect MAN for Adam and his progeny: a replica of the criminal, no more. There is then no "mystery" after all in the simple Bible story from beginning to end, and it is within the grasp of the most ordinary human intelligence (as it should be).

Having offered Himself as man's ransom, Jesus Christ has virtually purchased the race, and He has therefore a perfect right to prescribe who shall and who shall not benefit by His own act, as He does. His conditions are,

- (1) "Come to ME that ye may have life";
- (2) "Love the Lord thy God with all thy heart and with all thy soul and with all thy might; and
- (3) Thy neighbour as thyself".

This is the sum of the doctrines of Jesus Christ, the Redeemer of man, upon which re-generation of free-will depends. Baptism, Confirmation, Fasting, Celibacy, Confession, Holy Communion, with all the elaborate ritual we see in the Christian Church, form absolutely no condition to the *full* participation of any human being in the benefit of the ransom paid for Adam.

Observe how even the Omnipotent respects free-will and does nothing to coerce it in this Bible account of the plan of man's salvation, exactly as we see Him work in Nature. Free-will is positively free, and therefore to have it re-born man must, on his own initiative, come to the Redeemer. It is imperative that the act should be deliberate and voluntary, and whosoever will not come **THUS** to **HIM** must perish, for very natural reasons. This is the crux of the matter to-day; yet consider how practicable is the stipulation to every one. Who

is it realises that free-will is biased towards the animal within and that nothing else can possibly restore it to the normal position? Let that one apply the acid test of experience to Jesus Christ's proposal and await the result.

PART VI

Having disposed of what is comparatively easy of assimilation, and which is vitally necessary to our case, we may now attack some of the more indigestible morsels of our viand.

It is surprising to notice the slenderness of the evidence upon which the Christian Church bases its doctrine of the Trinity. Jesus Christ is considered the second Person because it is stated that "God was in Christ reconciling the world unto Himself". But was He not doing so, it may be asked, through Manu, Buddha, Confucius, Aristotle, Zoroaster, Mahomed and many other worthies since? If not, whence came their Light? *That* certainly could not have been inherent.

Then, in the matter of the third person—the Holy Ghost or Spirit: without going deeply into an analysis of the "astral body" Occult science, there are surely few thinking human beings who have not at some time realised the possibility of influencing another a distance away—in spirit—without being actually present in the flesh? How much more perfectly then must the Almighty (in Whose Image man was created) be able to do the same thing by His Spirit? But nobody thinks of declaring that for this reason the human being evinces a second personality. Why then attribute such an agency to the Lord of the Universe? The use of a personal pronoun by some obscure copyist in reference to the Holy Spirit is certainly not evidence, as the Christian Church affirms, that God has three Personalities.

Observe how Baptism has developed into a serious bone of contention in the Christian Church, to such an extent that

some deluded "Baptists" go the length of imagining that the rest of the species, who do not baptise in the manner they prescribe, are to be spectacles throughout eternity of an outrage to Natural law; *living* in one of the most destructive agencies known on earth—burning brimstone and of diabolic cruelty—eternal torment. To the unbiased mind, however, it must be apparent that, whatever the reason for this Baptist doctrine, Baptism does not affect the re-birth of free-will one iota; and to be consistent, if Jesus Christ is the Baptist's model, every human being should be immersed at the age of thirty years, *not* before, after every male has been circumcised on the eighth day in babyhood. On these lines, the doctrines which cannot be traced directly to Jesus Christ, such as Confession, Absolution, Confirmation, Apostolic Succession, etc., cannot be countenanced, no matter what holy apostle or holy synod may have to say on the subject. On the other hand, Jesus Christ most emphatically declared repeatedly that salvation depended solely upon transformation of the *spirit* in man and he denounced in no uncertain terms every tendency to place reliance instead upon ritual in this matter. The only reasonable course, then, one would imagine, would be to drop ritual altogether; but no, the Christian Church glories in the burning of candles and incense, the use of holy water, pictures, images, vestments, and the assumption of various attitudes in the form of worship, not one of which has the sanction of Jesus Christ. With such conspicuous disregard for consistency, is there any wonder that the Christian Church has failed in its mission? It may rather be wondered at that it has been so long tolerated; but the Bible furnishes the reason—it is on account of a *few* faithful followers of the "Lamb that was slain" for man. Let us remember that Jesus Christ, on His own assertion, came "to fulfil the law and the prophets" as well as to save man by regenerating his free-will. Man is directly concerned with the

latter object *only* and therefore, in the matter of re-birth, he has *not* to do what Jesus Christ (who did not require to have free-will re-born) did, but he must comply with what Jesus Christ prescribed as the cure for man's ailment.

The only ceremony instituted by Jesus Christ was the Last Supper. Since proclamation of the Almighty's intention to provide a ransom for man, the idea of a sacrifice for sin was thoroughly grounded into the Jewish nation (and through them into the rest of the species) as an antetype of what was to follow on Calvary. The Last Supper appears to be a commemoration service of this event, and the practical benefit to man thereby is only too apparent. For, how conducive to moral strength must it be thus to recall to remembrance, the boundless Love of the Father and of the Son in the plan of man's redemption; the fact that, as the material body depends for sustenance upon solid and fluid, so must man's spiritual body derive strength and life from man's Ransom; and the common ground of brotherhood upon which stand all who take part in the ceremony. It is a unique, complete and most practicable method of perpetuating at once the kinship between the Father, the Son, the human species, and man and man.

The Christian Church generally loses sight of the fact that the principle of evolution has not come to a full stop at man. Just as, for instance, a percentage of the Simian species is seen to have evolved by selection into the higher human species, so a select company has been foreordained to evolve into a higher spiritual species (divine nature the Bible calls it) from the animal-spiritual species man. Jesus Christ repeatedly made it clear that His mission was to declare His philosophy in parables, so that only those at the time "who had ears to hear and eyes to see"—pebbles of the required grade, by virtue of heredity and environment, for cutting and polishing by a special process of self-sacrifice into lenses of the first water—the "predestined"

could immediately benefit thereby. It was really the application of the principle discernible elsewhere throughout Nature: the survival of the fittest. And His command to this "little flock" was that *after* His departure they were to spread the glad tidings of salvation to every nation. Obviously, the restriction He had previously imposed would then be removed. So that there are two "calls": one, to the "household of faith," to be evolved into the "divine nature," and the other, to "whosoever will," to express the Image of the Father by the judicious use of free-will, as the species, man. The Christian Church has ceased to discriminate between these "calls" and the consequence, of course, is that every Christian expects to evolve into an angel some day, even if he repents on his deathbed or on the gallows (after perhaps depriving his victim of the eleventh hour repentance which he takes full advantage of).

It was just this fact of evolution of some of the species to the Spiritual kingdom of creation that appears to have been imperfectly transmitted by the earlier human mediums of moral Light (indicated in ancient Eastern philosophies) as the transmigration of man's soul.

Here then, at last, we can breathe a deep sigh of relief! Here is our desired haven—the Universal Religion *as taught by Jesus Christ*, in keeping with Natural law and meeting the most crying need of our species in all respects.

PART VII

We may now in conclusion sum up the results of our studies. Let us scrupulously avoid in the first instance the animal habit of conserving our faith within a fence dubbed with a name—like the votaries of Brahmā, Buddha, Christ, etc. The faculty of worship in the human species is akin to hope, love, etc., in the spiritual kingdom of creation, and to

breath, sight, etc., in the animal kingdom. It is therefore just as absurd to break up the species into castes and denominations according to the manner in which men love or breathe, as to do so in the manner of worship. Man MUST worship, and worship ONLY the Lord of the Universe—his heavenly Father. Let him do so in the manner most suitable to environment—whether in a temple, pagoda, joss-house, church or under the vault of heaven. Let him eat, drink and clothe himself as environment suggests. Universal Religion is a natural constitution which does not entail a levelling of habits resulting from natural causes, so long as spiritual values are respected.

Man must “stay” his mind upon the Lord of the Universe for the supply of all his animal and spiritual wants and for the arrangement of his environment. Prayer is the only spiritual channel through which (what pertains to the animal kingdom of creation) man may communicate with the Spiritual kingdom; and therefore man must pray “without ceasing” to remain in touch with the invisible kingdom to which he belongs. Prayer is also a force, but its true element being the Spiritual kingdom it is misapplied when resorted to, to obtain purely animal (material) gain. Consequently, man may not pray (but work) for the supply of his animal wants, although they may be made known in his prayer. In order, then, to “stay” the mind upon the Father, the correct attitude in prayer would appear to be to commune with Him, laying bare all spiritual and animal wants and then leaving it to His Love and Wisdom to devise ways and means out of every difficulty.

Man must “rest” in his Redeemer by prayer (since that is the only channel of communication with him now that he is no longer a man) by seeking guidance for the judicious use of free-will in every thought, word and deed. The more frequent these appeals, naturally, the quicker will maturity,

of the re-born Will be attained; and the more complete this "rest" the earlier will result the subjugation of that detestable animal instinct known as self.

Lastly, man must ever be on the "watch" to lose no opportunity (in every thought, word and deed) to express the Image of his heavenly Father, in the ordinary course of that state of daily life in which he finds himself.

Thus, man may launch out by faith (as he must in any case do) into the ever-present future, keen on carrying out his responsibilities as circumstances arise before him according to his heavenly Father's plan, with his vision cleared by promptings from his Redeemer. Life then will surely be worth its trials and man cannot help but love his brother.

What of the future? "It doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is"—that, obviously, does not apply to man as a species, since the type has been set. But, we may confidently affirm on the same authority that the race will be resurrected with perfect material bodies; for "so in the resurrection of the dead . . . there are celestial bodies and bodies terrestrial". Man will be resurrected with a material body "sown in corruption" (death) and "raised in incorruption" (a perfect body), and the same spiritual body—character—since it is quite evident from the Bible that man is to be judged after death, and therefore his character alone (which was built up in the previous life) can be so treated. Thus, the whole human species will have ample opportunity (if never before) to secure re-birth of free-will at the hands of the Redeemer. They will live on probation for a fixed period (known as the millennium), when those who fail to comply with type will be finally rejected as unfit for existence as man.

It is quite possible that this forecast lacks pungency to be readily palatable to animal taste generally; but let us remember that we are not out for sentiment and we are adhering

strictly to facts. If there are members of the human race who will take advantage of the conditions and indulge their animal appetites the more in this life, it is because such characters have atrophied to an alarming extent ; but these unfortunates (in addition to suffering the effects of evil causes now) will have to come back, step by step, undoing then what they do now, and we may be sure from experience that "climbing down" in this fashion will be by no means enjoyable.

"Then cometh the end," when the Redeemer shall have completed His task and will hand over the human species to the Lord of the Universe according to specification—a finite expression of the infinite, divine Image.

METAMORPHOSIS

If those shape-changings yet may be
 That Ovid and his kindred sing,
 Make me a broad bird-haunted tree,
 Earth-rooted, but with heart to spring
 So heavenly high that, when the glades
 Hold it as truth that all is night,
 I may assert above their shades
 The flouted legend of the light.
 And when the dark is dark indeed,
 And jungle voices round me jar,
 I with such scrutiny would read
 The promise of a single star,
 That instantly my nested tongues
 Should scatter news of darkness gone
 When slowly down my thrilling rungs
 Should step the golden feet of Dawn.

JAMES H. COUSINS



THE TWELVE SIGNS OF THE ZODIAC

AS A KEY TO THE SECRET DOCTRINE

By J. KRUISHEER

(Continued from Vol. XLIV, Part II, p. 730)

Capricornus.—In order to understand Capricornus we must again first turn to the Samskr̥t name of this sign, *Makara*, which is to be translated as five-sided or pentagon, which immediately indicates the Hierarchy of the Manas, the five-pointed star, the image of man, in which Kāma-Manas is united with the higher Manas. The five-pointed star is therefore the symbol of the "Master".

Makara may be compared with the Kumāra, and the Kumāras—also the Dhyān Chohans—are the fifth order, the soul of the five elements, one might say. (There are really seven elements, but here again the two highest are still concealed from us). In India and in Egypt the Dhyānis (of the sixth order) were associated with the crocodile, and their dwelling place is Capricorn. These expressions can also be located in Indian Astrology, for *Makara*, the tenth sign of the Zodiac, is also translated “crocodile”. He is the Dragon of Wisdom or Manas, the intellectual and fifth principle. The crocodiles in the Sacred Nile are also five in number and the original Godhead—the God Toem, establishes this in his fifth creation.

It has already been remarked that Capricorn is the symbol of the Master and we also see that this is the sign under which the Saviour of each great religion is born, and that during this period the Sun, on December 21st, enters this sign. This explanation of all the previous signs—by which it has been shown that the Zodiac is the symbol of evolution—leads naturally to the conclusion that this tenth sign must be that of the birth of the Sun-god.

In man also is the mystic birth of Christ possible only when he is no longer governed by matter, but on the contrary has himself matter under his control. When Virgo and Scorpio are again united in one, then only is it possible for the Holy Child to be born. After man has again united in himself the double creating power—represented in Virgo and Scorpio—he creates in his heart that holy image, the true spiritual Being.

Makara is sometimes translated as “Dolphin” and sometimes also simply as “Water-form,” the Chariot of Varuṇa. With the Greeks, the Dolphin was also the chariot of Neptune-Poseidon. Under several names—in Egypt again as the Fish of the great Horus—we find this animal time and again, also with the Chinese, symbolising this tenth sign.

It is related of the first known Chinese Emperor Fohi—one of the World Saviours, the Founder of the original religion and philosophy of the Chinese—that, while he was meditating by the water over the secrets of nature, an animal, half horse, half dragon appeared before him. This animal had four legs yet its body ended in a snake. On its back were scales and on each scale glittered secret signs, smaller at the tail and larger on its breast and back. This dragon reflected itself in the water, and its reflection showed the image of the same signs. Thereupon, according to tradition, this Dragon instructed Fohi in the Secrets of Nature.

Besides its connexion with the word Kumāra, *Makara* is also associated with the number five, as we have already found. Of this number five, *The Secret Doctrine* says that it is the symbol of the Spirit of the Everlasting Life, and includes in itself earthly love and human constitution, as well as divine and demoniacal magic, just as the Universal is contained in the Individual Heart of Being. It is the Star, the Majestic, the Magnificent.

Aquarius, in Samskr̥t̥ *Kumbha*, literally Waterpot, is dedicated to Indra. Indra is one with Bṛhaspaṭi, born into the universe out of heaven and earth; his dwelling-place being in the highest heaven. Of all the gods Indra is placed highest by the Indians. The loka over which he rules is Svarga (heaven), whence also called Indraloka, and his city Amarāvati, is situated on mount Meru, which mountain, according to an esoteric explanation, applied to man, is the organ of spiritual clairvoyance; when this organ comes into operation, the hidden secrets of nature lie revealed before his spiritual eye and man becomes like unto the gods, which can happen only when Manas and Buddhi are united.

Pisces will finally elucidate the explanation of the previous sign, Aquarius. This last and twelfth sign of the Zodiac always appears in connexion with the Saviours of the world.

Among the early Christians, Jesus was continually depicted as a fish. With the Hindūs, Vishṇu took the form of a fish in order to find the Vedas again, as they had gone astray during a flood. The fish therefore is clearly the symbol of the Avatāra.

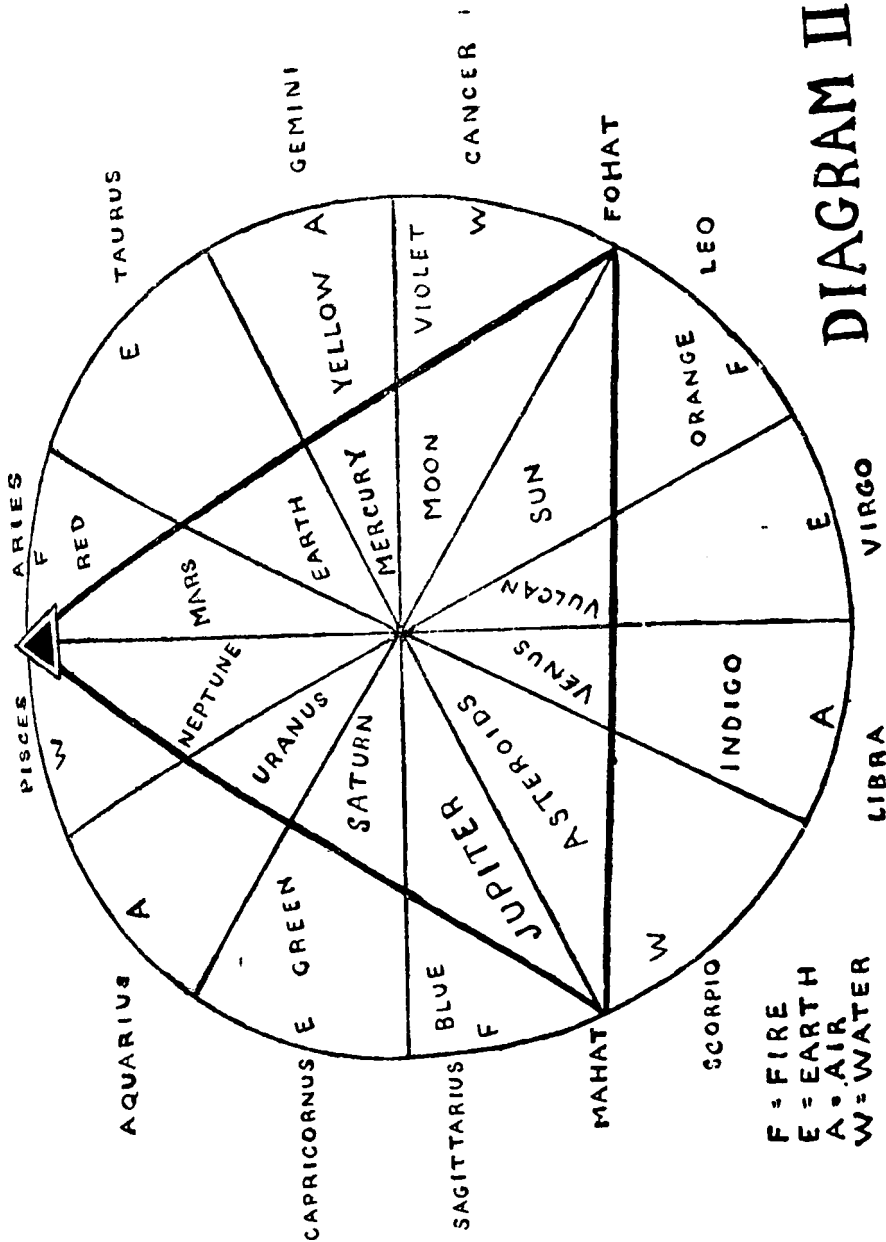
The Samskr̥t name of this sign is Mīnam and transferred to numbers, it gives us five, referring to the five elements, according to Subba Rao. The principal of these is water, not H₂O, but the universal solvent of the alchemists, the liquid in which, according to them, everything could be dissolved. It is really very remarkable that these last three signs of the Zodiac, which have to do with the evolution of the real, reborn man, are associated with water, and that all the envoys of this Hierarchy appear out of water.

We can again illustrate the connexion between the last three signs as follows, when we consider that we said already that Capricorn represents Ātma-Buddhi, gifted with Monadic individuality. Capricorn is then the image of the perfected man, who saves humanity by throwing himself in the water of Aquarius, or material incarnation, and there becomes Pisces. We can also see the last four signs as a picture of the Manas development and the final result of this. In this connexion Sagittarius—dedicated to Gaṇesha in the Brahman Zodiac—gives us the key, as the sign is the synthesis of the three following ones.

According to the legend, Gaṇesha lost his head in the battle, and obtained in its place, an elephant's head. Gaṇesha is therefore always represented with an elephant's head. Now the elephant is the symbol of Initiation (think of the Sacred White Elephant) and then Gaṇesha becomes the symbol of Esoteric Wisdom. The three last signs can therefore be depicted as the representation of Initiation.

We shall now first of all follow the already mentioned division of the Zodiac into three sets of four: (1) Aries-Taurus-Gemini-Cancer; the Unrevealed: (2) Leo-Virgo-Libra-Scorpio

the Creating : and (3) Sagittarius-Capricornus-Aquarius-Pisces ; the Manifested Logos. In all three cases the first sign forms



the synthesis of the three succeeding ones, thus Aries, Leo and Sagittarius respectively.

In studying the signs separately we saw why the point Aries is always taken as the beginning, and that it represents "that which gives birth". It is therefore the Unborn, Eternal, Self-existing—the One without a Second—the One Everlasting Original Cause. With the Egyptians, it was Ammon, the god with the ram's head, the hidden Uppermost Spirit. (Ammon-Ra was the Producer, the Creating God and the second aspect of the hidden Godhead, symbolised as such in the following four signs, with Leo as synthesis). Also, according to Subba Rao, the word Aja (the Hindū synonym of this sign) refers to the everlasting Brahmā, as Aja means "without birth". Here therefore we have the "starting-point" and the point in which everything returns, at the same time—the Central Heart, from which all life-streams are sent out.

It is also remarkable that the first sign is also always associated with power, and the ruler of this sign is Mars, the colour red. Here therefore is the synthesis of the three following signs, Taurus, Gemini, Cancer, which we found represented respectively the Word, the Double (Androgyne) and the Tetractys.

For "in the beginning was the Word" and all things are made through It, and without It is nothing made that is made. Through the Power of Taurus—the Word (Sound)—the Androgyne is created, the double Principle, Spirit-Matter, and out of the mutual working of these Two comes the Tetractys, the threefold aspect of Praṇava (Word). We therefore see here, as it were, the gradual development of the One Unmanifested, until a new point is formed, in which the powers again concentrate—Leo. In the point Aries these first four signs lay hidden or asleep; they were present therein in potentiality and we see them coming to development in the other three.

In the same way we find the signs Virgo, Libra and Scorpio represented in a dormant state in Leo. Leo—the synthesis of the three—we found to be the symbol of the

Jivātma in the Microcosmos, being the same spiritual essence which animates the universe, a ray from it and the Life-Principle. In the Macrocosmos it is Fohat. The Ruler of Leo is the Sun—the colour orange.

In the three signs which follow Leo we find the symbol of the lowest manifestation. To facilitate the study, it must first be pointed out that the point Libra is the lowest point of manifestation; it is the opposite pole from Aries, the point where the down-going or out-going power of Aries turns back and becomes up-going or in-going power; involution becomes evolution. In Libra the most material point is therefore reached. The Life-Power—Prāṇa—going out from Leo, is reversed in the three following signs into the world of phenomena—Nature.

As it seems easier for us to understand this in the Microcosmos than in the Macrocosmos, we shall take this as our guiding-line. Leo, as we have said, is the life-giving Power in man, Prāṇa, which gives life to the three following principles (in Macrocosmos, Fohat). We also observed in our study that the earlier double sign Virgo-Scorpio (Libra was inserted between and as a point and is not counted) was the symbol of the division in the manifested world of the Androgyne into male and female, with the therewith associated possibility of the mistaken application of creating powers—the distinction therefore between good and evil (Libra)—and therewith the development of choice in evolution, of the power of distinguishing between good and evil. I therefore associate this double sign Virgo-Scorpio with the two poles of the etheric double, while Libra would thus be the material body (which is not counted in the esoteric arrangement of "principles"). This sign represents then at the same time the mysterious "ring pass not".

We also know that with the division into the two sexes out of the Androgyne—in the Third Root-Race—the Lords of

Venus descended to endow the Race with Manas ; the sign Libra has therefore the planet Venus as ruler, and its colour is indigo. At the same time that the Spark of Manas was stirred up, the brain and nervous system came into working and the "third eye" disappeared.

Pluto sometimes is said to be the ruler of Scorpio and this planet is the chief one of the Asteroids, the group of very small planets (probably one planet broken into pieces) which lie between Mars and Jupiter. This group—the Asteroids—could therefore very well be the symbol of extreme division.

From this group of Four, we see then the Creating Logos turn again from the lowest point upwards (or inwards), forming the Essence of the third group of Four, the Manifested Logos (Mahat) symbolised in Sagittarius, with Jupiter (blue) as ruler. This sign is thus associated with Manas in the Microcosmos. The Cosmic Mahat is the Demiourgos, the Great Builder, who represents the activity of the creating Thought-power (the four preceding signs) on this higher level. We thus find again that it comprises in itself the three following signs—Capricornus, Aquarius and Pisces. All these four—as we already saw in studying the signs separately—have to do with Initiation. They also represent human evolution, the raising of spirit out of matter, and indicate the last half of a period of manifestation, in which everything gradually moves back towards its origin.

Bearing now in mind what we have till now discovered, we can yet take another division, which will give us a fuller insight into the meaning, namely to divide the twelve signs into four groups of three, called after the four elements—Fire, Air, Water and Earth.

The first and principal group of three (or the first Δ) is that of the Fire-Signs—Aries, Leo and Sagittarius—which represent Life, the Life-side, (Brahmā, Vishṇu, Shiva or in

man Aṭmā, Prāṇa, Aura) and which are the origin and core of all the others, a point we have already repeatedly remarked.

The following group of three (or second Δ) symbolised by the most mobile element—Air—is that of Spirit; Gemini, Libra, Aquarius or in human principles Buddhi, Manas and Buddhi-Manas. In this connexion it is noteworthy that these three signs all refer to a double. Buddhi (Gemini) comprises in itself the double aspect Spirit-Matter in one; Manas (the two scales of Libra) can move towards both sides, going over either to the spiritual or to the material side. Aquarius represents the Waters of the Universe and is generally shown as two undulatory lines, also referring to the inseparable double—Space and Time.

Then we come to the element water, which is also represented by three signs (or the first ∇)—Cancer, Scorpio, Pisces. In these three signs we find the secret of Form. Cancer expresses the Primitive Representation, called by H.P.B. in *The Secret Doctrine* the Chaya or again the Sūkshma Sharīra; Scorpio, the Liṅga Sharīra (etheric double), after which the human body is formed, and Pisces, the Kāraṇa Sharīra, the Mystic Form, which will be the aim of human evolution.

Finally we have still to mention the three earth-signs (or the second ∇)—Taurus, Virgo and Capricornus. We see herein the Kāmic principle, by which Taurus would represent Kāma; Virgo, Kāma-Manas, and Capricornus the connecting link between Spirit and Matter—the Antaḥkaraṇa—the Way, the Path, the Saturn principle in us, represented by the colour green.

Fire or Life Air or Spirit	{	Aries	Ātmā
		Leo	Prāṇa
		Sagittarius	Aura
		Gemini	Buddhi
		Libra	Manas
	{	Aquarius	Buddhi-Manas

Water	{	Cancer	Sūkshma Sharira	(Chaya)
or		Scorpio	Līnga Sharira	(Ethereic double)
Form	{	Pisces	Kāraṇa Sharira	
Earth		Taurus	Kāma	
or	{	Virgo	Kāma-Manas	(Ego)
Abstract Matter		Capricornus	Antaḥkaraṇa	(Ākāsha)

In this division the mobility of the symbol of Virgo-Libra-Scorpio must be continually born in mind and for the sake of clearness we can recapitulate what we have discovered, grouping it anew.

The three Logoi—the Unmanifested, the Creating and the Manifested—each rule one successive sign of four Elements. The Unmanifested, symbolised by the first four signs, thus represents each of the four Elements “in germ or in capacity”; the second or Creating—the following four signs—represents each of the four Elements in “being”; the third or Manifested—the last four signs—represents the four elements in “reality” or rather in “activity”.

The First is the Essence or Centre (Will), the Second is the Moving or Radiating (Wisdom), the Third is the Manifested Reality or the Circumference (Activity).

If we classify them thus, the three fire-signs, giving life, refer respectively: Aries to Life in Germ or Essence (Jīvātmā), Leo to Life in Being (Prāṇa), Sagittarius to Life in Activity (Aura).

Of the three earth-signs Taurus refers to matter in essence, matter as an abstract, thus without form (Kāma), Virgo to matter in being (Kāma-Manas) and Capricornus to matter in activity (Antaḥkaraṇa).

The three air-signs, symbolising Spirit, represent then Gemini, Spirit in Essence (Buddhi); Libra, Spirit in Being (Manas), Aquarius, Spirit in Activity. (Buddhi-Manas).

And finally the three water signs represent the Form side of the universe; Cancer, Form in Embryo (Sūkshma Sharira, called by H.P.B. in *The Secret Doctrine*, the (Chaya

the Original Form or Primeval Image; Scorpio, Form in Being, the temporary reflection of the first-named (the Linga Sharīra or Etheric Double) and Pisces, the final result of the whole Path of evolution, that transparent Chariot, Form in Activity, in which the fully-developed Adept remains in His own Plane and through which He is placed above the lower forms—and also above the human evolution. (Kāraṇa Sharīra.)

An important fact must be observed here, namely, that on our present standpoint, we are situated in the full stream of evolution, that, in other words, the four elements in embryo and in being are fully represented, but which is not the case with the four elements in activity. As they are in activity, this activity is not yet finished, so that the four last signs also represent the not yet reached goal of this Cycle of Manifestation. Thus we could also say that they predict the future, as when Sagittarius, Capricornus, Aquarius and Pisces respectively represent Life, Matter, Spirit and Form as they will do with man when he has reached the end of his course as man, that is when reincarnation will be no longer necessary and when other fields of activity will lie open before him.

Regarding these Elements and their relation to "The Beginning" we find a reference in *The Secret Doctrine* II, p. 185, and specially about the most difficult one: Earth and her relation to Kāma.

Kāma is the personification of that feeling which leads and propels to creation. He is the *First Movement* that stirred the One, after its manifestation from the purely Abstract Principle, to create. Desire first arose in IT, which was the Primal Germ of Mind; and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity.

Absolute, everlasting Movement—Parabrahma—in this motion throws off a "fleece" and that is Energy, Eros. And so it changes into Mūlaprakṛti which is still Energy. This Energy changes still more in its irrestrainable movement and becomes the Germ of the Atom and is then on the third plane.

And Mars, Eros is Kāma-Deva. H. P. B. says regarding Kāma :

Kāma (according to Atharva-Veda) was the first-born. Neither Gods nor Pitrs nor men have equalled him. In That first arose Desire which was the Primeval Germ of thought-power (as philosophers have discovered) which is the link which binds Being to Non-Being, or Manas with pure Ātma-Buddhi.

In *A Study of Consciousness* Mrs. Besant gives an explanation of this.

With the birth of Consciousness, its position can only be described as one of "feeling".

Expansion is the feeling of pleasure.

Contraction is the feeling of pain.

This original state of consciousness does not reveal Will, Wisdom and Activity; feeling precedes them and belongs to Consciousness as a whole.

Feelings belong to the Will-Desire aspect, which is the first which shows itself as a splitting up within Consciousness.

Feeling thus splits into contraction and expansion of feelings, and so reveals the three aspects :

Memory (of pleasure and pain)	...	Thought-aspect
Longing, etc.	...	Desire-aspect
Clutching, etc.	...	Activity-aspect

Here also we see feeling or desire (Kāma) described as that which existed first and we can understand the words of H.P.B. "Kāma is above all the divine desire for the creation of happiness and love"—the First Cause of Manifestation. Kāma (desire) is therefore the first movement (Power-Energy) which becomes the Germ of the Atom. Primeval Matter, the symbol Earth.

J. Kruisheer

(To be concluded)

GHOSTS IN SHAKESPEARE

By G. HILDA PAGAN

SOMEWHERE in the early dramatic *critiques* by Mr. G. Bernard Shaw, he refers to a period of his youth during which the characters in Shakespeare's plays were a great deal more interesting and attractive to him than any of his own nearest relatives. I daresay a good many of us have experienced something of the same mood. For one thing, the average people one meets with in daily life do not speak in words of compelling beauty or rhythm, nor enlarge one's ideas of human nature in a few concentrated scenes and acts.

I cannot truthfully say that these charming characteristics of Shakespeare's people are to be found in the company of his ghosts. They are, after all, a very small company numerically, but they make an exceedingly instructive subject for study all the same.

The ghosts occur in four plays: *Richard III*, *Julius Caesar*, *Hamlet* and *Macbeth*. The first of these, his earliest original tragedy, gives us little more than an instance of dream ghosts, and we should also note that in the same year the young author was writing his fascinating play of fairy life, *A Midsummer Night's Dream*. From then onwards, we shall clearly find, his knowledge of the supernatural was progressive, as was all his grasp of life and skill in craftsmanship. By the time of *Macbeth* he was thoroughly versed in witchcraft, necromancy and so on.

Perhaps one should just mention that the two latest plays of all, both produced after he had retired to Stratford, each contains a vision, the one in *Cymbeline* in pagan times of gods and ancestors; the other, in *Henry VIII*, of angels. Both are very bad, so it is satisfactory to know that they were interpolations by other people. Probably the theatre had new lights, or something like that, or wanted to cater for some craze for pageantry. In the previous year *The Tempest*, from Shakespeare's own hand, had included a masque of the goddess Ceres and others, delightfully done.

But to return to our subject of ghosts proper. How, we must ask, were they stage-managed in the days of Elizabeth and James? The stage was then, as Mrs. Charlotte Carmichael Stopes, among others, has described it:

A proscenium which projected into the pit, with uncovered wings. At the back was the players' house, through the doors of which the performers made their entrances and exits, and the upper windows served for balconies, castles and palaces. Above was a projection acting as a partial roof over the stage, technically called "the Heavens". The front of this was generally supported on pillars rising from the stage, which were utilised for various purposes by the actors. . . . There were also mechanical contrivances by ropes and pulleys to raise gods and spirits to "the Heavens" . . . The stage was also evidently furnished with trap doors. In Ben Jonson's *Poetaster* (1601) *Envy rises from the ground*. Marston in his *Antonio's Revenge* (1602) uses the same device, and doubtless (continues Mrs. Stopes) *ghosts entered in this way from beneath the stage*.¹

In those days the imagination of the audience was much more alert than it is now. Being good listeners, they "collaborated" more with the actors (as Mrs. Stopes puts it) and, as Shakespeare himself once requested in a prologue, *pieced out the imperfections with their thoughts*. The public was highly educated in music, and accustomed to good verse, but pictorial art was almost unknown in England at that time. We, on the other hand, are apt to be somewhat passive spectators—quite passive indeed if accustomed to cinematographs, for generations we have also been treated to pictures,

¹ *Shakespeare's Industry*, by Mrs. C. C. Stopes, pp. 204 and 213.

photographs, stage scenery and so forth, but the Elizabethans expected no such aids to their enjoyment. And another point, known from diaries and letters of the day, is important to take note of: *the acting was superb*. Shakespeare himself played the Ghost in Hamlet and it has been described as his highest achievement on the stage. We know him to have been *excellent in the quality he did profess—i.e., in the calling that he followed as an actor*.

But let us first take the apparitions in *Richard III*, Act V. The King, after a long series of villainies is confronted, the night before his defeat and death in battle, with the ghosts of all those whom he had murdered in order to gain the throne or to keep himself safe upon it. He is asleep in his tent, after a scene in which there is some evidence of his nerve at last failing him. "I will not sup to-night," he tells his friends.

Give me some ink and paper.—
 What, is my beaver easier than it was?
 And all my armour laid into my tent?

Various anxious questions follow, and he calls for wine.

The poet—still, as already said, a young author—rather naively lets us also see the righteous "Richmond" who has come back to save England from the usurper if he can (and who, after the next day's victory takes the throne as Henry VII, thus ending the Wars of the Roses). On the stage the two tents are both set up, and the spirits, rising in turn between them, address first Richard and then his rival, with words of doom for one, and good cheer for the other. The little princes smothered in the Tower are of course among the long series of victims, and their speech runs:

Let us be lead within thy bosom, Richard,
 And weigh thee down to ruin, shame and death!
 Thy nephews' souls bid thee despair and die!—

(To Richmond): Sleep, Richmond, sleep in peace and wake in joy:
 Good angels guard thee from the boar's annoy!
 Live, and beget a happy race of kings.

Buckingham is another familiar figure from the play who thus appears, and bids the tyrant king:

(To Richard): Oh! in the battle think on Buckingham,
And die in terror of thy guiltiness.
Dream on, dream on, of bloody deeds and death:
Fainting, *despair*; despairing yield thy breath!

(To Richmond): I died for hope ere I could lend thee aid:
But cheer thy heart, and be thou not dismay'd.
God and good angels fight on Richmond's side;
And Richard falls in height of all his pride.

The audience is allowed to see first one dreamer, and then the other, awoken in his tent after this—Richard in abject terror and, for the first time in the play, crying out with a prayer for help. He has mocked at religion all along, and definitely set himself to do evil, and he soon comes to his ordinary waking self again,

Soft! I did but dream.
O coward conscience how dost thou afflict me!
The lights burn blue. It is now dead midnight.
Cold fearful drops stand on my trembling flesh.
What, do I fear myself? there's none else by;
Richard loves Richard; that is, I am I.
Is there another murderer here?

Richmond, on the contrary, speaks of:

The sweetest sleep and fairest boding dream
That ever entered in a drowsy head
Have I, since your departure, had, my lords.
Methought their *souls*, whose *bodies* Richard murder'd
Came to my tent, and cried on victory;
I promise you, my heart is very jocund
In the remembrance of so fair a dream.

The play ends after the battle next day, and even if these dream ghosts be but fantasy, one must admit they have thoroughly prepared the audience for the outcome of the fighting. It may be noted, that in Act I of the same tragedy, the Duke of Clarence, before his murder—famous for the butt of Malmesey wine, is afflicted with terrible dreams, prophetic of his speedy end.

¹ The italics are mine.—G. H. P.

After this early tragedy, Shakespeare made no excursion into the supernatural for a period of eight years. There is nothing in the lyric Tales of *Romeo and Juliet*, *Richard II* and *King John*, however sad they are, to favour ghostly visitations; and in the histories in which Sir John Falstaff bulks large—in both senses of the term—no ghost could possibly assert itself. The same thing applies to the many brilliant comedies of this busy period. But when we get to the central portion of Shakespeare's creative output, another period of eight years begins, in which one magnificent tragedy after another was written, unrelieved by comedies of any kind. The first of these, in 1601, was *Julius Cæsar*, and in it—chiefly a drama of thought, Brutus, who is the real hero of the piece, is haunted by the dead Cæsar whom, for state reasons, he had killed. We are told *how Cæsar loved him*, and we see, in the early acts of the play, Brutus' mental struggle as to whether it is his duty to join the conspiracy or no. Brutus is a fine type of Stoic philosopher, generous-hearted, balanced and unselfish. He is given to thinking out life's problems and to meditation. He would have all men *swayed by reason*, and we know from his own lips that *no man bears sorrow better*.

In the early parts of the play there are various references to the superstitions of the time. *A Soothsayer* warns Cæsar, in the street, against *the Ides of March*, *i.e.*, the date of his assassination; and when the day approaches, the common people are terrified by an earthquake and thunder and lightning—always considered to be evil portents. Calphurnia, the wife of Cæsar, has a warning dream which almost persuades him, for her sake, to stay safe at home. Exaggerated accounts of the storm are brought to them—blood had been dropped on the Capitol from *fierce fiery warriors fighting in the clouds*,

And ghosts did shriek and squeal about the streets.

There is an uncanny message, also, from *the augurers* to whom Cæsar had sent a servant, telling him to

bid the priests do present sacrifice
And bring me their opinions of success.

The catastrophe occurs, as prophesied, and a long war ensues. We see the end of it in Act V, when Brutus and Cassius alike, in ancient Roman fashion, kill themselves rather than fall into the hands of their conquerors. This is at the battle of Philippi, and during the night preceding it, Brutus is visited by *Cæsar's ghost*. This is no dream, for Brutus is awake, reading by the light of a single taper in his tent. His boy Lucius has just sung to him, and like the other servants, fallen asleep.

Enter the Ghost of Caesar

Brutus: How ill this taper burns!—Ha! who comes here?
I think it is the weakness of mine eyes
That shapes this monstrous apparition.
It comes upon me.—Art thou anything?
Art thou some god, some angel or some devil,
That mak'st my blood cold and my hair to stare?
Speak to me, what thou art.

Ghost: Thy evil spirit, Brutus.

Brutus: Why com'st thou?

Ghost: To tell thee thou shalt see me at Philippi.

Brutus: Well;
I shall see thee again?

Ghost: Ay, at Philippi.

Brutus: Why, I will see thee at Philippi, then.—*Exit Ghost.*
Now I have taken heart thou vanishest;
Ill spirit, I would hold more talk with thee,
Boy, Lucius!—Varro! Claudius! Sirs, awake!

Brutus is terribly shaken, hardly credits his senses, and accuses his attendants of having *cried out* in their sleep. From this, and from his words *monstrous apparition*, I think we may conclude that the Ghost of Cæsar must have been almost unrecognisable with wounds, besides having difficulty in speech and an unearthly sort of voice. It most likely

represented that part of Cæsar's nature that had lingered near earth-life, conscious of hardly anything but his murder and the words he himself had last pronounced—*Et tu Brute*. Brutus, we must also notice was worn out by the campaign and the news of his wife's death had just arrived, adding an almost unspeakable grief to the sorrow that he felt for Rome; and on the evening of this very night he had been subjected to the severe emotional strain of the quarrel and reconciliation with his best friend and fellow-general, Cassius. All these facts are evidence of Shakespeare's understanding of the circumstances that most "naturally"—if we may so employ the word—lead to the seeing of ghosts. Next day, shortly before his own death, Brutus confides to Volumnius, an old school-fellow, that:

The ghost of Cæsar hath appeared to me
Two several times by night: at Sardis once:
And this last night here in Philippi fields.
I know my hour is come.

It is exceedingly interesting to note that in *Plutarch's Lives*, from which Shakespeare took his story, it is Brutus' own evil genius that haunts him. For dramatic purposes—perhaps anticipating the murdered King Hamlet in his next play—Shakespeare altered this spirit to Cæsar's Ghost, and, to his last moment, its baneful influence lingers in the mind of Brutus. Thus, over the dead body of Cassius, he exclaims:

O Julius Cæsar, thou art mighty yet!
Thy spirit walks abroad, and turns our swords
In our own proper entrails.

Brutus then also gets a slave to hold a sword that he may *run on it*, and dies with the words,

Cæsar, now be still;
I killed not thee with half so good a will.

G. Hilda Pagan

(To be continued)

SOME THOUGHTS ON THE CONGRESS

By S. M. S.

TRANSPORTED within three days of the closing of the Congress to a village far away in the mountains, one is tempted to ask oneself why it is that we seem often to seek for God in the midst of crowds.

Yet the strange thing is that often we find Him there ; and many must have proved it to be so at our Vienna Congress.

The occasion was unique : it was the first time since the War that most of our members in Central Europe had been able to meet together ; large numbers had never attended a Congress before, nor had met any of our leaders ; while, in the interval since the holding of the last European Congress, the face of the world has changed, and peoples have changed with it.

It was a marvel to me how so many from widely scattered parts of the world had found their way to Vienna. It is computed that at least 1,100 members were there, while thirty nationalities were represented. Many had come at great sacrifice ; but, as our Vice-President said, in his speech closing the Congress, the difficulties and the sacrifice were all worth while. There are few whose hearts would not echo these words.

We had six crowded days of the Theosophical Congress, followed by two full days devoted to the Star Congress, and another day, the last given to the Round Table. We all agree that nine days in succession are far too many, and do not enable us to get the best out of the opportunities offered, or to be quite at our best. But the circumstances were unusual, and anyhow the experiment was made, and experiments are always useful.

I am not going to try to record the numbers of the lectures and meetings or their subjects ; there were of course many extra meetings put in, business and otherwise, that were not in the programme ; many valuable suggestions made, and several significant beginnings, which we believe the future will justify. Some there are who think that these impromptu meetings and discussions, sometimes among large groups, sometimes among groups of two or three, were the most fruitful part of the Congress. Certain it is that they brought many people previously unacquainted with each other together in a quite special way, and the links thus formed will not be broken.

The great Concert House, in which all our meetings were held, in one or another of the three halls or other rooms, is a very dignified building and is of an immense size, so that we had always plenty of space, and this is a very great advantage.

The thought must have come to some who are keenly interested in the League of Nations that here in this Congress was indeed the living nucleus which it so badly needs, if only the units composing that nucleus could realise it, and take the League of Nations into their hearts. I could not help feeling also, if these representatives of so many peoples and tongues could have done so three years ago, how different the world might have been to-day.

For, at this Congress there was a real warmth of brotherhood, which melted all differences as the sun melts the snow on the nearer hills. And I am bound to add that this was immensely contributed to by our Vice-President, Mr. Jinarājadāsa, who in his beautiful little speech at the opening of the Congress asked us all to make a point of shaking hands with as many as we possibly could, no matter whether strangers to us or not, as that in itself would make a link. He was the servant of all, responding to every call, performing graciously both greater duties and smaller duties and some which one might have thought were not duties at all, from the beginning to the end.

And over all, also from the beginning to the end, the spirit of our President.

S. M. S.

BRAHMAVIDYĀSHRAMA, ADYAR

THE second session of the Brahmavidyāshrama will open on October 2 at 9 a.m., when it is hoped that the President's engagements will permit her to give the opening lecture.

The curriculum of studies of last session will be followed, with some modifications. There will be two lectures daily (excepting Sundays and Wednesdays) from 9 to 11 a.m., in the reading-room of the western section of the Adyar Library. The afternoons from 3 to 5 will be given to library research and the expressional side of the students. New students are on the way from England, Holland and America. A busy and inspiring session is anticipated.

Grateful thanks are tendered to the American Theosophists who have sent a balopticon electric lantern for illustrating lectures without slides. Unfortunately a bulb was broken in transit, but it is hoped that it may be replaced in time to dedicate the lantern early in the session. Thanks are also tendered to the Carnegie Trust for a number of valuable books on oriental exploration and research. Will some poetry-lovers furnish our library with a set of the most recent books of the new English and American poets?

JAMES H. COUSINS,

Principal.

THE THEOSOPHICAL FIELD

DURING last month we heard of the Japan disaster, so perhaps it is not strange that we have also received the following two accounts; one of a recent great change, the other referring to an ancient one. All these changes make one think and ponder, so that we may be alert and not "set" in our ways and thus prepare for the future.

The birth of an island is described in a report received by the hydrographer's office from Capt. George B. Genereaux, master of the steamship Jacob, who declares he was an eye-witness to at least part of the phenomenon.

Recently,—while he was on his usual route from Singapore, the captain said that a violent disturbance was noted on the surface of the sea at latitude 10 07 north and longitude 109 00 30 east, where a mass "dark in colour, with straight sides, about 100 feet in height and between 2 and 3 miles in length" had risen above the water.

"There were breakers along the entire length," the report said, "where the sea was washing away loose material. Repeated explosions were noted, causing large waves. These continued at intervals of about one minute for more than an hour."

The island has been officially named Tagawa, but on most charts is designated "New Born".

The second account comes from the scientific periodical "Discovery".

This brings us to the borders of our "lost Atlantis". Whatever caused the disappearance of this huge land mass, and whether or no we accept Kober's theory of subsidence owing to corrosion as a reasonable explanation, certain it is that Atlantis did once exist. We have not only geological, but also botanical and zoological, evidence in support of its existence. It was more than an island, and it stretched from Brazil to Australia, even including a vast portion, if not the whole, of Africa in its extent. Geologists call it Gondwana Land and calculate that it existed some 20,000,000 years ago!

* * *

The *Australian Association of Psychology and Philosophy* should prove a most useful society for those who desire to keep abreast of the times in these great avenues of knowledge. This association has been formed

for the purpose of promoting in Australasia in such ways as are possible and desirable the study of and research in Psychology and Philosophy in all their branches.

One of its first steps has been the inauguration of a quarterly journal called *The Australasian Journal of Psychology and Philosophy*, the first number of which was published in March of this year. This journal will constitute a local medium for the discussion of all questions

relating to Psychology, Philosophy and Social Science. It will record new developments in these subjects, and will endeavour to stimulate local research by publishing original work of Australasian students. This journal is edited by Emeritus Professor Francis Anderson, with the co-operation of representatives of all the Australasian Universities. All members receive free and without further charge the *Australian Journal of Psychology and Philosophy*. The opinion is expressed that,

whatsoever be the degree of success which attends the exhibition of Australian Art in London, the one thing that seems tolerably certain is that Heysen's work will create a great and lasting impression, for it will give the Londoner a clear idea of what this vast continent of ours is like.

It is a foregone conclusion that Norman Lindsay's work will make a great appeal to all those who are capable of understanding it, and needless to say it should be better understood there, than it is here. His water colours, his pen drawings, his etchings—all are alike exquisite, and all alike bear the imprint of his remarkable personality of his rare and astonishing genius.

*

*

*

The Christian Healing Mission conducted in Australia by Mr. James Moore Hickson has reached Western Australia, where the same features may be noted as have been chronicled in all the other states, namely, a certain number of definitely reliable cures of illness and disease of long standing which have responded to no medical treatment, extreme reverence and simplicity at the services, which, to those who have been privileged to attend them, have been the experience of a lifetime. In an interview granted on his arrival, Mr. Hickson was asked whether the Missions in Australia had been as successful as those elsewhere, and, whether the attitude of the people here differed in any material way. He replied:

If I were to compare Australia with India, there is a great difference. In India, people are essentially spiritual—the spiritual comes first in their lives. They did not want to be convinced at all by any reasoning or arguments. From the highest caste to the outcaste, they all say: "We know that this is from God, we feel the Power." You see they were spiritually awakened to deserve the power and get behind the messenger. I don't make any difference between Australia and England. In such countries a man looks at the thing more from the intellectual standpoint and wants to reason it out.

Prof. Franz Cizek's Art School in Vienna gives a young, self-conscious, strong art. For most of us it is not attractive and the first impression does not give us the idea of beauty. A determination to understand will give the senses an intimation of the hidden beauty of this complicated and yet simple expression of modern art.

Cizek's device is "nothing artificial, taught and learned, but an unfolding from within". This art has no tight compartments, no

fixed rules formed by past centuries; the way is free, all senses must be able to receive and express the impressions of the outside world. In this school of art the student must look out for himself, must find his own way of expression.

There is no hoary tradition, his own talent, great or small, must be his guide, and will show forth in his works. Prof. Cizek divides these art-expression in two groups: an internal and an external.

The internal art is based on religion: the contact of the soul of man with the cosmos. The external art is a new-born art, without parents, without relations. In the Art school of Cizek you see for the first time the spiritual basis reflected, renewed in the rhythmic new movement. No part of Cizek's school is to be found where the life-force of modern times is not expressed.

* * *

The Lodge in Tokio was formed in 1920 by Dr. James Cousins. Professor Teitaro Suzuki is President of the Lodge, he is now living in Kyoto and works at his remarkable researches in Eastern Buddhism. In his review *Eastern Buddhism* he publishes his researches and those of Mme. Suzuki and other collaborators.

Prof. Sylvain Lévy, an eminent Sanskritist, recently travelling in Japan, congratulated Prof. Suzuki on his arduous work in a field of research so little cultivated, the different Buddhist Sects in Japan; and for throwing so much new light on the subject. He is ably seconded in his researches by his wife, Mme. Suzuki. It is a great pleasure to the Theosophical Society to have this distinguished pair among its members.

During her visit to Japan Mme. Manziarly met Mr. Barbier St. Hilaire, F.T.S. of France, who is doing all he can to help the Theosophical Movement in Japan.

* * *

August Bethe writes an article in the official organ of the German and Austrian Section, *Theosophisches Streben*; on the necessity of using German expressions for the innumerable Sanskrit terms in Theosophy, as the foreign words repel inquirers and newcomers to Theosophy, and gives them the wrong impression, that Theosophy is too difficult to master. We got Theosophy from India through England, so it is given us in Indian-English language. For us Germans, it is necessary to give Theosophy in German language, to make it attractive and comprehensible to the simplest German student. The Sanskrit terms are the greatest stumbling-blocks and we have to eliminate them, if

ever we want to make Theosophy a world-religion. Luther's translation of the Latin Bible into German had such a far-reaching influence, because Luther spoke to the people in their own language.

In *The Secret Doctrine*, Vol. I, page 50, H.P.B. says :

As this work is written for the instruction of students of Occultism and not for the benefit of philologists, we may well avoid such foreign terms.

* * *

Argentina is such a big country that it includes all climates, the torrid, the temperate and the cold. The population is growing fast by immigration; it is now about 8 millions and a fifth of them live in Buenos Aires.

At the time when Mrs. Gowland came to Argentina, 1919, there already existed 6 Spanish Lodges, but no English Lodge. Mrs. Gowland formed the first and only English Lodge, "The Beacon" in March, 1920. It has 63 members of which 52 are very active. The English colony consists of fluctuating members; so it is very difficult to get hold of them.

In December, 1922, a French Lodge was formed in Buenos Aires. It has 9 members. Just now there are in this big country, with its widely dispersed population, 10 Spanish Lodges, 1 English Lodge and 1 French Lodge.

At the General Convention held July, 1922, Mrs. Gowland was elected General Secretary of Argentina (including Bolivia, Paraguay, Uruguay). The number of Lodges of this Federation is 14. The ideal for which Mrs. Gowland is working is to unite all the States of South America in this Federation, to prove the possibility of spiritual Brotherhood in South America.

It is a remarkable fact in Argentina, that a woman was elected General Secretary, Mrs. Gowland manages the affairs of the Section with infinite tact and intelligence. Her great enthusiasm and strong faith in the cause rouse the members to great activity.

* * *

In these notes from the Dutch East Indies, reference is made to some of the activities there. Batavia Lodge is the possessor of a fine lecture Hall well lighted and ventilated and with ample accommodation, and courses of lectures are given throughout the year either in this Hall or in the adjoining study class room, both to students and to the general Public. A syllabus is printed and issued each month giving particulars of the various activities, lectures, study classes, meditation groups, etc., to be held during the month.

Several magazines are published by the T.S. in Java, the official organ being *Theosofie in Ned.-Indie* which appears on the 1st of each month. Others are the *Theosofisch Maanblad* in Dutch, *De Gulden Keten* for children in Dutch, and *Pewarta Theosophie* in one of the vernaculars, generally Malay.

The office of the General Secretary is in the main group of buildings of the Headquarters. In the Dutch East Indies there are 45 Lodges and centres scattered over some of the Islands, and, when it is remembered that the area of these Islands is together equal to about half the size of Europe excluding Russia, while the greatest geographical distance is greater than the distance from the West coast of Ireland to Constantinople, it will be realised that the work of keeping in touch with the various Lodges is no light task.

* * *

In *The Daily Telegraph*, London, we read that :

Mr. Thomas Edison, the "electrical Wizard," is applying his genius in trying to discover where souls abide after death, he admitted this to newspaper reporters yesterday. He declared that in the search for truth he had made much progress. Mr. Edison is not a believer in spiritualism, as generally understood, and so far he has not found it possible to demonstrate the existence of life beyond the grave. He is proceeding on scientific lines, however. He has already convinced himself that the human body is made up of entities, which are intelligent. He believes that when a person cuts his finger it is the intelligence of these entities that heals the wound. The entity that gives life and motion to the body is finer than all the others, and lies infinitely beyond the finest scientific instruments. Mr. Edison has faith in the Supreme Being who looks after the destinies of the world. All his thoughts and energies now, he said, relate to life after death—where the soul goes, what form it takes, and its relations to those now living.

J.

NOTICE

THE Manager of the T. P. H. will be glad if any member possessing the Reports of the Annual Convention of the Theosophical Society for the years 1889—1907 (inclusive) will kindly give them for reference. Address: Manager, T. P. H., Adyar, Madras.

CORRESPONDENCE

MR. LEADBEATER REPLIES TO MR. LOFTUS HARE¹

DEAR SIR,—My attention has been drawn to an amazing attack upon me, made in the February number of your magazine by a certain Mr. Hare. He disinters from an old number of *THE THEOSOPHIST* an account of the life of a contemporary of Zoroaster, and finds fault with the date assigned to him, the spelling of the names incidentally mentioned, etc.

On these matters he has, of course, a right to his own opinion; but when he proceeds to insinuate that I copied the story from some Persian book he commits a gratuitous impertinence.

I have never asked Mr. Hare or anyone else to believe in that story or in anything else that I have written. That which I see I put on record when it seems to me of interest; whether people accept it is exclusively their affair, not mine. It is open to any man to doubt whether I have observed correctly, or to suppose me to have been in error in my deductions; but he has no possible right to accuse me of bad faith because he does not agree with what I have seen.

To fix dates in ancient history is no easy matter; I do my best, and I have often taken an amount of trouble, of which my carping critic can have no idea, to establish the accuracy of even an unimportant point; but I make no claim to infallibility.

For the spelling of the Persian names I can take no responsibility. What I heard I tried to reproduce phonetically; but the result was so weird and uncouth that I appealed to my Parsi friends, and either accepted such spelling as they suggested, or endeavoured to indicate their pronunciation as closely as I could.

I have never pretended to be a leader in the Theosophical Society, and I hold no office therein, though I have been a member for forty years.

We are but at the beginning of the study of the science of clairvoyant investigation; surely better work can be done by quiet and temperate comparison of results than by the gross rudeness of unwarranted accusations of deceit. Can we not at least begin by the ordinary courtesy of crediting one another with common honesty and good intention?

Sydney, Australia

C. W. LEADBEATER

¹ This letter was written to the Editor of *The Occult Review*, September, 1923.

SCIENCE, OR GOD MANIFESTING AS KNOWLEDGE

THE undersigned is of the opinion that some sentences in Dr. Annie Besant's exquisite study about science' may be apt to lead to misunderstandings and not quite correct notions; he therefore asks you kindly to publish the following:

According to the Article western scientists seem to be trying to make science national. I want to lay special stress on the fact that to-day science cannot be and is not anything else but international. The Science of the civilised world, especially that of Europe cannot be mistaken for the War-Technic of all the great powers in the East and West, although it is, of course, worked on a scientific basis. One branch of technic can never discredit our real Science, and only that branch ought to be discarded. Fear and imagination are, however, exaggerating and it is said by money-greedy authors of sensational novels that German chemists and physicists are "working" eagerly to discover all sorts of destructive poisons, it is also said however that America is in possession of the most devastating poison that ever existed, and that this poison was already on board of ships to be brought over to Europe just before the end of the War.

A more serious, and rather sad symptom, however, consists in a sort of boycotting of German University men and Institutes, which fact forced the "Neutral" Sven Hedin to his well known step in order to counterpoise this psychosis.

It is certainly true, that some Nations, owing to circumstances, do specialise themselves in some branches of science and their technic shows decidedly national characteristics, for instance: French and German railway bridges and railway systems; but science, science itself, remains the blessing and common good of all nations, that are spiritually and culturally equal to it.

I want to emphasize that Science does not know any kind of patents or monopolies. These are used and unfortunately needed by technic only, because the materialisation of technical ideas needs capital, which according to its nature wants to be secured, and must be so. As long as the world will not be brought to an ideal Communism and as long as private capital has its right of existence, the patent has its right just as well. True, every discoverer can and ought to give away his ideas—as every owner of an orchard ought to open its gates to all the children in its neighbourhood and every rich man ought to share his money with the poor.

Now, the real discoverer of the electro-magnetic wireless telekinesis was neither Bose nor Marconi, but Prof. Herz. He gave us also its precise theory, and he, though of western origin, did not patent his discovery, which is the real basis of all that came after him. Marconi was only the technician, who came after Herz the great scientist, and who applied the latter's method in a more practical way. All the rest was capital's affair which, by the way, does not only

recognize owners of material goods, but owners of spiritual goods as well as in the cases of "copyright".

Just to show that the West and western Science have also in themselves the pledge of true spiritual development and knowledge of God, I want to remind the reader of the last pages of Kant's : *Allgemeine Naturgeschichte und Theorie des Himmels* (each page of which is mystic) and of Kant's whole philosophy as well as of Spinoza, Leibnitz, and leaving unmentioned all German pantheistic philosophers I want to quote one of the greatest living physicists, Max Plank, discoverer of the Quanten Theory, who closed his public lecture (February, 1923, at the Prussian Academy of Sciences in Berlin) with words that are, so to say, the answer to the wish expressed by our President, when she says at the end of her article :

Once let Science again be the material side of Religion, once let the School of Science be again a part of every temple

Let us hear Max Plank :

Science and Religion are in truth not opposed to each other, but need one another in every seriously thinking man, to complete each other. Surely it is not by mere chance that the greatest thinkers of all ages were at the same time of a deep religious bent, although they did not make a show of their holiest of helies. Only through co-operation of the powers of Intellect and those of Will grows Philosophy's ripest and most delicious fruit : Ethics. For Science also heaves ethical values to the surface ; it teaches us above all love of Truth and Awe. Truth throughout ceaseless to attain more and more precise knowledge of Nature and of the spiritual world around us, Awe by our wondering gaze at the ever Unfathomable, the divine Mystery in our own bosom.

JOSEF NEMCSEK

LETTER TO MR. ERIK CRONVALL'

I am sorry that I have not replied to your letter before this, but circumstances have prevented me. I thank you for your letter. I have recently received the President's answer to this, published with your letter in brochure form.

In my opinion the one fault in your letter is that you have not spoken quite plainly enough. This has given an opportunity for a vague reply to certain vague statements, whereas if you had, so to speak, given chapter and verse, a definite reply would have been the result.

I am inclined to agree with you that the original broad platform of Theosophy is in danger of not being maintained. It cannot be maintained, in my opinion, as long as any one person cannot state his or her opinion frankly and freely without fear of being considered disloyal. Personally, I do not like the word "loyalty" and the personal devotion it has come to imply in the T.S. We have been told, over and over again in the past, that we need believe nothing which does not appeal to our reason, it matters not how poor our reason may be

¹ General Secretary, T.S. in Sweden.

nor who says we ought to believe. This has been always to me the very basis of all Theosophical teaching. I wish that there was not this talk of disloyalty in the T.S. directly anyone disagrees with a statement made by any one of our leaders. The President has no more willing follower than I am, but I reserve the right to disagree with her if my reason tells me she is not right in any one thing. I joined the T.S. on that spirit of freedom and absolute individual development which it promises. I understood that in the T.S. personality counted for nothing. But I find, as you have evidently found, that personalities count a great deal with some people.

To conclude this argument, it seems ridiculous to me that because we do not agree with all certain leaders say or teach we should be counted as outside the pale of true Theosophy. And as I do not wish to have the charge of being vague levelled at me, my only cause for complaint, in this connection, is the Liberal Catholic Church being, or almost being, considered an off-shoot of the T.S. I am willing to admit that I have a prejudice against the very word Catholic, and that this prejudice is wrong and intolerant, but it is there, and is of as much importance as any other belief I have, to me. But why should my bias against the L.C.C. be considered disloyalty to the T.S.? That is really what it has come to, as far as I can see. And it is not right. Let the L.C.C. flourish, it is doing its own work in its own way, but that is not my way, and I want to have the right to say so!

As for the stream of occult literature you talk of, personally I think this is a sign of the times, for ours is not the only Society which is producing such literature. You may read mystic books from all pens. The trend of thought is that way, and in my opinion, all this "occult" literature is good. It arouses interest in people who otherwise would never think of occult subjects.

The President, in my opinion, has not replied fully or revealingly to para 4. I do not consider that you "pillory" the writers you mention in para 24, and in para 17 I do not read into it a criticism of only one book or one or two persons, but a general statement, the truth of which I have found myself. For there is a tendency to move in a circle, claiming that the person who is an Initiate must be believed, and that he must be believed because he is an Initiate. If what we first learned in the T.S. is true, it is a serious draw-back for occult students to have their attainments common knowledge. I must and do agree that it is matter for joy that "Gods walk with men" and that it is still possible for a disciple to reach the feet of his Master. But too much stress can be laid on the personal factor in such statements.

I am afraid I cannot do your letter justice, but thought I must reply as best I could. I think you are brave to have written it, and hope that there are many like you in the T.S.

M. FRASER,

General Secretary, T.S. in Burma.

REVIEWS

The Philosophy of Humanism, by Viscount Haldane. (John Murray, London. Price 12s.)

The volume under review is a companion one to the author's *Reign of Relativity*, and the subject is dealt with the same thoroughness as in the earlier volume; but the main concern of *The Reign of Relativity* was to show how knowledge enters into and fashions reality, while the purpose of the present volume is "to bring out the relations of certain sciences to each other and to knowledge, relations which depend on the principle of relativity, in its most general form".

The first three chapters give a brilliant exposition of "Humanism" or the standards of value in the domains of Literature, Music, Art and Religion. The distinguishing feature of humanism in Literature is touched upon, an appeal is made to lay greater stress on the entirety and the relativity of all knowledge rather than the isolated particular and the concrete. The Upanishads are mentioned as essentially humanistic, and as displaying an intense desire to grasp and realise the inherent unity of knowledge. Modern specialisation, if carried to its logical conclusion, will make us intellectual islands with no communion with each other, and it is well that a movement has been started in Germany to combat this tendency. Humanistic Faculties have been established, for the purpose of bringing specialised subjects into organic relation to one another and as standpoints within the entirety of knowledge. It is interesting to note that a similar effort is being made to synthesise knowledge at Adyar under the auspices of the recently started "Brahmavidyāshrama".

The remaining part of the book is concerned with disclosing the relativity of reality to knowledge, from the standpoint of Mathematical Physics, Biology and Psychology, each of which is examined with his characteristic genius for getting to the very root of mere external phenomena. It is a valuable addition to the literature of our times and of special interest to those who are interested in the universal demand for a synthesis of all knowledge and a readjustment of the relative values of things.

P.

The Meeting of Extremes in Contemporary Philosophy, by Bernard Bosanquet. (Macmillan, London. Price 8s 6d.)

In this valuable treatise, Dr. Bosanquet essays the truly Theosophical task of disclosing "some fundamental features shared by the groups of thinkers most strongly opposed to one another to-day". He bases his enquiry on the rough division of Idealist and Realist, and proceeds to demonstrate "that each of them, if he follows his primary clue freely, with an open mind, and his eye upon the object, may, or rather must, be led to investigations and appreciations which will carry him to seek completeness in regions within his opponent's spiritual home". The author then makes a synthetical analysis of historical philosophy, which he illuminates by his own acute intellectual imagination, leading up through a most valuable survey of scholarship and criticism to a set of concluding chapters on the Unity behind universal diversity. Here the modern philosopher becomes the ancient Vedāntist by pushing back nearer the Absolute certain fundamental concepts of Divine Power which narrow religious interpretation makes grotesque and contradictory by identifying them too grossly with personalities. Nor does his criticism touch only narrow religious interpretation: it strikes equally at the narrow types of philosophical thinking. The following paragraph is indicative of the author's fine power of combining critical and constructive thought:

I think that a reader who has followed my survey of the progressive doctrines which prevail to-day throughout the philosophical world, in all its camps and quarters, must surely have been startled by the extraordinarily restricted and arbitrary type of evolution with which the ultimate self-alteration of reality is identified by them. It really rests on what we call the world-movement of a certain epoch and complex of peoples, concentrated and represented in the spirit of humanistic positivism. Such philosophy has ceased, we might almost say, to speak about the universe or to be interested in it as a whole. Even those among its votaries who stand nominally in the idealistic succession care, as we have seen, rather for the massive and gigantic fact of thinking in its actual process and aggregate, than for the affirmed unity and ultimate totality without which its life has no centre or mainspring, and amounts to nothing, but contradicts its own essence.

Dr. Bosanquet is, it will be observed, an admirable helper of western philosophy out of the dark jungle of particularity towards the clear peaks of universal Truth that the Sages of Asia saw and declared millennia ago, and that Theosophy has reaffirmed for half a century.

J. H. C.

A Criticism of Einstein and his Problem, by W. H. V. Reade, M.A.
(Basil Blackwell, Oxford. Price 4s. 6d.)

The book under review is an attempt to reinterpret the famous Michelson-Morley experiment which was the starting point of the tide of Relativity, which has well-nigh over-whelmed the domain of Physics. A good deal has been made of the illustration of the swimmer and the stream which is generally given to illustrate the experiment, but whatever argument there may be to support the view of the author is vitiated by useless verbiage and an effort at humour. The author adds a speculation on the nature of gravitation, but it cannot be said that the style of the author, though admittedly popular, is particularly helpful in understanding the strength or weakness of Einstein's theory.

P.

Religious Thought in the East, by Purnendu Narayan Sinha.
(Theosophical Publishing House, Adyar.)

This book consists of four lectures given lately by the General Secretary of the Indian Section of the Theosophical Society—the last lecture may be described under the sub-title as “The Effect of the Theosophical Society upon religious thought in the East”. The author roughly divides religious thought in India into two cycles, that ending with the *Gītā*, and that beginning with Buddhism and now closing. In the first two lectures he deals with the ancient philosophical systems, and shows how Theosophy has done a great service in emphasising the sevenfold constitution of man and the universe—how it came to re-affirm the fact of the latent powers of man, then in danger of being forgotten or regarded as a myth. “It has made it possible for the educated Indian to regain his soul and follow the trend of religious thought, which was so peculiar to the East.” He then deals with *Dharma* or Religion, explains the teachings of the Vedas as manifesting the one Brahman; shows how Shri Kṛṣṇa throws new light on the old teachings and by the *Gītā* built up a new spiritual life for India. The second cycle, in Buddhism, strikes a new note, that of self-reliance. A new importance is given to the ancient Path and its stages clearly outlined. The Buddha brushed aside metaphysics and emphasised the moral life—but after 500 years, as He himself predicted, Buddhism “degenerated into a lower order

of metaphysic" in India and eventually died out from its ancient home. Buddhism, too, was revived by the Theosophical movement, and it is a significant fact that its two Founders professed Buddhism in its higher sense.

The fourth and last lecture is of great interest, as it gives a short sketch of the state of things in India in the author's youth, about 1882, when Theosophy was beginning to be an influence. He says, "the greatest thing the Theosophical Society did was to change the attitude of mind which was driving the soul of India outside herself . . . by placing all religions on a common platform and by creating a sympathetic attitude towards the study of each." There was, however, a backward influence in all this, a sort of re-action to the old rut: "the orthodox Hindūs . . . , jubilantly dwelt upon the light thrown by the T.S. on some of the old teachings, which used to be looked upon as superstitions, and used that as an argument for a blind following of all orthodox customs and institutions." He goes on to show how the belief in the existence of Masters threw light on the Purānas and was in turn established by them, how it was realised by many that we must ourselves find the light within ourselves, as the Buddha maintained: finally, he shows the great value of Dr. Besant's teachings, which "have thrown a flood of light on the Paurānika literature". Thus Theosophy has led to a mutual understanding of followers of the great religions: "its greatest service to Humanity will be the moulding together of Eastern and Western thought." The book is one of the greatest value, especially for Indians who are unaware of the early history of the Society in India and of the state of religious belief before 1880, and it is written by one who is himself a sound scholar with the gift of speaking clear and excellent English and explaining his knowledge to others.

L. O. G.

Political Christianity, by A. Maude Royden. (G. P. Putnam & Sons, London.)

This is a book of nine addresses or sermons which are political in the broad sense. They are concerned with the "application of the Christian principles to our problems as citizens" as the Preface says. Miss Royden is always interesting as far as she goes. This book makes one feel, as indeed most of her speeches do, that she is tied by certain codes and traditions and is not free; but when one comes

cross some of her ideas one hopes that as time goes on she will look at World Problems from a universal standpoint.

How proud those of us who belong to any Christian church would be, if we could have claimed that they had always spoken for those who could not speak for themselves, for those who were exploited and destroyed by civilisation! The church did not do it for the most part and everyone says how unreal the churches have become.

The book is well worth reading and to the orthodox may be helpful on many points.

W.

Is Christianity the Final Religion, by A. C. Bonquet, B.D.
(Macmillan & Co. Price 10s. 6d.)

The writer says: "I take my stand with those who believe in a Personal God." He quotes Dr. Inge who says:

Progress is neither necessary nor uniform. It is quite possible, though it would be a blow to my faith to have to believe it, that humanity may come to a stand, and live for the future in a fixed stationary condition, like the polities of bees and ants, which have a real civilisation, but apparently an absolutely unprogressive one.

It is difficult to find this book helpful for its outlook is really summed up by these two short quotations. It is inevitably limited in vision because the writer does not seem to have realised that the world has evolved, he does not appear to believe in evolution. I feel myself unable to grasp his point unless it is that he is bound by the belief of one life and seems a little uncertain of any Life beyond.

C.

Christ and Labour, by C. F. Andrews. (Ganesh & Co., Madras.
Price Re. 1-8.)

Of all the labour problems in the East, whether in India or China, this problem of village agriculture and reconstruction appears to me to be the greatest. On its solution depends, in a very large measure, the peace of the world.

Mr. Andrews is always trying to solve problems and struggling to bring peace and to relieve suffering.

Christ and Labour is well written and he tries to interpret many things from the Christian scriptures. He himself answers a supposed question of one of his readers, the question is, "What has all this (referring to many instances related by him in the New Testament)

to do with the Labour Problem ? ” The answer given by the author is as follows :

My answer would be, that I have done this because I have found by personal experience that these hard sayings of Christ contain wonderfully illuminating hints and suggestions concerning the ultimate meaning of the events which have been reverberating down the corridors of the world and exhibiting an explosive power of terrible intensity in our own day. It is in the light of Christ's eschatology that I have been thinking out, as far as facts have been available, the events in Russia and in China and in Western Asia . . . and it will be understood with what deep anxiety I have watched the gathering storm-clouds of revolution in India itself.

This small book is interesting and, as a simple study from the Christian standpoint, it may be a help to many.

W.

Life Eternal, Past—Present—Future, by Barthélmy Prosper Enfantin, translated by Fred. Rothwell. (The Open Court Publishing Co., London. Price 6s.)

The author is one of the founders of Saint Simonism, he died in 1864.

The volume, now offered to English readers in its present abridged form, was published about three years before his death. It represents the fruit of his ripest thought on purely philosophical and moral, as apart from political, subjects.

The translation is good and the book in many ways striking, for it gives the reader much to ponder over. It represents a Christian line of thought, but it is in no sense narrow ; its broad outlook is its value.

I quote the following striking passage and would like to draw your attention to many others, therefore I add : “ Read it, for you will find it useful, helpful and inspiring.”

I maintain that I live as certainly without as within myself : I feel this both in what I love and in what I hate ; in what attracts and in what repels me ; where I love, I feel myself living ; in what I disapprove, I am absent or dead ; what I love, magnifies my life twofold ; what I hold in horror, robs me of life or pollutes it. I also maintain that all those with whom I am brought in contact, who see or touch or speak to me, are also living in me as I am in them ; that I am the compliment of their life as they are of mine ; that they could not see or hear or touch me had they nothing more than eyes, ears and feelings ; I too, must have in myself that which is capable of being seen, heard, and touched by them ; that is to say, half of their life, or rather, their passive life, their negative electricity which is without, whereas active life or positive electricity is within them and *vice versa*.

W.

The Lightbearer. An Outlook on Life and World-Problems. Year-book of the SCHOOL OF WISDOM, edited by Count Hermann Keyserling. (Otto Reichl Verlag. Der Leuchter. Darmstadt. 1923.)

Modern science teaches us one thing, namely that absolute rest, a state free of motion, does not exist; movement is the one and only characteristic of actual existence, of reality. The solid, an apparent firm compact body, is in reality a system of particles moving with inconceivable velocity. Even the movement, which is not translatory, is a movement in a closed circle, *i.e.*, tension. All apparently erratic movements must in the last instance be reduced to rhythmic movement or chaos would ensue. Duration is rhythmic movement. The atom, the molecule, the crystal, the solar system is the resultant of chaotic movements reduced to rhythmic movement in a closed circle. All eccentric movements must in the last instance be converted into concentric movement; all contrary movements must become rhythmic movement to get stability, to make a cosmos out of chaos. Absolute rest is death; life is "Tension and Rhythm".

This idea applied to the solution of the principal world-problems and life-manifestations, forms the basis of the nine lectures given at the Convention of the Philosophical Society at Darmstadt during September 24—29. This booklet gives only the two lectures of Count Hermann Keyserling, "Tension and Rhythm" and his closing lecture. In "Tension and Rhythm" he works out the idea that tension and rhythm are the basic characteristics of reality; of life, and existence; each organism from the single cell to the complex organism, from man to the social structure of this world is a special system of gravitation. He explains gravitation as "tension in a closed circle, *i.e.*, tension and rhythm. The periodicity of history, the revolution of the Stars, the seasons, the force of leadership, the contending forces of nations, the conquering force of ideas, all these things are the resultant of tension and rhythm. This idea, applied to our ideals of life and progress, shows us that only moving ideals are living ideals, leading to higher evolution. All static ideals as eternal peace, eternal happiness, etc., are not ideals of life and progress, but ideals of death and extinction. Every step in our progress is based on the introduction of a new life-rhythm disturbing the stable equilibrium of the moment. It must be a forceful and eccentric power to be able to disturb an established order of things, just as a comet shooting in a well-ordered solar system may disturb its motion and shatter the old order of things.

The same may be said of politics: the extreme Left, at first disturbing the party-equilibrium, in becoming powerful and stable

ends in deadening routine or equilibrium, if no new impulse from the Left pushes the old Left into the extreme Right. The rational "Moderate Party" was never a creative power. The average man has ideals, instinctive ideals, which lie between the extremes of right and left and he may be considered to represent the moderate party in ideals. How can we solve this eternal problem of opposites? We can only find a solution for it by the construction of an ideal of higher tension, in which the contending opposites are harmonised in a higher unity, as counterpoint does in music. All life, the historic life of nations, the spiritual life of man, the life of a solar system, while being apparently in stable equilibrium are in reality instable equilibrium where a principle of higher order keeps the *unsolved* opposites in harmonious solution, in counterpoint, so to say. Progress lies simply in counterpointing all the opposite forces, which are continually coming up in the evolution of the world and mankind. Every movement calls forth its opposite movement, radicalism calls forth conservatism goodness, badness, gentleness, harshness; therefore do the underworld and the upperworld form an indissoluble whole, as all mythology told us, as psycho-analysis now declares as the highest truth.

If that is so then we must try to get a higher rhythm, where the opposite forces are counterpointed; but such an all-encompassing tension, wherein all the partial tensions are harmonised, is only possible when perfection is attained. And spiritual manhood is just now still in the chaotic state of evolution, as our solar system was before it was condensed. So the time has not yet come for perfect manhood. The few exceptions who reached in historical times perfect manhood represented rhythms which were eccentric and not encompassing. Christ was in highest degree eccentric and one-sided. He stood in conscious opposition to all that was best in Paganism. The same can be said of Buddha in relation to Brähmanism, not to speak of the much greater one-sidedness of Luther, Loyola, St. Francis, Muhammad and the Prophets of Israel. Thus far we have not had an all-comprehensive civilisation, could not have it, because the human organism and the social organisation are still in its infancy. Paganism perished under the rude attacks of barbarous hordes because her civilisation did not embody the ideal-tension of all-comprehension, but had reached the dead level of equality of contending forces. The same doom will reach our Western civilisation: we also will reach the dead level of equality and disappear. In the given circumstances we must not try to reach all-sidedness (comprehensiveness) but start one-sidedness, as the shortest way to perfection. As long as we are in a state

of chaos, only an energetic and one-pointed movement can force the whole, by action and reaction, to reach the higher unity of rhythmic action. It is true that only youth and intellectual blindness can give us one-sidedness, but history teaches this lesson. The existing national animosities must lead us to international solidarity, to international stability. The West in its feeling of superiority over the East cannot base her superiority on the universality or perfectness of her civilisation, but can do that only on the extreme one-sidedness, the keen one-pointedness of movement which we are representing in the East. Our Western civilisation is really the most one-sided, the most unliberal civilisation that has ever existed. But at the same time it is the most dynamic, the most forward-moving civilisation on earth. That is its distinction. We shake the whole world by the most powerful tension the world has ever known. Our forceful rhythm throws the whole earth out of gear and must give birth to the solidarity of humanity. To summarise this extraordinary theory of life and progress: The world as a unit is kept together and in eternal movement by tension and rhythm; no absolute rest (absence of movement) is possible; existence is eternal movement, the highest expression of existence. Life is eternal movement, variation, transmutation to reach perfection.

M. G.

The New Japan, by Dr. James H. Cousins. (Ganesh & Co., Madras. Price Rs. 4.)

This well-printed and liberally illustrated book represents Dr. Cousins impressions and reflections during the ten months which he spent in Japan, 1919-20, as English Professor at Keio University, at whose hands he received the degree of Doctor of Letters early in the present year.

It is one of the most interesting books we have read on Japan, not a book for globe-trotters or impressionists, not statistical or propagandist, nor yet written to grind an axe or point a moral; nor does it pretend to be a study exhaustive in any degree. It claims our attention by its simplicity of description, by its many human touches and its author's characteristic humour of word and phrase.

His deepest interest is seen to be in the underlying relations of the different races of man and his desire to bring these races to a mutual understanding. This purpose runs throughout the book. We are of course led chiefly along the paths of poetry and art, and we

come across literary men and women, not merely of Japan, but a cosmopolitan crowd which seems to have gathered in Japan conveniently for Dr. Cousins' visit there. Thus we are given a glimpse of the poet Noguchi. We get apt illustrations of the inability of the Japanese to pronounce the letters *l* and *v*, instance the "bathetic" utterance of the poet himself, which an hour of practice could not better:

O my berubbéd,
We shall fry in hebben !

Dr. Cousins points out, as Lafcadio Hearn and others who knew China and Japan have done, the great difficulty he had in getting any response of an abstract nature from the Japanese—a fact explained in Theosophical writings by saying that the Fourth Race people, or the Atlanteans, developed the concrete, not the abstract mind—this latter being the goal, still unreached in the main, of the Fifth or Aryan Race. This fact comes out strongly in the religious-irreligious nature of the people, and especially in the case of the moderns who have come in contact with Western civilisation. They do not seem to care to think about or discuss philosophy and religion. Our author remarks (p. 107): "I had begun to perceive that the absence of the abstract quality in the mentality of my students, which I have already mentioned, was not a defect of youth or of a new generation, but was common to professors as well as to students, and to professional and business men whom I met . . . *everything mental seemed to be immediate, small, clear . . . (resulting in a union of) a visual, non-abstract mentality with a keen sensibility to a limited range of manifestation of beauty.*" We have italicised this passage as being a very just and comprehensive criticism of the Japanese mind. This is brought out again on p. 213. Noguchi, the poet, himself admitted this: "We, Japanese," he said, "lack in curiosity, therefore we are not inventive, creative, but merely imitative." Dr. Cousins would qualify this rather sweeping statement by saying that the Japanese temperament leads rather to "a marked restriction in invention and creation".

It is to be remembered that it was India who sent her Buddhism and Buddhist art to China and Japan. They welcomed the presents. Then Japan isolated herself for a time and specialised, and became inimitable in her own limited way, but "she has failed in her modern attempt to attach herself to the Western continent of art, because of that self-same inimitability". "We look to India for ideas," said a Japanese artist to our author, who claims that Japan's way of escape from her artistic insularity lies in a return to India, that is, to the

spiritual life of her own which thrilled when touched by the hand of India long ago.

As a foreign professor in a University, our author had a peculiar position, and he throws an interesting light on the relations of such professors to their profession and their attitude towards the institution which paid and engaged them. How he lived in his paper-house after long residence in the tropics, how he shivered and devised expedients to keep his feet warm, of his daily risk from "the flowers of Tokio"—as the countless daily and nightly fires of that paper-furnished city are called—of his musical life in the company of Mr. and Mrs. Eicheim, known to those who were at Adyar at the 1922 Convention, of his literary leisure spent with poets and artists, both eastern and western (and of especial interest is his meeting with the Japanese widow of Lafcadio Hearn, who averred with enthusiasm that Dr. Cousins was the first man that reminded her in appearance of her late husband), of his difficulties with the language and in travel, together with the many opportunities he seized of cementing the friendship of man and man, regardless of size, shape and colour, caste, religion and nationality—of all this we will leave our author to discourse in that intimate state of relationship with the reader which can only be approached and entered into by purchasing a copy of this book, to have and to hold and to read and read again.

L. O. G.

The Horse in Magic and Myth, by M. Oldfield Howey. (Rider & Son, London. Price 10s. 6d.)

We have here a sumptuous well illustrated quarto volume containing almost all that has been written about the horse, as an object of worship, symbolism, in myth, dreams, fairy-tales and mysticism. This friend of man and advanced outpost of the animal world, developing intelligence and gradually becoming domesticated, has naturally held a strong place in the imagination of all times. We go back at once in thought to the myths about the centaurs, those half-horse half-man creatures whom Greek mythology endowed with all sorts of divine faculties, especially in music—and located in Thessaly, the home of magic in ancient days. They were said to be the offspring of Ixion (famous even in hell) and Nephele, the Cloud-goddess, and we find the same name of horse given in Indian mythology to the clouds that career across the vault of heaven. Then we pass to the unicorn, the hypogryph, the horse-sacrifice of the Vedas; to sea-horses, wild huntsmen, fairy horsemen, and so come down to the famous Trojan

horse of wood, then to the hobby-horse, so popular in Elizabethan England, and back again to the white horses carvan on many a chalky hill of Albion, as mementos of some victory, or as object of worship, as others maintain: and we touch upon the humble horse-shoe nailed to the door and warranted to keep out "the devil," if it be right way up—"the all-embracing arms of the Motherhood of God," as our author puts it. Well! in symbolism one may let one's fancy run riot and see anything. There is a large bibliography of this subject, and Mr. Howey has spared no labour in verifying his references and producing a most interesting work for the student of symbolism.

F.

Magnificat, by S. I. M. (C. W. Daniel, Ltd., London, E.C. Price 1s.)

This slight poem, as the name implies, is a song of praise by woman, singing of her closeness to Nature, her affinity to a soul-lover, of the joy of motherhood. It has many lines of great beauty.

Between the Sun and Moon, by Cecil French. (The Favil Press, London. Price 3s. 6d.)

Another slender book of verse written before 1914 and choicely printed in 1917; both poems and wood-cuts being done by the author. The book is dedicated to W. B. Yeats. Of these we like best "Roses and Ivory," "The Bathers" and "The Woodland Dwellers".

F.

A Poetry and Prose Medley.

(a) *Increasing Dawn*, by Lord Charles Kennedy. (Orpheus Publishing House, Edinburgh. Price 1s.)

This is a slender booklet of "deductions from the corpuscular theory of matter" in "free" verse of no particular merit. We cannot see why it was not printed as prose. Take an example:

Now in the domain of matter
A Russian chemist stated that
"The properties of elements
Were a periodic function
Of their atomic weights"
And by virtue of this law
He predicted the existence
Of three metals then unknown.

In such case the book, which numbers nineteen pages, might have been contained in twelve—a great saving of space.

(b) *London Inspirations*, by E. J. Thomas. (K. W. Johnson & Co., London, E.C. Price 1s.)

A little essay by a humane, earnest soul who can see beauty even in London fogs, sermons in stones and many nails in the streets.

(c) *The Real Earth*, by W. W. I. (The Pitt Publishing Co., London.)

A little book of musings and dreams after the fashion of "Towards Democracy". The chief feature of it is the excellent paper and type, the most beautiful we remember to have seen.

(d) *Shepherd's Crowns*, by Pamela Grey. (Dasil Blackwell, Oxford. Price 7s. 6d.)

A volume of essays, beautifully printed, on dreams, folklore and fables, the story of Joan of Arc, the Chaucer, Symbolism and so forth—all "the fruits of a quiet mind". We like that on "Salisbury Plain" and "William Barnes". There is a paper on "The Aspects of Higher Spiritualism" which is of interest. We have referred to this subject in a recent number where a note by Pamela Grey was reviewed. The article on "Symbolism" includes much: symbolism is very open-armed and, like charity, "covers the multitude of sins".

F.

A "Handful" on Spiritualism.

(a) *Startling Revelations from the Heaven Worlds*, by John Lobb. (Fowler & Co., London. Price 6s.)

(b) *Spiritualism, True and False*, by A. W. Gartick. (Daniel & Co., London. Price 1s.)

(c) *Spiritualism, its Ideas and Ideals*, by David Gow. (Watkins, London. Price 2s.)

(d) *The Secret of Life: a Story of the Heavens*, by "the Lesser Spirit". (Stockwell & Co., London. Price 2s. 6d.)

(e) *Is Modern Spiritualism based on Facts or Fancy?* by James Coates, Ph.D. (Fowler & Co., London. Price 2s.)

(f) *Is Spiritualism based on Fraud?* by Joseph McCabe. (Watts & Co., London. Price 3s.)

(g) *Spiritualism Exposed*, by J. A. Fawkes. (Arrowsmith, Simpkin Marshall. Price 2s. 6d.)

(h) *The Case against Spirit Photographs*, by V. Patrick and W. W. Smith. (Kegan Paul, London. Price 2s.)

There is just now a perfect deluge of books of this sort. Of those noticed here, some defend, others attack the different phases of the

acquaintance with things not generally sensed, which is called "spiritualism".

(a) proclaims the coming of a "Mighty One in man form. He will be seen and heard by mortals. For the past two years He has been moving about on this planet, making preparations for this manifestation in human form and the inauguration of the new dispensation. This great event is not the Second Coming of our Blessed Lord Jesus Christ, as some believe, but the descent of God the Father, and God the Son, and God the Holy Gost, the Trinity, in Unity. His descent upon the earth is to give light on our relationship to Himself as His children, and to remove all darkness and evil, and to establish a closer union between the two worlds, Heaven and Earth, which are now bridged over, that the so-called dead may meet".

(b) is a short essay dealing first with "spirit" communications coming spontaneously, which the author claims to be reliable, whereas those sought by a medium are often false or only partly true; secondly, it deals with the expansion of consciousness and the Fourth Dimension.

(c) is a selection of articles, sketches and fables, originally contributed to *Light*. One is specially notable, a humorous description of a visit to a medium, written in the style of Samuel Pepys.

(d) is hardly worthy of being classed with (b) and (c). It is a series of automatic writing messages, describing the various planets, among them Murcury (*sic*) and Mars, "perhaps most advanced of all planets". We are told here that "Christ went to Mars before coming to earth and was well received, and He left in the same manner (?)". Other planets are Ionia, Veronica, Uptiaca, etc. It is a curious fact that all the planets have Greek and Latin names. The people on Mars are fond of salads, but (sad to say) "heaven records with some regret that there is far too much indulgence of the Weed (tobacco) on earth. Other planets have found tobacco or similar weeds, but none who have gone to the excess (? in tobacco use) brought about by your war. This is a topic which Heaven will endeavour to instil on the minds of men and women". We are glad to learn that notice is being taken of these horrible facts by those of the more spiritual planes.

(e) This little book of pp. 95 is by a well-known writer on the subject. It is designed to give tangible evidence about the *bona fides* of "spirit photography," by one who has had forty years' experience of it. He would prefer to call it "psychography," for the plates are acted on by a psychic "force" which is certainly not that of the light of photography. Stress is rightly laid on the fact that, given proper or

favourable conditions, certain events will happen. In spite of many cases of fraud it remains true that unaccountable events do happen at séances. But to explain all on the basis of "personality" or personal survival, is for the scientist of occultism a deeper problem than might appear to the general public, ignorant of "nature's finer forces".

(f) is similar in scope and form to the last. It consists of the evidence of Sir A. Conan Doyle and others drastically examined, and claims to be "a damning indictment of spiritualism, in its history and as it is known to-day". The chapters are on "mediums, black, white and grey": "how ghosts are made": "the mystery of raps and levitations": "spirit photographs": "the subtle art of clairvoyance": "messages from the spirit-world": "automatic writing": "ghost land and its citizens": these give a brief history of the whole movement. Stainton Moses and Home are singled out as "snow-white lambs" and "two of the arch-imposters of the movement". The art of ghost making is exposed. Sir W. Crookes gets a few slashes. Mrs. Guppy, Dr. Russel Wallace, Eusapia and others are hauled over the coals. H. P. Blavatsky and Mrs. Piper are dumped together in the penny box of commonplaces. A very one-sided book.

(g) This covers the same ground as the last two mentioned. It has an introduction by Nevil Maskelyne, and quite rightly attacks the present craze for "communication" phenomena, the credulity of mankind, the prevalence of superstition. The author pertinently quotes Shakespeare.

Glendower: "I can call spirits from the vasty deep."

Hotspur: Why, so can I: or so can any man! *but will they come when you do call for them?*

Undoubtedly a large proportion of so-called messages are not what they pretend to be. We turn to see what is said of H.P.B. We find the usual "exposure" and learn that in 1891, when she died, she was the acknowledged leader of one hundred thousand adherents! We have quotations from Miss Maud Collins: references to the Colombs, to Thibetian Mahātmās, to letters released from clips fastened to trees and falling on the heads of wondering recipients. So many inaccuracies in two or three pages make us regard the whole book as an equally valueless record of truth.

(h) There are different sorts of "spirit" photographs. They are: (i) Thought-forms, psychic auras, etc.; (ii) visible spirit-forms, e.g., those taken by Crookes; (iii) Those which are developed unexpectedly, generally when a medium is present; (iv) cases where plates are not exposed at all, but submitted to "spirit influences". The

different fraudulent ways of getting these results are enumerated, e.g. double exposure, faked plates, trick slides, prepared studios, darkroom methods, etc., etc. Experiments in these methods have shown that it is hard to prove the *bona fides* of these photographs. Certain deliberate frauds are shown. Then we have the examination of the late "fairy" photographs. Anyone who has seen these must confess that while some are apparently genuine, others are very dubious indeed and look like fakes. Our author considers them one and all fakes. Lastly the reliability of witnesses is examined, and the conclusion is arrived at that the evidence of the untrained observer is useless, taking into consideration the "will or wish to believe," the attitude of expectation, the readiness to be gulled, etc., etc.

To conclude; the reading of the whole body of spiritualistic literature of many years in general, and of these eight books in particular has driven the present reviewer to the conclusion that the whole business is most unsatisfying and unsatisfactory, while admitting that it is meat and drink for those whose inclinations lie that way.

L. O. G.

The Evolution of Modern Germany, by W. H. Dawson. (Fisher Unwin, London. Price 21s.)

The first edition of this book appeared in 1908, since when many things have happened to Germany. In fact, as the author, remarks in the preface, "the book, as originally written, was no longer faithful to facts," and to forecast the future would be hazardous. Hence in this revised edition (the seventh) the chapters have been revised, with especial reference to statistics.

The general aim of the author has been to follow the footsteps of Germany during the last fifty years—an economic change of a great trading nation which has applied itself wholeheartedly to science, education and concentration on one aim—supremacy. He points out that how that Germany has no colonies for her overflow population her industrial struggle will be still keener. At the same time the old simplicity of life has gone; Germany is no longer a cheap country; salaries, wages and profits are continually increasing. The events, however, of the last few years, since the appearance of this new edition have been such that it is impossible to do more than duly appreciate the thoroughness and extent of the author's labours, which of course do not go beyond the year 1918.

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.

CONTENTS

	PAGE
<i>Frontispiece</i>	
On the Watch-Tower	145
Our General Secretaries: Britain and Germany. XI. Cuba	153
To the Youth of the World. G. S. ARUNDALE, M.A., LL.B.	155
The European Federation of Young Theosophists. LEONARD TRISTRAM, B.A., F.R.A.I.	161
The Crisis of Civilisation. W. H. KIRBY	164
The Ashrama Ideal. G. S. ARUNDALE, M.A., LL.B.	176
Occult Chemistry and Atomic Numbers. ERNEST G. GRIFFITHS, B.A., B.SC. (LOND.)	189
Sacred Trees and the Islands of the Blest. LEONARD TRISTRAM, B.A., F.R.A.I.	205
Sūtiism. AKBAR M. KHAN, B.A.	215
Occultism in Music. A. N. INGAMELLS.	221
The Twelve Signs of the Zodiac: As a Key to <i>The Secret Doctrine</i> . J. KRUISHEER	235
Ghosts in Shakespeare. G. HILDA PAGAN	249
Brahmavidyāshrama, Adyar	257
Some Interesting Facts about Paul Veronese. MARIA VON SZLEMENICS	258
General Report on the Vienna Congress. JOHN CORDES.	263
The Passing of the General Secretary of the Indian National Society.	266
Notice	266
Correspondence	267
Reviews	271
The Benares Theosophical Convention of 1923	281
Supplement	iii

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA

Price: See inside of Cover

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 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

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription (payable strictly in advance). Post Free:

India: Rs. 9, payable to the Manager, T.P.H., Adyar, Madras, India.

Great Britain and Europe: 15s. (Agent: T.P.H., Ltd., 9 St. Martin's St., London, W.C. 2.)

U. S. and Canada: \$ 3.75 (Agent: Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

Australasia: 15s. (Agent: T.P.H., Cathcart House, Castlereagh St., Sydney, N.S.W., Australia.)

Dutch E. Indies, etc.: 10 guilders (Agent: Minerva Bookshop, Blavatskypark, Weltevreden Java.)

Other Countries: British Dominions 15s; Non-British Rs. 11-4; payable to Adyar, or nearest agent.

Single copies, India—As. 14, Foreign 1s. 4d. or \$0.35 or Re. 1 post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to: The Manager, T.P.H., Adyar, Madras, never to individuals by name, and all communications relating to subscriptions should be addressed to him.

THE THEOSOPHIST

ON THE WATCH-TOWER

THE first thing I must do this month is to thank all the friendly people who have sent me greetings on my birthday, on which I completed 76 years of this latest life, and began the 77th. I cannot name all the individuals who wished me well, but I must put on record the corporate bodies, large and small. Nearly all the messages from a distance came in cables and telegrams.

The following National Societies and Lodges are all Theosophical. *The National Societies of:* Brazil, Wales, Argentine, South Africa, Australia, Java, Sweden, England, Holland, Norway, India, Burma.

Lodges: Gotenburg, H.P.B. (London), Manchester, Bradford, Herakles (Chicago), Shantilayala (Moradabad), Malvan, Medan, Hongkong, Blavatsky (Bombay), Mhow, Bihar (Bankipur), Cocanada, Coimbatore, Hubli, Trivandrum, Surat, Yellamanchili, Ashokashankara (Calicut), Maitreya (Calicut), Rajahmundry, Ahmednagar, Palghat, Thiruvattur, Broach, Nagpur, Chennapatna, Sindh (Karachi), Delhi, Madisen, Lotus (Mandalay), Brahmavidyā (Kumbhakonam), Madura, Shri Krishna (Guntur), Bhavnagar, Sundra (Negapatam), Shri Besant (Tanjore), Baroda, Chohan (Cawnpur), Mysore, Kolhapur, Sivaganga, Shri Krishna (Pondicherry), Belgaum, Mahadeva (Badagara), Closepet, Hyderabad (Deccan), Secunderabad (Deccan), Arundale (Benares), Kāshi Tatva Sabhā, Jaffna, Djokjakanta, Bangalore (Cantonment), Gaya, Tirumiyachur (Peralam), Blavatsky (Sydney), Quetta, Southampton, Olcott (Bombay), Wayfarers (Oxford), Vancouver, Madanapalle, Sirius (Tunbridge), Brisbane, Allahabad, Bengal (Lodges meeting in Calcutta), Indore, Arjuna (Barcelona),

Shanghai and San (Lodges), Shri Krishna (Alwar), Mangalore, Kashyapa (Srinagar), Vikram (Ujjain), Chatswood (Sydney), Calicut, Hautrhin (Mulhaus), Batavia (Wetevreden), Newport, Perth (Australia), Ootacamund, Shri Venkatesha (Malur, Sholinghur, Kurnool), Yeotmal, Tinnevely, Sanmarga (Bellary), Molkalmuru, Annie Besant (Glasgow), Nandod, Ahmedabad, Realisation (New York), Bombay and Suburban (Lodges), Peddapuram, Crewkerne (Centre), Besant (Copenhagen), Nairobi (E. Africa), Plymouth, Colwyn Bay, Perseverance (Le Mans), Cleckheaton.

Star Groups : Ommen, International Star Headquarters, Sydney, Bandoeng, Ahmednagar, Galle, Anantapur, Trichinopoly, Bangalore (Cantonment), Surat, Pudukottah, Herakles (Poona), Palmerston (N.Z.), Italy (National).

Liberal Catholic Church : Sydney.

Round Tables : New South Wales, Sydney.

Co-Masonic Lodges : Edinburgh, Glasgow, Sydney, Southampton, S. Germain (Bombay), Bodhi (Rangoon), Hidden Horizon (Bath), Fidelity (Bath), Beauseant (London). *Chapter*, Harmony (Bombay).

N. H. R. Leagues : Bombay, Ahmednagar, Palghat, Anantapur, Madras, Hyderabad (Sindh).

Scouts : Malabar, Canara, Salem, Coimbatore, Nilgiris, Kolhapur, Ahmednagar, Coimbatore (Training Camp), Shuklañirtha (Teachers Scouts).

Associations : Vellore Women's Indian Association, New Zealand Hilarion House, Trivandrum Humanitarian Society, Benares Girls' College, Staff and Students, Benares C. H. College, Staff and Students, Madanapalle College, Staff and Students, Benares Theosophical Boys' School, Bombay Provincial Council, National Conference, Madras Indian Christian Temperance Association.

There are many cables, telegrams and letters from groups of friends, groups of students, families, individuals and public meetings; one from "a few clerks and workmen," Colombo.

* * *

I can only say to all these what I said in *New India* in acknowledging them: "I print a list of bodies that have sent me birthday greetings. I am deeply grateful for these, for the love and confidence which they express, coming from so many lands. I can only say, as I have said before, that I will try to be worthy of them, for nothing can create a stronger impulse towards loyal service, than the trust so lavishly outpoured." While I am thanking people, I must say a word

of gratitude to American friends, who have most generously helped our educational work in India. The presence of Mr. Krishnamurti and his brother created a tremendous impulse of eager love to India, for the sensitive Americans realised, for the first time, perhaps, the deep wisdom and compassion which could come through an Indian body, and, may be, had some faint glimpse of what would come to them in the not far-off future through this still young Disciple. However that may be, they have much lightened the burden of the work here by their gifts, valuable, indeed, in their material value, but far more precious for the feeling which inspired them.

* * *

We had a very pleasant function in Gokhale Hall on October 1st, a tea party in the rooms of the 1921 Club, and then a congratulatory meeting, both given by the National Home Rule League, to which it invited people of all shades of opinion. The well-known ex-Judge of the High Court, Sir T. Sadasivier—who now devotes himself wholly, in the old Hindū way, to the work of spreading the ANCIENT WISDOM—was in the chair, and among the speakers were the Hon. Mr. C. P. Ramaswami Aiyar, C.I.E., Dewān Bahādur L. A. Govindaraghavier, Mr. S. Satyamurti, Mr. Raja Ram and Mr. C. Ramaiya, the two latter speaking in Tamil and Telugu. A Samskr̥t poem was recited by Paṇḍit Venkatrama Shastri of the Adyar Library. Before the meeting, the Madras City Scouts had a rally, and recited the Promise as is done annually in October. Many Indian Lodges have made feeding the poor, part of their celebration—a gracious custom.

* * *

Our Theosophical Society in India suffered the great loss, on October 1, of the passing away unexpectedly, of our General Secretary, the much-loved and deeply respected Purnendu Narayan Sinha. He was engaged in preparing for

the next Anniversary of the Society at Benares, when his Master called him Home. He was a many-sided man: a Samskr̥t scholar, well-read in the Purāṇas, and delighting to point out how the light of Theosophy illuminated their pages, and they, in turn, corroborated the teachings of Theosophy. He was a man devoted to the uplift of the poor, and his work in improving agriculture brought him a title of honour from the Government. He was a close co-worker with Mussalmāns in causes in which they and his own co-religionists could unite, and his loving generous spirit spread harmony and goodwill around him. He was a practical educationist, building and maintaining at his own cost a large school in Bankipur, the town in which he lived. He was an able lawyer and a thoughtful politician, a member of the Legislative Council of the Province in which he lived. He was a Social as well as a Religious Reformer, broad and tolerant. And, above all, he was a devoted Theosophist, never wavering, ever steadfast, one on whom I could always rely for understanding and cordial co-operation. He has gone to the Peace, but I think he will return ere long, to serve the cause he loved so well.

* * *

From New Zealand we have the good news from Mr. Thomson, the General Secretary, of the opening of the Sectional Headquarters in Auckland. He says:

Situated in a prominent position in the principal street of a rapidly expanding city, our hall is arousing considerable interest, and many favourable comments are expressed as to the grace and dignity of its classical columns, fourteen in number, which make it one of the most beautiful buildings in Auckland.

I heartily congratulate the New Zealand brethren, and am specially glad that their Lodge will add beauty to one of their city streets. We need to lay more stress than we have done on the beauty of our cities. The old world shews us what cities ought to be, real Schools of Art for the masses of the people. Think of

some Indian cities, with their wonderful Temples such as that of Shivaganga, those of Conjiveram and Chidambaram ; think of the temple-crowned ghats of Benares, the Blessed, or of what Delhi was, or Lucknow, though both are shorn of their ancient glory. Think of what Greece was in the days of Athenian beauty, of what Athens must have been in its time, of the great spaces of Rome with buildings wondrous in their strength and massive proportions, and of many a continental city, Florence, the white marvel of Milan, Buda overlooking Pesth, and a score of other miracles of beauty created by the Divine Spirit in man. But in wandering down this bye-path of entrancing memories, I have slipped away from New Zealand, who in this same month of October sends us news of a loss, like our own, of one of her best workers and devoted Theosophists, Katharine Christie, for long her National Lecturer. She passed away on October 7, on the very same day on which the Headquarters' building was opened. Her health had been much shaken by overwork in Great Britain, and by a severe illness in South Africa. India also has lost in her a very active lover and servant, as she and Mr. John Griffiths started the New Zealand and India League for our helping, and the same two had also formed a little nucleus for a New Zealand Auxiliary of the National Conference, and had already done good work for us in distributing literature, and in inspiring useful articles in the Press, as is well known to the readers of the *N. C. Bulletin*. Those two good workers have gone to the Peace, but they have taken with them their love for India, and will help us from the other side.

* * *

The Brotherhood Campaign is being carried on with remarkable vigour. It began for us, in India, with a very fine meeting in Gokhale Hall on September 30, the eve of the First Day ; I presided, as President, and the first speaker was Sir T. Sadasivier, who spoke in Tamil on the " Brotherhood of

Man". The "Brotherhood with Animals" was dealt with by the Secretary of the Society for the Prevention of Cruelty to our younger brethren. Mrs. Cannan took for her section of the subject the "Brotherhood of Nations," while Mr. G. S. Arundale spoke on the "Brotherhood of Youth". This speech attracted much attention, and was reproduced at length in several papers, and has now been issued as a little pamphlet, under the title of *To the Youth of the World*.¹ Twenty-five of these and 25 of his larger pamphlet on the *Brotherhood of Youth*, an intensely interesting and vivid account of Youth Movements, may be had post free in India, for Rs. 2. This campaign is going on well all over India, and a striking cartoon of a Brähmana supporting a half-fainting outcaste in a loin-cloth, with the caption "Come Home, Brother," drawn by "Barb," is to appear as a lantern slide, to be thrown on a cinema film between the scenes of the play. It should do much good. Bhajana parties going about singing, little dramas, and other well-devised propaganda methods are being pursued.

* * *

Captain A. G. Pape, a young Scottish scientist and a Theosophist, who is the Hon. Secretary of the Edinburgh and Lothian Branch of the Royal Anthropological Institute, spoke to the Anthropological Section of the British Association for the Advancement of Science, sitting in Liverpool, on the new type of the human race, which has been marked out at the Washington Bureau of Anthropology by American scientists. The British Association seems to be a little behind the times, as the audience is described as "sceptical". Yet the composite photograph of the type has been fairly well circulated, and the matter has passed beyond the region of doubt. The type is what we should call a sub-race, not a race—a subdivision of a race, showing the main race-type, with well-marked peculiarities, such as may be seen between the Italian

¹ See p. 155.

and the German. The Liverpool *Evening Standard* speaks of the "staid savants" being "perturbed". Captain Pape does not seem to share in the perturbation, as he remarked to the interviewer, who describes him as "a quiet student, calm in manner, clear thinking and cultured":

After the Lewis gun criticism to which I was subjected, I suppose I ought to feel squashed, but I am not. I don't care what the critics say. I know their views, and have heard them all before. I expected to be flattened out. It is always so with the pioneer, and I quite understand their points of view.

The interviewer remarks:

I do not find a single leading scientist here who will seriously discuss Captain Pape's views, although everyone is talking about them. They are something astonishingly new, and so remarkable that many critics wonder why they have received the imprimatur of being presented before so august a scientific body as the British Association.

Probably his views would have troubled the staid ones less, if he had not introduced also the subject of highly developed clairvoyance at the beginning of his discourse. Our scientists to-day have specialised to such an extent that they are lost in mazes of details in each subject, and miss many of the larger questions. Any careful observer, who has been in America or Australia can see with his own eyes what is sometimes now called "The Californian type". A London message gives the following, which is more intelligent than that of the Liverpool reporter:

Captain Pape, the well-known anthropologist, of Edinburgh, lecturing before the British Association to-day, declared that a new human type was being developed in Australia and America. A close study of children of Australian descent showed a distinct increase in the cranial development. There was a definite dome over the frontal region of the skull, the skin was grained smoothly, the hair was of a finer texture, the eyes were specially luminous and intelligent, the lips were sensitive and mobile, and the eyebrows were rather prominent. The general type of the face was somewhat triangular, with a narrow pointed chin. The new type showed a disposition towards a meatless diet. In other respects, it was inclined to be playful and mischievous, requiring a sympathetic understanding.

* * *

Some of my readers, who do not know Bishop Leadbeater as a hymn-writer, may share my pleasure in reading the following hymn :

A CHRISTIAN PRAYER

Great Architect of this vast evolution,
 Supreme Director of a wondrous plan,
 We thank Thee that in this Thine institution
 Thou deignest thus to use the help of man.

Feeble are we, yet earnest in our trying,
 Weak in ourselves, yet strong with strength from Thee:
 We humbly hope, upon Thy word relying,
 Thy ministers in this enterprise to be.

May we be valiant soldiers in Thy legion,
 Prompt to obey, whate'er the order be ;
 Eager to labour in the darkest region,
 If we may win one new recruit for Thee.

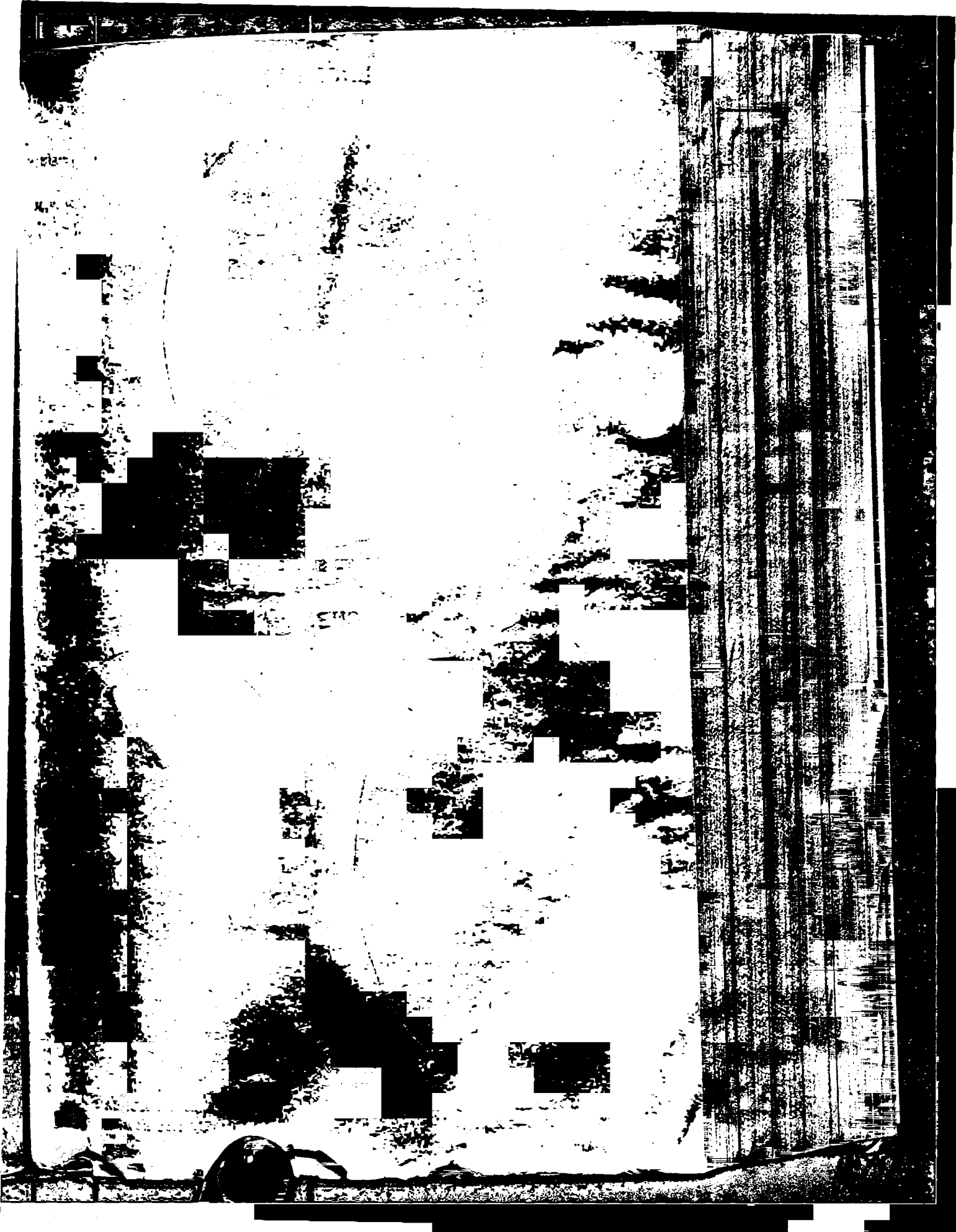
May we be workers, tireless, patient, loyal,
 Striving with zeal to earn Thy promised fee—
 That one reward, of all rewards most royal—
 The privilege of further work for Thee.

We would be bearers of Thy shining standard,
 To hold it high in this censorious world,
 Keen to defend those whom that world hath slandered,
 Befriending them when poisoned darts are hurled.

The earth is dark ; we would bring lamps to light it—
 The lamps of truth, of love, of kindly thought ;
 We would illumine the hearts of men benighted
 By telling them the wonders Thou hast wrought.

O King and Father ! we are Thine for ever ;
 We bless Thee, serve Thee, trust Thee utterly ;
 Unskilled, inept, is e'en our best endeavor,
 Yet Thou wilt use it for its love of Thee.

Upon us rest the peace of God the Father ;
 Within us dwell the peace of God the Son,
 And o'er us brood the peace of God the Spirit,
 Forever One in Three, and Three in One.



ENGLAND



KATE SPINK
1905—1907

CUBA



JOSE M. MASSO
1905—1908



RAFAEL DE ALBEAR
1908 TILL NOW

OUR GENERAL SECRETARIES

BRITAIN AND GERMANY

BEFORE we go on in our regular duty, we must explain why Miss Kate Spink suddenly appears on our picture page. In *The Theosophist* of January, 1923, we mentioned in due course Miss Kate Spink's three years of service as the General Secretary of the British Section, from 1905-1908, and noted that we had no photograph of her. Quite lately we received from some unknown helper a wee photograph, and we have had it enlarged. "Better late than never."

Germany also has a fair complaint to make against us, for we omitted the very great services rendered in the rebuilding of the National Society by Herr A. Schwarz, who organised one group of old members while Miss M. Kamensky organised another, and who helped in bringing about a united Society by his hard work and friendly tact.

Having thus filled two lacunæ, we will go on to our next National Society.

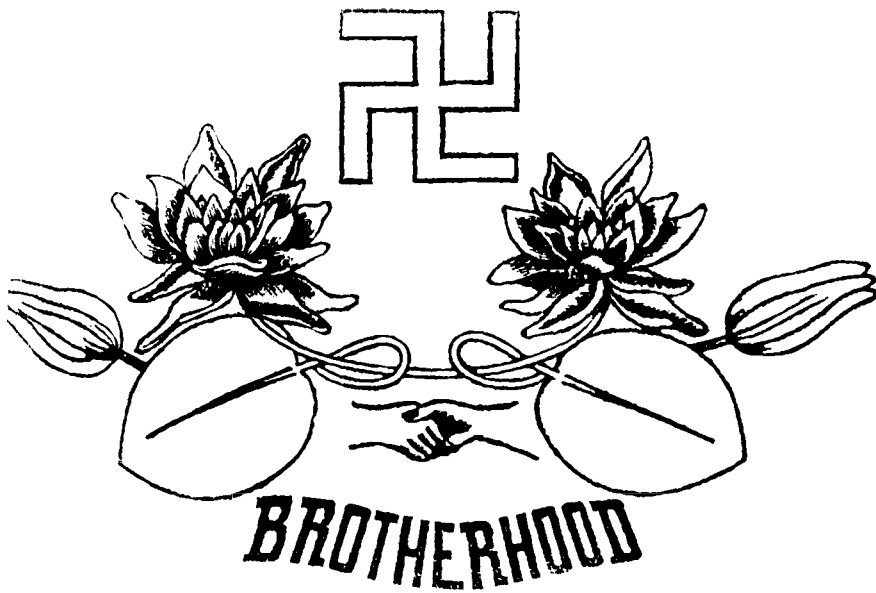
XI. CUBA

Don José M. Massö, the founder and first General Secretary of the Cuban Section, was born in 1845, in Catalonia, Spain. He joined an uncle in Havana, Cuba, in 1860, entering his mercantile house, but took up an independent position as a broker in 1871, and thenceforth felt free to serve his own ideals. Cuba was then subject to Spain, and as his ideals were republican in politics and very liberal in religion, and as he wrote frequently and fearlessly, he faced considerable peril. He added to his sins by becoming a Freemason in 1872, and from 1873 onwards to 1884 he studied Spiritualism. In that year he came across a Theosophical book, and found his spiritual home. As in the case of many, his knowledge of Theosophy was reminiscence, and thenceforth he travelled onwards on the path it opened to

him. He shared with others the joy he had refound, and in 1886, he resolved to work for the foundation of a Lodge of the Theosophical Society. In 1901 his hope was realised, and the Annie Besant Lodge began with ten members. Thus was lighted a Theosophical lamp in Cuba, and its light spread far and wide. For the Cuban Section was not confined to Cuba, but spread in the Spanish neighbouring Spanish Colonies, which had grown into Nations. It started with six Lodges in Cuba and one in Costa Rica, the necessary seven, and with Don José as General Secretary, it annexed one Spanish-American domain after another, until in 1908—the year of his passing—it had no less than twenty-six.

Don José was succeeded by Rafael de Albear, who is still the General Secretary. His first Report mentions new Lodges in Mexico and Puerto Rico as well as in Cuba. He continued the same policy of working among the Spanish, or as they are often called, the Latin Americans, and in the Report of 1922 we find that the Cuban Section includes seven countries: Cuba, Costa Rica, Puerto Rico, El Salvador, Nicaragua, Republica Dominicana and Colombia. Besides this, it has mothered countries which have now autonomous National Societies on the T.S. roll, Mexico and Brazil, and has, we expect, something to do with those of Chile and Argentina, the latter of which comprises in its great area no less than five Republics. Central and South America, the Latin Americans, in contradistinction to Canada and the United States, Teutonic Americans, have made remarkable progress in the last few years. They will ultimately form part of the continent of the seventh root-race.

Both of these two General Secretaries have shown an unflinching loyalty to the Society and its Presidents in every difficulty that has arisen, and they have also shown an affection and trust very heartening to the tenants of that office. They have both had to meet with many difficulties, inevitable in Roman Catholic countries, but they have never faltered nor flinched. Now the Latin-Americans are steadily forging ahead, thanks at first to the initiative and the admirable services of these two faithful Theosophists, and secondly to the workers they have gathered round them. The seed they sowed has sprung up a hundredfold, and Latin-America will play a more and more active part in the progress of humanity.



TO THE YOUTH OF THE WORLD¹

By G. S. ARUNDALE

MY BROTHERS,—I stand before you to-day to ask the youth of India, the youth of every country in the world, to keep pure and unsullied that Universal Brotherhood which is part of their great heritage of truth, and of their great message to the world, to purify the world of all that unbrotherhood which has made the darkness, so that Brotherhood, which makes the Light, may step into its own.

I call upon youth the world over to remember that it is not they who have made the misery, the sorrow, the despair, the hatred, the suspicion, the distrust, the wars, the devastations. Who then has done these things? Let there be no

¹ A speech delivered in the Gokhale Hall, Madras, on September 30, in connection with the inauguration of the Universal Brotherhood Campaign.

answer to this question. There shall be no recrimination, but there shall not only be an uncompromising condemnation of the wrongs that walk unashamed abroad, there shall also be the strong will to turn the world from wrong to righteousness—a Mission, a Quest, in which all youth shall join in comradeship and loving trust.

Religions separate us. Races separate us. Nationalities separate us. Customs and opinions separate us. Pride separates us. Competition separates us. These things shall cease to separate us; for, while some of us may live in one religion, some in another; while some of us may be of one race, others of another; while some of us may be of one Nation, others of other Nations; while some of us may cling to one custom, one opinion, others to other customs, other opinions; while all of us have pride in certain things which seem to us of the essence of life: all of us, too, may, and shall, if we are young of heart, be we old-bodied or of youthful form, use these differences for individual growth alone; whether of our individual selves, of our individual Faiths, or of our individual Nations. For the rest, we shall live in the world wherein these differences are not, the world of the One White Light, whence worlds of colour are reflected, that we may learn of the infinite divergencies which themselves seem mutually antagonistic, but which, from the world of the One White Light, are known to be complementary.

Young men and young women, you all who are young of heart, wide-visioned: Realise that it is not you who have made the world's problems as we know them to-day. You have not caused the poverty, the hatred, the mistrust, the strife, the sorrow. These are the debts you have inherited, not debts you have incurred. Yours is the duty of beginning to pay off the debt, by very reason of that Universal Brotherhood which—whether you realise it or not—is the Note you have to sound by word and deed throughout the world, that harmony and peace may be restored.

Young men and young women of India, young men and young women of Britain, of Australia, of Canada, of New Zealand, of South Africa: Among your elders there lives much discord, so that the great Indo-British Commonwealth—a potential gift from you all to each component part and to the world—stands in grave peril. I exhort you to look upon the problems which threaten the Commonwealth's existence as capable of instant, or at least of speedy, solution, do you but apply to them your panacea of that Brotherhood which means Justice, Equality, Mutual Respect, Unfailing Sympathy. The panacea of the old world for its problems was prejudice, which they miscalled Right, and sought to achieve with Might. And the result is seen in graves, in fleets and armies, in wars, in retaliation, in earthquakes, and in epidemics. Your panacea, O young of heart, is Brotherhood, which you shall enforce, achieve, through Love.

The Kenya problem, to take an example—I happen to be speaking in India—has not been made by the youth of Britain, of Australia, of Canada, of New Zealand, of South Africa. It is not your problem, young men and women, though it may become your heritage. Let it not divide the youth of India from the youth of the rest of the Commonwealth, as it has, perforce, divided their elders. In the world of youth there shall be no Kenya problem, for I declare that the youth of to-day throughout the world are awake to their duty of crusading against wrong, of going to the root of it, and of plucking it out by the roots.

If the Kenya problem exists, young men and women of India, it is despite your comrades overseas. And I ask you, therefore, while condemning the wrong, as wrong should always be condemned, while fighting against it, if such duty comes to you in one shape or another, to remember to keep pure your love for those of your own generation, be they ever so much separated from you by differences of race, of

Nationality, of Faith. Your patriotism for your Motherland must merge in your patriotism for your own generation—the new patriotism of the new world. Love of country will not become the less, but rather the wiser; for those elements which destroy Nations will thus have been purged.

Do not be led astray by those who cry to you: My country is enough for me. Your Motherland is much, indeed. Love of country is a precious virtue. But the Motherland is not best served by those who would exalt her at the cost of justice, whether to individual persons, or to other Motherlands. We must make our Motherland respected, for she is as our Mother; but we kill her as we make her feared, or if we steal that she may become rich; if we steal the rightful greatness, the rightful respect and dignity, the rightful liberty, the rightful peace, the rightful wealth, of other Motherlands, in the vain and wicked belief that thus our own country grows great, free, peaceful, self-respecting, rich in the material things of the world. Thus have Motherlands fallen. Thus shall they fall again.

Some Nations in the world have pre-eminence over other Nations. Is it a pre-eminence in Service, or a pre-eminence based on might? Have they the right to be pre-eminent, or but the might?

Some Nations in the world are in the background. Are they in the background because of injustice within their borders, which makes them as a house divided against itself, or are they in the background because of injustice from without? Or may both causes be true?

Young men and women, you who belong to Nations called pre-eminent, it is your mission to maintain their pre-eminence. But you are faithless to your youth save as you make your country pre-eminent of right, in Service, and not of might.

Young men and women, you who belong to Nations in the background, it is your mission to root out the injustice

within, and to know that, as for the injustice without, your fellow-citizens of the Nation of Youth will have none of it, have no part in it.

If a country suffers from injustice without, let the youth of that country, advised by those of its elders who themselves are young in heart, and who are full of understanding and world-wide sympathy, proclaim to the youth of the country which inflicts the wrong that there is a gulf of wrong between the two countries. Let then the youth of the offending country, as they see the offence, declare it to their elders, sending to their comrades of the country wronged a message of sympathy and understanding. Let wrongs between countries be proclaimed, and admitted, among their youth. Thus shall the heritage of debt grow into a force towards Brotherhood, and though the unjust country be divided against itself, the elders for prejudice, the youth for justice, yet, as youth begins to assume its responsibilities, shall it some day cease to stand for might and privilege, but instead for right and duty.

Young men and young women: Begin brotherhood with those who need it, with the outcaste, the untouchable, the sinner, the miserable, in ever-widening circles of expression. Upon such brotherhood build your Nation-Brotherhood. And while so doing, remember that you belong to a wider Brotherhood of which your Nation-Brotherhood is part, to the Brotherhood of Youth. Allow naught, I pray you with all my heart, to dim your faith in that. Differences which have seemed insuperable as they have been handled by older generations are *not* insuperable there. Everywhere youth is eager to understand and to co-operate. Let no quarrels begin, or be perpetuated, in the Brotherhood of Youth, lest their world be infected as have been the worlds of their elders.

If your elders cannot come to agreement, why should not you? If your elders cannot understand each other, why should not you? Shall disagreement, discord, misunderstanding, last

for ever? Let the eyes of youth look upon youth everywhere, not with distrust and suspicion—these are of the present and of the past—but with hope and trust, for these are of the future, which is the Kingdom of Youth and the salvation of the world.

Youth is Hope. Youth is Understanding. Youth is Compassion. Youth is Generosity. Youth is Forgiveness. Youth is Love.

Into such a fiery crucible of Youth let the world's problems be poured, that discord be burned away, and solidarity emerge purified, omnipotent. FOR EVER AND EVER, AMEN.

G. S. Arundale

THE EUROPEAN FEDERATION OF YOUNG THEOSOPHISTS

By LEONARD TRISTRAM, B.A., M.R.A.I.

I have been asked to write a short article upon the Youth movement among Theosophists in Europe, which started a short time ago, and which has already achieved such a remarkable success.

The first steps in the promotion of the movement were taken by Mr. T. C. Humphreys in April this year, when he formed a Youth Lodge in connection with the Headquarters in London of the Theosophical Society in England. The first regular meeting of the Lodge was held on June 15, when Mr. Jinarājadāsa presented us with our Charter and gave us a magnificent address. Mr. Krishnamurti addressed us shortly afterwards, and consented to become a Patron of the Lodge. It was resolved that Mr. Oscar Kollerstrom should also be asked to become a Patron.

It was a remarkable fact that the Objects of the Lodge as originally drawn up by Mr. Humphreys were practically identical with the Objects of the Young Theosophical Workers movement in Sydney, although he had no knowledge whatever of this movement until Captain Williams arrived from Australia in the middle of June.

The Objects of Youth Lodge are at present as follows . . .

1. *Youth*.—To provide a corporate voice for the needs, ideas and methods of the younger generation in the Theosophical Society, and to provide new and up-to-date methods of spreading Theosophy.

2. *Service*.—To serve as a training ground for administrative office in the Theosophical Society in the future.

To make Headquarters more efficient as such by providing trained voluntary helpers who will work under Headquarters Staff wherever needed.

To combine Service with Business efficiency.

3. *Research*.—To provide study Groups to carry out Research in problems of the day, and publish such results to the Society.

To carry out experiments wherever possible in an endeavour to corroborate scientifically the theories put forward in Theosophical Literature.

To study all branches of Art, and the relationship between them, in the light of Theosophy.

4. *Internationalism*.—To foster a spirit of Internationalism and to set an example of World Citizenship. To this end to co-operate with all movements of whatever kind which have as their aim the realisation of Brotherhood.

No one over 30 is allowed to join the Lodge, and any member attaining that age automatically retires, except any original members nearing that age, who are allowed two years of grace.

We were allowed to hold our weekly meetings in the Members' Room at Headquarters, and we were also permitted to hang our Charter in that room.

On June 15, Mr. Humphreys was formally elected President of the Lodge, and a committee was appointed.

It was remarkable what a quantity of work poured into the Lodge within the first few weeks of its existence, which only showed how much an organisation of this kind was needed. Among the various activities were the provision of Stewards for the Queen's Hall meeting on India, the provision of Lecturers or Representatives on the platforms of various movements which we thought ought to be encouraged, the opening of correspondence with isolated members, and with members in foreign countries, and the re-cataloguing of the

Reference Library at Headquarters and the rearrangement of the books therein. Great plans were also made for the real start which was to begin in October. With regard to object number 3, Research, the first Transaction of the Lodge is shortly appearing in THE THEOSOPHIST.

This was the condition of affairs immediately previous to the Vienna Congress. Before the Congress, hopes had been entertained of starting similar movements in other countries, and some correspondence had been entered into on the subject, but when we arrived in Vienna it became quickly apparent that nearly all the young Theosophists in Europe had had exactly the same idea. Under these conditions it was extremely easy to get a movement going on a very large scale, and after many meetings had been held and much discussion had taken place, the European Federation of Young Theosophists emerged in triumph.

Mr. Krishnamurti was elected Chairman, and Mr. Humphreys the Treasurer. A Secretary and other officials were also appointed. It was decided to call the organisation "The Federation of Young Theosophists" instead of the "Young Theosophical Workers," and communication was directed to be established with the Young Theosophical Workers in Sydney in order that the two movements might be correlated, and also with a view to alteration of the name of the Sydney organisation, if the authorities there approved.

Eventually about 40 people engaged to form Lodges of the new organisation in as many different places in Europe, embracing practically every country. So many people being gathered at Vienna matters could be arranged in a day which at any other time would have required years for accomplishment.

Matters were at this stage when the writer sailed for Adyar.

Leonard Tristram

THE CRISIS OF CIVILISATION

By W. H. KIRBY

NATIONS, like individuals, are affected by or are subject to moods or what the historian would call periods. These can be less or more influential in their evolutionary product. They can be short or long in duration; of local or of world-wide importance; frivolous as fashions, or consequential as determinations taken.

Such phases in the history of Nations can be likened to the growth of flowers, or of weeds, on the one hand, and, on the other, to that of trees that strike their roots deep, spread branches, and bear seeds.

Humanity, as a whole, suffers these moods, be they short or be they long, in its various groupings as nations over the earth. Some feel the evolutionary period more, some less, not all alike.

These transitory periods usually affect most that group of human nations that is growing and developing more rapidly; what we are sometimes pleased to call the civilised world; those nations where the wave of Evolution is for the moment curling its crest. Nations at the back of the wave are usually riding on smoother waters than those that are crumpled, stimulated, smashed, or uplifted by the driving force of its foaming onrush. Individuals, the flotsam and jetsam on this evolutionary ocean, find themselves now here, now there; now in front, now behind; and seek gradually to procure to themselves a craft which they can to some extent control and steer in the advancing waters.

Tossed hither and thither, they undergo every kind of experience. There are periods of smooth water—illusionary periods of rest. There are moments of exhilarating excitement and uplifting. There are crucial crises of stress and difficulty. There are intervals of balance and equilibrium. There are disastrous depressions and glorious uprisings.

At some time or other, Nations and of course, similarly, their component parts, individuals, ride on the evolutionary wave of the Divine Purpose, suffer its phases, emerge and are thrown forward and up to the heights, or are temporarily submerged and overborne or, perhaps, occasionally enjoy comparative rest in subsidiary backwaters.

Time, as we measure it, blinds our eyes to the proper comprehension of the Eternal process, and only intuition and a sense of proportion can help us to realise more widely the world as it is and the Nations of the world in their epochs and phases. The historian has to limit himself to facts in time and space regarding nations and individuals.

The philosopher and the student of Theosophy must attempt to utilise all the historian can tell them in order to divine, if possible, and grasp intuitively the co-ordinating details of the Plan which we call the Evolution of humanity and to draw therefrom the general principles on which that Plan works. This is essential to anyone who asserts, virtually as a creed, the Brotherhood of man.

Thus from each period or phase in the world's history he should be able to draw some general idea of its characteristic feature in the evolution of humanity and gather many illustrative details to bear out his generalisation from the particulars which the historian or the scientist have to relate. In this way alone does the pilgrim proceed to knowledge and proper comprehension of what is happening around him.

Many, all over the world to-day, feel or believe that a critical period has been reached in the world's history. One

of those greater periods, when the world in one of its turning-points looks for special guidance and illumination.

After a period of great material advance and imperial influence some two thousand years ago, shepherds are said to have "watched their flocks by night" awaiting, as the symbol has it, the appearance of a "Star" or Light "from the East". That is to say illumination from that direction from which all energies and all new impulses spring. The wave of Evolution creeps slowly round the globe from East to West and leaves its traces all the way. Similarly to-day many in the world are expectant, the night is passing and the dawn is near.

Preceding centuries, culminating with the nineteenth, saw Gentiles of the past and barbarians of the north become the impersonations of the advance of the Evolutionary Wave, the successors to the period above mentioned. The Victorian epoch may be called its climax and with the outbreak of the Great War every one felt that a new period of travail and gestation had been entered upon out of which the new "Word" from on high must come to initiate the next phase in humanity's advance.

As a wave gathers force, after it has broken, by bunching up its foaming and contrasting waters before it rises up on its onward course, so it would seem that such a movement of expectancy is ours at the present time when all Europe, and to some extent all the world, is suffering from the shattering consequences of the Great War and is attempting to gather its fragments, under some new impulse, to bunch together and push forward in a right and orderly direction that shall relieve humanity from the present moral and material chaos.

To descend to particulars; signs of the times are not wanting. On the one hand we have a group of Nations who won the war; their interests, now that the danger in common is over, clash. Their purposes are characterised by their ambitions, their fears, or their respective positions. To some

extent temperament and race play a part. On the other hand we have the conquered Empires and the remnants of other nations, attempting by every device to evade the conditions of peace and get as much as they can for themselves out of the wreck ; in some cases planning revenge.

Besides this there is flotsam and jetsam of various species, some of it so hopeless and corrupt that it poisons what it touches. But the general spectacle that the whole catastrophe of this after-war period affords, is the prevalent selfishness that dominates the component parts of the wreckage all round. Indeed those more fortunate and furthest from the wreckage show no less selfishness in so great—though transitory—a period of disaster. They in no wise abandon their safe grip on the material objects that keep them floating high and dry in order to save a sinking swimmer. There is even a tendency to profit by the latter's precarious situation to deprive him of some of his possessions, and some even would push the less strong aside and shamefully ignore the cries for help.

It is a sorry spectacle, in the vaunted brotherhood of humanity, this crisis of Christendom !

These things cannot last and in the procession of time must bring their nemesis on all who would stand aloof in their self-sufficiency. How can one part of Humanity consider itself healthy when another part of the same organism is putrid ?

The infection must spread, nay, is spreading. Of what avail is the material mass of gold, a mere medium of exchange, that like blood must circulate evenly and regularly between man and man and nation and nation if these are to preserve healthy relations, when its congestion in one quarter produces an unlimited mass of rotten paper, another medium of exchange, fully virulent and poisonous with the germs of discontent, hatred and potential vengeance !

How can the more advanced nations dare to look at themselves in the glass of freedom and of liberty when they see reflected, antithetically, the hideous and demoniacal face of bolshevism? How can Peace ever be established where the policy of grab prevails, where suspicion of each other lurks in every step, where few, if any, noble impulses or acts are shown, and where, for material ends, so bestial a state of things as that which prevails in Soviet Russia is, to even the slightest extent, tolerated in international circles?

Is it to be wondered at that one scarcely recognises the modern aspect of the most evolved nations with the highest traditions and origins when one finds them in the mood to approach and flirt with, possibly in milder forms and in disguised garb, the vicious fallacies of government from below and by the least fit? Is not the terrible example of prostrate Russia sufficient to show, once and for all, where demagogic theories, carried *ad absurdum*, lead to?

The horrors of the French Revolution were pale in comparison to the bolshevik monstrosities, yet they told the same story to wit: that humanitarian theories are one thing and humanitarian practice is another. It depends upon who carries them out. The former can only effectively become the latter when the power—the Government or the person—that applies the theory is itself the living incarnation and example of such doctrines and is absolute in its fitness and capacity to ensure the carrying out of its decrees.

This, far from being socialism, or its bastard son communism, would seem to approach the confines of a species of absolutism, or, in other words, the unquestioned rule of a beneficent oligarchy, or a wise dictator, or a fatherly monarch.

Even then—men not being, in fact, equal at all in capacities, evolution, or understanding—it is doubtful whether some of these theories would not be dangerous in their general interpretation and application, especially among the lower

classes of the ignorant many who, like sheep, move in the mass, are easily misled by interested shepherds, and follow instincts and passion rather than reason.

Time and again we have seen European nations struggling with the premature application of theories that, translated by demagogues who wax fat thereon, have passed through years of discontent and social unrest.

Perhaps in some cases the upsetting of the existing state of things was necessary in the interests of the down-trodden or to tap the rich blood of the over-fed and the selfish and awaken them to their duties towards the less fortunate and the unhappy. In such cases good has certainly come out of it in the raising of the lower classes to a sense of their responsibility and position as cooperators in the Nation's welfare. But it is a far cry between the practice of humanitarianism and altruism between all classes for the common national good, and the tolerance of those poisonous germs of exclusiveness which set one class against another and which would appropriate for the masses—merely on the strength of their number and quite forgetful of their ignorance and limitations—the sole right to lay down the law.

Bolshevism and the absurd ideas of communism have shown where that finishes: a virtual dictatorship by the selfish over the helpless with all that is retrograde, evil, cruel, stupid, bestial and all that makes for dissolution of the energies of progress and civilisation. It is the apotheosis of egoism and the negation in fact of that altruism which is supposed to be the foundation and the aim of Christian doctrine and of Christian Nations.

Most European nations, even amongst the most enlightened, seem to have not yet fully realised this; or, if they have, they appear to be too materially interested in their politics, their commerce, and their industries to have taken sufficient action to render themselves immune from this poisonous bacillus. One nation only, perhaps the poorest and least

appreciated and considered in her invaluable help in the War and in the Victory, has now clearly seen the danger and has manfully dealt with it.

Italy, undermined by anti-nationalist, anti-interventionist (pacifist), and socialistic doctrines suffered a temporary but serious reverse at a critical moment for the Allies that might well have brought the Central Empires the victory and so changed the face of Europe, aye, and possibly of the British Empire. Yet she righted herself, *by herself* be it well remembered, and, recovering completely, was the first to win a complete victory over their enemy, the Austro-German army, which then determined, immediately afterwards, the general collapse of the enemy on all fronts and ended the War. A succession of weak ministries and a badly made Peace treaty,—in which Italy fared as the “poor partner” of the concern,—led to a resurrection of the wave of socialism throughout the country, and these ideas fostered on a soil of discontent and poverty soon became bolshevik in tendency, nourished and fed by interested emissaries within and without. Peasants began to seize other people’s houses and lands and crops as their own; workmen occupied and held up industries and manufactories pretending that the hands that fashioned could supplant the brains that devised or the capital that sustained and created. Their tin pot theoreticians had never told them that capital, brains and labour are three necessary and indivisible factors in any organised production and that cooperation between the three, and not conflict, is that which produces order, continuity of trade and therefore of wages, and credit. The absurdity of it all became manifest when, after a fortnight’s interruption of national life, they found themselves still occupying the buildings, but with all work at a standstill, without pay, without resources, without orders or materials, with no technical capacities of direction and without possibilities of credit.

All that was left to them was to march about the streets agitating their Asiatic Red Flag, in obedience possibly to Moscovite orders, and indulging in silly red speeches of an extravagant and utterly unreal nature! But the Italian proletariat—despite the interested promptings of salaried tub-thumpers and demagogues—is extremely intelligent and not at all submissive, and the workmen soon began to find out that all this moonshine did not lead to bread and butter.

So work was soon resumed again under the old conditions, with the deserters from the red ranks continually increasing in numbers as the vacuity of it all struck them, and with the many—a very considerable proportion—who, being older and less gullible, had declined from the first to take any part in the foolish attempt.

But this attempt brought an immediate consequence, an immediate reaction throughout the country, of the very first importance.

It aroused the virile spirit of Young Italy. It stimulated to action all those who had sacrificed, suffered, and fought for their country in her time of need and had returned disheartened and disgusted at the spectacle of indifference and egoism of those shirkers or workers who had grown fat and wealthy by evading every sacrifice at their expense, under a hundred and one semi-plausible pretexts.

It was the genius of Benito Mussolini, ex-socialist, ex-labourer, ex-editor of the leading socialist paper, but who at the call became a loyal combatant for his country in the war, thereby severing his connection with his party, which precipitated the saturated solution of reaction and right spirit in the country, and by his energetic leadership and propaganda, by his daily and hourly toil, by his tenacity and outspoken courage, revived and recreated the strength of Young Italy with his "Fascismo" movement.

This movement, from small beginnings grew to a million strong. It combated and showed up all the evils of so-called social democracy, effete and wordy liberalism, false socialism, pseudo-communism, and all the parasitic growths of party politics that began with voting touts at the polls and ended with exhibitions of impotence in the intrigues of Parliament. Above all "Fascismo" dealt fiercely with every form of anti-nationalism. Its policy, at first, to be effective had to be violent. "An eye for an eye, and a tooth for a tooth" was the best and only argument, however illegal, for bullies and hooligans of the red species. The sacrifices involved tempered the spirit of his followers to the necessities and discipline required in the task undertaken. Later on his followers were gradually educated to the idea that sacrifice to one's country's need is not exclusively demanded by a state of war, but that service and discipline from all classes in cooperation, and not in antagonism, is especially required after so great a crisis as the great war, and is anyhow at all times a virtue of Peace and Progress for the Nation's welfare. No wonder that this idea rapidly penetrated among all classes and brought in adherents in thousands from all over the country. Since the accession of Signor Mussolini to power, as Prime Minister of Italy—a power that for many decades no Minister in any country has wielded so absolutely, so wisely, and even so constitutionally—he has utterly routed the cabals of party intrigue and exploded the Marxian theories that for the last thirty or forty years have afflicted socialistic circles and produced so much class hatred and warfare. He has approached Church to State, in its wider sense, reinstating the Crucifix and the Royal portraits in the schools—which symbols had been stupidly abolished by the socialists—and by seizing every opportunity to show his respect and consideration for the Church and the prevalent religion of the country, he has won over to his side the eminent and serious Catholics while

virtually disbanding the ranks of the clerical party intriguers who had been so nearly arbiters of the situation in preceding ministries.

From the first day Mussolini set a personal example of long hours of hard work and duty owed by all officials in return for Government pay. He tolerates no slackness and no inefficiency. To all, high and low, he has made it clear by his drastic decisions and methods that only hard work and efficiency will keep them in place and earn them salaries and pensions. He favours no class more than another, yet requires each to keep its place and do its appointed task to the utmost, cooperating with each other for the good of National aims. From all state administrations he has weeded out and ruthlessly set aside the parasite or loafer, big or small, and at the shortest notice. His policy in abolishing succession duties, which under socialist pressure had become very high, met with instant approval in that it tends to consolidate the family and the family fortunes within the country and draws capital back from abroad, thus encouraging small tenures. He has rendered honour to the army and cleansed it of aggregations and impurities; he has restored to it prestige and paid tribute to its services in the war, declaring it to be a non-political, and therefore neutral, force created for the country's defence.

He has created a national militia for internal order and as a means to secure the execution of his Cabinet's decisions. His policy in finance is one of the strictest economy, cutting down and abolishing all that is superfluous in expenditure whether traditional or not. Realities and facts take the place with him of encrusted habits or traditions. New sources of revenue are attempted in every direction without burdening the already heavily laden taxpayer.

Finally in upholding King, Church and State and promoting the ideals of love of one's country, Mussolini has set his feet

firmly towards all that is Law and Order within ; and, in his foreign policy, towards that proper respect and consideration that is Italy's full due in international councils abroad. He is out to make Italy great, prosperous, upright and, therefore, happy ; and there is no doubt that sooner than possibly many may think he will succeed and his influence is likely to be felt for many a year to come throughout Europe.

Italy, thanks to this vigorous genius of forty years old, has got over her bad phase, her mood of depression in a chaos of socialistic utopias, so fashionable at the end of last century and so hopeless at the beginning of this, and through his wise leadership is now learning the value of that moral strength and national character that necessarily brings with it material prosperity and universal credit, the fruits of right living and right thinking.

The antithesis to all this is Lenin and his hopeless ideas and methods : the result of socialism let loose and pushed to its absurd extremes. Through the fallacies of socialism of the current type, communism sets in, and thereafter the anarchy of things produces necessarily a dictator—the negation really of socialistic theories—and the dictator himself becomes the hole-and-corner slave of irresponsible circles of minor tyrants and the whole lot are victims of a state of cowardice, greed, selfishness, cruelty and all those endless vices that they set loose and become quite unable to control.

They can only live and continue in power by organised terrorism producing more and more evil in widening circles, taking tithe of the pickings from all and sundry, and creating hell moral and material. Without country, without principles, without hope, they illude nobody but themselves, living materially from day to day, reducing all things to mere animal and bodily pleasures or gratifying their minds with cunning and deception. *There* is the exemplification of all that spells despair and hopelessness for a nation.

The poisonous gas that Germany first instituted in the trenches is not dissimilar in its insidious action from that special bacillus that Lenin was sent to inoculate into the huge and effete body of the Russian Empire. Italy has been the first to awaken and react in a positive and effective manner. She has her safety mask, she knows the poison, and will have none of it.

Will other nations be as wise, or will they still dally lazily with an insidious venom that grows in power and is of enemy origin? For the forces manifesting in this expectant world, in this crisis of civilisation, now as always, are two, but at the present time clearly to be seen and offering examples of contrast: the one is black, is material, is based on hatred and bears the device of egoism and competition, in their exclusive sense; the other is white, aspires to the ideal, is based on love and bears the device of altruism and cooperation, in their widest application. The one destroys and is negative and subtractive; the other creates, is positive and additional. The one is retrograde and leads to stagnation and ruin; the other renovates, quickens, and produces growth. The one disintegrates the body and lays a nation low; the other purifies the soul and uplifts a nation to new destinies and moral heights in the common toil and brotherhood of man, according to God's plan and His Messengers' tenets. Which is it to be? The decision is momentous for all nations of the civilised world at the present time. The future of each lies in the wisdom and motive of the choice to-day.

W. H. Kirby

THE ASHRAMA IDEAL¹

By G. S. ARUNDALE, M.A., LL.B.

IN addressing you to-day on the reopening of the Brahma-
viḍyāshrama for its new session, I desire to lay stress
on certain aspects of study doubtless familiar to you all, yet on
which it is, I think, useful to insist whenever opportunity
offers.

The idea of the Āshrama is, of course, essentially Eastern
in origin, though from the East it travelled to the West through
those who had sojourned in the East and had been impressed
by its attractiveness and value. It embodies the Community
spirit in its most complete available form, combining the elder
and the younger at various stages of evolution; while its object-
ive is twofold: the training of the pupils, first by association
with their elders, second by study under the guidance of their
elders, third by the leading of an ordered life under the super-
intendence of their elders, (1) in part as self-preparation for
individual progress, and (2) in part as preparation for the service
of the world, through various intervening stages of the home,
the immediate surroundings, the village or town, the Com-
munity, the Nation, the Commonwealth.

These two aspects of preparation are, it must be under-
stood, interdependent, a fact often lost sight of by those who

¹ The opening lecture of the second session of the Brahma-
viḍyāshrama, Adyar, October 2, 1923.

concentrate themselves on self-preparation exclusively, or who, absorbed in, obsessed by, the service of the moment, neglect to improve their capacities for service by self-preparation.

The Brahmavidyāshrama offers you training along each aspect of the objective I have mentioned above. First, and of primary importance, you have association with your elders, directly as regards those elders who are actually living at Adyar, indirectly as regards those Elders Who have caused Adyar to become the great spiritual centre of the outer world. Make the most of such association, whether direct or indirect. Its value to you is according to your determination to sense it. Second, you are able to study at the feet of those who know more than you do on the subjects on which they lecture, as well as to share with others where your own knowledge is wider. Third, you have the opportunity to lead an ordered life, not necessarily what the world would call ordered, but essentially ordered from the standpoint of the Real. These three factors combine to assist you individually, and to fit you, on your return to the outer world, to serve more strongly and more wisely; provided, it must be added, you make something at least, not necessarily the most, of your opportunities. To the Western student, here for the first time, I give the suggestion that he remember he comes to study Brahmavidyā in its ancestral home, the East, not in the form in which it manifests abroad. And as a hint to guide him I remind him of the pregnant words of Dr. Jacks, Principal, Manchester College, Oxford, that while the watchword of Western civilisation has dominantly been government, and education, following suit, has been repressive of freedom and creativeness, the watchword of Eastern civilisation has been dominantly culture, and government, in its multifarious forms, subordinate to that end. Remember, then, that you have come to a land of culture, a land of inner freedom, a land of creativeness, however much these may not be superficially

evident. Yours is the task to build these forces into your character—the gift of East to West.

In order to help you to make as much as you can of the great privilege which has come to you as a result of good service done either in this life or in past lives, perhaps in both, I want to examine a little more closely the way in which you can become increasingly receptive to the various influences which play upon you, both generally because of your residence at Adyar, and specifically because you are a student in the Brahmavidyāshrama.

In a single sentence I might say that your power of receptivity depends upon your attitude. It is our attitude, our reaction tone, that makes us or mars us; and it is our attitude that must ever be our earnest care. What kind of attitude is wanted? In a couple of words—the dedicated spirit. If you wish to derive all possible benefit from Adyar, from the Brahmavidyāshrama, from your elders, from your equals, from those younger than yourself, you must be dominantly animated by the dedicated spirit. And by the dedicated spirit I mean a sensing, in greater or less degree, of some part at least of God's Plan for the world, and a self-offering in cooperation with that Plan in ever-increasing completeness. I do not think it matters what aspect or part of the Plan you sense, provided you have in some measure at least the larger vision. I can conceive, for example, some people realising a part of the Plan in their devotion to some loved elder. That may be the inspiration of their lives, and they may have little to do, for the time being, at any rate, with roots, rounds, races, and all the other means whereby God fulfils Himself. Others may take up some special aspect of the Plan—politics, education, science, arts, law, social problems, religion, medicine—thus, while having deep attachment to a loved elder, yet knowing that their best cooperation lies through service in a special field. The great thing is to be

ble to live outside the smaller selves, in the Real, or what to is the Real, more than in the unreal; in Eternity, or whatever may be our conception of Eternity, rather than in time. As Bishop Gore has said: "An educated man must cherish in his soul a sense of the Eternal, a sense of that which was, and is, and ever will be, lying behind all change in history and progress." I ask you: Do you normally live outside your smaller selves? Do you live in Their world, working in this world with Their world as your home? Have you come to Adyar in a spirit of dedication, to learn not that you may become wise but that the world may become happy? In other words, are you an idealist who has come to Adyar to learn how to both spiritualise his ideals, and to translate them into practice? If such be your attitude, the background of your mind, of your emotions, of your speech, of your activities, then there is hope that Adyar and the Brahmavidyāshrama may awaken within you that spirit which shall enable you to travel on the Way of the Cross which is the Way of Sacrifice and Service.

Assuming that yours is the dedicated spirit, that such is your attitude, how are you to make the most of the inestimable privilege of residence at Adyar? First, remember, I beg you, that while you have come to Adyar for the sake of study, no study is either fruitful or effective save as we devote each day a portion of our time to service—the fulfilment of study. You will neither study effectively, nor will your residence at Adyar give you all it might give you, unless you realise that you owe service to others as the complement of study for yourself. It is impossible for me to suggest to you the innumerable ways in which you may render service to Adyar, to your fellow-residents, to our common cause. I will only say that you must not delay in sharing with others the added power that comes to you. May I recall to your memory the precept of the Lord Vaivasvata Manu that the student's life must have the following dominant

characteristics: Service, Study, Simplicity, Self-Control? I ask you to note the order in which He has given these, and to deduce from this order that if you are to profit to the full from your studies you must see to it that the three latter are the superstructure built on a foundation of service. It would be fatal for you to say: I have no time for service, I am absorbed in study. Unless you are practically helpful at Adyar, contributing to your own measure to the life and happiness of our community, you are not likely to be one of the most hopeful students of the Brahmaviḍyāshrama.

Let us now turn to study. I suppose I must take first the studies in which you will be engaged in the Brahmaviḍyāshrama itself. What are you learning in this Āshrama? More or less the same facts that you might learn in any other Āshrama or University, but facts treated, examined, co-ordinated, from the standpoint of God rather than from the standpoint of man. I do not say that we have reached the standpoint of God, that would be an absurd presumption. But I do say that the methods of the Brahmaviḍyāshrama enable us to approximate more closely to such standpoint than is possible under the methods prevailing in the outside world. Why? Because we realise that God has a definite Plan for His world, a Plan which combines infinite justice with infinite tenderness, and which gives to us all the certainty of fulfilling completely God's will for each. Because those who know more of the Plan than ourselves have shown us the way to the Ancient Wisdom which is the Wisdom of God, Brahmaviḍyā, whence we teach and learn, rather than from those narrow standpoints which stultify the Brahmaviḍyā as it finds expression in the outer world. Because we study in a spirit of brotherhood and sacrifice, thus causing each subject of study to have a significance and a purpose not only fascinating in itself, but also exhibiting the subject as a definite avenue of service to man and understanding of God. In other

words, because we study in the light of Theosophy, the science of sciences, the Art of arts.

I ask you to remember that whatever be the subject of your study it is part of the Divine Wisdom, bringing you at once both nearer to God and nearer to your fellow-men, and also, be it said, nearer to all life. As Sir Francis Bacon has said :

Knowledge is not a couch for the curious spirit, nor a terrace for the wandering, nor a tower of state for the proud mind, nor a vantage ground for the haughty, nor a shop for profit and sale, but a storehouse for the glory of God and the endowment of mankind.

I ask you to work out in your own minds how the facts you learn do actually bring you nearer God, your fellow-men, and life. I ask you so to study that you feel, as the days pass, your character, your vision, your understanding, your capacity for service, sensibly strengthening. I ask you to watch that because you study this, that or the other subject, you find yourselves increasingly able to cope with your weaknesses, to transmute your littlenesses. It is one of the grave defects of modern education that the curriculum is not related to life or character, save, if at all, in the vaguest way. Let not the Brahmavidyāshrama or its students, or its teachers, lie under such a reproach. You are not deriving all the benefit you might, and ought to derive from your studies until and unless you consciously relate them to the growth of character. I earnestly trust that the lecturers themselves take every opportunity of explaining to their students how the subject-matter with which they are concerned is not merely to be regarded as knowledge, not merely as a theoretical insight into part of God's Plan for His world, but dominantly as a practical means of hastening the evolution both of the individual and of the world, difficult though the application be to those who have not the habit or way of it. You ought to be better men and women because of your membership of the Brahmavidyāshrama, because of the studies in which you are engaged, because of the definitely stimulated reaction of knowledge

upon character. Not one single fact that you learn but has a bearing upon character, but has its value in quickening your development. The discovery as to how to apply such facts to yourself individually is not one of the least important aspects of the Quest upon which you are engaged. Your attitude towards life, towards those around you, ought very definitely to mellow under the influence of your intellectual exercises, and if you find yourselves unaltered in this respect you may take for granted that you are not getting out of your studies all that you ought to get out of them, or that your teachers are still giving you the facts as they are given in the outer world, and without the connecting links which make their import so infinitely more significant. And all the time that you are studying there should be, as it were, an undercurrent of relation, of harmonising, of what you are learning to the surroundings in the outer world in which you normally move. You ought to see unveiling before you new vistas of effort, new openings for service, added powers of understanding, added stimulus for self-preparation, as the direct result of what you are learning in the Brahmavidyāshrama. Such is the acid test of your own receptivity and of the Āshrama's growth and service along right lines.

May I here just put in a word for the science of rhythm, which on no account may be neglected in its various manifestations in the arts and sciences? As Dr. Somervell has said, the whole of life is based on rhythm. "Day, night, summer, winter, light, electricity, sound, the circulation of the blood, the tides." And there is that rhythmic swing of the pendulum, that law of action and reaction, of forthgoing and return, recognised as having sway in all fields of human endeavour. Let Browning state the case for music :

I state it thus :

There is no truer truth obtainable

By man, than comes of music.

The soul of Adyar needs more music than it gets.

I must also add a word for the Drama, as a most valuable adjunct to your education here, so that as truth grows within you you may learn not merely to practise it or to speak it, but also to act it, for many of the greatest truths can be acted though they cannot be spoken, as for example the Hamlet-truth which could not have been set forth in a treatise, but makes a compelling Drama. Through Drama and acted parable God's truth goes to millions of His children who otherwise might remain untaught.

What is this simplicity which comes next to study in the life of the student? I venture to think it means the deliberate effort to be master of the bodies of contact, under which the continuous readjustment takes place, rather than their slave. Unhesitatingly I would say to you all that except as you live simply, part of the life of dedication, you cannot expect to study profitably. Membership of the Brahmavidyāshrama involves the harmonising of your bodies with your purpose in joining the Āshrama. If the mental body is to be receptive not only to the words of the teacher but still more to the spirit of the teaching, the astral body and the physical body must be under due control and pure. Part of your necessary preparation for study consists in very regular living, in adopting simple food, simple dress, simple habits. I hope it has already struck you that you are resident in Adyar, members of the Brahmavidyāshrama, because these are opportunities you have deserved as the result of past actions; that your Higher Self has brought you here that you may make progress in the direction of fuller service. You have come here on a Divine mission. You must be permeated with the purpose of the mission so far as you are able to apprehend it, seeing to it that its purpose permeates every detail of your lives. You have not come here casually. You have been sent here. You have two duties: first, to become a harmonious part of our common life; second, to put forth all your

energies, through all your bodies, into the work of the Āshrama. You will attend the lectures. You will make your notes. You will study at home. But all this is not enough. "Of education information is the least part," says Bishop Butler. It is the spirit, the message, of your studies that you have to reach, and to reach it you must add simplicity of life, among other things, to the more conventional activities of the mental body. May I also just say that regular and suitable physical exercise is an indispensable ingredient of the dedicated life? It is part of that Aparāvidyā—lower Divine Wisdom—which is a Scripture in itself.

You should be able to notice with increasing distinctness that as the time passes self-control becomes easier. At the end of your studies you should have become much more master of your bodies than you were at the beginning. In every way you should have become a "bigger" person. I do not suppose that there are any examinations in connection with the Āshrama, but the only examination I can conceive of as having any true value would be an examination to discover how far you have grown "bigger" than you were before. What is "bigness"? Absence of pettiness. Then what is pettiness? Irritability, intolerance, prejudice, interference with other people's business, jingoism, obtrusive faddiness, cocksureness, slavery to public opinion, customs, habits, etc., spite, deceit, self-righteousness, gossip, smugness in all its forms. If you have any one or more of these you are to that extent small and not big. Your studies, because they lead you, or should lead you, to the larger vision, ought gradually to wean you from pettiness and make you "big". If you ascribe good motives to all, and if you are full of a sympathetic and wise understanding, you may class yourself among the "bigger" people of the world, and no knowledge is of any use to you which does not help to make you "big". As His Majesty the King said three years ago at Swansea, the true aim of education

is the enlargement of the human spirit. In the Āshrama we do not so much desire knowledge for its own sake as for the sake of the added capacity to serve that it imparts. We would be but an ordinary University did we but desire knowledge for its own sake, and for the purposes recognised in the outer world. We desire knowledge that we may cooperate more consciously with God in the unfoldment of His Plan for the world to which we belong. We desire knowledge that it may lead us, and through us may lead others, from the unreal to the Real, from darkness to Light, from death to Immortality. We desire knowledge that we may be the better fitted to fulfil the purposes of the inner world wherein dwell Those Who are our Elder Brethren.

I presume you are familiar with the four Āshramas as set forth in the Hindū Scriptures—the Brahmachāri, the Grihaṣṭa, the Vānapraṣṭa, the Sannyāsin. I think, however, it is worth while to draw your attention to the fact that while in normal times individuals generally pass through them one by one, the exceptions being negligible from the standpoint of education, at such a time as the present, with the world in a state of chaos, with the expectation of a Great World-Teacher to lead us to a higher synthesis therefrom, many of us, especially the young, while from the standpoint of age or outer circumstances either in the Brahmachāri or Grihaṣṭa Āshrama, in fact from the age of the soul have the outlook of the Sannyāsin, and need the appropriate education. I take it that every one who joins the Brahmavidyāshrama is potentially, and by inner cognition, in the stage at which he has little left to learn from life's lessons, except by way of finally closing his human evolutionary accounts, at which he has to learn to give rather than to receive. Your membership of the Brahmavidyāshrama, the Āshrama of him who is returning home, who has learned that giving is the greatest blessing, must, therefore, be utilised to increase your gifts both

quantitatively and qualitatively. While you must necessarily for the time being receive from your present teachers, you must also stamp every piece of knowledge with its gift-value, with its value as a means of drawing others to God. You and I, and many others like us, may well consider ourselves on the pathway of Return rather than on the Pathway of Forthgoing, and the note of return is the note of sacrifice.

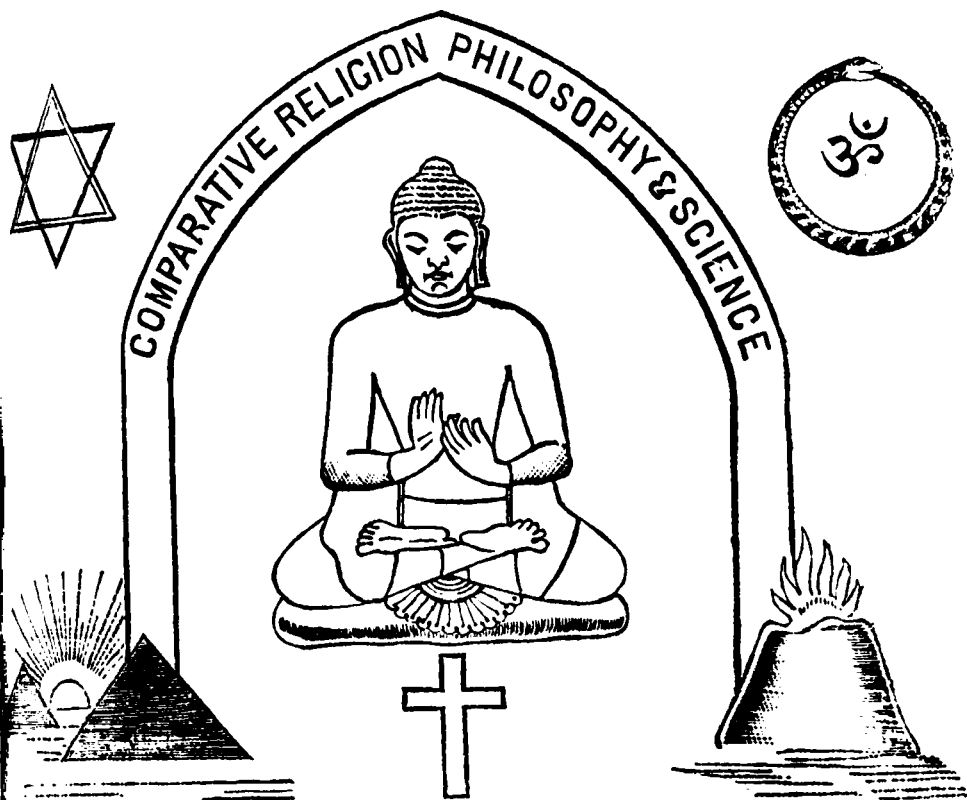
With the four Āshramas are associated the four temperaments or castes as they are generally, though inaccurately, as I think, called. Have you analysed yourselves to determine to which temperament you belong—to the Brāhmaṇa, purveyor of wisdom and truth; to the Kṣhatṭriya, purveyor of courage and protection; to the Vaishya, purveyor of material prosperity; to the Shūdra, purveyor of compelled service—compelled by the Laws of God even more than by the will of man? Purveyor to whom? To his fellow-men. You will notice that true caste is not a matter of birth but of temperament. So whether you are born in India or in another country, whether you are born a Brāhmaṇa, a Kṣhatṭriya, a Vaishya or a Shūdra, what you are temperamentally is the line of your Dharma. And your studies are to be directed to help you to fulfil your temperament. At present the Brahmavidyāshrama probably has as pupils mostly those of Brāhmaṇa temperament. Hence the work of the Āshrama is first to bring its students into contact with facts along the different lines of study available, and then to synthesise the facts from the Theosophical standpoint; so that the pupil may return to the outer world with a synthesis in terms of which may be resolved, in greater or less degree, the misery and trouble of the world.

The great value to me of this Brahmavidyāshrama, under the distinguished guidance of Dr. Cousins, himself not only a member of the Theosophical Society but what is more a true Theosophist, lies in the fact that it demonstrates as

within the fold of Theosophy all the arts and all the sciences, which are generally supposed by the ignorant to be outside such fold, as if Theosophy were some kind of religion and unconnected with life, whereas Theosophy in fact is the Science of Complete Living. The Brahmavidyāshrama makes us conscious of the fact that the arts and the sciences are expressions of the Divine Wisdom, means whereby God fulfils His Sacrifice. I believe that in course of time the arts and the sciences will generally be approached from a new angle of vision, from what we shall call the Theosophical angle of vision, from what others may call by other names if they so will. We shall study the arts and the sciences because they unveil our spiritual perception as well as our intellectual understanding, because we see in them means whereby we obtain a knowledge of the Fatherhood of God, of the brotherhood of man, of our fellowship with all life, because we see in them means whereby we may know God's Plan, whereby we may know God's laws and our freedom within them, whereby we may become the masters of our destiny, conscious cooperators with God's will. This Brahmavidyāshrama of ours has the mission of spiritualising our conceptions of knowledge, of showing the Divine purpose all knowledge embodies. Whether we study mathematics, or physics, or chemistry, or literature, or geography, or history, or nature, or languages, or anthropology, or philosophy, or psychology, or any other subject of study known or unknown to civilisation, we are always studying God and the nature of the road to Him. As a leading article in the *London Times* said the other day, "Education must always say in some way or other: 'My Kingdom is not of *this* world.'" This supreme fact is too often entirely ignored, or forgotten; and it is the task of this Ashrama, and of those who have the privilege to be living in it, to make this latent fact patent, first here at Adyar, and then, through you who are its members, in the outer world, so that the whole of

education and the whole of life may thus be re-oriented to reality. I exhort you, friends, not to let a single fact go without a recognition of, and as far as possible an understanding of, its spiritual value and content, of its place as part of the material of that roadway of which I have just spoken. Stamp each fact with its spiritual significance as well as with its earthly import, and thus spread wherever you go the great message of the immanence of God, whence all true comfort and courage originally issue. May your membership of the Brahmavidyashrama bring you nearer to God to-day and some day the whole world with you.

G. S. Arundale



OCCULT CHEMISTRY AND ATOMIC NUMBERS

By ERNEST G. GRIFFITHS, B.A., B.Sc. (LOND.)

THE advances of chemical science during the last decade have given us considerable insight into the structure of the chemical atom, and have given us as the most important function of the atom, not the Atomic Weight, but the Atomic Number.

Investigations have also been carried out along other lines by highly qualified clairvoyants who have recorded the results

of their work in *Occult Chemistry* (C. W. Leadbeater and Annie Besant). These investigators, however are not and do not pretend to be in any sense chemists; they have recorded what they saw and left the interpretation to others.

An analysis is here made of the figures and diagrams in *Occult Chemistry* with a view to determining the nature of the Atomic Number and so to bridge in some degree the gulf at present existing between *Occult Chemistry* and modern theories of the structure of the atom.

One unit of the Atomic Number is here regarded as being made up of 18 ultimate particles.

The assumption is next made, in accordance with modern views (Lewis-Langmuir theory) that the atom consists of a positive part of which the Atomic Number is a function, and an equal negative part. This would give for the atom $36N$. No atom is found containing less, and 7 obey the rule in the simple form $R=36N$ —where R is the number of ultimate particles as given in *Occult Chemistry*. Any number R can be expressed in the form

$$R - a = 18(N + p)$$

where a and p are integers to be interpreted below. The value given by a is that of a number of particles in the atom which do not function as regards Atomic Number. The value given by p is that of a number of atoms of Hydrogen or the material of those atoms which also do not function.

The values for a , an analysis of which is given below are chosen in accordance with the following rules:

1. They form a definite portion of the atom.
2. They are in the *centre* of the atom and are usually not duplicated. If they are, then both are taken

in the "Dumb-bell" group the connecting rod forms part at least of a .

In many cases central globes give the value for a .

3. Similar figures are similarly treated, *e.g.*, Na & Cl.

The value for a in both cases is the connecting-rod+the central spheres of 4 on which the connecting-rod impinges.

This rule is closely followed and in a number of cases, where the reason for taking certain portions as the value for a is not very clear, it is justified by its adoption throughout the group.

The 57 elements of *Occult Chemistry* have been examined. In 24 cases $a=0$. In the remaining 33 cases, an explanation of the nature of a is given, with the exception of the value for Oxygen. Four other cases are regarded as not particularly satisfactory; Bromine, Beryllium, Silicon, Krypton, but even here a more or less plausible explanation is found. Thus of the 57 elements, there are only 5, in which *Occult Chemistry* does not give a definite and clear value for a .

The values of p are, since they have to be present as $18p$, of less importance. They have been determined automatically, and the following results are observed.

1. The elements of the first and second groups of the periodic classification have $p=0$.
2. The value of p increases with increasing Atomic Number, in a number of cases proceeding through a group of 3 in Arithmetical Progression.

It is therefore maintained that the values for p justify themselves.

As an interpretation of these facts, it is tentatively suggested that the chemical atom in its most complex form consists of four parts.

1. A number of particles equal to $18 N$ which are positive.
2. A number of particles equal to $18 N$ which are negative, similar in position and similarly grouped.
3. A number of particles placed between these which do not affect the Atomic Number, but which serve to stabilize the atom, to increase the Atomic Weight and possibly to affect its chemical characteristics and affinities.
4. A number of Hydrogen atoms, added to the simpler forms of the elements with low Atomic Number, which do not function with regard to the Atomic Number, but which increase weight, and alter chemical characteristics.¹

Of the 57 elements examined; 7 consist of only parts 1 and 2, obeying the law $R=36 N$.

Of the remainder, 17 consist of parts 1, 2 and 4 obeying the law $R=18 [2 N+p]$.

15 of the elements consist of parts 1, 2 and 3 obeying the law $R-a=36 N$.

These are with one exception elements of low Atomic Number. In a number of cases, alternative values for a and p are possible and these are given. It is inevitable that such alternatives should be possible by pure arithmetical chance; but it is highly improbable that the necessary values for a and p should be obtained (when the rules laid down have been adhered to) in at least 53 cases out of 57 by the accident of sportive figures.

¹ No investigation has yet been made into the position of these atoms. It is possible that they could in scrutiny be determined.

Atomic Number	Element	Number of Particles	Value of <i>a</i>	Value of <i>p</i>	Alternative Values	
					<i>a</i>	<i>p</i>
1	Hydrogen	18	0	0	0	2
2	Helium	72	0	0	0	72
3	Lithium	127	19	0	0	9
4	Beryllium	164	20	0	0	11
5	Carbon	216	0	0	0	8
6	Boron	200	20	0	0	6
7	Nitrogen	261	9	0	0	8
8	Oxygen	290	2	0	0	11
9	Fluorine	340	16	0	0	7
10	Neon	360	0	0	0	8
11	Sodium	418	22	0	0	9
12	Magnesium	432	0	0	0	10
13	Aluminium	486	18	0	1	9
14	Silicon	520	16	0	0	10
15	Phosphorus	558	18	0	1	9
16	Sulphur	576	0	0	0	10
17	Chlorine	639	17	0	0	8
18	Argon	714	66	0	0	6
19	Meta-Argon	756	54	3	0	16
20	Potassium	701	17	0	0	16
21	Calcium	720	0	0	0	0
22	Scandium	792	0	2	0	0
23	Titanium	864	0	4	0	18
24	Vanadium	918	0	4	0	55
25	Chromium	936	0	5	0	16
26	Manganese	992	92	4	0	22
27	Iron	1008	0	0	0	54
28	Cobalt	1036	28	4	0	280
29	Nickel	1064	56	2	0	308
30	Copper	1139	59	2	0	336
	Zinc	1170	0	5	4	19
	Galium	1260				8
	Germanium	1300				8
	Arsenic	1350				8
	Selenium	1422				10
	Bromine	1439				8
	Krypton	1464				6
	Meta-Krypton	1506				8
	Rubidium	1530				7
	Strontium	1568				8
	Yttrium	1606				8
	Zirconium	1624				4
	Niobium	1719				10
	Molybdenum	1730				9
	Ruthenium	1848				10
	Rhodium	1876				8
	Palladium	1904				6
	Silver	1945				13
	Cadmium	2016				10
	Indium	2052				6
	Tin	2124				18
	Antimony	2163				13
	Tellurium	2223				10
	Iodine	2287				20
	Xenon	2298				16
	Meta-Xenon	2340				22
	Osmium	3430				0
	Iridium	3458				16
	Platinum	3486				14
	Gold	3456				21
	Radium	4087				19
						34
						44

THE DUMB-BELL GROUP

Na, Cl, Cu, Br, Ag, I, Au.

In all cases the connecting rod does not function but forms a part of a .

Sodium: $a=22$. $p=0$.

The central globe for Na (in common with Cl) is



The 6 particles on the outside apparently are held by the funnels but the interior group of 4 is part of a ; connecting rod $14 +$ two globes of 4 each $= 22 = a$.

Chlorine: $a=27$. $p=0$.

This is as Na, with two globes of 4 each and connecting rod $19 = 27$.

Copper: $a=59$. $p=2$.

Copper has a new type of globe and a is made up of entire globes + connecting rod; $20 + 20 + 19 = 59$.

Bromine: $a=35$. $p=8$.

a is made up of connecting rod 19 and the globes other than the spheres containing 3,¹ i.e., $19 + 8 + 8 = 35$.

Silver: $a=19$. $p=13$.

Here $a=19$, is the connecting rod.

Iodine: $a=19$. $p=20$.

Here again $a=19$ is the connecting rod.

Iodine can be taken as $a=55$. $p=18$, including in a the entire globes 18 each, but as it appears that the globes tend more to function with increase of weight of funnels the first is chosen.

¹ No real explanation can be offered of this, but it is possible that it depends upon the tendency to include the globes as weight increases.

Gold: $a=0$. $p=34$.

Here for the first time in the series $a=0$, and the connecting rod functions. This is in accordance with the note under Iodine. It is worthy of note that $p=34=612$ particles is the functioning portion of an atom of Chlorine.

Turning to the values of p , increase with increase of weight is noted.

Element	Na	Cl	Cu	Br	Ag	I	Au
Atomic Nr.	11	17	29	35	47	53	79
Value of p	0	0	2	8	13	20	34

No general rule is established, but the following facts are worthy of note :

$$(1) N_{Cu} - p_{Cu} = N_{Br} - p_{Br} = 27.$$

$$(2) 2N_{Cl} = N_{Ag} - p_{Ag} = p_{Au} = N_{Au} - N_{Na} - p_{Au} = N_I - p_I + 1 = 34.$$

=18 (the difference between two members of same group in first two long series) + 16 (the difference in third long period).

THE CUBE GROUP

A. B, Sc, Yt.

Boron: $a=20$. $p=0$.

The Central Globe is $20=a$.

Scandium: $a=0$. $p=2$.

Yttrium: $a=40$. $p=9$.

The Central Globe is $40=a$.

B. Al, Ga, In.

Aluminium: $a=0$. $p=1$.

Gallium: $a=0$. $p=8$.

Indium: $a=0$. $p=16$.

An alternate treatment here is to regard the single portions at the bottom of each funnel as not functioning for some funnels.

This gives, for aluminium $a=18$ $p=0$; the bottom portion not functioning in two funnels.

For Gallium $a=72$, $p=2$; the bottom portions not functioning.

For Indium $a=180$, $p=6$; the bottom portions not functioning in six of segment A and six of segment B; in each case when two of the same segment are in one funnel.

This possibility is noted as it accords with the treatment for Sb.

C. P, As, Sb.

Phosphorus: $a=0$. $p=1$.

Arsenic: $a=0$. $p=9$.

Antimony: $a=93$. $p=13$.

The bottom portion of segment A=17 and of segment B=14.

Three of each, *i.e.*, the funnels in which only one such segment is found make $93=a$. This makes two out of six segments not functioning.

Phosphorus and Arsenic can be treated in the same manner as also Al, Ga, In.

For Phosphorus $a=18$, $p=0$, two funnels not functioning in the bottom portions. For Arsenic, since bottom portion is 9, $a=18$ $p=8$. In all cases two out of six are not functioning.

D. N, V, Ni.

Nitrogen: $a=9$. $p=0$.

At the bottom of the Nitrogen egg there is a body containing 63 particles made up of 7 spheres each containing 9.

If we eliminate the middle sphere of these as not functioning we have the value of a . That this is justifiable is shown by the fact that the same body appears in the Niobium atom in each funnel and has to be similarly treated.

Vanadium: $a=0$. $p=5$.

Niobium: $a=63$. $p=10$.

Each funnel contains one Nitrogen balloon and lower portion containing 63. As in N take the centre sphere of the 7 spheres making up the 63 body and we have 9. There are 6 funnels making 54; and a similar 9 spheres is introduced into the Central Globe, making in all $a=63$.

The values of p show the same increase as we go down the group. In one case, N, V, Ni, the increase is arithmetically exact.

B 0	Al 1	0	P 1	0	N 0
Sc 2	Ga 8 or 2		As 9 or 8		V 5
Yt 9	In 16	6	Sb 13	13	Ni 10

In the other cases considerable similarity is shown.

THE TETRAHEDRAL GROUP

A. Mg, Zn, Cd.

Magnesium: $a=0$. $p=0$.

Zinc: $a=0$. $p=5$.

Cadmium: $a=0$. $p=16$.

An alternative for zinc is to regard the central globe as not functioning; this is 18 and gives $Zn - a = 18$.
 $p = 4$.

An alternative for Cadmium is to make it $a = 108$
 $p = 10$.

The value of a is made up of the Central Globe 48 and 60 that is 30 from each of two funnels. This 30 forms 10 from each section. Each section contains at the bottom 3 groups of 10 and the middle one is regarded as not functioning.

This treatment brings Cadmium into line with Tellurium, the companion element when similar forms have to be similarly treated.

B. S, Se, Te.

Sulphur: $a = 0$. $p = 0$.

Selenium: $a = 0$. $p = 11$.

As with the companion element Zinc, the central globe can be transferred to a , giving $a = 18$, $p = 10$.

Tellurium: $a = 171$. $p = 10$.

a is made up of the central globe 51, and the middle body of the three bodies of ten at the foot of the segments, as in the parallel case of Cadmium.
 $10 \times 3 \times 4 + 51 = 171$.

C. Be, Ca, Sr, Ra.

Beryllium: $a = 20$. $p = 0$.

The central globe contains 4; there are four funnels each containing 4 ovoids with 10 atoms in each. These are in spheres, 3, 4, 3.

It is suggested that the middle one is regarded as non-functioning, making the value of the ovoid 9. This gives for $a - 16 + 4 = 20$.

Calcium: $a=0$. $p=0$.

Strontium: $a=56$. $p=8$.

Omit the portion of the central globe consisting of ovoids of 7 and $a=56$.

That this is justifiable is shown by the fact that Mo the companion element required the same treatment.

Radium: $a=819$. $p=0$.

The central sphere is 819.

An alternate treatment is to make only the centre of the globe which contains 27 as equal to a .

This gives $a=27$. $p=44$.

In view of the high numbers reached by p in the elements preceding Ra. this seems more satisfactory.

D. O, Cr, Mo.

Oxygen: $a=2$. $p=0$.

No satisfactory explanation of the value of a is given.

It is suggested that for the linking of the two snakes, 2 particles are required.

Chromium: $a=0$. $p=4$.

Molybdenum: $a=56$. $p=9$.

$a=56$ is made up of the 8 ovoids of 7 in the central globe as in the case of Strontium.

As usual, p increases with increase of weight, and other similarities are noted. Mg: Zn: Cd=0: 5: 10 as already met with in N: V: Ni. Also Cd and Te have the same value.

Mg 0	S 0	Be 0	O 0
Zn 5	Se 11	Ca 0	Cr 4
Cd 10	Te 10	Sr 8	Mo 9
		Ra 44	

THE BARS GROUP

Fe, Co, Ni; Ru, Rh, Pd; Os, Ir, Pt.

Iron: $a=0$. $p=4$.

Cobalt: $a=28$. $p=2$.

The two new particles in each bar do not function.

Nickel: $a=56$. $p=0$.

Again the two new particles making four in all do not function.

Ruthenium: $a=84$. $p=10$.

6 per bar included in a .

Rhodium: $a=112$. $p=8$.

The 6 of Ru+the 2 new ones make up a .

Palladium: $a=140$. $p=6$.

The 6 of Ru+the 4 new ones make up a .

These relations are shown in the table, which bring

	Fe	Co	Ni	Ru	Rd	Pd
$\frac{a}{14}$	0	2	4	6	8	10
p	4	2	0	10	8	6

out striking points. The value of $\frac{a}{14}$ increases regularly throughout the two groups; whilst the values of p are those of $\frac{a}{14}$ in reverse order within the group.

Osmium: Os, Ir, and Pt follow the same law, but as the difference in Atomic Number is now 32 and not 18, the direct sequence of figures is broken.

They can be taken either

$$\begin{array}{lll} \text{Os} & \frac{a}{14}=20. & p=23 & \text{or} & \frac{a}{14}=29. & p=16 \\ \text{Ir} & \frac{a}{14}=22. & p=21 & \text{or} & \frac{a}{14}=31. & p=14 \\ \text{Pt} & \frac{a}{14}=24. & p=19 & \text{or} & \frac{a}{14}=33. & p=12 \end{array}$$

The second case is taken and p follows on as in the other two series. So that we have an unbroken sequence from Ni, Co, Fe, Pd, Rd, Ru, Pt, Ir, Os as 0, 2, 4, 6, 8, 10, 12, 14, 16.

THE OCTAHEDRAL GROUP

C, Ti, Zr, Si, Ge, Sn.

Carbon: $a=0. p=0.$

Titanium: $a=0. p=4.$

Zirconium: $a=4. p=10.$

The 4 single particles, one in each arm are taken, for a . Why this should not be the case with Ti is not clear, but the heavier weight of the body near it (Zr 212, Ti 88) may cause this.

Silicon: $a=16. p=0.$

Silicon consists of 8 funnels, therefore requires 2 from each. At the bottom of each funnel is a body containing 5.

Solitary 5's appear frequently to function as 3's.

Germanium: $a=4. p=8.$

The central globe consists of tetrahedra around a small sphere of 4. This sphere is $a=4.$

Tin: $a=0. p=18.$

The values of p show the usual increases and also the usual type of relationship. $C_0 \rightarrow Ti_4 \rightarrow Ge_8.$
 $C \rightarrow Ge=8. \quad Zr \rightarrow Sn=8.$

THE STAR GROUP

He, Ne, A, Kr, Xe.

Helium : $a=0$. $p=0$.

Neon : $a=0$. $p=0$.

Argon : Meta-Argon gives either $a=0$. $p=6$.
or $a=54$. $p=3$.

The latter is more probable as the body containing 63 of the N Atom is present and as usual this loses the middle sphere of 9. There are 6 such figures making $a=54$.

Argon itself is presumably an isotope and therefore has the same Atomic Number. Here $a=66$ and $p=0$. The $a=66$ is made up of 54 as in meta-argon and an additional 12. The position of this 12 is not clear but it recurs in Krypton.

Krypton : Meta-Krypton has 210 to dispose of. This is given as $a=66$ as in Argon and $p=8$.

The $a=66$ is made up of the 54 from the Nitrogen body + 12 as in Argon.

Krypton has $a=60$. $p=6$.

The 60 a is composed of 54 as above and the cigar 6 from the central body.

Xenon : Meta-Xenon has $a=0$. $p=22$.

Or more probably since we have the Nitrogen body present.

$a=54$. $p=19$.

Xenon has $a=66$. $p=16$.

The 66 is made up of the Nitrogen 54 and the 12 found in Argon and Krypton.

Xenon can also be taken $a=120$ (central globe) and $p=13$.

It is interesting to note that if the unknown element Kalon occupies the position in the same group it follows the same law.

Its Atomic Number will be 68 working back from the last Atomic Number directly obtained. [This number is given to one of the rare earth elements at present.]

This will leave for Meta-Kalon 648 to be accounted for, a number commensurate with others in its position of Atomic Number.

We must give $a=104$, *i.e.*, 2×54 as there are 2 Nitrogen bodies, leaving $p=30$, a number agreeing very well with its position (if Au, $N=79$. $p=34$).

For Kalon itself we should have $a=116$. $p=27$.
 a being made up of 2×54 and the usual 12^1 .

THE SPIKE GROUP

Li, K, Rb, F, Mn.

Lithium: $a=19$. $p=0$.

The central globe contains 16. This leaves three to be taken from the spike. The middle body of the spike contains a centre unit; each of the adjacent bodies are square pyramids with 2 at each corner and 1 at the apex. Taking these three units, $a=16+3=19$.

This recurs in Rb, and the centre one in K.

Potassium: $a=17$. $p=0$.

K has 9 spikes, taking the centre one from each as indicated in Lithium, and 8 from the Nitrogen balloon, we have $a=9+8=17$.

¹The number 12, the reason for which has not been ascertained, is purely artificial depending upon the fact that $42+12=3 \times 18$, 42 being the difference between the element and its meta type.

Throughout the group 8 is taken from the N balloon wherever found [*e.g.*, Rb].

Rubidium: $a=0$. $p=11$. Or $a=72$. $p=7$.

The fact that a can be made $=0$ is probably arithmetical chance. The more correct treatment is similar to Li and K.

There are 16 spikes. Take the three units from each as in Lithium. There are 3 Nitrogen balloons—take 8 from each as in K.

Then $a=3 \times 16 + 3 \times 8 = 72$. Giving $p=7$.

Fluorine: $a=16$. $p=0$.

Fluorine has not got the Lithium spike, but has two Nitrogen balloons. Taking 8 from each as in K and Rb we have $a=16$.

Manganese: $a=92$. $p=0$.

Manganese contains the Li spike 14 times and the N balloon once taking 8 from the N balloon as usual, and 6 from each spike we have $a=8 + 6 \times 14 = 92$.

It is not easy to see where the 6 are to be placed in each spike.

Ernest G. Griffiths

SACRED TREES AND THE ISLANDS OF THE BLEST'

By LEONARD TRISTRAM, B.A., F.R.A.I.

THERE are many peoples among whom certain trees are sacred or have a religious significance. The reasons for their sanctity are manifold, and it would be a mistake to imagine that the same truth or belief underlies all tree worship. Much tree worship is probably due to worship of elementals, perhaps residing in or near the tree, or to adoration of the spirit of the tree itself, or of Devas. This kind is especially common among peoples of low culture. In higher civilisations, certain trees also become dedicated to certain High Gods, and in the highest cultures an abstract idealisation of a sacred tree often assumes some vast cosmical significance. Cases of especial interest are those in which this sacred Tree is associated with a sacred divine Island, in which are supposed to dwell the Gods and perfected human beings.

As an example of tree worship among comparatively primitive people we may take that in vogue among the African Negroes. Among the Baganda, of Uganda, there is the belief that all large trees are the abode of spirits, which are friendly to man unless someone interferes with them. No one ventures to cut down a large tree without first making an offering to the tree spirit. If he neglects this, the spirit will cause illness in his family.¹ The Basoga, in the same neighbourhood, also believe

¹ A Transaction of the Verulam Lodge, Cambridge.

² Rev. J. Roscoe, *The Baganda*, p. 317, 1911.

in a sacred tree, which is the father of all trees in the district.¹ This sounds like Deva worship. Amongst the Bechuana, in South Africa, the habit of praying before the largest tree in a thick bush has been noticed, and a native entering a village on business will place a stone in the branches of a tree near the road in order to obtain success in his affairs.² The Kavirondo say that the sacred Supreme Being is to be found in large trees. They make sacrifices of animals to them in times of trouble.³ The Yoruba of Southern Nigeria believe that several varieties of trees are inhabited by indwelling spirits. When a woodman wishes to cut down a tree he places a little palm-oil on the ground to lure the spirit out of it, and then cuts down its former abode. One tree, the African Mahogany, is inhabited by an evil spirit. Wizards and witches hold their nocturnal meetings at the feet of these trees, whose spirits assist their malpractices.⁴ These are a few examples out of the hundreds available.

There is another reason in Africa for which trees become sacred. This is that human beings are often believed to reincarnate in trees when they die. Thus, among the Ibos of the Lower Niger any man who at any time slays another publicly plants a cotton tree in the public street. In this the spirit of the dead man resides, and it is a witness against anyone who dares to impugn the bravery of the slayer. These trees may not be cut down, but they are not worshipped in any way.⁵

In West Africa each village often has its special tree, which acts as a protector, and into which the spirits of all the villagers go when they die. All the ancestors are therefore reincarnated in the tree.⁶ The reason why the groves planted

¹ Rev. J. Roscoe, *The Northern Bantu*, p. 249, 1915.

² J. R. A. I. (*Journal of the Royal Anthropological Institute*), Vol. XVI, p. 83.

³ Roscoe, *Northern Bantu*, p. 291.

⁴ A. B. Ellis, *The Yoruba-speaking Peoples of West Africa*, p. 114.

⁵ Parkinson, J. R. A. I., 1906, 312 *seq.*

⁶ Charles Partridge, *The Cross River Natives*, 1905.

round graves are sacred is probably because the spirit of the dead man resides in the grove.¹ People can take medicines which will cause them to turn into trees when they die.² This belief is quite compatible with the simultaneous belief that the dead man reincarnates as a human, probably his own grandchild, and as an animal.

It must be remembered that in Africa the natives are, or were, so much in contact with the other world, that it was obvious to them that the trees possessed spirits of some kind, and that they ought to be respected accordingly. Occasionally certain species of trees are found as the totems of clans. This does not mean that the trees are worshipped. It means that every tree of the given species is supposed to be a blood-relation of every member of the clan, and as such must be treated with respect, and not killed or injured. This relationship is mutual.

Similar reasons for the sacredness of trees are found in nearly all lands, among people who still live close to nature.

In more advanced civilisations trees are regarded as being sacred for other reasons as well. Thus certain species of trees become dedicated to certain high Gods, and are worshipped accordingly. Oaks, in Greece, were sacred to Zeus. Cook remarks :

Zeus was at each of these cult-centres (Dodona, Crete, etc.) conceived as a triple divinity, (sky-god, + water-god, + earth-god,) dwelling in a sacred oak, and served by a priestly king, who was regarded as being an incarnation of Zeus himself and whose duty it was to maintain the sun's heat by magical means.³

He also claims that the pillar-shrine (sacred axe) of Cnossus was a conventionalised representation of a triple-tree Zeus.⁴

¹ Junod, *The Life of a S. African Tribe*, 1912; R. E. Dennet, *At the Back of the Bluckman's Mind*, 1906.

² Smith and Dale, *The Ila-speaking Peoples of Northern Rhodesia*, 1920.

³ *Classical Review*, xvii, p. 403.

⁴ *Ibid.*, p. 407. See also *Trees and Plants*, Article in Hastings' *Encyclopaedia of Religion Ethics*.

In Greece nearly every God had his special species of tree. In every land there are sacred trees of this nature.

There is probably no country in the world where certain trees are not held to be either sacred or else magically valuable. But all these are alike in one respect. They are all actual living, material, trees, growing in the midst of the humans concerned. By far the most interesting trees, however, are those which appear to have no being in this world of matter, but which only occur in myth or fable, and with some vast cosmical significance, the so-called Trees of Life. It is curious to discover how often these trees are associated with Islands of the Blest, to which generally the good souls go after death, but which can also be reached by people still in the body, if these are good enough. The cases where these islands are believed to have a real existence on the surface of the globe fall into a special class by themselves. They are quite distinct from the Heaven-worlds of those who believe in them. It is not hard to account for such beliefs. They may be reminiscences of the Great White Island in the Gobi Sea, in which case the Tree of Life might be the Hierarchy that truly gives Light and Life to all our world. The search for the islands might be interpreted as the wandering of the soul on a voyage of discovery in search of the Kingdom of Heaven. Other explanations include memories of Poseidonis, though from the divine nature of the mythical islands this hardly seems likely, seeing how evil Poseidonis became.

The most widely known version is probably the Irish. The most important text is the Voyage of Bran.¹ A woman appears to Bran, the son of Febal, and tells him stories of wonderful islands lying to the West. Bran and his followers set out on a voyage to discover them. They arrive at the Isle of Joy, and thence go on to the Isle of Beautiful Women. Eventually they return, only to find that they have been

¹ The best translation is by Kuno Meyer and A. Nutt, London, 1895.

absent for centuries, whereas they thought that they had only been away for a short time. After Bran has related his adventures he disappears from mortal sight. He has been christianised into St. Brandon. In searching for the explanation of this story one must keep in mind the great resemblance which it bears to the accounts of "Faery" (probably the Astral Plane). Throughout Irish myths one is always coming across accounts of people who suddenly find themselves in "Faery," that is, who become clairvoyant, and able to see most weird and enchanting sights, as well as things which are happening at a distance.

The Scandinavian story is different. In the centre of the disc of the world rose Asgard, the mountain of the Gods, which was pierced by a mighty Ash-tree, named Yggdrasil, the branches of which overshadowed the world and supported the sky, while its roots stretched downwards into the primordial abyss.¹ One root however, appears to be in heaven, though this is much disputed.

The Eddas say :

The chief and most holy seat of the Gods, is by the ash Yggdrasil. There the Gods meet in council every day. It is the greatest and best of all trees, its branches spread over the world and reach above heaven.²

The Pyramid texts of Egypt also mention the Isles of the Blest. They were situated in the north, or north-east, and were a series of islands intersected by canals. One of these islands was the Field of Offerings, Sekhet-Hetep, and in it reposed the Gods and the imperishable ones.³ In it was the Tree of Life "That High Sycamore upon which the Gods sit"⁴ . . . the Tree of Life by which they live"⁵.

¹ J. H. Philpot, *The Sacred Tree*, p. 113, London, 1897.

² Translated by G. W. Dasent, *The Prose Eddas*, pp. 113—115, Stockholm, 1842.

³ A. Erman, *A Handbook of Egyptian Religion*, p. 91, London, 1907.

⁴ Pyramid Texts, line 251.

⁵ *Ibid.*, line 292.

When the Pharaoh died he set out in search of "the tree of life in the mysterious isle in the midst of the Field of Offerings".¹ He was guided to it by the Morning Star (Venus?), who appeared as a gorgeous green Falcon, a solar divinity with four faces, corresponding to the four Horuses of the East, with whom he was doubtless identified. (The four Kumāras?) This is all very suggestive. Another part of this land was called the Sekhet-Aaru, or Field of Bulrushes.

The Greeks believed in an island Elysium, to which only a few, who were Heroes, and of divine descent, could go. Hesiod, in fact, is the first known writer who uses the expression "Isles of the Blest".²

In the Sumerian version, the sole survivor of the Flood, Zinsiddu, was transported to an earthly paradise on an island in Dilmun, supposed by modern scholars to be the Persian Gulf. The Babylonians relate that the hero Gilgamesh went to visit his ancestor on this island. He remembered that he had been transported thither by the Gods, after the flood had destroyed everybody except himself and his wife. Zinsiddu had attained

the longed-for life in the assembly of the Gods, and had the power to "interpret life and death".

Gilgamesh in his search goes by Mt. Mashu, guarded by scorpion-men, and reaches an enchanted garden in which is a divine tree.

Precious stones it bears as fruit, lapis-lazuli it bears, fruit it bears, sweet to look upon.

Later he reaches the Isle of the Blest. His ancestor promises to make him immortal, cures him of illness, and sends him back with a magic plant, of which it was said, "whoever ate of it regained the strength and vigour of his youth".³

¹ J. H. Breasted, *Development of Religion and Thought in Ancient Egypt*, p. 133.

² *Works and Days*, lines 167 seq.

³ A. Jeremias, *The Babylonian Conception of Heaven and Hell*, pp. 35—37, 1902.

In India the earthly paradise is first mentioned in the *Aitareya Brāhmaṇa*, and comes into prominence in the *Mahābhārata* and the *Rāmāyana*. Lands lying in the far north are described, the northernmost of which is *Uṭṭarakuru*, the place where dwell the *Siddhas*, glorified beings with wondrous powers. This land is placed in Central Asia. Journeying northwards the river *Saloda* is reached, which turns to stone all who touch it.

On either bank of that river grow reeds called *Kichaka*, which convey the blessed to the opposite bank and back. There is *Uṭṭarakuru*, the abode of the pious, watered by lakes with golden lotuses. There are rivers by thousand, full of leaves of the colour of sapphire and lapis-lazuli, and the lakes resplendent like the morning sun are adorned with costly jewels and produce precious stones, with gay beds of lotuses of golden petals. Instead of sand, round pearls, costly jewels, and gold form the banks of the rivers, which are covered with trees of precious stones, trees of gold shining like fire. The trees always bear flowers and fruits, they swarm with birds, they are of a heavenly smell and touch. . . . There one always hears the sound of music mixed with gay laughter, pleasant to all creatures. There is none who does not rejoice, none whose desires are not fulfilled, and every day these pleasant qualities grow brighter.¹

The Japanese tell of *Horaisan*, an island paradise, a common theme in their religion and art. It is the land of everlasting life, where stands *Fusan*, the mountain of immortality.

On it grows a wonderful tree with roots of silver, a trunk of gold, and fruits of rare-jewels. . . . Eternal spring reigns, the air is always sweet, the sky always blue. The place is rarely found by mortals, though many have sought it, for it is visible only for a moment afar off.²

This account is probably derived from China, where they believe in a group of divine islands in the Pacific, sometimes referred to as the five, and sometimes as the ten, islands. "Upon their shores the terraces and pleasure towers are built of gold and jade, and the birds and beasts are all alike of

¹ Extracts from the *Mahābhārata* and *Rāmāyana*, translated by H. Jacobi in Article "Blest, Abode of (Indian)" in Hastings' *Encyclopaedia of Religion and Ethics*.

² J. A. MacCulloch article "Blest, Abode of (Japanese)" in Hastings.

unblemished white. Thick groves there are, laden with pearls and gems. The inhabitants are all *hsien* (adepts who have attained TAO) and holy sages." In palaces of heavenly splendour on the heights of one of the ten islands there live some who rank among the holiest of Adepts. Their names are "The Nine Ancient Worthies," the "Arbiters of Destiny of the Three Heavens," and the "Chief of the Community of Elders".² Who others can these be but the Heads of the Nine Orders of Angels, the Lords of Karma, and the Head of the Hierarchy?

There was also one Chinese King who is supposed to have gone on a quest in search of the glories of paradise. He reached a garden, which had a

wondrous tree in its midst, and a fountain of immortality, from which four rivers, flowing to the four corners of the earth, took their rise.

The central tree with its fruit in the old willow-pattern dish is a familiar illustration. . . .

The Chinese temple there it stands,
And there's the tree of many lands.³

According to Sahagun the Nahua of Mexico had the same story. They said that their ancestors came across the sea in search of the earthly paradise. They found it and named it Tollan.

All sorts of food grew there in abundance, and cottons of all colours. There were birds with rich plumage and beautiful melodious voices. There grew the best coca, as well as the black gum that was so highly prized. . . .

The memory of Tollan is preserved in all the future wanderings of the Nahua people.⁴

¹ Zieh Tzū, v. 3 seq.

² W. Perceval Yetts, *The Chinese Isles of the Blest*, Folk-Lore, 1919—20.

³ T. Barne's Article "Trees and Plants" in Hastings, *Encyclopaedia of Religion and Ethics*.

⁴ Brasseur de Bourbourg, *Popul Vuh*, Paris, 1861, pp. lvii, lxxiv, cliii.

The foregoing are only a few, albeit the most important, of such stories. We have omitted all mention of the belief held by many South Sea Islanders that the home of the dead is in some island adjacent to their own. This belief is often due to the fact that these people sometimes send out their dead to sea in canoes, and the prevailing currents cause them to drift towards certain islands.¹

It is noticeable how some of these trees of life are covered with gold and precious stones. Mr. W. J. Perry² points out that these substances are always regarded as being extremely potent magically, to such a degree, in fact, that he names them "givers of life". He believes that the search for the Islands of the Blest became mixed up and confused with the search for these "givers of life". It is noticeable that in the Egyptian account, which is probably the oldest, there is no mention of gold or jewellery.

It is interesting to see that some at least of these stories were turned to practical account. Thus the Chinese sent out ships on expeditions to find these islands. These began in the time of Prince Wei (died 333 B.C.). The most famous expedition was that sent out by the famous Emperor Shih Huang, founder of the Chin dynasty in 217 B.C. Some expeditions failed to return, some came back saying that they had found the Isles, and some returned without finding them. These voyages were a big factor in the Chinese colonisation of Japan, Formosa, and the Philippines.³

It is curious that the Chinese placed their Islands in the Pacific. It was certainly not due to lack of stories concerning Central Asia! Thus

the traditions concerning the Emperor Wu, of the Han dynasty, who reigned from 140 B.C. to 86 B.C., say that there were immortal beings in the Kwen Lun mountains, ruled over by the immortal

¹ Verbal information furnished by the late Dr. W. H. R. Rivers.

² W. J. Perry, *The Isles of the Blest*, Folk-Lore, September, 1921.

³ W. Perceval Yetts, *The Chinese Isles of the Blest*, Folk-Lore, 1919—20,

Queen of the West, who possessed a peach tree that only bore fruit once in a thousand years. The peach was the symbol of longevity among the Chinese, and those who possessed the fruit of this marvelous tree were assured of long life.'

The present writer has seen a translation of a Chinese account of some great beings who live in Tibet, and who are called the Guardians of China. Unfortunately he has been unable to find this account again.

There is always some great Truth underlying every myth and fable, though it is generally extremely hard to discover, and, among such fables that have a deep inner meaning, the stories of the Tree of Life and the Islands of the Blest have surely no unimportant place.

Leonard Tristram

¹ J. J. M. de Groot, *The Religious System of China*, Zeiden, 1892 i.e., Vol. i, p. 56.

SŪFIISM¹

By AKBAR M. KHAN, B.A.

SŪFIISM is a system of pantheistic, idealistic, and theosophic mysticism, and as such its character is half religious and half philosophical. Though more or less current in Turkey, Egypt, and all Muhammadan countries, it has its chief home in Persia.

A number of derivations have been proposed for the word *Sūfi*. Some derive it from the Greek word *Sophoi* meaning wise men. Some Sūfīs themselves derive it from *Safa*, purity, whilst others connect the term with *Ahl-us-suf* or "people of the bench"; religious mendicants of the early days of Islām who sat on benches outside the mosque in the hope of receiving alms from the devout. However, the most probable and generally accepted derivation is from the Arabic *Suf*, "wool," coarse woollen garments being chiefly worn by the Sūfīs,

as a symbol of their disregard of earthly pleasures and their renunciation of wealth and luxury.

This view is confirmed by the equivalent "pushmene push" (wool-clad), which is commonly applied to these mystics in Persian.

There is a great divergence of views as to the sources and origin of Sūfiism. Several sources are suggested, but it is far from easy to determine which is the, or at least the probable, source. Prof. E. Browne in his *Literary History of*

¹ A lecture given before the Young Men's Moslem Association, Bombay.

Persia suggests four theories for the sources of Sūfism, which will be briefly noted here.

I. THE ESOTERIC THEORY

The theory that Sūfism really represents the Esoteric Doctrine of the Prophet.

This is the prevalent view of the Sūfis themselves, of Jāmi and other Sūfī biographers, and of those Muhammadans who are more or less in sympathy with them. They take Sūfism as nothing more or less than the inner doctrine of Islām, the underlying principle of the Korān, the pith and kernel of the faith taught by the Arabian Prophet. There are several passages in the Korān and traditions which serve admirably as texts for Sūfī doctrines, such as God's declaration,

I was a Hidden treasure and I desired to be known, therefore I created Creation that I might be known,

or

Whoever knoweth himself knoweth his Lord, etc.

II. THE ARYAN REACTION THEORY

The Theory that Sūfism must be regarded as the reaction of the Āryan mind against a Semitic religion imposed upon it by force.

This theory has two forms, the Persian and the Indian. The Persian form of the "Aryan Reaction Theory" regards Sūfism as an essentially Persian product, by Persian meaning ancient Persian, a branch of the great Āryan race. It is difficult to test this theory, Mr. Browne observes, as our knowledge of the thought of that ancient people is very scanty.

The more important part of this theory is the Indian form. Remarking certain obvious resemblances and similarities between the *advanced* pantheistic form of the Sūfī doctrines, and some Indian schools of thought, in particular the Vedānta,

this theory proclaims that these two systems had a common origin in India. Mr. Browne sounds a warning note :

Here we have a good reason to be on our guard, against the tendency of Indianists to trace everything so far as possible to an Indian origin or to generalise about the Āryan Genius.

In spite of this historical objection to the *common origin* of these two systems, that except in Sasanian times there was hardly any influence exerted by India over Persia for want of intellectual communication during Muhammadan times till after the full development of the Sūfī System, yet Mr. Browne has to admit that in *later times* much influence was exerted by Indian ideas on the development of Sūfīism. And truly, in its modern form so many of the principles and doctrines of Sūfīism have such an astounding resemblance to those of the pantheistic school of Indian philosophy that it can hardly be said that the Indian system has exerted only a passing influence over the Persian one, if it has not Indianised the latter system almost completely.

Von Kremer similarly observes :

It appears, indeed that Sūfīism took into itself two different elements, an older *Christian-ascetic*, which came strongly to the front even in the beginning of Islām and then later a *Buddhist-contemplative*, which soon obtained the upper hand, and called into being the Mystics proper of Islām.

III. THE NEO-PLATONIC THEORY

Neo-Platonism is a Grecian school of thought, deeply tinged from the first with Eastern ideas, whose aim was to reconcile the philosophical system of Aristotle and Plato with the principles of Oriental philosophy and theology. Since the time of Naushirwan, when the seven Neo-Platonist philosophers had found a refuge from the intolerance of Justinian in the court of that "Just King," we have evidence of a direct or indirect influence of Greek philosophy on Persian thought,

and so Mr. Browne observes that, if Sūfiism was indebted to any school of thought, it was more indebted to Neo-Platonism than to any other system, as, besides there being striking analogies between the two systems, historically it is much more likely that Sūfiism borrowed from Neo-Platonism than from either Vedāntism or Buddhism.

As an instance of the influence of Neo-Platonism, in many Persian works we have reference in one way or the other to *Ilm-e-Yunan*. At the same time, however, we must not forget to note a sort of religious hatred borne by many writers against Greek philosophy as a school of Atheism, even by Sūfi Shaiks themselves as seen in the following lines of Fariduddīn Attar and the sharp invectives thrown against such philosophy tell us to beware of attaching precipitously too great an importance to this *Ilm-e-Yunan*.

Shama-e-din chun hikmate Yunan bisukht
Shama-e-dil zan ilm bar natwān farukht
Hikmate Yathrab has ast ai marde din
Khāk bar Yunān feshān az darde din.

As the light of faith has burnt the philosophy of Greece, how can you expect to light the candle of your heart from that (burnt) philosophy? Oh man of faith! the wisdom of Yathrab is enough for thee; throw dust on Greece, for the love of thy religion.

As Mr. Browne observes, we cannot come to a critical conclusion on this point, unless we ascertain what principles Neo-Platonism itself had borrowed from Eastern philosophy, and in what way its principles were propagated directly by Neo-Platonist philosophers in Persia and with what result.

IV. THE THEORY OF INDEPENDENT ORIGIN

Lastly we come to the fourth theory, in the words of Mr. A. Nicholson:

Sūfiism had its own independent origin. The identity of two beliefs does not prove that one is generated by the other.

They may be similar results of similar causes. It is a well-known fact that in the utterances of mystics, or in some principles of systems of various creeds and countries, between whom no external relation can have existed, there are startling similarities. Though apparently suggesting a common origin this may be the result of the fact that similar minds of different countries, religions and times, influenced by similar thoughts, and affected by similar relations and circumstances may leave as their products similar utterances and views. Consequently Sūfī Mysticism may have had an independent spontaneous growth.

At present, therefore, it is best to consider the development of the present pantheistic Sūfī mysticism as the culminating result of all the four forces described above, working itself in the system at various times and in various ways, leaving it as unascertained in which of the said four sources Sūfīism found its originating seed.

Sūfīism was not a definite and systematised doctrine at first, as its primary and essential characteristics were "quietism, eclecticism and latitudinarianism"; a Sūfī in his peaceful contemplation of God was allowed to select his principles from where he liked, without his being bound to a particular religion or school of thought. The element of pantheism was added later on gradually, and it was only at the close of the eleventh century that Sūfīism was moulded by Algazzali and others into a more or less philosophic system, and brought closely into alliance with orthodoxy.

Fruitful as the sixth and seventh centuries of the Kijra were in panegyrics, their literary fame did not rest on these alone; they attained an equally high standard in two other branches of poetry, the didactic and the mystic, which after a short period of existence entered into a close and henceforth indissoluble union. The origin of both can be traced to Firdansi and his time. In the ethical reflections, wise maxims, and moral

exhortations scattered throughout the Shah Nama, the didactic element is plainly visible, and equally plain in it are the traces of that mystic tendency which was soon to pervade almost all the literary productions of Persian genius.

Sūfī pantheism, which tends to reconcile philosophy with revealed religion, and centres in the doctrine of universality and absolute unity of God, who is diffused through every particle of the visible and invisible world, to whom the human soul, during her temporary exile in the prison-house of the body, strives to get back through progressive stages till she is purified enough to be again absorbed in Him, is already hinted at in the various verses the Shah Nama in which Firdansi cries against the vanity of all earthly joys and pleasures, and expresses a passionate desire for a better home, for a re-union with Godhead. But the most characteristic passage of the epopee is the mysterious disappearance of the Shah Kaikhusru, who suddenly, when at the height of earthly fame and splendour, renounces the world in utter disgust, and, carried away by his fervent longing for an abode of everlasting tranquillity, vanishes for ever from the midst of his companions. The first Persian who devoted poetry exclusively to the illustration of Sūfistic doctrines was Firdansi's contemporary, the renowned Shaikh Abu Said bin Abul Khair, the founder of that Sūfistic form of the Rubāī (quatrain), which gives the most concise expression to religious and philosophic aphorisms—a form which was further developed by the great freethinker Omar Khayyām and Afzal-ud-din Kāshi.

Akbar M. Khan

(To be continued)



OCCULTISM IN MUSIC

By A. N. INGAMELLS

IT may be desirable to define what one means by Music—it may be called a series of inner states of consciousness expressed in rhythmical sound, in so far as earth's sounds can express these inner states. Carlyle calls music:

A kind of inexplicable, unfathomable speech, which leads us to the edge of the Infinite and lets us for moments gaze into That.

Also he writes :

Serious nations, all nations that can still listen to the mandate of Nature, have prized song and music as the highest ; as a vehicle

for worship, for prophecy, and for whatsoever in them was divine. Their singer was a vates, admitted to the council of the universe, friend of the gods, and choicest benefactor to man.

Yet, I heard of a man who went to hear an orchestral concert of classical music and his remark was :

Well, it might be all right for sentimental youths, but how sensible men and women can spend time watching those fiddles being scratched, and hearing that din, is beyond *my* understanding.

This listener's experience illustrates a point vital to our subject, and it is this, that one may hear with the ear the music of the "Seventh Heaven" and it may pass one by as nothingness, aye, as foolishness—hence it is the state of consciousness that one can bring to a subject that largely determines what one receives. A little child may often enter this mystic kingdom of music when grown up people may as yet be denied.

Wherein lies the especial value of this art? Perhaps its greatest value lies in the fact that it can awaken or re-awaken states of consciousness previously dormant or that may have for long remained so but for the stimulation that music gives us. It may be to some a veritable messenger from Olympus. How many of us can truly say that music has often given us a new "lease of life," a fresh impetus to face the toil and the puzzles of life: ay, has helped to *solve* those puzzles, for it has enabled us to look down upon them from the heights of inner vision. In this connection, an experience of a celebrated author is very interesting. In a letter to a friend Mr. Jinārājadāsa, writes as follows :

I had written all except the last chapter in my book *In His Name* and was unable to complete it. During this time, one evening I heard Beethoven's 8th Symphony, and as I was listening, my mind began to work, and I grasped the thought in the end of the book about changing the past.

It would be valuable to know how many could relate similar experiences. By wondrous alchemy music is able to

awaken the Soul itself, the real man, and draw his consciousness from the discords of earth to supernal worlds where the soul bathes in the Light of its own fair Realm. I would place the Spiritual Artist, be he musician, painter, sculptor, poet or architect, in the front rank of our human benefactors—amongst its “saviours” in fact. Do not let ourselves make the appalling mistake of thinking that the Fine Arts are but a kind of refined amusement—something to be indulged in, in our spare time only or when there is nothing else to do. Some of the great Masters of the Wisdom make art Their especial care, for it is quite an essential to our highest development. What is all life but art in fact—the art of living.

Music, of course, is very much a matter of the emotions and the mind, though in the greatest music the spiritual intuition largely fills the outer chalice of sound. Therefore how priceless is this pearl at our heart's door if we will “be still” and listen for the “soundless sound” hidden within the harmonies we hear. In the greatest music the Inner experiences of some of earth's greatest souls are laid bare for us to share, as when friend communes with friend, or lover with beloved. Indeed how few of us could, unaided, experience the deeps of joy, the tenderness, the mighty loves or the giant-like soul battles revealed to us in the symphonies of Beethoven and the Mystery Dramas of Wagner, for example. May not it be that to one of a certain temperament the very gates of an “Inner Mystic Garden” will open as he listens to this music? Or may he not awaken for moments on the Hillside of that inner “Mount of Glory” where the *soul* “eats” the divine fruit of its age long journey and is made strong by drinking of “The God Wine” offered there? All who daily strive to give to their brother men the gifts they have of joy or knowledge, may drink of that exhaustless “Well of Nectar,” and come back refreshed to the world of men with

a message of hope, a very gospel of glad tidings of the joy that awaits us all; and perhaps this reveals Music's greatest mission.

That man in his totality sounds out as a "note" has been stated for ages by the Seers—to develop the idea to its completion, perhaps it would be more correct to say that he sounds out as a chord, with its numerous overtones. If he can find that "note" and make that chord harmonious, he may know for the time what is the name of his Ego—the Soul's name, that which is the totality of the vibrations of his Higher Self—the Inner man that lives through the ages. Sir Arthur Sullivan in his song "The Lost Chord" has sensed this truth; he pictures an organist improvising and stumbling upon a chord that so harmonised and tuned him, that for the time the Peace of Eternal things was experienced, for in the song he says,

I struck one chord of music
Like the sound of a great Amen.
It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence
As if it were loth to cease

and it does not cease, except to the lower consciousness, and it is the finding *and holding* of that chord that is one way of stating the fact of the soul's attainment to Divine Stature, when man shall be Master of life and death, established in love and power, sounding out his Eternal note, in the harmony of an attained humanity.

I know that, with many, it has long been held as a kind of truism that "our sweetest songs are those that tell of saddest thought": that may have been true at one period, but to-day it is *joy*, the joy of attainment, or of the deliverance from bondage, that is the "note" deepest in the sane human consciousness, for sadness does not exist in the Ideal state.

Beethoven in one of his last achievements (The Choral Symphony) expresses the truth: he ends in a pæan to joy, which he calls the *Daughter of Elysium*; the following is a translation of some of the words (which are Schiller's).

Draughts of joy from cup o'erflowing
 Beauteous nature freely gives,
 Grace to just and unjust showing,
 Blessing everything that lives.
 E'en the worm can feel life's blisses,
 And the Seraph dwells with God.

Praise to Joy, the God descended
 Daughter of Elysium,
 Ray of Mirth and rapture blended,
 Goddess to thy shrine we come.

By thy magic is united
 What stern custom parted wide.
 All mankind are brothers plighted,
 Where thy gentle wings abide.

It is the music that brings balm, and then *joy*, that is what the human race is longing for just now. Joy is the blossom that opens above the mire of our Soul-battles—just as the flower grows in the clay, but opens its glory only in the sunlight of the upper air.

One very interesting point to the occult or theological student is the exact correspondence found in music with the symbols and creeds of the philosophies and religions of the world: for example, that One Source of all (that men call God) has its correspondence in the fundamental or key-note of all musical compositions. When that note is sounded, most, or all, the notes used in that composition may be found in the overtones that sound out with it (of course, the unaided ear cannot detect all of these sounds, but they can be recorded by the aid of modern mechanical instruments). Then, the first and simplest chord used in music is what is called the Triad or common chord, the three notes of which are the first *new* notes in the series of overtones, and which, of course,

correspond to the Triangle and Trinity of the philosophies and creeds. Take a series of compositions (say 20) and note how many open and close with the key-note, and perfect triad—almost without exception composers follow this law instinctively—unless for some special and chosen reason they depart from this natural feeling. Again, our musical scale is composed of seven notes, which is a reflection in sound of “The Seven Great Spirits” spoken of under different names in so many of the aforesaid systems—just in the same way as the rainbow (in the world of colour) is more than a hint to man of these Seven Mighty Ones.

The relation of musical sound to colour has in all times been stated to be a fact by the occultists. They tell us that in the inner worlds may be seen most splendid colour-forms produced by the performance of music; great billows of gloriously coloured cloud may be seen above a building where large symphonic or choral music is being performed—moving and coruscating with every change in the harmony and melody—the effect of this upon those in the vicinity could not fail to be most beneficial. In other cases subtle lace-like forms of most exquisite and delicate colouring are seen, colours that no pigment of earth can represent to us. A perusal of the illustrations in the book *Thought-Forms*, by Annie Besant and C. W. Leadbeater, would give one an idea of the forms, but as these printed pictures are flat, unmoving, and have but little of the intensity of life and colour to be seen in the subtler worlds, they are, as the authors state, rather to be taken as a guiding idea than as an actual representation of what occurs. The composer who has this inner sight surely has another power in his hands of almost incalculable value. Someone has said that music might be called “melted painting”; from this aspect it can be easily seen how true the remark would be. That music does not have its influence and abode on earth alone is indicated in the following excerpt from

Mrs. Besant's writings. In speaking of music in the heaven world she says :

Noblest Music, ravishing beyond description, peals forth from the mightiest monarchs of harmony that earth has known, as Beethoven, no longer deaf, pours out his imperial soul in strains of unexampled beauty, making even the heaven-world more melodious as he draws down harmonies from *higher* spheres, and sends them thrilling through the heavenly places.

In India sound is used in a way that has far reaching effects upon man. They use what are called Mantram, or chants (a scientific arrangement of sound and language for the human voice). The Mantra has its Devata (a Devata is a being residing on other planes of existence and helpful to man). And, when man in his subtler nature is made to vibrate at certain rates, he more easily receives a response from the Devata who vibrates at a similar rate, and the Mantra is so constructed as to bring about this result more easily than is possible by any other means. One of its effects is to so tune and quieten the gross and finer matter of man's bodies that the mind is more easily made free from distractions and it is able to give its entire attention to higher things. At least, it is a use of sound worthy of most serious study and consideration. Mrs. Annie Besant who knows so much about India and her ancient lore says, in her lecture on "Religion and Music" :

The Mantra must be accurately chanted or recited. Full effect must be given to every note, whether sung aloud or within ; the right sequence, the right cadence, must be employed. Every sequence, every cadence, has its own vibratory effect and if you change these you change the effect ; for laws of sound are as inviolable as any other laws of nature.

M. Maspers, in the study of an expression relating to the importance of "The true voice" in certain funeral ceremonies of Ancient Egypt, writes as follows :

The value of this expression is easily understood if one brings to mind the part that magic has played in the East and the importance of the voice in its operations. The human voice is the instrument *par excellence* of the priest and of the enchanter. It is the voice

that seeks afar the Invisibles summoned and it wakes the necessary objects into reality. Every one of the sounds it emits has a peculiar power which escapes the notice of the common run of mortals, but which is known to be made use of by the adepts. One note irritates, appeases, or summons the spirits; another acts on the bodies. By combining the two are formed those melodies which the magicians intone in the course of their evocations. But, as every one has its peculiar force, great care must be taken not to change their order or substitute one for the other. One would thus expose oneself to the greatest misfortunes.

I am informed that the Indian religious devotee will intone or sing a Mantra many, many times before commencing his devotions—the result is to force out all the discordant vibrations he has acquired in his contact with the outer world. The following communicated by a Deva or Angel to a sensitive western artist, should be of great value to any musicians:

Music calls the Devas of the air. You can summon your Deva by song. You can summon any Deva, if you know his song. You can bring to your aid the whole celestial choir of Gandharvas (music fairies) if you call them to you. Remember that if properly summoned (by true, pure, dedicated arts) the Devas MUST come.

It is the call of their own "flesh". The arts are literally, their earthly bodies. When they do not shine through the arts, it is because artists are not true, pure, or holy enough.

Now every part of music has some correspondence in the physical body of the singer, and if the singer uses one "rāga" or type of melody (summoning thereby one Gandharva only), the effect will be to strain that part of the body of the singer which is played upon by the life flowing through the Gandharva. Avoid this strain by getting into touch with many Gandharvas, thus *harmonising* their interacting lives in your body.

The Devas who rule the arts are Beings of splendid intelligence. Their own art is going on around us all the time, albeit we perceive it not.

The life of the LOGOS pours like waves upon the shores of humanity through the ocean-life of the Devas. The holy Masters are like boats coming to take humanity out upon that ocean.

Thus speaks a Deva. The priest and priestess of music might well retire and earnestly meditate upon the significance and inner meaning of the composition they are studying, before essaying any performance of it, if they did so they would begin an era of new life and usefulness for themselves and others, and discover depths that otherwise would escape notice.

The circumstances or occasions in which music plays an integral or accessory part in human and divine "affairs" are almost innumerable, possibly the very greatest occasion is when it plays an integral part in that priceless "Pearl of Art" (if one may be permitted so to name it) the Eucharistic ceremony.

Almost every one of the greatest Musicians has applied his genius in an endeavour to make that Ritual still fairer. Perhaps foremost amongst such creations may be mentioned the great *Mass in D* by Beethoven. Vincent d'Indy says of this work :

We are here in the presence of one of the greatest masterpieces in the whole realm of music. Only works like Bach's *Grand Mass in B minor* and Wagner's *Parsifal* can be compared to it.

Beethoven himself says of this work of his,

My chief object in writing this *Grand Mass* was to awaken and deeply to impress religious feelings, both in singers and hearers. Coming from the heart may it reach the heart. Pray do not imagine that I am at all guided by self-interest. I am free from all petty vanity. In God-like Art alone dwells the impulse which gives me strength to sacrifice the best part of my life to the Celestial Muse.

Still in this case it may well be considered that his great *Mass* is more adapted for separate performance (though in a cathedral where possible) than as Service music; as an integral part of the "Divine office".

The Requiem service is another occasion on which the great value of music will one day be understood and appreciated. By music of a hopeful, loving, yet inspiring character the

souls of the departed and the souls of the living alike may be comforted and strengthened until dull grief disappears and healing and hope take its place; for if the music and its presentation be composed and performed by one who knows what is necessary, it can unite soul to soul, and man then realises that there is no separation to the spirit. Perhaps, when a Supreme Teacher comes, whom so many altruists in all nations are hoping for just now, He will inspire the young artists of the world to venture into new and still nobler activities for the benefit of humanity.

Music is used in almost all ceremonial connected with the installation of those who are to hold Royal office, those who fill the office which is the Symbol or representative on earth of "The Great Architect of the Universe" above. At birth too some have had the privilege of rare music to welcome them to this abode of joy and sorrow—Wagner wrote his beautiful "Siegfried Idyll" for such an occasion, though one may well imagine the little one might not always harmoniously welcome these sound attentions.

At school, at play, in the home; at morn, noon, and night—all find pleasure and profit in harmonious sound; *how* large a part it plays in our life we hardly realise.

A very unusual use of music has recently come to my notice; I am informed that by some method the great scent experts are able to arrange their scents in a scale, each scent being in harmony with a particular note of music; with the musical scale, in fact. Now, by selecting a desirable chord of music and combining the scents corresponding to the notes forming the chord, they are said to get a desirable scent: what they call a "bouquet" I think. This certainly seems to open a new field of investigation and, as perfume or incense has a subtle yet definitely helpful effect upon man's finer vehicles, a great aid may here be found in building up a new and helpful art and science. Who amongst sensitive people has not

experienced the ecstasy induced by the perfume of flowers. I was once informed by one of the occult investigators that he has known of sensitive people being swept into a higher mode of life by the scent of blossoms.

Regarding the tonal quality of the instruments used in the best musical compositions an anonymous writer says :

What is the heart doctrine in regard to musical instruments and their intonation—the esoteric tradition given out in our time for those who have ears to hear? The fundamental types of musical instruments, the lineal descendants of which, with a few exceptions, are found in the modern orchestra, were given by the Guides of humanity ages ago.¹

These types are reproductions of the several kinds of sound which the Holy Ones saw to be necessary to the development of the race. These instruments are, approximately, externalisations of the sounds which inhere always in the human consciousness, on the causal plane. In clairaudience the learner easily distinguishes the etherealised tones of the trumpet, horn, drum, sarengi, vina, violin, tambura, harp, flute and many other instruments; and he realises the wisdom of Those who externalised the mysteries of sound by giving those instruments to humanity.

An understanding of what one might call the psychological structure of the compositions of the geniuses is very necessary for the full appreciation of their works. Some of the most important orchestral symphonies seem to be the story in sound of the evolution of the human soul—they open in a kind of formless, groping emotional state, corresponding to the blind efforts of the “child soul” consciousness: following this are themes and workings out representing the struggles of the growing soul in its endeavour to understand and gain mastery over the life it finds surrounding itself, and to form some concept of its destiny: in the slow movement and scherzo are found the loves, the joys, the gaiety of life or the various emotions awakened by scenes of nature: the finale generally contains much of the confidence and strength that goes with soul age, and ends in music which depicts the triumph over all

¹ *The Vahan*, February, 1918.

its difficulties by the soul now attained to liberation from bondage (sometimes a very person of joy), because it has learned to obey the inner laws of its being discovered through so much strain and stress, and by its transmutation of all life's discords into harmony.

Whilst the accurate technical performance of music is so very important, a most vital factor, also, is the character of the artist himself; for he can so superimpose his own nature and power upon his music that it may become increased in value to an enormous extent. This will express itself outwardly in his music by numberless little accents, ritards, vibrates, and increases and diminution of sound, too multitudinous and complex to indicate in the written music. Herein a great soul may do much more with a less perfect technique than a less developed soul could do with almost perfect external ability. Unfortunately it is a fact that the private performance of music is often much better than a public one, for our much alive nerves and our too much alive self-consciousness are to many a perpetual barrier to the finest results. However, an audience can often greatly help and inspire the artist by a sympathetic and receptive attitude rather than a critical one—by looking for the message the music has to give, rather than noticing any defects in its performance.

There will perhaps come a time to each of us when the use of art will not be necessary. Wagner evidently had approached that stage at the end of his art career, for he says:

Surely the glorious Buddha was right when He sternly prohibited art. Who can feel more distinctly than I, that it is this abominable art which for ever gives me back to the torment of life and all the contradictions of existence? Were this strange gift not within me, this strong predominance of plastic phantasy, clear insight might make me obey my heart's desire, and—turn into a saint . . . Oh, if ye foolish men of learning but understood the great love-brimming Buddha, ye would marvel at the depth of insight which showed Him the exercise of art as the most certain of all pathways from salvation.¹

¹ *The Occult Review*, August, 1919.

However, for most of us this time is not yet, and I believe we would do very well to make use of any art that will help us to reach and become established in the consciousness of those "Sons of God" who ever dwell on life's terrorless heights, on her great spiritual mounts. Some think it probable that the Buddha, in giving the above prohibition, was speaking to special pupils whom he was training for quite particular purposes and not to mankind in general.

I am of opinion that all music is not helpful to all men, particularly the young. Some of the music in our modern theatres is so voluptuous in its tonal combination and rhythm that it is very apt to abnormally stir the lower emotions, especially when it is coupled with a sensuous dance. "To the pure all things are pure"—but all have not yet reached that stage.

Truly may one wisely spend his life in this most noble art, which is a very Religion in itself to some men and women, and richly indeed are we repaid for any sacrifice we make in going to hear the priceless gifts the artist in sound has to offer us for any effort made to assist him in his work and to cultivate in ourselves and our children a love for it. We rightly admire and give homage to our great artists for their compositions and the expertness with which they express the grace, strength, love, and other qualities of the soul. When we ourselves and our artists are able to make our own lives such an expression, we shall have attained the object for which the fine arts are given to man. Perhaps as fine a conclusion as one could wish for may be found in the following verses from Beethoven's *Choral Fantasia*.

Soft and sweet, thro' ether winging,
Sound the harmonies of life,
Their immortal flowers springing,
Where the soul is free from strife.

Peace and joy are sweetly blended,
Like the waves' alternate play ;
What for mastery contended,
Leans to yield and to obey,

When on music's mighty pinion,
Souls of men to Heaven rise—
Then doth vanish earth's dominion,
Man is native to the skies.

Calm without and joy within us,
Is the bliss for which we long ;
If of art the magic win us,
Joy and calm are turn'd to song.

With its tide of joy unbroken,
Music's flood our life surrounds ;
What a master mind hath spoken,
Thro' eternity resounds.

Oh, receive, ye joy invited,
All its blessings without guile ;
When to love is pow'r united,
Then the Gods approving smile.

A. N. Ingamells

THE TWELVE SIGNS OF THE ZODIAC

AS A KEY TO *THE SECRET DOCTRINE*

By J. KRUISHEER

(Concluded from p. 110)

NOW there is still another, less regular, but none the less remarkable division or classification of the twelve signs possible, namely into three, four and five signs. These numbers—3, 4 and 5—have always been the particular symbol by which the ancients gave the construction of the Macrocosmos and Microcosmos; 3 the male principle, 4 the female, and 5 that which arises from the intercourse between the two others. They symbolise respectively God, Nature and Man, the Egyptian Osiris, Isis and Horus. Plutarchus says that the Egyptians symbolised Osiris, Isis and Horus by the triangle 3—4—5, taken as the symbol of the whole of nature or of growth. These measurements 3—4—5 we also find strictly observed in the King's Chamber in the Pyramid of Cheops near Gizeh.

The numbers 3, 4 and 7 (the addition of these two) are the sacred numbers of Light, Life and Union—especially in this present Manvantara, our Life-Cycle; of which number 7 is the special representative, or the factor number.¹

Then it appears that this clearly refers to the union of the 3 and 4—Osiris and Isis—with Horus as exit, the 5, Man. The

¹ *The Secret Doctrine*, II, page 624.

were), as this final series is not to be regarded as belonging to "genesis".

As it would appear from that, the down-sloping arc—or involution—being principally intended, the description of it will be found to be the most voluminous and extensive; and this, in my opinion, is the case. A good illustration of it is, for example, "The Summing Up" which is given in "Cosmogony," after the detailed treatment of the seven Stanza's. Beginning on page 293 under (1)—numbers have always a special signification with H.P.B.—we see there under this number (1) mentioned the Unmanifested as the "Secret Wisdom," agreeing with what we found to be the meaning of the sign Aries.

Then comes (2): the basis of that system, the means which draws everything towards and around it, and on which the whole philosophy rests, the One Divine Substance, the One Root-Basis. This agrees exactly with what we found for the sign Taurus:

It is called the "Substance-Principle," for it becomes Substance on the plane of the manifested Universe (symbolical Earth), an Illusion while it remains a Principle in the beginningless and endless abstract, visible and invisible, SPACE. It is the omnipresent Reality; impersonal, because it contains all and everything. Its *Impersonality* is the *fundamental conception* of the System. It is latent in every atom in the Universe and is the Universe itself.

(3) The Universe is the periodical manifestation of this unknown Absolute Essence. To call it "Essence," however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse* to be, yet IT cannot be identified with a "being" of any kind, that can be conceived by human intellect. IT is best described as neither Spirit nor Matter, but both. Parabrahman and Mūla-prakṛti are One, in reality, yet Two in the universal conception of the Manifested, even in the conception of the One Logos, the first "Manifestation," to which, as the

able lecturer shows, in the *Notes on the Bhagavad-Gītā*, It appears from the objective standpoint as Mūlaprakṛti, and not as Parabrahman; as its Veil, and not the One Reality hidden behind, which is unconditioned and absolute. The sign Gemini is a very fitting symbol for this, coming exactly under this description.

(4) The Universe, with everything in it, is called Māyā, because all is temporary therein, from the ephemeral life of a fire-fly to that of the sun. Compared to the eternal immutability of the One, and the changelessness of that Principle, the Universe, with its evanescent everchanging forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself. In this conception of Māyā, we find again clearly what was intended in the previously quoted sentence from *Isis Unveiled*, where we saw the Godhead described as a (male) Trinity made perfect through a Goddess. This symbol we find as the sign Cancer of the Zodiac.

(5) Everything in the Universe, throughout all its kingdoms, is *conscious*: endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that, simply because *we* do not perceive any signs of consciousness which we can recognise, say in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. In this description we find again what the sign Leo is meant to present symbolically, that everything is permeated with the One Life.

(6) The Universe is worked and *guided*, from *within outwards*. As above, so it is below, as in heaven so on earth; and man, the microcosm and miniature copy of the macrocosm, is the living witness to this Universal Law, and to the mode of its action. (For that reason we must study Anthropogenesis

later more closely, according to the details furnished us by the Zodiac.) The human system is also guided from within. Every being has either been human, or is preparing to become so. (The Ego is here referred to.) In the beginning, the Monads, which have never had human bodies, on that account have no feeling of personality or Ego-ism.

This is therefore connected with the sixth sign of the Zodiac, Virgo. At the end of this sign—when Virgo is passed, the lowest point of immersion is reached, the turning-point, and involution becomes evolution, Manas—the Divine Spark—is vitalised and through Libra and Scorpio immortality can be reached. This is the end of “Genesis”.

Practically the same division and numbering is again given a few pages further on :¹

- (1) Aries—The Unmanifested.
- (2) Taurus—The Demiourgos, the Creator.
- (3) Gemini—The Duality of the Dhyān-Chohans.
- (4) Cancer—The Upādhi, Creation.
- (5) Leo—Consciousness or Life.
- (6) Virgo—The World of Phenomena.

Also in Extracts from an eastern private commentary, hitherto secret,² I again find the signs of the Zodiac. (Here also lies another secret hidden in the particular numbering used.) This teaching, says a note, does not refer to Prakṛti-Purusha beyond the boundaries of our small universe. (Aries.)

XVII. The Initial Existence, in the first Twilight of the Mahāmanvantara (after the Mahāpralaya that follows every Age of Brahmā), is a CONSCIOUS SPIRITUAL QUALITY. In the Manifested Worlds (Solar Systems), it is, in its Objective Subjectivity, 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.

¹ Vol. I, page 300.

² Part I, page 309.

XVIII. (*Taurus.*) It is Substance to OUR spiritual sight. It cannot be called so by men in their Waking State; therefore they have named it in their ignorance "God-Spirit".

XIX. (*Gemini.*) It exists everywhere and forms the first Upādhi (Foundation) on which our World (Solar System) is built. Outside the latter, it is to be found in its pristine purity only between (the Solar Systems or) the Stars of the Universe, the Worlds already formed or forming; those in Laya resting in its bosom meanwhile. As its substance is of a different kind from that known on Earth, the inhabitants of the latter, seeing THROUGH IT, believe in their illusion and ignorance that it is empty space. There is not one finger's breadth (āṅgula) of void Space in the whole Boundless (Universe) . . .

XX. (*Cancer.*) Matter or Substance is septenary within our World, as it is so beyond it. Moreover, each of its states or principles is graduated into seven degrees of density. Sūrya (the Sun), in its visible reflection, exhibits the first or lowest state of the seventh, the highest state of the Universal PRESENCE, the pure of the pure, the first manifested Breath of the Ever-Unmanifested Sat (Be-ness).

XXI. (*Leo.*) The real substance of the Congealed (Sun) is a nucleus of Mother-Substance. It is the Heart and Matrix of all living and existing Forces in our Solar Universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the Atoms, in their functional duties, and the Focus within which they again meet in their Seventh Essence every eleventh year.

XXII. (*Virgo.*) It is on account of his septenary nature, that the Sun is spoken of by the ancients as one who is driven by seven horses equal to the metres of the Vedas; or, again, that, though he is identified with the seven Gaṇa (Classes of Being) in his orb, he is distinct from them, as he is, indeed, as also that he has Seven Rays, as indeed he has.

A note on this says: "In the same manner as a man approaching a mirror placed upon a stand, beholds in it his own image, so the energy (or reflection) of Viṣṇu (the Sun) is never disjoined but remains."

The signs Libra and Scorpio are left out; they were probably described in XXIV.

XXV. (*Sagittarius.*) The Seven Beings in the Sun are the Seven Holy Ones, self-born from the inherent power in the Matrix of Mother-Substance. It is they who send the seven principal Forces, called Rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara. The energy from which they spring into conscious existence in every Sun, is what some people call Viṣṇu, which is the Breath of the ABSOLUTENESS.

We call it the One Manifested Life—itsself a reflection of the Absolute.

XXVI. (*Capricornus.*) The latter must never be mentioned in words or speech, lest it should take away some of our spiritual energies that aspire towards ITS state, gravitating ever onward unto IT spiritually as the whole physical universe gravitates towards ITS manifested centre—cosmically.

XXVIII. (*Aquarius.*) The . . . former—the Initial Existence—which may be called, while in this state of being, the ONE LIFE, is, as explained, a Film for creative or formative purposes. It manifests in seven states, which, with their septenary sub-divisions, are the Forty-nine Fires mentioned in sacred books.

XXIX. (*Pisces.*) The first is the . . . “Mother” (*Prima Materia*). Separating itself into its primary seven states, it proceeds down cyclically; when having consolidated itself in its LAST principle, as GROSS MATTER, it revolves around itself and informs, with the seventh emanation of the last, the first and lowest element (the serpent biting its own tail).

In studying these facts, we can profit by what newer Theosophical literature teaches us regarding the development of the successive principles, namely that one does not directly flow from or get built out of the preceding one, that one Hierarchy does not flow directly out of the other, but that, after the completion of a principle, everything is drawn back into the original Hierarchy period, after the realisation of a Laya Centre, out of which then, in the following periodical out-breathing, this new out-pouring brings with it the already collected possibilities of previous hierarchies or periods. It is also from this, then, that we see described here the whole journey from the Laya Centre, from the universal Presence, the Hidden Son, the One Absolute. Whenever we see in each new division a new Hierarchical out-pouring described, a new Aspect of the One is given.

Moreover this classification, numbered from *a* to *g*, of the upward arc of Life from mineral to on high, gives seven phases from *Libra* up to and including *Pisces*, until in the seventh she draws back again into the Unmanifested.

This key to the Zodiac will appear in continuing the study to be the key to *The Secret Doctrine*, for all divisions which H.P.B. makes there, correspond with the seven

Hierarchies (that is to say, six, with an all-embracing Seventh). When a half cycle is described—envelopment or development—either the division correspond direct with all the twelve signs, or, as sometimes happens, a few deviations appear so that the comparison may not be made too easy, or the key be too quickly found.

The division of Part I of *The Secret Doctrine*—Cosmogensis—gives us already VII Stanzas, which very clearly find their symbol in the first part—the first half of the Signs of the Zodiac. And so Stanza I with its series of negations gives the Unmanifested—Aries; and Stanza II describes (still in negations) the Original Substance, the Life-Germ—Taurus. Stanza III describes the awakening of the Cosmos, the periodic Manifestation of the One; Father-Mother come into existence (or rather *comes* into existence, for the Two are One)—Gemini. Then follows Stanza IV, where we see the now animated Germ develop into Oeaohoe, the Youngest, the Original Form, Dzyu. In the fifth Stanza we see Dzyu bring forth Fohat, Consciousness and Life develop—Leo, while in Stanza VI, Fohat, after having called into being the Apparent-Form, made the Fourth arise, sometimes called the middle-principle, the Ego—Virgo. And in the Stanza VII we see finally a complete description of how the One Life has immersed itself completely in the Manifestation how the One has become the Many, by which then, the lowest point—the turning point—having been reached, the up-going arc begins. This is not decribed here in Cosmogensis, seeing that it should belong to the treatment of going into Pralaya, of a solution or decomposition (as it may be called, looking at it from our standpoint)—Libra, therefore.

The Second Part of Cosmogensis is also very remarkably divided and numbered. The title of this part reads: "The development (that is, the course) of symbolism," and here is described in symbolical terms the course of the development.

I think it will suffice if I give a bare summary and tabulation of these divisions.

1. Aries—Symbolism and Symbols (general).
2. Taurus—The Language of the Mysteries and her Keys.
3. Gemini—Original Substance and Divine Thought.
4. Cancer—Chaos, Theos, Kosmos.
5. Lec—Concerning the Hidden Deity (Life).
6. Virgo—The Creation.
7. Libra—The Days and Nights of Brahman.
8. „ The Lotus as a General Symbol.
9. „ The Moon, Dea Luna, Phoebe.
10. „ Tree-, Snake-and Crocodile-Worship.
11. Scorpio—Demon est Deus Inversus.
12. Sagittarius—The Theogony of the creating Gods.
13. Capricorn—The Seven Creations.
14. Aquarius—The Four Elements.
15. Pisces—Concerning Kwan Shi Yin and Kwan Yin.

That it was H. P. B.'s intention to make the Zodiac serve as a key to *The Secret Doctrine* and also to the symbolism used, we find confirmed thus:

How could they have preserved the records of such an immense, such an incredible antiquity? The answer is that the history of this world since its formation and to its end is "written in the stars," *i.e.*, is recorded in the Zodiac and Universal Symbolism, whose keys are in the keeping of the Initiates, will hardly satisfy the doubters.¹

Especially in Part II—Anthropogenesis—the correctness of the position is clearly brought out, and the Zodiac-key fits very well, to help us in our study of human composition and the course of human evolution. This Part consists of exactly fifty Stanzas, which—as was just remarked in passing—contain together 49 (*i.e.*, 7 × 7) Shlokas, while a further peculiarity must be noted, namely, that those Shlokas are numbered right through, and not, as in Part I, for each Stanza separately.

¹ Page 457 of the Second Part.

When then we bear in mind that Anthropogenesis describes Incarnation, that is to say, the existence, the growing, the evolution of or up to the Perfect Man, then we may expect that the description of the Stanzas will give us an immersion into Manifestation and a rise again from that, after the lowest point has been reached, and we ought to be able to find this same conception in the Zodiac-symbol.

For *Stanza I*, the title reads: "The beginning of sentient Life," and here we find—concurrent with the existence of the life of the Planet-Spirit—the beginning of "consciousness" and along with that the beginning of the descent of the Monad, described for this cycle of the Earth. This Stanza can thus very well have the Sign of the Zodiac Aries as symbol—the Jivātmā—the Unmanifested.

Stanza II describes among other things the Demiourgos, for in the following (third) Stanza his "descent" is described, whereby the Double aspect appears. The title of Stanza II reads: "Nature unaided fails," from which we again see that by this is meant that this Stanza II will describe that aspect which we call "Nature in itself"—symbolically, Earth. Besides the all-embracing Seventh, which he himself is, the Demiourgos comprises also six other Dhyān Chohans and we find this Stanza also divided into six Shlokas.

The title of *Stanza III* reads: "Attempts to create Man," and this Stanza relates how with the descent of the Demiourgos Seven of the Lords of the Moon (seven Dhyān Chohans in their form and material aspect) remained behind. The Demiourgos displays here therefore two aspects—spirit and matter, Purusha and Prakṛti—thus correctly symbolised by the sign of the Zodiac, Gemini.

Stanza IV describes the "Creation of the first Races," who however are not yet *thinking* men, but here obtain the Primal Form—the Chaya—from the Moon-Pitṛs (See Stanza III), empty shadows. The symbol of this Stanza we find in

the sign of the Zodiac Cancer, Ruler the Moon. Stanza IV gives a description of the first Race, in which "men" all had their transparent primal form or "Chaya".

Stanza V deals with "the Evolution of the Second Race," the sons of the dawn, in which the "shadow" becomes more and more dense, in which the A-sexual (Form) arises out of the Sexless (Shadow) which from now onwards will be the representative of the now differentiated Seven—Prāṇa, Leo.

Stanza VI. Then follows "the Evolution of the Sweat-born," the Second Race launches the third and disappears. The third Race is called the "Egg-Born". In this Race the division of the sexes took place according to esoteric symbolism, the sign Virgo is split into Virgo-Scorpio with the intervention of Libra. The germ dealt with in Stanza IV—here changed into the germ in the Egg—the Causal of the Chaya becomes the periodic and temporary poured out Form, the Etheric Double (Scorpio). These signs give the transition from the sexless to the sexual, with everything associated with that.

Stanza VII explains then the transition "From the Semi-Divine down to the first Human Races". The ruler of the sign Libra is Venus and we have been told that in the middle of the Third Race—at the point therefore with which we are here dealing—the Lords of Venus descended upon earth to endow man with the Mānasic Spark (the legend of Prometheus); the last Shloka of this Stanza describes therefore also "The first man gifted with intelligence."

Stanza VIII (the eighth sphere?) gives "the Evolution of the Animal Mammalians: the first Fall". The mammalians, according to the "Secret Doctrine," branch off from men. That this sign Scorpio must be considered along with Virgo and Libra is again apparent from what is dealt with in this Stanza, namely, the first sin of men without the power of reasoning

as a result of which the first germ of intelligence arose. (The Story of Paradise.)

Stanza IX gives "The Final Evolution of Man," found again in the Zodiac and in the symbolism of the sign Sagittarius; the Fourth Race was the first in which all men had received intelligence and in which the power of speech was developed. Here, therefore, man is for the first time fully "human".

Stanzas X, XI, XII. The three following signs embrace the full possibilities for the development of the following Races, the Fifth, Sixth and Seventh. Here however is published part of the Stanzas of Dzyan, which corresponds; attention is drawn more prominently to what more specially treats of growth up to the present time (it thus goes over to a smaller cycle, as it were), since here alone is explained to Anthropogenesis, the "becoming of man". The signs Capricornus, Aquarius and Pisces therefore give growth up to the "Perfect Man," while in Stanzas X, XI and XII there comes clearly forward the further development of the Fourth Race to the Fifth Race of nowadays, and only in the last Shloka attention is drawn to "Perfect Man".

Finally, be it observed that the Eleven Divisions of the Second Part of Anthropogenesis also correspond entirely with the successive signs of the Zodiac, in which the twelfth is omitted. The last Chapter has not yet been written. The third part of this Second Volume comprises seven divisions.

It will be clear to each one that the aim of this article has been attained, namely, to give the student a series of notes to facilitate a study of *The Secret Doctrine*. With the aid of this Zodiac-key, the difficult task of seeking some rule and order out of the intermingled details combined therein, will be made easier, a guiding line will be observed to have been found, which will enable us to find a part of the way through this labyrinth. However confused the compilation of this

mighty work, called *The Secret Doctrine*, may appear to us, a deeper study will show us more and more that, instead of confusion, a magnificent plan, a fixed line, is the basis of the whole work. This does not mean that this Zodiac-key is the only one, it is one of many that refer to it. Perhaps at some future time, we shall have an opportunity of giving a comparison between Cosmogogenesis and Anthropogenesis, and with the aid of this, to study new cycles within it. If however with the aid of the details given here, a study of *The Secret Doctrine* is undertaken, by always placing alongside one another the corresponding places, a far deeper insight will be obtained into the secrets of Cosmogogenesis and Anthropogenesis. To stimulate the reader to this, was the aim of this article.

J. Kruisheer

GHOSTS IN SHAKESPEARE

By G. HILDA PAGAN

(Continued from page 117)

A year after the play of *Julius Cæsar*, *Hamlet* was produced. It contains two references to it—one of them to the fact that *ghosts did squeak and gibber in the Roman streets*, at the time of Cæsar's murder, and the other to his having been killed by Brutus in the capital. The ghost in *Hamlet* is a much more substantial figure than Julius Cæsar's or any of the earlier apparitions in Shakespeare. The soldiers on the platform where they watched have seen him for two nights before they come and tell Horatio, and to him also it is plainly visible. When, next night, Hamlet awaits its coming, beside them, the Ghost beckons him away and harangues him for several minutes. None of the watchers in this case are near to death themselves; nor, apparently, in any weak bodily condition. For the credit of the commissariat department at Elsinore we must hope that they—unlike Richard III, and Brutus—had duly *supped!* But one thing to account for their lowered vitality our author makes very clear to us—'*'tis bitter cold*. And again, *The air bites shrewdly; it is very cold. It is a nipping and an eager air*. Bernardo, calling out to Marcellus in the dark, *What, is Horatio there?* gets the joking answer from Horatio himself, *a piece of him*. Apart from the effect

But we have digressed to the hero of the story, and away from the Ghost—who, it must be confessed, and in spite of being, as was the case also with Cæsar, the cause of the whole plot right on to the holocaust of deaths at the end—is never the mainspring of our interest and wonder. To our present-day ideas, there is apt to be a feeling of the ridiculous in (if one may transfer a phrase) the *too too solid flesh* of the supposed spirit that *with solemn step goes slow and stately by them*.

It faded at the crowing of the cock, the text tells us; but that cannot be adequately enacted. We cannot (so far at least!) put an astral or etheric figure that *would* fade upon the boards; and the bird would make us laugh. It is doubtful, indeed, if—in Britain, at any rate—we are ever properly frightened by *the majesty of buried Denmark* when he is thus *revisiting the glimpses of the moon*. In a fine performance in a small town in Italy, which I heard a few years ago, when a son of the famous Salvini was playing Hamlet, the Ghost's entrance really *was* startling—a sudden appearance above the level of the other actors, upon the battlements, and in a violet light, so that it only needed Hamlet's heart-wrung cry *Angels and ministers of grace defend us!* to infect not only his susceptible southern audience but even a staid Scotswoman with a momentary panic. Some actors, in accordance with recent psychical discovery, "see the Ghost" without turning their eyes towards it; and Mr. Laurence Irving lay in trance throughout his colloquy with it—a quite legitimate rendering, but rather trying both to actors and audience, owing to the lack of movement on the stage. In the same way, certain companies do not bring on the Ghost at all in the scene in Queen Gertrude's closet, taking the apparition as merely a figment of Hamlet's over-wrought brain. But Shakespeare not only gives a definite entrance and exit to the Ghost, but makes him speak to Hamlet, so one

may regard that custom as taking rather a liberty with the author. Gertrude of course does not see it. Who can imagine *her* ever letting herself be underfed or overworked or otherwise physically uncomfortable? Besides, there is a light in her room, and that of course makes manifestation difficult.

A more prosaic reason for the omission of the Ghost from the closet scene is that the actor who impersonates it is usually by that time in the dress of someone else. I quite think, however, he ought to have the energy and interest to change back again—not so difficult as one might suppose—for in another Italian production in a theatre in a little back street in Genoa, the Ghost did nothing whatever beyond turning his coat inside out and removing his crown, in order to play—of all parts—the Gravedigger!

This same question of objective ghost or illusory ghost comes up in the case of Banquo's ghost in the tragedy *Macbeth*. The circumstances of his death are that Macbeth—his sovereign and host—arranges to have him murdered with his little son Fleance, merely because the witches have prophesied that Banquo's heirs and not his own will succeed to the kingdom. In a very painful scene, we see him that day hypocritically pressing Banquo to be quite certain to return to supper.

Here's our chief guest,
To-night we hold a solemn supper, sir,
And I'll request your presence.

Banquo : Let your highness
 Command upon me ; to the which my duties
 Are with a most indissoluble tie
 For ever knit.

Macbeth : Ride you this afternoon ?

Banquo : Ay, my good lord.

Macbeth : We should have else desired your good advice—
 (Which still hath been most grave and prosperous)
 At this day's council ; but we'll take to-morrow.
 Is 't far you ride ?

The later appearance of Banquo's Ghost—in Act IV—I think we may dismiss as a thought-form. It occurs in the Witches' *dark cave*, where they have, with spells, prepared a *boiling cauldron*, and, in the vapour rising from it, they show Macbeth one figure after another;—just as the modern clairvoyant employs a crystal, or a little pool of ink to gaze into. Some of the apparitions, certainly, are more like materialisations than mere reflections, as they are able to speak to Macbeth; but not Banquo, nor the procession of heirs.

Shakespeare's knowledge of these things was largely culled from a book by King James I and VI, the *Book of Demonologie* published in Edinburgh in 1597 and in London in 1603. The play is believed to have been written largely in order to please the new King from Scotland and, as Miss I. M. Pagan surmises in a recent essay in THE THEOSOPHIST, possibly with his collaboration. King James, in this book of his, had fully described four different kinds of spirits that follow and trouble certain people, and had proved the existence and the wickedness of witches.¹

As to how much Shakespeare concurred in the reality of these things, Mr. C. Sheridan Jones, writing in *The Occult Review* for November, 1921, has said :

The witches were, I believe, as real to Shakespeare as to the audience who accepted them without dubiety or hesitation. The difference, in fact, was not between Shakespeare and his audience; their attitude, I suggest, was roughly the same; but between the attitude of our own time to occult beliefs and that of the Elizabethan populace. Between the two there is a great gulf fixed.

After centuries of sceptical criticism, it is a fine thing to find that such opinions are now published. And, if this paper has also served as a reminder of the master-dramatist's greatness in a little-known portion of our life, it will fully have served its purpose.

G. Hilda Pagan

¹ *Shakespeare's Industry*, by Mrs. C. C. Stopes, pp. 104 and 105.

BRAHMAVIDYĀSHRAMA, ADYAR

The opening of the second session of the Brahmavidyāshrama at Adyar took place on the morning of October 2 in the Headquarters Hall of the Theosophical Society. There was a large audience representative of many nationalities, including several new students who had just come from Europe and northern India. Dr. J. H. Cousins, Principal of the Āshrama, presided. Prayers were said by representatives of the great religions, after which all joined in the "daily dedication," written by Dr. Rabindranath Tagore. The Principal made a short statement with regard to the new sessions work, and called on Mr. G. S. Arundale, to deliver the opening address.¹ Before beginning his address on "The Āshrama Ideal," Mr. Arundale read the following message from Dr. Annie Besant.

DR. ANNIE BESANT'S MESSAGE

DEAR FELLOW-WORKERS,—Last year I had the privilege and pleasure of opening the first session of the Brahmavidyāshrama with a series of talks on each of its departments. This year a long and rarely interrupted imprisonment limits my outer activities, and I dare not add another "outing" to the work of yesterday. I cannot be with you in the body. But there is nothing to prevent me from sending you a few words of affectionate greeting on the opening of a second year of fruitful study. You are planting the seed of a great Theosophical University of the future, and the seed is good. The ploughing of the ground has been done by the tireless and well-directed energy of my invaluable co-worker, Dr. Cousins. You are fortunate in having him as inspirer and guide. I would send you my blessing, were it not that I would rather serve as channel for the Blessing of our Elder Brothers to whose service Adyar is dedicated. One of Their dedicated servants opens your work with his inspiring words.

Your faithful servant,

ANNIE BESANT

¹ See p. 176.

SOME INTERESTING FACTS ABOUT PAUL VERONESE

By MARIA VON SZLEMENICS

DR. WELLER VAN HOOK'S Article: "Some Artistic Labours of the Lord of the Cultural System"¹ had a very strange effect on some of us—thinking members of the Hungarian Section.

Dr. Weller van Hook talks about the Venetian Master as the Lord of the Cultural System.

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 . . . 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?

History called Him Paul Veronese.

He it was, who with His Brother's aid, poured Italy's cup full to overflowing with the golden glory of the Arts during several centuries.

Paul Veronese? Is it possible?

I have been in Venice and Milan, know all the Picture Galleries in Paris, London, Vienna and Munich, have a collection of all the pictures, that made a deep impression upon me—and not a single one by Paul Veronese. What a shame! I thought I knew something about painting, spent weeks and weeks of my life in Picture Galleries, lost in the marvels of the old Masters and, according to Dr. Weller van Hook, He, the Lord of the Cultural System, did not inspire me by His Art! A memory of big banquets, scores of gorgeously dressed people, beautiful women, exquisite colours and brilliant effects, most delightful, cool and elegant halls, transparent air, marble columns, were all that I could recall into my memory in connexion with Paul Veronese.

¹ THE THEOSOPHIST, December, 1921, pp. 276-8.

Surely there must be something wrong I thought, either with me or the statement. With the kind aid of a friend, who had time to study and find out as much as possible about Paul Veronese, his works, life and character, I, for the first time in my life, began to take a deep interest in Paul Veronese. My friend read all about him that he could lay his hands on in our Libraries, made careful notes and copied passages, brought me reproductions of his works. The result, however, was all but satisfactory: I found things which I did not expect to find.

Dr. Weller van Hook tells us that we can read in the History of Art

what He did, 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.

Now, I shall tell what I found about Paul Veronese in the History of Art, and at the same time kindly ask Dr. Weller van Hook to let us know whence he has drawn his information, and how the idea came into his mind to connect such a high Master as the Venetian with Paul Veronese.

All the critics agree, that

Paul Veronese's person was well known from the portraits left by himself and others: he was a dark man, rather good-looking than otherwise, somewhat bald in early middle age, and with nothing to mark an exceptional energy or turn of character. In his works the first quality which strikes one is the palatial splendour. The pictorial inspiration is entirely that of the piercing and comprehensive eye and the magical hand—*not of the mind*. The human form and face are given with decorous comeliness, often with beauty; but of *individual apposite expression* there is next to none. In fact Paul Veronese is pre-eminently a painter working *pictorially*, and in no wise amenable to a literary or *rationalising standard*.¹

F. H. Meissner in his book on Paul Veronese says about the same thing, adds however some words which are important:

His women are of a beauty which made the sensual Venetians' hearts beat quicker, but there is no *soul* in them.

Last but not least we have to face the fact that Paul Veronese was the *latest* of the great cycle of painters of the Venetian School.

Now, let us see "how He bore Himself among men".

All critics agree that he was a kind man of the *average* type, a good husband and father of ten children, neither a scientific nor a literary man.

Those who know a little about Leonardo da Vinci will remember the heaps of MSS. left by him. Or, who has not heard of Michelangelo's

¹ *The Encyclopaedia Britannica*, Vol. xx, p. 965.

Sonnets about Religion, Platonic Love and Mysteries of Art? The more one knows about those many sided geniuses, the more one will be astonished to hear that there is only one letter left by Paul Veronese. This letter, however, shows us that Paul Veronese was not an educated man. Not only the style of the letter proves that much, but also the spelling—*phonetic orthography*—and the use of such words as no educated Venetian would have used. The letter is signed PAOLO CALIAR PITORE (Pitore with one "t"). This letter is in Leipzig.¹

But there is a still more interesting and much more important fact than the letter, that draws light on the mental capacities of Paul Veronese, and shows us clearly "how He bore Himself among men".

By the order of some Abbot, Paul Veronese painted the "Last Supper" and put some grotesque figures in the foreground of it. Amongst others, drunken Landsknechte and a man bleeding from his nose, etc., etc. The Abbot revolted at the profanation of our Lord's Last Supper, and asked the painter to move the grotesque figures. Paul Veronese, however, refused to do so. At last the Abbot put the case before the Court of the Inquisition. The genuine Protocol of his trial, 18th July, 1573, is still in existence in the Archives of the Sancto Ufficio; the reprint of the same appeared first in the *Gazette des Beaux Arts*, 1867.

I am translating from the German translation of the Original, and only giving an extract of it:

Judge: Did anyone order you to put German buffoons or similar things in this picture?

Paul Veronese: No, but I got the order to decorate it as I thought suitable; it is big and can hold many figures.

Judge: Are not the decorations you Masters use in your pictures understood to be in harmony with the subject of the painting? Or are they left to your imagination without any sense or choice?

Paul Veronese: I do my paintings with due consideration and as well as my mind can grasp the subject.

Judge: Do you think it befitting to put buffoons, drunken Germans, dwarfs and other stupidities together with our Lord's Last Supper?

Paul Veronese: To be sure, I don't. I agree that it is wrong, but I come back to what I have said before, *i.e.*, that it is my duty to follow the examples my Masters have given me.

Judge: What have your Masters done? Did they perhaps do similar things?

¹ Guhl Rosenberg: *Künstlerbriefe*, II, 368.

Paul Veronese : Michelangelo depicted in the Pope's Chapel our Lord, His Mother, S. John and Peter and the heavenly Court, and he represented all the figures, as for instance the Holy Virgin naked, and in different positions which were never inspired in him by the holy Religion.

Judge : But do you not know that if one depicts the Last Judgment, for which one is not allowed to put on clothes, there is no reason to paint them ? But what is in those figures that is not inspired by the Holy Ghost ? There are no buffoons, no dogs, no weapons, nor any other jokes. Does it still appear to you that you were right in painting your picture as you did, and do you still want to give us the proof that what you did is well and decent ?

Paul Veronese : No, my Lords, I have no intention to do so any longer ; but I did not think that I committed any wrong. I did not consider so many things.

What a mental dwarf the great painter seems to be in comparison with his Judge who, perhaps not an Artist himself, enters into the spirit of Art, and who being not sensual himself does not see any indecency in the postures of the naked figures. To be sure the eye of the looker-on must be unclean to see impurity in Michelangelo's Last Judgment, for Michelangelo did not put any into it.

And now let us consider the last point, *i.e.*, how he left the body ; although Dr. Weller van Hook says he did not. Well, at the age of sixty he took part in a procession, caught cold and died after a short illness according to the *Book of the Dead* of the Church S. Samuele in Venice. He was buried at the Church of S. Sebastian, which owed its glory to him. On his tombstone there is the following inscription :

PAULO CALIARI VERON :
 Pictori Celeberrimo Filii
 Et Benedict. Frater Pientiss
 Sibi Posterisque Decessit.
 XII. Kalend. Mai.
 XV. LXXXVIII.

That is plain and simple enough. Paul Veronese was a well-known man in Venice, with a large family and many pupils. If he had left Venice and had never returned or even gone for a walk and never come home, there would be some reason to suspect that he did not die, but to one knowing the circumstances it is impossible to see anything mysterious in Paul Veronese's death.

The well-known painter, with all the nobility of Venice, took part in a procession held in honour of the Pope Sixtus V.'s Jubilee, caught cold, took to his bed, and never left it but died there in the midst of his family. It is a very prosaic death, the death of the average family man, as Paul Veronese was during all his life.

After my studies concerning Paul Veronese the question arose in my mind: "What difference would it have made to the Culture of the World if Paul Veronese had not lived? Do not let us forget that he was the latest of the great Venetian painters, and had therefore little influence upon other artists and on Art itself. There would be some scores of very beautiful pictures less, to be sure, but that is all.

Can anyone imagine that Paul Veronese's activity was a field of activity big enough for the Lord of the Cultural System?

Does Culture consist in pictorial skill only?

Could it be possible that the incarnation of the Lord of the Cultural System would be of so little value to Culture, that there would be hardly any loss if He had not incarnated at all?

These are questions, some of us were asking ourselves, and it would be rather interesting to hear Dr. Weller van Hook's answer to them.

There are other points in the same article which seem just as strange as the choice of Paul Veronese, which, however, I am not going to touch. As an ardent seeker of Truth, the only Goddess I bow to, I thought it my duty to state what I learned about Paul Veronese, according to facts anyone can verify. There is no use in dreaming about the past. We ought to dream as much as possible of the future. What else is an optimist doing but dreaming dreams of a beautiful future? Let all of us be optimists, idealists and our dreams will come true! That's where Imagination has its rightful place. When it errs into the past it distorts facts and puts errors in the place of Truth, which is exactly the opposite to what Theosophists are expected to do, and should do.

Maria von Szlemenics

GENERAL REPORT ON THE VIENNA CONGRESS

A VERY large number of members were present; members from 35 National Societies. Everything went through without a hitch or a ripple of wrong feeling. The Konserthaus had two halls for the meetings, with, in addition, a third great hall for the public lectures. The public lectures were unusually successful, and the hall, which is as large as the Queen's Hall, was very well filled each time.

Several Council meetings of the Federation took place, and it was decided that Miss Dijkgraaf should be once again Secretary for the next two years. Seeing that 1925 is the fiftieth anniversary of the T.S., the Federation suggested that the World Convention out of India, allowed by the Rules, be held in 1925 at the Hague. The Federation would forego its own biennial Congress, though one or two official meetings could be arranged for the transaction of Federation business during the World Convention of the T.S.

One very useful work begun was that by the German, French and Belgian members, who have made a nucleus among themselves, to keep in touch with each other, and to do everything possible to put an end to the spirit of hatred that now prevails owing to the difficult situation in the Ruhr district. Full particulars for publication will be sent later. A Federation, with Mrs. Sharpe for Secretary, was organised from members of most of the nationalities present in Europe, to develop the International idea. No doubt Mrs. Sharpe will write about it herself.

INFORMAL REPORT OF THE WORK DONE AT THREE MEETINGS OF THE GENERAL COUNCIL, T.S.

I. You will have received the long statement of the Swedish General Secretary, Mr. Cronvall. Much as I disagreed with some of his statements, I thought it best that full attention should be given to his statement. As a means of facilitating the work, a small Sub-Committee was first appointed to talk matters over with him and to report then to the meeting of the General Council. That Sub-Committee was composed of the General Secretaries of Switzerland, Italy, Germany, Wales, with, in addition, Cronvall, Krishnaji and myself.

I think Cronvall realised at this small meeting that some of his statements were rather intemperately put. He was only speaking for his Section, where evidently there has been a good deal of difficulty, partly owing to the indiscretion of E.S. members, who, out of a sense of loyalty, have been intolerant of those who have criticised.

Cronvall was very nice, and is most anxious to do the best for his Section. Finally, we came to a general line of agreement which we presented to the full General Council. The matter was there discussed, and there were two possible lines of action. First, we were all agreed that, in practice, members do break the principle of tolerance, when each group insists that its leaders and teachings are the only Theosophy. Cronvall himself recognised how constantly you had spoken for freedom of opinion, and that no statement could be fuller than what you had already made. The difficulty lay in the human nature of our members, who were constantly transgressing the spirit of tolerance. Still, it seemed to us that it would be a good thing to reiterate our general principles.

The two alternatives were (1) to have certain resolutions passed by the General Council as a whole which should be made a statement of what the T.S. attitude was as to teaching and to teachers; (2) not formally to pass any such statement as to what the Society stood for, but rather to ask you, as President, to write a statement which would incorporate what we wanted. We felt that you could do the thing best.

You will know that you wrote some years ago a brief statement of what Theosophy is as a philosophy, which now is incorporated in all our pamphlets and general literature. Our idea is that if some such statement could be drafted by you, and then sent to the General Secretaries all over the world for any additions or modifications which they wanted, then, after their changes, it could be issued by you. When finally issued, it could be put at the end of our Theosophical literature for the information of enquirers, and one suggestion is that it might be actually incorporated into the Form of Application, so that each member would know exactly what was expected of him as a Theosophist.

After much discussion, the following are the points which we thought should be brought out in your statement ;

1. Seeing that no special writings or writers are imposed on members as the sole exponents of Theosophy, all religions, types of mysticism, philosophies and sciences of the past, present, or future, have great truths in them which are a part of Theosophy.
2. That no member is obliged to believe in any teaching or teachers whatsoever.
3. Yet, on the other hand, members are allowed to believe in and to follow any teacher or teachings which they like so long as they do not declare that *their* beliefs alone are Theosophy.
4. That freedom of action is allowed to all members in their Theosophical relations so long as courtesy and brotherly conduct are not violated.
5. That the T.S. is on a democratic basis.

These general recommendations are obvious, but I can explain what lay at the back of them.

First—that there are some members who hold that H. P. B.'s writings are the only authoritative teachings, and on the other hand, others hold that yours and C. W. L.'s are the best teachings, and so on; they divide.

Second—some E. S. members do seem to have been indiscreet in the way that they have claimed greater authority in the direction of E. S. affairs because, as E. S. members, they were following your direction or claimed to be doing so. The clause about the T.S. being on a democratic basis is given in order to make clear that no secret body within the Society is recognised by the Society as having any official relation to it or influence over it.

One matter which was mentioned à propos of the E. S. is whether it was advisable, in a statement of yours on initiating a member, to tell him of the existence of the E. S. This statement has been published and is used in some countries. Opinion was divided among the General Secretaries whether it was advisable or inadvisable to mention to new members the existence of the E. S. There was no feeling whatsoever of antagonism to the E. S. from anyone, but it was merely a matter of opinion whether we could, by not mentioning the E. S. in that general statement to the member which is given sometimes, avoid difficulties later on. On the whole, most General Secretaries saw no reason to object to the mention of the E. S.

The General Council, in sending you the above statement, requests you to draft some general statement, and then to send it to the General Secretaries before finally issuing it. They request this in order that any particular local difficulty, which we here do not know of, may be mentioned to you by the General Secretaries not actually present.

II. The French General Secretary brought forward a resolution, which was carried, to the effect that it is advisable to make the place for the official transaction of the business of the General Council, not only Adyar or Benares, as now. Now, all resolutions can only be dealt with either at Adyar or Benares and be made executive. The only exception is when there is a World T.S. Convention outside India. But the resolution desires a change in the Rules so that, on any occasion where, say, about fifteen General Secretaries or their proxies can get together, they may transact business of an executive nature. Before such business could be transacted, the business would have to be notified at least three months before to the General Secretaries, and the Chairman of the Council must be either the President or Vice-President or some special nominee for that purpose sent by the President. All resolutions passed at such a meeting of the Council would be as binding as resolutions passed at Adyar.

III. A motion was brought by the Belgian General Secretary that the T.S. be formally affiliated to the Union des Associations Internationales of Brussels, to which already 230 International Societies

are affiliated. As M. Polak could not answer fully as to the organisation of this Belgian Association, the matter was dropped. He was asked, however, to send particulars to each General Secretary, and the General Secretaries were requested to write on the matter to the Recording Secretary.

IV. Once again the question of 8d. per member came up—whether it should be at the pre-war rate, or the present rate of exchange. I explained that the matter had already been voted on at a previous Council meeting and the pre-war rate decided on, with the proviso that General Secretaries unable to pay at that rate are allowed to send what they can.

JOHN CORDES

THE PASSING OF THE GENERAL SECRETARY OF THE INDIAN NATIONAL SOCIETY

AT a joint meeting of the Adyar Lodge and the Service Lodge held on Sunday the 7th October, 1923, at the Headquarters of the Theosophical Society, Adyar, the following resolution was unanimously passed:

That this meeting of the Adyar and Service Lodges places on record its sense of the profound loss to the Society as a whole, and in particular to the Indian Section, on the passing away of Rai Bahadur Purnendu Narayan Sinha, the deeply loved and respected General Secretary of the Indian Section.

Rai Bahadur Purnendu Narayan Sinha's tenure of office has been specially marked by the permeation throughout the Section of a spirit of peace, comradeship and harmony, and the very high esteem in which he was held by all classes and creeds, particularly in Bihar, afforded much impetus to the spread of Theosophy throughout the country.

NOTICE

THE Manager of the T.P.H., Adyar, Madras, will be grateful if any member, possessing the Reports of the Annual Convention of the Theosophical Society for the years 1885-1887-1889, will give them for reference, or lend to be copied.

CORRESPONDENCE

MR. ERIK CRONVALL'S LETTER¹

A FEW thoughts strike me on reading Mr. Erik Cronvall's letter addressed to the President, T.S., and others, and I should thank you to insert this letter if you think it can serve any useful purpose towards the discussion invited by Mr. Cronvall.

In view of the President's comments, with the sense of which I think the majority of the Fellows of the Theosophical Society will be in agreement, I propose to confine myself to a point or two. In the first place it would be well to recount here that the only belief binding on us on admission to the T.S. is the recognition of the Universal Brotherhood of Humanity, and hence we have in our fold members of all creeds, believers in God, Atheists, and every type that one can think of. That is a broad enough platform. But as a matter of fact we know that the T.S. as a body would be lacking in cohesion, strength and vigour and would fail in the purpose for which it was launched if an appreciable number of its members did not seriously turn their attention to the other two Objects of the Society and arrive at some common deductions and beliefs, in Reincarnation, Karma, etc., though not necessarily holding identical views on these or any subject. The second of our Objects is "to encourage the study of comparative Religion, Philosophy and Science," and the wonderful work done by the T.S. in the direction of lessening Religious antagonisms is unique. Its philosophy of life has been the solace and refuge of many a weary soul and what Theosophy has to say of Science is nothing but illuminating.

Now, the difficulty I think with Mr. E. Cronvall, and others of his opinion, lies in connexion with the Third Object "to investigate the unexplained laws of nature and the powers latent in man". Our motto is "There is no Religion higher than Truth" and every earnest member is a seeker of the TRUTH. He tries to reach his goal, as is aptly put elsewhere, "by study, by reflection, by purity of life, by devotion to high ideals"; and in the course of his search he has realised that it is futile to impose on another any belief, as "belief should be the result of individual study or intuition . . . and should rest on knowledge, not on assertion". We have ample evidence of how our President has, times out of number, impressed on all the value of arriving at any decision or conclusion by independent thinking, and how often she has pointed out the danger to the T.S. or any body if this priceless possession of the human race is subordinated. It could not but be so, knowing as we do what storms and struggles she has passed through in this life—all through the exercise of her critical faculty and independence of judgment. And it is doubtful if any other recognised leader or worker has at any time imposed his views or "any special teaching at the expense of others". Now

¹ See Supplement to THE THEOSOPHIST, September, 1923.

it may happen, perhaps often, that through misguided zeal born of conviction or intuition certain members of the T.S. have been and are intolerant towards others. This is certainly un-theosophical and one fails to see why, if the offending member or members happen to belong to that much misunderstood organisation the Esoteric School (to which I shall presently refer), the whole body of its members should be attacked and from such personal incidents conclusions should be arrived at which are contrary to fact; as that this "private group" "hierarchically governed" is "domineering" and has become a "power within the T.S." which is not "healthy" to the T.S., as a result of which some members have "preferred to leave the Society altogether" evidently "for the promulgation of the original Theosophical ideas" and "to work for the realisation of *their* Theosophical ideals," etc., etc. It is quite true that many of the Officials of the Society belong to the E.S., but it is the general body of members who elect them to these offices which they have deserved to occupy by their devotion to our cause, by unassuming, selfless and tireless work, by their grasp and knowledge of our literature. And naturally so, as a result of years of regular and patient study and a systematic building of character. Undoubtedly the objection here is to the existence of any organisation in the T.S. which is not an "open" body to which members can have access in the ordinary way as also to its teachings which are only and can only be given on the promise of secrecy. It is patent to all students of the "Ancient Wisdom" that throughout the ages without any single exception and in every Religion there have existed the "Mysteries" revealed to but a few, as knowledge here means power. For, should this knowledge pass into the hands of clever people but of uncontrolled desires and working for their own ends regardless of the common good, it would be misused and place humanity at their mercy. See the Scientists of to-day. To what end do they use the knowledge they have wrested from Nature but to destroy the largest number in the shortest time with least danger to the Nation they belong to? Knowledge of this sort must be withheld from such as these. In Christianity also there are numerous allusions to this hidden teaching for the few. But to us who are of the East it is common knowledge that one, who after lives of turmoil at last turns his face homewards and determines to tread the Path, the aim of which is union with God, has to place himself under one whom he considers his Spiritual Superior, his Guru, giving him thenceforth complete obedience, never doubting, never wavering in the trust he has reposed in his Teacher; for it is this Teacher who is to lead the pupil by the spoken word to the higher rungs of the ladder of evolution until "Salvation" is gained. What use then to battle against a fact in nature? Even in the outer world in the higher branches of learning one places oneself under an expert. A student learning under a Professor of Science does not question and doubt his preceptor but knows that someday he, in his turn, will stand in his preceptor's place if he will but obey and follow his instructions, and all things will be proven to him to his complete satisfaction at the proper time. Should he rebel and attempt to traverse all the ground from the beginning alone and single handed, he runs needless danger

and wastes valuable time. The E.S. similarly tries to serve such a purpose in the exigencies of the modern world. And, if the members thereof recognise one as their Spiritual Superior and try to follow the guidance given, why should anyone who cannot accept similar guidance and is left free to walk his own way hinder another from following the promptings of his inner nature? It is all imagination to think or say that this body in any way desires to "domineer" the T.S. or wishes to impose on it "any belief in authorities," in a "hierarchy of 'initiates' of different degrees," in a "number of mediators between God and man"! The approaches to the One Truth are many, and foolish and ignorant indeed is he who forces on another his way of approach as the only way.

DOSSABHOY S. DALAL

MR. SUTCLIFFE AND GRAVITATION.¹

MAY I trespass on your columns in order that I may reply to those who have had the kindness to help me with their criticism.

I do not think Mr. Sutcliffe has quite grasped my point. As I understood his article, he said that the electron was the atom in a different gravitational field. How then does he explain the great difference in size between the two? Transferring the atom to another field will not alter its radius.

With regard to the theory of Relativity I think it must be admitted that a theory which reduces all the laws of dynamics, as well as those of gravitation, to one simple law must certainly be a simplification, and I have not found that physicists think otherwise. It is true that very advanced mathematics are required to interpret it, but that is another question and even then the trouble is not so much with the theory as with the problem of applying it to our limited three dimensional space. Neither is it really inconceivable to the scientific mind, though we cannot limit truth by the power of conception of the physical brain.

I must thank Mr. Subramania Aiyar for pointing out the quotation from the *Inner Life*. Unfortunately it seems to have been written when our knowledge of electrons was much less than it is at present. For various reasons it is now understood that there is only one or perhaps three electrons in the hydrogen atom and one positive nucleus whose structure is still obscure. I think this one electron and one positive nucleus is represented by the diagram in *Occult Chemistry* of the hydrogen atom, where it is first split up into two bodies, one positive and one negative; though on this point I should like some assistance.

W. R. C. COODE ADAMS

¹ See THE THEOSOPHIST, July, 1923, p. 495, and September, 1923, p. 753.

TWO DISCOVERIES

YOU will rejoice no doubt on hearing that lately two scientific discoveries have been made of the greatest importance, implying a new justification of H.P.B.

Professor Samuel Bublard, having returned from a research trip in the state Arizona, U.S.A., reports to have found in the territory of the Grand Canyon, Colorado, lying in a cave, face downward, two giant human fossils about five yards high, whose limbs have the same proportions as men of our days. These fossils are in such an excellent state of conservation that they resemble statues; even the hairs growing abundantly on the head are intact. The right arms are kept on high. The English professor is of the opinion that the two giants were chiefs of a prehistoric tribe inhabiting the continent of America who were buried in a river whose water contained lime-stone. One may conceive a notion of the antiquity of these fossils from the fact that the grotto in which they were found is now lying about 1,440 yards above the bed of the river. The faces have not been detected yet.

The other discovery is that of the noted archæologist and philologist Franz von Wendrin, in Scandinavia, described by him in *Westermanns Monatsheften*. After many years of labour he has at last succeeded in deciphering the mysterious inscriptions of Bohuslän, on the rocks of the coast between Götaburg and Bergen, said by him to be many thousands of years older than the oldest of the hitherto known. From the astronomical communications they contain, in which the Great Boar plays a prominent part, these inscriptions must be at least twenty thousand years old. About that time a migration took place of a German tribe, the Lugiens or Vandals from Bohuslän to Germany in search of food, namely horses. They crossed the sea, sailed up the Oder and after two years at last found the country of the wild horses where they settled. They succeeded in holding their own against the original inhabitants of the country and, where Fraustadt lies now, built houses on stakes, broke horses, cultivated the land and at regular interval sent horse-meat to Scandinavia. Here they remained for 180 centuries peopling a part of Germany until they were pushed back by the invading Slavs and Mongols. The Lugiens were excellent navigators who visited Egypt, the Cape of Good Hope, North—and South America and had reached a high state of civilisation. More than fifteen thousand years ago they knew the earth to be a sphere and they possessed an astrological knowledge ten thousand years before the Babylonians. According to Von Wendrin they founded the Egyptian, Cretensian, Aztek and probably also the Chinese civilisations: from which he draws the conclusion that at last it has been proved that the light did not come from the East but from the West. Well, at least the Lugiens seem to have been Fourth Race people, probably the last of the Arcadians, since they are to be traced back from the Antarctic to the Pacific. It will be interesting to watch a further development of the discoveries.

The Hague

J. K. HAPPÉ

REVIEWS

Buddhist Philosophy in India and Ceylon, by Dr. A. B. Keith.
(Oxford University Press. Price 10s. 6d.)

This is a very full and able work by an eminent Samskr̥tist, and contains so much that a reviewer can only touch on certain points of interest here and there. Prof. Keith is of opinion that Buddh̥ist writers of to-day have put into the Buddh̥a's mouth doctrines and ideas which were really developed much later. He holds that the fixing of the Canon at Asoka's Council is impossible of belief, also that the view of Buddh̥ism put forth of late years—that of a subjective idealism—cannot be maintained. No doubt the views of Buddh̥aghosa and Dhammapāla, A.D. 500-400 are those now held by the Theravādin School in Ceylon and Burma, or, we might say, uncritically swallowed by Elders who repeat the texts, study the Commentaries, and are ignorant of the many roads thrown open by the development of Western science and philosophy, especially in Psychology. As the author says in his Preface: "Buddh̥ism, as a revealed Religion, demands faith from its votaries, and a sympathetic interpretation in some degree even from its students." Anyone who has read through the Piṭakas critically will have to confess that it is impossible for the contents of this Canon to have been set down on the spot or even in a short period of time as finished doctrines *ab ore magistri*. There are additions and developments in every book, while the Abhidhamma, or extra doctrine, is evidently a later re-arrangement of the traditional outline of teaching preserved at the early Councils. Certainly the Buddh̥ist Canon has yet to undergo the searching, ruthless criticism to which the Christian scriptures have been subjected. This may be done better when the field of Mahāyāna has been further tilled and its fruits sorted.

A very full and critical account is given of the views of the chief schools into which the Dhamma broke up at the Master's death, say about 500 B.C. and we have a careful comparison between the

Buddhism of the Elders or Thera-vādins and that of the Mahāyāna, which took birth in Northern India and spread to China, Japan and Thibet.

Part I deals with Pāli Buddhism, Part II with developments in Hinayāna, Part III with the philosophy of Mahāyāna, Part IV with Buddhist Logic. The footnotes containing references are very full, and the editing carefully done. We have space to refer only to the kernel of dispute between Buddhists and "heathen," viz., "What is reborn?"

Prof. Keith writes, after discussing the traditional views and teachings and the arguments of Sati, a questioner of the Buddha on the matter of rebirth (p. 79):

The true solution (of the dilemma as to self and not-self) appears to lie in recognising that the error of Sati was not in asserting that consciousness transmigrated, but in asserting that it transmigrated unchanged (*anañña*) . . . if this view be accepted, it has the great merit of explaining the assertion in the *Mahānidāna Sutta* that there is a descent of the consciousness into the womb of the mother preparatory to rebirth.

Prof. Keith here rejects the view of the late Prof. Rhys Davids that this is an "animistic implication . . . which would have, of course, no significance for Buddhist Doctrine". He would take this phrase "descent of consciousness quite literally, and there is good authority for so doing, for it occurs in other passages as a simple statement of fact, not a figure of speech. Again in the well-known passage in *Milinda Pañha* (123), Nāgasena states that three things are necessary to produce conception, viz., a capable father and mother, and the co-operation of a *gandhabbo*, a sort of heavenly being which presides at birth. Prof. Rhys Davids, in his translation of Malinda P. omits this passage (as improper), so that we have no clue as to his view. The word has somewhere been translated as "fragrant essence" owing to the derivation from *gandha*, scent. What is this *gandhabbo*? It undoubtedly means one of a class of devas generally concerned with music. Ceylon scholars, such as the late Sumaṅgala, to avoid the "animistic implication" deliberately alter the word to *gantabbo*, "someone fit to go (to rebirth)," but even this does not improve matters, for the third person is still implied. If the passage, the only one that we can recollect of this sort in the scriptures, be correct (though M. P. is not a Canonical Book, it is recognised to-day as most orthodox), then it implies that there is really a permanent basis of rebirth, a sort of permanent atom or field-germ, lasting throughout the kalpa and only disappearing at arahaṭship, an atom in which kārmic

characteristics or latent powers are stored up, just as the hereditary physical qualities are contained in the parents' contribution to the personality. Such is the deeper Theosophical teaching, and the only explanation that to our mind can satisfy.

The idea of continuity of consciousness is followed up more closely in chapter IX. At any rate there are many passages in the Canon where a person reappears after death and is recognised by the Buddha as the same with the person just dead, so that for a time at any rate the physical personal consciousness abides, but it must of course fade out in time. The facts force us to accept as truth that, though the person reborn is *na ca so na ca añño* (the same yet not the same), yet the resulting personality is really the fruits of a previous sum-total of *sankhāras*, a putting out or further trial of the contents of consciousness, in strict accordance with the possibilities of that (suggested) permanent atom. Stress is constantly laid by the Buddha on the fact that persons trained in an alien view, such as the *ātman*- or orthodox Hindū belief—or its opposite, the annihilationist view of the day (equivalent to the more material scientific belief of to-day), "that this ends"—that such persons are unable to penetrate the Buddha dhamma in this matter. Perhaps we may include Prof. Keith *at times* among the *ātmanist* brahmins. On the other hand it must be allowed that the orthodox Buddhists of the Hinayāna of to-day accept wholly the somewhat bald, though voluminous teachings of Buddhaghosa and Dhammapāla, which are really dogmatic beyond the teachings of the Master, who held his tongue on all subjects which nowadays we want to know. In short we require a re-statement of Buddha Dhamma.

F. L. W.

A Manual of Buddhist Philosophy, by Dr. W. M. McGovern.
(Kegan Paul. Price 10s.)

Dr. McGovern's previously published work entitled *An Introduction to Mahāyāna Buddhism*, shows a thorough grasp of that side of the religion which prevails in China, Japan and Thibet, his residence in these countries and his knowledge of their languages giving him peculiar advantages for such work. The present volume is the first part of a work on Buddhism, both Hinayāna and Mahāyāna. It deals

with Cosmogony, and is naturally very dry reading for the initiated or rather for all but professed students of Buddhism. Buddhist cosmogony is swallowed whole by devotees, sniffed at by philosophers and rejected utterly by "the heathen". Mount Meru, the various heavens and hells and the inhabitants thereof are described in detail, in miles, feet and inches, so to speak. The sun is about six hundred miles in diameter and the moon only twelve miles less. The sun is made of gold and crystal, the moon of silver and lapis lazuli. One of the hells is aptly called *Aṭaṭa*. It is so cold that its inhabitants can only utter this sound with chattering teeth. These picturesque details, however, may be set aside by those philosophically inclined, who will pass on to the section on psychology (under Cosmic Analysis). The Introduction gives a thorough history of the different sects into which Buddhism split up on the death of the Founder, and perhaps even in His lifetime. This part covers the same ground as Dr. Keith's book reviewed above, but it is not so full, as the book deals rather with myth and primitive belief. We notice a few errors in the section on Cosmic Geography, where among the zodiacal signs (pp. 58-9) *Virgo* and *Gemini* are transposed, and *Brhaspati* is mis-called *Venus*.

Much is yet to be done in connexion with the study of Mahāyāna Buddhism or that side of Buddhism which is contained in Samskrit, Chinese, Thibetan and Japanese, in order to the proper understanding of Buddhism as a whole. During the last forty years attention has mainly been given to Pāli Buddhism, and it may be said that we know fairly accurately now all that is to be found in that canon. Early Buddhism, as shown therein, is mainly concerned with ethics, and on this the Founder laid chief stress, as a reformer. It is in Mahāyāna that the deeper or transcendental or developed side of the philosophy is to be studied; but, as Dr. McGovern remarks: "In order that we may lay the foundations for a later, more serious study of Buddhist philosophy, it is necessary that we flounder among mythical continents and impossible seas." Those who persevere in going through this volume will be better able to appreciate the second volume, which we hope will soon appear, now that the author has returned from his Thibetan adventures.

F. L. W.

Eternal Truth, by Jwala Prasad Singhal, M.A. (Sat Gyān Prakāshak Mandir, Aligarh. Price Rs. 7.)

This book appears to be an attempt at a new system of philosophy. It is chiefly remarkable for the excellence of its last chapters and the mediocrity of the initial ones. The last chapters are devoted to most powerful arguments in favour of the cultivation of the virtues. This part of the book is very good indeed, and atones for any deficiencies elsewhere. Such books always do the world a service, and cannot fail to have a good effect on anybody who reads them. Especially impressive is the concluding appeal to the Lord of Love incarnate upon earth.

These magnificent results are based on metaphysical conceptions which are distinctly disappointing. The author is very good at picking holes in other people's absurd theories, but there are three conceptions which he himself has not grasped.

These are :

- (a) That everything that has being is an expression of God, and that the very stones beneath our feet may whisper "I am He".
- (b) The theory of Evolution.
- (c) The nature of the Absolute as explained in *The Secret Doctrine*.

The author arraigns Mrs. Besant for her belief in evolution merely because he does not understand (b) and (c) above. However, he afterwards assumes evolution by means of reincarnation, and fails to explain his inconsistency.

The Logic of the book is not good. However, it is the conclusions that are most important, and these are excellent, but the author has been led to them not so much by his reasoning as by his fine intuition.

The book is got up in the most flamboyant style. It is stated that the book is an attempt to lay the foundation of an unassailable ethical system because based upon absolute reason. Most other philosophers have also thought that their books were based upon absolute reason.

L. E. T.

Secret Sects of Syria and the Lebanon, by Bernard H. Springett.
(George Allen & Unwin, London.)

Half a century ago *Secret Sects* would have been a name to rouse political suspicion on the one hand or religious bigotry on the other and would have at once called up to the mind of the average reader dark and unholy ways. Fortunately the spirit of tolerance is spreading and this volume should do much to encourage it and to clear away the unjust suspicion which usually hovers round any organisation to which a certain amount of secrecy is attached.

Beginning with the most prominent of modern secret organisations, Freemasonry, the author traces it in its two aspects, religious and ritualistic or ceremonial, through its mediæval representatives, the heretical religious movement going under the generic name of Manicheism on the one hand and the Order of Knights Templars on the other, to the Ancient Mysteries of Egypt, Greece, Chaldea, India and Britain, between which he draws interesting parallels. Incidentally we get much interesting details on the history of races, traditions and rituals amongst the many sects and races that are still to be found in Western Asia, Egypt and Greece, details which are culled from such widely divergent sources as Mme. Blavatsky and the Earl of Carnarvon. At the same time we find interesting parallels drawn between Christian heretical organisations and movements such as those mentioned above and similar Muhammadan heretical and religious organisations and sects such as the Order of Assassins and the Schirte and Dervish sects. Thus the author deepens that mystery that surrounds that Holy Land from which Europe has drawn its religious inspiration, while at the same time he brings it into prominence as the battle ground of two "faiths" which, at bottom teaching the same truths, were yet used by two different races as their "casus belli".

But perhaps the most suggestive chapters of the book are those which deal with the "mix-up" of Christian, Jewish, Gnostic and Muhammadan traditions and teachings that is found amongst the Druses and Nusairis, who he tells us, are probably the most prominent representatives of the ancient, (or older) sects and races, Chaldean, Gnostic, Egyptian, Syrian, Hivites, etc., etc., who have inhabited this region "from the re-peopling of the globe after the flood". The most serious fault we have to find with the book is the attempt that is thus made to make races coincide with religious sects. This cannot be done in the case of any existing peoples any more than it could be done in any nation of the present day. Nevertheless, whether

correct as to historical racial origin and source of their religious beliefs or not, we get what is probably the most complete account of these two peoples that has yet been given to the world, though it may only be "impressionist" in character. In reading it we are taken out of the hurly-burly of modern religious and political strife into a world of calm, quiet and sincere religious worship and devotion, where indifference to external form is taught so long as the true spirit exists. The author himself cannot grasp the idea of a "Theosophy" which may be the source of each and all forms of religion and so leaves a feeling of disappointment in what is perhaps one of the most disinterested studies of religious sects and beliefs of modern times. Also although fully conscious that Christians and Muhammadans alike have been guilty of excesses in the name of their respective religions he cannot quite rise above the suspicion attached to Muhammadanism and grant to its mystical sects a sincerity equal at least to that of the Christians.

Nevertheless we hope for the book a wide circulation not only because of its inherent interest but also because of its generally broad spirit of tolerance.

B.

The Fringe of Immortality, by Mary E. Monteith. (John Murray.)

This book is a sane and clear statement of the author's psychic experiences along different lines, mainly automatic writing and telepathy. Her faculties in these directions manifested themselves unexpectedly, and she was advised to allow them to develop quietly without any assistance from séances, professional mediums or even books on the subject; though such books were read after her own powers were thoroughly established.

The book gives no new theory, and the instances given are of much the same kind as appear in all other books on the subject, but the subject is treated quietly, logically and rationally and would create a favourable impression on any but a prejudiced reader.

E. M. A.

BOOK NOTICES

Everyday Efficiency (4s. 6d.), and *How to get What you Want* (5s. 6d.), by O. S. Marden, deal with the training of character and the training of the physical body: *The Religion of To-morrow* (4s. 6d.), by W. J. Colville, shows the influence of various modern cults on religious thought. All three books are published by William Rider & Son., London.

The Bedrock of Health—originally the work of the late R. J. Ebbard. The present revision is by his fellow-worker, F. W. Vaughan, and is based on identical principles of self-treatment for disease by the Antitoxemic Nature Cure. It meets an ever-present need with common-sense and clarity. (L. N. Fowler & Co., London. Price 7s. 6d.)

In Power Through Repose, by Anne Payson Call, prescribes rest, relaxation and the cultivation of will power as the remedy for the "strained nerves" of our twentieth century. This is its second edition. (Gay & Hancock Ltd., London. Price 3s. 6d.)

Manual of Graphology, by Arthur Storey, explains the reading of character by handwriting, and contains illustrations of the autographs of many eminent men and women. It is interesting and well arranged. (William Rider & Son, London. Price 2s. 6d.)

Dr. Beale, by E. M. S.—a sequel to "One Thing I know"—gives facts in relation to cases of healing from "the other side," with no attempt to impose finality as to the identity or nature of the healing agent. It also discusses the relation of Spiritualism and Christianity. (John M. Watkins, London. Price 3s. 6d.)

Myself and Dreams, by Frank C. Constable, member of the S.P.R., treats of the theory of communication between the embodied and the disembodied, and personal survival after death, in the light of the works of the great Western philosophers, especially Kant and Spinoza. This in the first part—"Myself". In the second, "Dreams," the argument is illustrated and the thesis established by a study of the phenomena of the dream aspect of consciousness—a fascinating subject for speculation. (Kegan Paul Trench, London. Price 7s. 6d.)

Love and Affection, by Veikko Palomaa and S. L. Goodenough. An essay containing smatterings of Theosophy mixed with a mass of so-called advanced thought on Love, pessimistic views of marriage, and conclusions and prophecies both unattractive and unreliable. We recommend to its readers as an antidote, *The Science of the Emotions*, by Bhagavan Das. (Advanced Thought Publishing Co., Chicago—no price given.)

The Unconquerable Hope, by Investigator. The attractive title will probably sell this book, but there is not very much else to recommend it. It claims to be a psychic romance, the psychism is of the most elementary kind and the romance is conspicuous by its absence. The story recounts the mild adventures of an Investigation Society in a small country town and the parochial criticism it encountered. We have searched in vain for trace of connexion between the title and the story, perhaps others may be more successful. (George Routledge & Sons, Ltd., London. Price 7s. 6d.)

MAGAZINES

The Round Table Annual, 1923. (Price Rs. 2.)

This Magazine is just out, is arranged both in French and English. It contains news of "The Order of the Round Table," all the world over, and has very interesting articles by Mr. G. S. Arundale, and many other Knights specially including Mr. J. Krishnamurti. It gives us a good idea of the great amount of work that has been done and Mrs. E. M. Whyte has largely been the doer of it.

The Indian Athenaeum. (Monthly. Price Re. 1.)

This is a new publication, and we start by wishing it great success. It deserves it, if later numbers are as good as the first. It is very well got up and has interesting articles on art and many other subjects. It calls itself a journal devoted to History, Literature and Art.

BOOKS RECEIVED

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

Unity Triumphant, by Elizabeth Hewick (Kegan Paul); *Hungary and Democracy*, by C. J. C. Street, and *The Evolution and Progress of Mankind*, by H. Klaatsch (T. Fisher Unwin); *Modern Indian Artists*, by O. C. Ganguly ("Rūpam" Office, Calcutta); *Indian Philosophy*, by S. Radhakrishnan, and *The League of Nations To-day*, by R. Williams (George Allen & Unwin); *37th Annual Report of the Bureau of American Ethnology, 1915-16* (Washington Government Printing Office); *The Gospel of the Holy Twelve*, by Rev. G. J. Ouseley (Edson Ltd.); *Eternal Truth*, by Jwala Prasad Singhal (Saṅ Gyān Prakāshak

Mandir); *The Book of El-Daoud* (John M. Watkins); *Fundamentals of Bio-Chemistry*, by T. R. Parsons (W. Heffer & Sons); *Numerology*, by C. W. Cheasely, *Zoroaster: the Great Teacher*, by B. H. Springett, and *Koinonia Ek-Klesias and The Doctrine of Historicity of Pre-Existence and Reincarnation*, by H. E. Sampson (W. Rider); *The Greatest Power in the World and Vitalism*, by Paul Tyner, and *Practical Spiritualism and Magnetic Fluids and Planetary Influences*, by Annie Pitt (L. N. Fowler); *Poems by Indian Women* (Association Press, Calcutta); *The Cage of Gold*, translated by A. E. Brown (R. Chatterjee).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Canadian Theosophist (July, August), *The Calcutta Review* (September), *De Theosofische Beweging* (June, July, August, September), *El Loto Blanco* (August), *The Health* (August), *League of Nations* (The Monthly Summary of) (July, August), *Light* (Nos. 22-21-27), *The Message of Theosophy* (August), *The Messenger* (August), *Modern Astrology* (August, September), *Mysore Economic Journal* (August, September), *New India*, *The Occult Review* (October), *Prabuddha Bhāraṭa* (September), *Revista Teosofica* (July, August), *Revista Teosofica Chilena* (July, August), *Theosophia en el Plata* (May, June), *Theosophisches Streben* (No. 2), *Theosophy in Australia* (August, September), *Theosophy in England and Wales* (August, September), *Theosophy in India* (August), *Theosophy in New Zealand* (July, September), *Theosophy in Scotland* (August, September), *Theosophy in South Africa* (May, June, August, September), *Vedānta Kesari* (August, September), *Vedic Magazine* (August, September), *Young Men of India* (September).

We have also received with many thanks:

Bhāraṭa Dharma (July), *Boletín Trimestral de la Sociedad Teosofica de España* (July, September), *The Harbinger of Light* (August), *Koinonia* (July, August), *The Light of the East* (June), *Pewartia Teosofie* (July, August), *Reincarnation* (March), *Revue Théosophique*, *le Lotus Bleu* (May, June, July, August), *Servizio* (August, September), *Theosophia* (September), *Theosophisch Maanblad* (June, July, September), *Tomorrow* (August, September).

THE BENARES THEOSOPHICAL CONVENTION OF 1923

THE next Theosophical Convention will be held at Benares. The dates as finally fixed will be notified later on, but provisionally they may be taken to be from the 24th to 28th of December. As a very large attendance is expected, members and Lodges are requested to inform the Assistant 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*. Delegates wishing to come earlier should notify same to this office.

Delegates are to send their Registration fee of Rs. 2 to the Assistant General Secretary as soon as possible, but not later than 15th of December.

Accommodation will be provided free to all members in order of receipt of 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. Money must accompany the request for reservation.

Delegates will have to pay Re. 1-4 per day for meals in Indian style, and Rs. 4 for meals in European style. Members are requested to state what style of food they will require at the time of registering their names.

Delegates are requested to bring their own bedding, mosquito nets, hand lights and drinking vessels and to be prepared for the cold weather.

There will be additional stalls for other comforts.

Delegates are requested to register their names at the enquiry office on arrival.

For extra things please communicate with the Assistant General Secretary.

HOUSING COMMITTEE

Babu Chandra Deo Narain, Rai Ram Raj Sharma, Rai Bahadur Panda Baijnath, Swami Shudhanand, Messrs. M. G. Malliah, Kelkar, Narahari Sastri, Lakshman Rao, and Babu Chote Lal, for Indians.

Miss Amery, Miss Orr, Mrs. B. Padmabai, for Europeans and non-Indians.

Mrs. Seetabai, Mrs. Kelkar, Miss Anasuya Wagle, Miss Naina Devi, Miss Annapurna Devi, for Indian ladies.

Messrs. M. B. Wagle, Chote Lal and Dr. R. V. Phansalkar, for sanitary arrangements.

FOOD COMMITTEE

For Indian style: Messrs. Braj Velas, Gajapati Saran Sinha, Vishwanath Lal and Mrs. Seetabai.

For European style: Miss E. M. Amery, Miss E. Orr and Mrs. B. Padmabai.

INDIAN SECTION, T.S.

Benares

16th October, 1923.

M. B. WAGLE,

Assistant General Secretary

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.

CONTENTS

	PAGE
On the Watch-Tower	283
A Fragment on Education. G. S. ARUNDALE, M.A., LL.B.	293
Problems of To-Day: III. America and the Theosophical Movement. WOODRUFF SHEPPARD, M.D.	302
Standing Alone. LEONARD BOSMAN	307
To H.P.B. (Poem). H. M. M.	314
The Knowledge of Letters. D. JEFFREY WILLIAMS	315
Sûfism. AKBAR M. KHAN, B.A.	330
The Scientific Re-Discovery of Atlantis. LEONARD TRISTRAM, B.A., F.R.A.I.	337
Pre-Zoroastrian Traditions and Ritual. I. J. S. TARAPOREWALA, PH.D.	343
A Narrow Love (Poem). F. P.	354
Psychology of Colour. EGYPT L. HUYCK	355
Notes on "Light on the Path". ALICE OSMOND	372
Standard of Beauty. N. ROERICH	376
Beauty is Your Eternal Possession (Poem). M. M. DUDLEY	380
The Great Device. MAJOR A. E. POWELL	381
The Dharma of a T.S. Lodge. J. K. HAPPÉ	389
Testing the Faithful. DR. JACOB BONGGREN	395
To the Youth Lodges. K. S. SHELWANKAR	396
Sacrifice. A. HORNE	397
The Theosophical Field. J.	398
Brahmavidyâshrama, Adyar. JAMES H. COUSINS, D.LIT.	403
China Publication Fund	405
Correspondence	408
Reviews	411
Our Exchanges. Books Received	420
Supplement	v

THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA

Price: See inside of Cover

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1876, 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 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

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription (payable strictly in advance). Post Free:

India: Rs. 9, payable to the Manager, T.P.H., Adyar, Madras, India.

Great Britain and Europe: 15s. (Agent: T.P.H., Ltd., 9 St. Martin's St., London, W.C. 2.)

U. S. and Canada: \$ 3.75 (Agent: Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

Australasia: 15s. (Agent: T.P.H., Cathcart House, Castlereagh St., Sydney, N.S.W., Australia.)

Dutch E. Indies, etc.: 10 guilders (Agent: Minerva Bookshop, Blavatskypark, Weltevreden Java.)

Other Countries: British Dominions 15s; Non-British Rs. 11-4; payable to Adyar, or nearest agent.

Single copies, India—As. 14, Foreign 1s. 4d. or \$0.35 or Re. 1 post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to: The Manager, T.P.H., Adyar, Madras, never to individuals by name, and all communications relating to subscriptions should be addressed to him.

THE THEOSOPHIST

ON THE WATCH-TOWER

A few more names must be added to those given last month, of kindly greeting and good wishes: The T.S. in Brazil cabled on November 18, but as I already had received its birthday message, I think that this November greeting must have been meant for the T.S. birthday on November 17. The Lodges at Atlanta, Puducah, Louisville, New York City and Long Beach, all of the T.S. in the United States, have cabled or written. The Hon. Secretary of the New York Lodge writes that they hope that their Headquarters building will be completed by next summer, "the realisation of a dream of many years," to establish in New York "a centre, which will be a credit to the metropolis and the Section, and worthily represent the cause". The site is very central, and as I was fortunate enough to organise the Lodge in 1897, the building is to be named the Besant Court. I hope that it will contain statues, or busts, or pictures, of H.P.B. and H. S. Olcott, the Founders of the Society in New York, and of William Quan Judge, its incomparable General Secretary, who, standing almost alone after they had left the United States, built up the splendid organisation which grew into a National power. I have never forgotten what he told me of his going alone to the Society's room, and holding a meeting by himself, week after week, until the indomitable spirit of the man and his

splendid devotion gathered round him a few who were the nucleus of the great organisation.

* * *

I mentioned last month the young Scottish scientist Captain Pape, who had electrified the sober auditors in the Anthropological Section of the British Association for the Advancement of Science, who do not like to advance at too rapid a pace. Although their studies must have shown them that mankind has evolved by the production of various types, it seems to have been a shock to them that Nature should not have dropped her æonian method after the production of themselves. There were some very childish and cheap sneers at the audacious Captain in the local press, but some of the better papers showed interest in the topic. The local press startled me by saying that the new race showed a "taste for meat and coarse food," since those I had met and had read of disliked and refused meat. But a saner reporter elucidated the puzzle by giving the word "distaste" in lieu of "taste". The statements made by Captain Pape were rendered more exciting by his additional statements as to the reality of looking back into the past, and this has provoked some interesting correspondence. Captain Pearse, in *The Daily Express*, has given some particulars of his own memories of a life in the island of Chios, of which he was Governor, and of another in the city of Zimbabwe, in which he was a slave. Ruins of this city have been found in Rhodesia, with decorative work akin to that of the early dynastic of Egypt, about 6000 B.C. But the time in which Captain Pearse was a slave there, was very much later, for he escaped by the help of some Christians, into whose secret meeting chamber he burrowed from a cave dungeon into which he had been cast. The cuttings are quite interesting, and I shall hand them over to our T.S. Scrap-book. When everybody acknowledges that clairvoyance is possible, they will be instructive reading,

illustrating the ignorance of the enlightened twentieth century, and will amuse the children of the then recognised sixth sub-race. Captain Pape stood, and stands, to his guns. He has sent me a copy of his original paper, which will appear in our next issue. And he has also published a little book on the subject which will be reviewed.

* * *

The most interesting movement of the present day is the Youth Movement, which is appearing in one country after another, evidently the result of the urge of the Time Spirit. We learn from *Youth* ("An International Quarterly of Young Enterprise" published by The International League of Youth, 16 Green Street, Trafalgar Square, London, W.C. 2. Price one shilling a copy. Editorial Office, Rolf Gardiner, S. John's College, Cambridge), that the International League of Youth was started in Copenhagen, Denmark, at the end of the war, by a young Dane, Hermod Lannung. He worked quietly for three years, and called the first International Conference apparently in 1921, that was attended by delegates from Belgium, Czecho-Slovakia, Denmark, Esthonia, France, Germany, Holland and Norway. "The aim of the International League of Youth," it was declared at this Conference, "is to awaken Youth to the inherent unity of the peoples of the world, and to make future wars impossible by a fellowship based on trust and friendship." This declaration becomes the more poignant when we remember that in the War which lay behind them, it was the Youth of the Nations that flung themselves into the fray, and slew each other by millions in the corpse-strewn fields of Belgium and of France, in an ever-widening area stretching to the Near and onwards to the Middle East. Without the impetuous recklessness of Youth Nations cannot fight, and the Air-Service is wholly dependent upon them. A revolt of Youth against war means the end of war, however diplomats may prattle. This

was re-affirmed at the second International Conference in Hamburg in 1922, at which it was decided :

(a) To act as a central International Bureau for Youth of all Nations by means of: International Conferences and holiday tours; a correspondence bureau; and the exchange of speakers, students and children. Also to circulate monthly reports of the work of the different Youth Movements, and also a true report of the conditions in the different countries.

(b) To present its cause to Youth throughout the world by means of: Public Meetings; Conferences; Study Circles; Articles in the Press; General and individual propaganda.

A British Section has been formed, so that all Youth Movements in the country may join, and those who do not belong to any movement can join its Central Branch.

* * *

I take the following from my Notes in *The Adyar Bulletin* for November :

The urge of the Youth movement everywhere has much increased since we mentioned it last month, and is the most hopeful sign of the changed attitude which will be characteristic of the new sub-race. From Germany, the General Secretary, referring to my notice of the movement of German women towards reparation to France, tells of a collective movement of German Youth towards reconciliation and the readiness "to sacrifice for the sake of France and European peace". He speaks of a fund being raised as a sacrificial offering to France and Belgium in the shape of a children's home in the north of France. At the Vienna Congress, he says, a Union was formed of French, Belgian and German members to promote in their respective countries the spirit of mutual understanding, and to work through practical activity and co-operation to draw their countries together for their own sake, and for the sake of World Peace. It is right that Theosophists should thus take the lead in this sacred work.

* * *

To return to Youth. Here in India, Youth Lodges are being formed in the Theosophical Society, and will bring much

new life into places where Lodges have become too static. These Lodges are composed of Fellows of the Society between the ages of 18 and 30—young people of 16 may join with the written permission of their parents or guardians—and they will be specially devoted to Social Service in all the branches wherein they can give help—Night Schools, promotion of Hygiene and Sanitation, uplift of the submerged classes, etc. They have already eight of these Lodges, six in Madras and two outside, with others germinating, and will form a Federation. Their objects are: To provide a medium of expression for the ideas and method of youthful members of the T.S.; To foster a spirit of Brotherhood and Internationalism both in India and towards the outer world; To express Theosophical ideals in active Service. I particularly rejoice in this movement within the T.S. It has already started in England, and will, I hope, appear in all countries in which we have National Societies. In addition to this a League of Youth has been formed, which will try to keep in touch with the Youth movements in all countries. Mr. Arundale is the inspirer of this, and in his pamphlet, *The Brotherhood of Youth*, he gives a most interesting sketch of the Youth movements now in progress. We have received an English Magazine, *Youth*, an International Quarterly of thrilling interest, telling the story of activities in different countries. The Indian Section is forming, with a programme of work in the three great departments of human life, Political, Social, and Religious, and with an International Department to study international problems and to promote a spirit of Brotherhood, of mutual respect and understanding among the Nations of the world. It is taking power to affiliate any Youth Organisations which agree with its principles, so that while not interfering with the special activities of such bodies, concerted action may be taken where necessary. *Youth* gives a good slogan: "We be of one blood—you and I."

* * *

In addition to this a number of "Youth Lodges" have been formed in Madras, and we have no doubt that these will spring up all over the country. A meeting was held in the Y.M.I.A. on Saturday, November 17, of representatives of the eight Lodges in Madras. They resolved to form themselves into "The Federation of Young Theosophists," including all Youth Lodges in the T.S. in South India. One representative from each Lodge will form the Council. I trust that similar Federations will be formed in all Provinces, and, as President of the T.S., I warmly welcome these younger brothers into our world-wide International Society.

* * *

The League of Youth above mentioned has become the International League of Youth (Indian Section); at the constituent meeting there were present some fifty young men and women, including members of the Y.M.I.A., the Y.M.C.A., the Law and other Colleges, and associations of young people. Mr. Arundale attended to explain the nature of the movement, the origin of the League and the formation of a British Section, as mentioned above. He then withdrew, being over thirty years of age, the point at which Youth officially ends. It was resolved to form an Indian Section of the League, and the meeting then proceeded to outline the aim and methods which should be followed as a beginning, and the following appeared in *New India* of November 15:

THE INTERNATIONAL LEAGUE OF YOUTH

(INDIAN SECTION)

*An Organisation to Promote Brotherly Spirit,
National and International*

NATIONAL

In the Political Field.—By studying the political situation and the country's political needs, so as to be active and useful citizens, preferring the country's interests to their own.

In the Social Field.—By studying the social situation and the country's social needs, including educational, which are the basis of all remedies, and by endeavouring practically to work for the removal of unbrotherliness and the alleviation of misery in this field.

In the Religious Field.—By studying the religious situation and the country's religious needs, and by promoting religious respect and tolerance among the various religions of the country.

International.—By studying the international situation and the world's international needs, and by endeavouring to promote a spirit of Brotherhood, mutual respect and understanding among the Nations of the world.

It must be clearly understood that no propaganda of a sectarian nature must be made in the name of the League in any field of activity, or carried on in or through the League Organisation. But every member is left individually free to do the work which seems to him best.

The League shall have power to affiliate any Youth Organisations which generally agree with its principles, so that, while not interfering with each other's activities, all may be able to take concerted action for any common purpose that may arise. There shall be no Subscription nor Rules. The work of the League shall be carried on by voluntary donations.

3. Resolved that for the present a Madras Branch of the Indian Section be forthwith established, and that those present at this meeting do form the Provisional Council of such Branch with Messrs. V. K. Krishna Menon and E. N. Subramaniam as Conveners.

4. Resolved that for the present there be no Subscription and only a minimum of Rules, these to be determined at a subsequent meeting; and that the necessary expenditure be met by voluntary donations.

5. Resolved that for the present there be only two classes of membership: (1) Youth Organisations and Movements in Madras, (2) Individual youths not belonging to any Youth Movement, who shall be regarded as unattached members.

6. Resolved that for the time being membership shall be confined to men and women between the ages of 15 and 30, and that a member attaining 30 years of age shall cease to be a member of the League automatically.

7. A cordial vote of thanks was accorded to Mr. Arundale for his valuable assistance.

Enquiries may be addressed to: Mr. V. K. Krishna Menon, B.A., Young Men's Indian Association, Armenian Street, Madras, E.

I print this here at length, because *The Theosophist* goes all over the world, and young people of other Nations may be impelled to form Sections in their own countries. The outline of work, as here given, is very practical, and the details will be worked out in each Nation by its own young people. I desire to lay great stress on the two paragraphs following that on Internationalism. If sectarian propaganda were carried on in any field of activity, or by using the League organisation for the purpose, quarrels would inevitably arise. But it is essential that the League should have power to affiliate any Youth organisations congruous with itself, but on condition of leaving such organisations entirely free to carry out the special purposes for which they were formed, provided they do not seek to commit the League to such purposes. Thus, I hope that the Federation of Youth Lodges in the Theosophical Society, which formed on November 17, in Madras, as a "Federation of Young Theosophists" in the Presidency, will affiliate itself with the International League of Youth (Indian Section), but will carefully abstain from implicating the League in its own special activities. Then up in the far north-west, Captain Richard Balfour Clarke writes me that they have formed a group of Young Citizens in Quetta, and that might link itself on to the International League of Youth (Indian Section), and thus come into effective touch with the Youth in other lands.

* * *

Mr. Arundale, with characteristic promptitude, has issued four of his addresses as the League of Youth Series, Nos. 1, 2, 3, 4. (The word "international" will precede the word "League" on all future issues and new editions.) No. 1 is an appeal *To the Youth of the World*, which was published first as No. 15 of the National Conference Series. It is a most inspiring appeal to Youth to come to the helping of the World. (50 copies, post free, Rs. 2.) No. 2 is *The Brotherhood*

of *Youth*, in which a fascinating and thrilling account is given of a movement among the German Youth for the saving of German culture from destruction. (25 copies, post free, Rs. 3-8; 50 copies, Rs. 6, post free.) No. 3 is *The League of Youth*, and tells of the world-movement; it quotes Sir James Barrie, who in his rectorial address to the students of S. Andrew's University in Scotland, said :

How to make a practical advance? The League of Nations is a very fine thing, but it cannot save you, because it will be run by us. Beware your betters bringing presents. What is wanted is something run by yourselves. You have more in common with the Youth of other lands than Youth and Age can ever have with each other; even the hostile countries sent out many a son very like ours, from the same sort of homes, the same sort of universities, who had as little to do as our Youth had with the origin of the Great Adventure. Can we doubt that many of those on both sides who have gone over, and were once opponents, are now friends? You ought to have a League of Youth of all countries as your beginning, ready to say to all Governments: "We will fight each other, but only when we are sure of the necessity." Are you equal to your job, you young men? If not, I call upon the red-gowned women to lead the way.

(50 copies, post free, Rs. 2.) No. 4 is called *The Youth-Spirit*, and is a delightful composition, full of inspiration. He speaks of the Young in Heart though in old bodies, and gives Edward Carpenter, writing in *My Days and Dreams* when he was seventy years of age, as a specimen :

The willing sacrifice of life, and the ecstasy of it, would be unintelligible, if death did not mean transformation. In my little individual way I experience something of the same kind. I feel a curious sense of joy in observing—as at my age one is compelled to do—the natural and inevitable decadence of some portion of the bodily organism, the failures of the sight and hearing, the weakening of muscles, the aberrations even of memory—a curious sense of liberation and of obstacles removed. I acknowledge that the experience—the satisfaction and the queer sense of elation—seem utterly unreasonable and not to be explained by any of the ordinary theories of life; but it is there, and it may, after all, have some meaning.

The pamphlet is extraordinarily suggestive, and I earnestly recommend it to all who desire to keep young in spirit though

old in body. And why not? since the Dweller in the body is eternal, and "he is not born nor doth he die".

* * *

The Brotherhood Campaign has been going on most successfully in India, and we have received reports also of foreign activities. Only another month remains for sending the message of Brotherhood round the world in this organised way.

* * *

I have sent out the following letter to all members of the General Council of the Theosophical Society.

PRESIDENT'S OFFICE,
THEOSOPHICAL SOCIETY,
Adyar, Madras, India.

November 10th, 1923

MY DEAR COLLEAGUE,

The General Secretary, T.S. in the NETHERLANDS, sends me the following proposal from the Council of the Federation of European Sections:

"As the Jubilee of the T.S. will be in 1925, the Council of the Federation decides to put before the General Council the proposal that a World-Congress should be held in Holland in that year."

The above proposal reached me late (in November), but you are requested to send in your vote as early as possible.

Yours sincerely,
ANNIE BESANT, P.T.S.

We send out notices to the General Council for their votes in September each year, as the distances are so great. It would be possible to hold a World-Congress on November 17, 1925, as suggested; the Anniversary must be held as usual in India under our Rules, and it will be celebrated as our Jubilee Anniversary; but that need not interfere with the proposed World-Congress, if it be held on November 17, or earlier.

* * *

Mr. A. Horne, Mr. H. L. Park, and Miss Dorothy Arnold—who is working hard in Shanghai—send me an Appeal for the China Publication Fund.¹ I add to it from another letter from Miss Arnold to myself, in which the appeal is enclosed, and which sketches a plan which will develop largely, if it should receive the Blessing of the great Manu of the Fourth Race, as useful to His people in China. I draw attention to it, as she asks.

* * *

I have received the following :

Unless misreported, Mr. Jinarājadāsa is responsible for a serious misstatement of fact which has escaped editorial correction in the October *Theosophist*. "This League of Nations is only a League of white Nations, and this fact is its doom" is the assertion attributed to him on page 51, but this is entirely contrary to fact. India is a member State of the League; Japan is one of the Great Powers on the Council; China is one of the elected Council members; Abyssinia has just been admitted to membership, while the kingdom of Siam and the republics of Haiti and Liberia have long been members.

It may further be noted in comment in Mr. Jinarājadāsa's additional remarks on "duties" versus "rights," that article 22 of the Covenant, which establishes "mandates" for "peoples not yet able to stand by themselves under the strenuous conditions of the modern world," expressly states 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"—and they are so embodied. It is difficult to reconcile Mr. Jinarājadāsa's strictures with knowledge of the terms of the Covenant of the League.

It is difficult, in the interview, to decide how much gives the opinion of the Vice-President of the Society, and how much the opinions of the interviewer. So it is better, as the Vice-President's Quarterly Letter has just reached us, to give his opinion in his own words, which happen to be apposite :

Travelling as I have done, I begin to see in the present chaotic state of Europe, which contains so many possibilities of war, what a powerful element for Brotherhood is the League of Nations. Quite apart from the political work of the League, is the remarkable record of work of social and economic organisation which the League has started. Our Theosophical Society is, after all, the first League of Nations ever started, and it has a wonderful strength

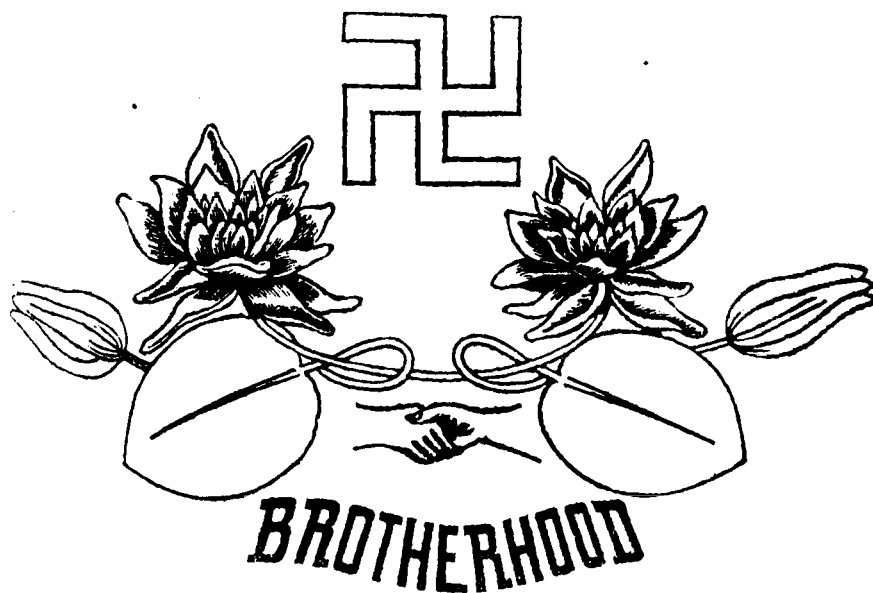
¹ See page 405.

because of the spiritual ideals behind it. Is one not justified in believing that it was only because the Theosophical Society began its constructive work forty-eight years ago, that the League of Nations could materialise now as an instrument in the Great Plan towards a reconstructed world? For only when the life is ready the form can be constructed. So it will be with movement after movement in the world. If we Theosophists can visualise the spiritual framework, and then give our strength to make it the fabric of our own lives, the rest follows. What a pity then that we should dissipate our strength in disputes, and forget the world, which does not want our personal judgments, but only Theosophy!

I may add that, in India, the League is regarded as a "League of White Nations," because it is impossible to sway the powerful Nations of the West by chaotic China and powerless States like those of Abyssinia, Siam, Haiti and Liberia. Japan alone can speak with power for the coloured races. The League has been checkmated by S. Africa, when it sought to enquire into the atrocious conduct of the settlers in the mandated territory assigned to that Dominion. India is helpless, as she is looked down upon as a subject Nation, and therefore impotent to act, although she has one vote. The Covenant is all right in words, but S. Africa regards her "sacred trust" as a helpless people to be bombed and machine-gunned, because they had not paid a dog-tax. "No wounded" were found after this gentle lesson had been taught. Probably the League is not to blame, for it has no power to enforce its Covenant or its commands.

* * *

It is necessary that I should repeat what I have many times said, that the signed articles in *The Theosophist* do not present my opinions but the opinions of the signatories. I believe that differences of opinion are healthy, and should not be excluded from a Theosophical journal which goes all over the world. I strongly dissent from some of the opinions printed in these pages, but the readers of *The Theosophist* are grown-up persons, capable of forming their own opinions.



A FRAGMENT ON EDUCATION

By G. S. ARUNDALE, M.A., LL.B.

I want to set down here, as nearly as I can remember, a hint I have received regarding what I can only call a reorientation of education. I do not at present see how to follow it to its logical conclusion, for the reason that it involves very careful and difficult thinking out, and takes us on at present uncleared pathways; added to which the hint is in any case intended rather to stimulate research than to be taken as a ready-made solution of and panacea for the educational darkness in which we so much live to-day. We have to think things out, to take the hints and follow the trains of thought to which they give birth, using intuition, imagination and experience in the order given, so that, primarily, the intuition

is at work upon matter originating, as I believe, from the intuitional plane.

The hint which came to me was that in devising apparatus for the use of children, as, for example, the Montessori apparatus, we must be more consciously guided than perhaps we are at present by the principle that character-building is our great and ultimate objective.¹ The apparatus we now use may no doubt be valuable for the training of the senses, and to a certain extent, according to the intelligence of the teacher, may react upon the character. But our business is consciously to devise apparatus with regard to which the training of the senses is subordinate, indirect, to the evocation, education, of an attitude towards life which shall enable its possessor at once to live within God's Laws, to use them as levers lifting him, and humanity with him, ever upwards, and also to manipulate them, playing one against another, so as to achieve results not otherwise to be obtained.

However great, and almost illimitable, the macrocosm, the microcosm reflects its power and quality in some degree, and there is, therefore, no reason why apparatus of a purely physical kind should not be devised which, to however limited an extent, yet to a definite extent, expresses some measure of a law, some part of the Great Truths which are the root-base of evolution. Our business as teachers is to discriminate between those Laws which can be so treated, and which may appropriately be so treated, and those which either cannot be so treated, or are not yet appropriate to the condition of the pupils with whom we have to deal.

¹ Compare the recent utterance of Mr. Spurley Hey, Director of Education, Manchester: It is becoming increasingly evident that the true conception of elementary school education must accept as its most fundamental function not the important process of training the mind to thought, the tongue to speech, and the body to action, but rather the secure planting in the child of the intangible something which produces the will and the power to think rightly, to speak rightly, and to act rightly. The intangible something is never present on the time-table, and never absent from the teacher's mind; it is seldom taught directly, and yet it is unceasingly conveyed by word and gesture. Every true teacher has something of the missionary spirit in his soul, and it is as a missionary that he will seize every opportunity to awaken, to nourish, and to strengthen the spiritual side of the children within his sphere of influence.

If, for illustration, we give a child something to play with, we must have in our own minds at least the stages of connexion between that something and a truth of some sort. We must always be able to give spiritual significance, definitely and directly, even to the earthly objects which seem so trivial, perhaps, and at first sight of distinctly limited significance only. As the child grows, he must be able to look back upon the things of childhood—especially the play-things—as having been his first introductions, however unconscious of their purpose he may have been, to the world of God, of Truth, of Spirit, of Eternity. He must be able to recognise them as having been “intimations of immortality”. Hence, he must trace the growth of his character, of all its constituent elements, back, through stage after stage, to the simple games, toys, play-things of childhood.

It is, of course, a matter of opinion as to how far Madame Montessori has already followed the lines I am indicating in this fragment on education. In her *Advanced Montessori Method*, especially in the chapter on the Will, pp. 170 *et seq.*, she makes observations of great force, as also in her remarks on Liberty, pp. 70 *et seq.*; but I do not feel quite satisfied that the last word has been said in this connexion, nor that we are approaching the solution of the problem from the right angle. Madame Montessori most truly declares that what “is needed is an act of liberation; and the latent forces of man will then develop”. Utterly true—an act of liberation from the trammels, to use no stronger word, of the system of education as practised in so-called “educational” institutions. But I must confess that Madame Montessori does not bring me to the satiety point in her elucidation of the implications this portentous word includes. She has come nearer, I venture to think, to the realities than any one since Froebel. But Froebel more directly states the proposition involved in the hint that has come to me, as, for example,

where he says that his gifts are not merely intended to be playthings, but :

To bring before him certain perceptions in their inner coherence, in order thus to make the law behind them shine through them more brightly and to awaken the premonition of this law . . . thus, if man comprehends fundamentally in all its relations, for example the ball, the sphere, the cube (which are indeed really only one in three) as representative ; as the normal and fundamental perception of all that occupies space, and of what is given and demanded thereby the reply, he will thus become capable of recognising, observing and handling all other things.

I could give many other quotations from Froebel on the same lines, shewing clearly that he saw the need for making the play of the child part of the game of life, so that from the one the youth might almost imperceptibly pass to the other.

We must ever bear in mind that we are links between the Ego and its new bodies. The Ego—in some few cases it may be the Monad himself—has its own intentions regarding its vehicles. These the teacher exists to carry out, not to thwart, neither to replace by replicas of his own Ego's intentions—if he is aware of them—regarding his own bodies. An Ego with any pretensions at all to understanding wants to familiarise his vehicles with God's Laws, so that, through the gradual process of harmonisation of his bodies with the Eternal Law, the Monad may at last achieve God's Freedom. He is somewhat impatient of childhood. It is a nuisance life after life to have to readjust his bodies to himself all over again, and to repeat the slow process of rediscovering the preliminaries. The Ego feels, if the verb may be used, impatient, here again, if the adjective may be used. The teacher's business is to reconcile the Ego's impatience with the inevitable amount of time necessary to be spent in the training of the bodies. The Ego must learn to wait. The bodies must learn to accomplish the recapitulatory process with progressive rapidity as the lives pass. But it is primarily also the teacher's business to intuit the temperament of the Ego, to discover what the Ego is

"out for," and to join forces with the Ego in tuning the bodies to the Ego's evolution pitch. The teacher must not allow the bodies to get in the way of their owner, any more than the owner should be unreasonably expectant regarding his bodies. The teacher is the intermediary, the arbitrator, forgetting neither the needs of the soul nor the capacities of the bodies. But the Ego says to the teacher: "Of course you must help my bodies to develop the five senses. But *do* remember that the development of the senses is but a means to an end, although with civilisation as it is at present, and my bodies as they are at present, the end is lost sight of and the means too often officiate as the end."

Take the Montessori apparatus. Can we assign to each piece of apparatus a definitely spiritual significance? Is each the partial embodiment of an Eternal Law? What is its relation to character? Is the apparatus devised merely for the purpose of sense-training, or is it for this and more? Does it lead, through sense-training, definitely to character-building?

In so far as the training of the senses is itself but a means to the end of the development of character, then, we have justified our apparatus, always provided that the apparatus as perceived by the teacher is to be a character-building force, and is so used by him. Each piece of any educational apparatus must be rigidly examined from this point of view. Is it the beginning of, or at least a link in a chain of, a sequence of propositions enunciating, exhibiting, the working of a Law of Nature: which is the same thing as asking whether it definitely typifies a part of the process of evolution, for evolution is nothing more than embodied Law.

When the child is handling a piece of apparatus, is he contacting a truth? This is the acid test. Is he on the road to the assimilation of a truth? The Ego is "out for" truth *at all costs*, even at the cost of pain to his bodies; and the sooner his bodies are trained to live in accordance with truth

the sooner can he proceed with his evolutionary processes. As I have already said, the Ego gets "impatient," and no doubt would like to do away with the child-stage altogether—"let me begin my bodies in early maturity". He only sees things from a very limited standpoint when he argues thus, for not only is the recapitulatory process of childhood vital to growth, but in addition there is in fact the at present most necessary reminder to us to be ever childlike, with all the simplicity, trust, reverence, joyousness, understanding, imagination of childhood, super-added to, indeed the background of, the true power of manhood. The more advanced Egos at least want to abolish childishness even more than they may possibly desire to skip childhood, while too many teachers and too many parents want to retain both, think both natural and right and proper, when only childhood is natural and right and proper. I hope I shall not be misunderstood. "When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things." Now the more advanced Ego, at any rate, has reached its young manhood, and, if childhood of the bodies be necessary at all, let it be a childlike childhood, and a childish childhood for the least possible time. Let the childlikeness continue for ever, but let the childishness be "put away" as quickly as possible. It may be added that where quick reincarnation takes place, the mental and emotional bodies are largely unchanged—only the physical body being new, and even this, perhaps, only partially new. This is a strong argument in favour of "putting away childish things" without unreasonable delay.

The Ego is serious, is determined upon a certain goal, and does not want to waste time. The foolish, fond parent likes to keep his or her child a toy-child as long as possible. The wise parent knows that at most he or she is a trustee who will have to render a kârmic account to the Ego for the trust committed to his or her care. The teacher and the parent

are either on God's side, which is the Ego's side, or they are against both God and the Ego. There is no middle path. And the parent, like the teacher, is mainly the ambassador from the soul to the body.

How does all this touch what I have said before? It indicates to us that we cannot, knowing that the Ego is old, and set on a definite pathway of evolution, begin too soon all possible assistance in the moulding of his new bodies to his needs. We are far too apt to ignore the Ego altogether, and sum all up as childhood, acting accordingly. We take the new-born more as he appears than as he is. What we see we deal with, leaving that which is most important out of account. Often the Ego must be disgusted at what he may bluntly term the "damned drivell" of parent and nurse! And has it struck you that the more seriously you take a child the more comradeship there will be between you and him? Do you realise that for an elder to be natural, himself, and not artificial, is one of the great expectations of children? "Let us play at pirates [part of the recapitulatory process, please remember], but let the elder also *be* a pirate for the time being, within limits, no doubt, just as we children are pirates while the imagination lasts, and take our piracy seriously, solemnly, and as an absorbing piece of work." No camouflage, no pretence, no sham, no double personality. Whatever you are doing do with all your might: such is one of childhood's lessons to manhood, and part and parcel of true childlikeness.

Coming back again to the apparatus, let it be tested as to its definite value in leading the young bodies to an understanding of the eternal verities, thus paying the way to the utilisation of these eternal verities, so that as life after life we dip down into matter under the Law of Readjustment, we become increasingly capable of readjusting ourselves to the demands of the Spirit rather than to the dictates of the flesh.

I have not yet worked out this hint. It demands a tremendous amount of meditation, because I believe it holds a great reorientation of our educational processes. But I am vaguely sensing apparatus which has definite, I had almost written "clearly perceived," spiritual significance. The circle, the globe, the triangle, the cross, the straight line, the double triangle—and other symbols of great facts of Nature—can they not become "apparatus" in some form or other? And can we not devise apparatus which shall show how adjustment, balance, can bring about results, effects, which, perhaps, at first seem impossible?

In this connexion I desire to draw attention in Mr. Jinarājādāsa's *First Principles of Theosophy* where he alludes to the "playthings of Dionysus," the Divine Child:

Tradition reports that they were the dice, the spinning-top, the ball and the mirror . . . the dice were the five Platonic solids, which give the axes for the growth of the chemical elements and crystals; the top was a model of the ultimate physical atom; the ball was a model of the earth, and the mirror was the symbol of the seven planes on which are reflected what the Logos fashions on high.¹

The spirit underlying the above is the spirit I feel must underly our reconstruction in education, so that we relate the things physical to their spiritual archetypes, to the end that from that which we perceive with the five senses we may pass to a knowledge of that which they mirror in the physical world. The child's task is to find himself well and truly set in the Eternal, in the Real, as he lives in Time and in the Unreal. While he plays he must be at work, as the universe is at play while it is at work.

I think of a jig-saw puzzle. Try to fit together that which in that way cannot be fitted together, and chaos remains. Try to fit it together in another way, so that instead of protuberances refusing to adjust themselves to counter-protuberances, hollows to counter-hollows, you get

¹ *First Principles of Theosophy*, p. 236.

protuberances fitting into hollows, hollows filling themselves with protuberances, and a world, a coherent world, a cosmos, is born. Perhaps we can begin with something earlier than a jig-saw puzzle; but I opine a jig-saw puzzle has its place among educational apparatus, especially if the teacher is clear as to the spiritual significance of a jig-saw puzzle, and endows it with such significance in increasing measure as the child grows in perception and understanding. So also has a balance—a pair of scales—its place; this was specially hinted to me. How a sensible teacher would use a balance—crude to start with, though accurate—has yet to be determined; but a balance, a pair of scales, and permutations and combinations of the various underlying principles, have their place in educational apparatus as stimulators of Justice and Harmony, and temperaments without prejudice. Iron is heavier than feathers, but a weight of iron can balance a weight of feathers. Two parts of hydrogen and $1\frac{1}{2}$ or $1\frac{3}{4}$ or 2 or $2\frac{1}{4}$ or $2\frac{1}{2}$. . . n parts of oxygen will not produce water. But two parts of hydrogen and one part of oxygen will produce water. Every diversity, incompatibility, has somewhere an adjustment into harmony and comradeship. Ours the quest of this Great Secret, and the child is well advised to start on it without delay.

G. S. Arundale

PROBLEMS OF TO-DAY

By WOODRUFF SHEPPARD, M.D.

III. AMERICA AND THE THEOSOPHICAL MOVEMENT¹

IN 1875 the United States of America came into prominence as the country in which, after failures elsewhere, Helena Petrovna Blavatsky was able to launch the world movement of the period for a phase of the work of the Hierarchy. The position of America is thus unique and leads to a consideration of the reasons why it was a suitable place for precipitation of the work of the Inner Guides and the reasons for the relationships that such essential adaptability begets. These reasons are wrapped up in the founding of the American experiment in government, and the primary object of the Theosophical Society follows the impelling idealism of the man whom retrospective historians show to be the principal factor in bringing the colonies on the side of brotherhood.

A point to be carefully kept in mind in our endeavour to understand the reasons for events is the process that is the corollary of manifestation, called evolution. It is a lack of appreciation of this basic factor that causes the presentation of superficials as facts. Note that there are seven sub-races in a root-race; that a root-race is launched with a definite objective in the first sub-race; that the first sub-race is the first step only in a series of seven; that synthesis is not achieved until the seventh sub-race; that sub-races are inter-dependent as well as inter-related; that evolutionary processes overlap; and that nations find their places within and throughout these various sub-divisions—pure (?) or mixed. Also is it

¹ The first of this series appeared in May, 1923, p. 155. The second in August, 1923, p. 524.

theosophically taught that superior intelligences superintend the rise and fall of nations to serve the purposes of evolution. With the thought of evolution and what it entails in mind, it seems reasonable to adopt as a working hypothesis the idea that, the Inner Guides acted wisely in launching the outer experiment in government in America for its resultant type of consciousness. The majority of race stocks and nationalities are represented in America, and an adaptability and adjustability of a high order are necessary for this close association. This "resultant type of consciousness" gave the soil in which Theosophy finally took root and from which it spread throughout the world.

Theosophists who wish to know the vision, principles and ideals that laid the foundation of sacrifice for the Nation giving birth to the present T.S. will find it in *The Autobiography of Thomas Paine*, by Moncure Conway. Also will the reader find there the centre around which the English and French peoples worked on their way to constitutional freedom, following adjustment in America. Paine had the rare faculty of thinking in terms of principles, with the ability to make practical application of them as instanced in his ideas working out in government; in perfecting the mechanical principles for long-span bridges along lines that are carrying the traffic of the world to-day; and his pioneer criticism of the Christian Bible. The latter he treated with logic and apt comparisons, using the book to reveal its own defects. Further, he offered a solution for the ecclesiastical conditions that oppressed man in the *Society of Theophilanthropy* as well as in his writings. This society was founded in Paris, January, 1797, the name indicating God, Love, Man. Paine's idea was that a clergyman should be a philosopher, and a house of devotion a school of science as well. He blended science, religion and philosophy. Ethical readings were used from the Bible, Chinese, Hindū and Greek authors. His autobiographer

accurately says that "Theophilanthropy, under a hundred translations and forms, is now the fruitful branch of every religion and every sect". A society was also founded in New York. "Common Sense" and "Reason" were this man's weapons as well as his titles and *noms de plume*. He seriously jarred *blind faith* on its pedestal of ignorance and prejudice and aided greatly in lifting intelligence to its guardian position as an evolutionary agent.

Of moment and indicative in reference to America was the launching of Spiritualism and Christian Science together with the growth of New Thought among its people, side by side with the cradling of Theosophy. It indicates a nearness of the inner and outer planes effected for service, it presages the aims for the future and should help us see the point towards which the Inner Guides are shaping the course of the human stream. Further, a logical mind would expect to see a reaction to the initial action under the law of duality. This has occurred. Powerful assaults without in the earlier days, powerful shakings within, together with various subtle tendencies, sincerely launched by human consciousnesses—all have arisen to thwart the work of the T.S. We suggest that the reader consider the latter thoughts in their nature as essential to an evolutionary programme.

It may help to understand America to particularise somewhat one phase of unrest within the T.S. for the principle involved. This phase is the surges that periodically arise in the different members of the Theosophic body against the static inertias of the society as an organism. These have been collectively and inaccurately classed as the work of the dark forces. That these surges are reactions the writer believes is obvious,—reactions to what? It is important to determine. That they are reactions against an established order, inspired by notions of improvement is, the writer believes, also obvious. Therefore, they are of the essence of the new as against the

old. This is attested by the fact of the old being able to withstand the onslaughts *only* by adopting the factors necessary to a partial or complete adequacy. The function of America is the function of youth. It offers a rich soil for the new, is disorganising to staid maturity and disintegrating to age. The principle involved is that which tends to make of the present the past, and of the future the present—from the consciousness aspect. It is ceaseless change in a realm of law and order. It is the principle behind an adequate fluidity. Change is to evolution as energy is to matter—two phases of the same thing. Theosophists should think in terms of essential relationships.

As the present order represents the harvest from the past, so in the present must come the tilling for the future harvests, whether nations, other groupings or man. To understand the previously mentioned surges is to understand the tillings for the future. To understand the essential nature of change as being enacted in the Theosophic drama, close up under our eyes daily is to understand the reasons for the launching of the great American Nation and other nations in other times. In the fluid consciousness of America could the T.S. be launched; in the inertias of India could it be stabilised. Each essential to the process, each necessary to the work, and unwise the man who would separate in consciousness an inseparable relationship.

It is said, and the writer believes accurately so, that a permanent centre has been founded in America by the Brothers of the Shadow to hamper the work of the T. S. Here also the student needs to divorce sentimental platitudes and seek to see reasons. America being the place where the agents of the Sons of Fire found precipitation most easily accomplished, then obviously the Brothers of the Shadow would find the same, as both certainly work under the great law of economy. Further, as America supplied conditions for the initial impulse of the period, so does it offer the most fertile field for any marked

augmentation of that impulse. This latter is very important. The initial impulse has been reasonably well flanked, a new impulse will again tear great gaps in the lines of the Shadow side. The wish general does not await unprepared for the obvious to happen.

The writer now wishes to suggest some queries. If augmentation of the teachings or work should be launched in America or in the T.S., logically and in the light of history, could such an impulse come through the established and conservative order of the day, or, must it come through a consciousness daring to face an *actual* new order? Would such workers or movements find recognition and support within the ranks? This is a very practical question for every Theosophist to put to himself seriously and quietly. It is a matter of fact when new impulsions are given and not of vote or opinion. Will history repeat itself? Or have we actually evolved a consciousness of a new order?

The writer is of the opinion that no mistake was made in launching this nation of 100,000,000 souls in the West, and its history clearly supports the opinion. Also it is apparent to those who have their finger on the pulse of this people that methods in teaching and for guidance suitable to the western type are now needed and will be forthcoming. The harvest is wonderful in possibilities in the West and the golden grain will go to the Sons of Fire and the Brothers of the Shadow in proportion as their respective agents tend the field.

To the Theosophists in any land the word brotherhood should carry the living fire of conviction and of action; its essence—purity; its guardian portal—love; its keystone—service; its order—wisdom and truth. To see a vision, to sense a goal, to dare to go forward is the order of the *new* in nations and in man.

Woodruff Sheppard

STANDING ALONE

By LEONARD BOSMAN

THE man of indomitable will who all his life has obstinately refused to listen to advice may, once he has definitely decided to change his mode of life, become as a disciple, as the most docile and tractable of men. But he will not be able to do this until he has heard the Voice and begun to tread the Path of Discipleship, until he has found the one who can pass on to him the lessons of a Master, or occasionally hear the voice of the Master direct himself. Then will he turn his will upwards and inwards, transmuting and changing the old Adam into the new Noah. His one ambition is to plant a vine (the symbol of Buddhi) and to emulate those who have gone before him and shown the way across the Great Desert and the Sea of Bitterness. His one desire is to be like Them, no matter how difficult the task, no matter how dark the way. Therefore does he become docile, understanding those whom he knows as leaders and spiritual guides.

Once he has seen the Light of the Teacher and recognised Him in the Silence, there is no turning back. But this vision cannot be until the lower mind, the wicked Cain-Haman, has been hanged upon his own gallows. All the vain-glorious ideas of Haman must be as naught, all his plots and plans must fail, all his ideas of self-glorification be laid in the dust ere the disciple can be freed. And this can only come about by the help of Esther, the Higher Self, the graceful Buddhi, who intercedes for Mordecai, the Higher Mind, to

save him from the lower. Mordecai can do little except sit at the gate of the King and beg this intercession. Only when Esther approaches the King and declares the readiness of Mordecai to cut off communication with the wicked Haman, the earthly mind, who ever seeks to destroy Yisr-el, the Seer of God, the Seeker after El, only then does the KING delight to honour Mordecai, and as the Divine Ātmā shines through him and the STAR appears above his head he is exalted and honoured above men. But this can only be after Haman has been renounced for ever.

“Thus shall it be done to the man whom the KING delighteth to honour,” is not said to the disciple who is treading the Path of Woe. He is not led through cheering crowds, nor does he sit upon a gaily caparisoned charger; he has to ride upon the humble ass, which ambles slowly along the wayside, until he has learned the lesson of patience.

They whom the King honoureth are cheered and lauded by the multitude, but he who is honoured by the favour of the Spiritual KING, whose Holy Name he has invoked, has to tread a lonely path indeed, receiving little help from the masses who know not of the steep and narrow way and who are still following the broad and easy path. He who follows the straight and narrow way marked out for him by his King, receives rather the jeers of the multitude than their praises, for the people look with disfavour upon one who is not as themselves and view with contempt the idea of renunciation and self-abnegation.

It shall not avail the disciple one iota to answer these jeers, nor will he gain aught from argument with those whose minds are set on earthly things. It is the Dharma of both Sūdra and Vaisya to learn from such things as the disciple has utterly to renounce, therefore he ever refuses to argue with the man who does not follow the same Dharma. “This is right for me,” he says, “but I will never enforce my views

upon another. I will not speak of the hard path unless a brother offers himself for service."

On the other hand he may not be deterred from his mapped-out course once he has determinedly set his face towards the Light. He must not be turned aside by the importunings of Vaisya or Sūdra who, however kindly, seek to keep him upon their own level. This constitutes one of the disciple's bitterest trials, for whilst he is yet soft and yielding, he is called upon to become strong and firm as a rock, however gently he may exert his strength. The temptation to abandon the hard and narrow way comes often to him, ever more and more insidiously, for it comes from those nearest and dearest to him. So called duty is held up as a veritable fetish, and so blinded has he become by the illusions, amongst which he has been living so long, that the virtue of such duty bids fair to become the vice of self-satisfaction, and he may do his duty merely in order to save himself trouble and difficulty. He may pretend to be pleasing others and actually doing so, but is yet merely seeking subconscious gratification and making his own path easy whilst trying to believe that he is doing his duty and looking after his relatives and friends. Such an one knows not Occultism and it is useless to argue with him : he must be left alone until he is broken on the wheel of blighted hopes.

The disciple must turn his face from the advice of these who unintentionally seek to hold him back, and bend his will to obey the spiritual guide whom he has chosen, realising day by day how valuable is the advice the latter is ready to give when asked.

The world looks on aghast ; his friends cry out aloud or wag their tongues in gossip. They see the once obstinate and passionate man losing his vices, changing and transmuting his whole nature, and, understanding not, they fear the consequences. They cannot grasp the reason behind the

appearances, cannot understand why their once masterful and dogmatic friend has now seemingly become childlike and easily led. They do not know, until they attempt to cross the path he has chosen, that his will is working as indomitably as ever, building up the Temple, albeit without ostentation or sound of hammering. Though outwardly and seemingly negative, his will is working as strongly, nay more strongly than before.

For in truth the disciple has learned bitter lessons on the Path of Woe and knows now how to be receptive and passive to all that is spiritual and high, but positive and definitely and actively if quietly working against all that is evil, all that threatens man's progress and all that prevents his advance. He has given himself up in Service and has sworn to obey the law of progression that he may the better serve. And this is not mere selfishness, but rather selflessness, for he is determined to prepare and perfect himself only that he may become a channel through which the Waters of Spirit may flow into the world of matter. To that end he resigns himself into the hands of his Master.

"Ah," says the friend who pities him and thinks to help him, "do not be rash. Beware of becoming unbalanced." If the friend were truly to voice the promptings of the lower mind he would say: "Beware of discomfort, beware of losing your hold upon the world." But what cares the disciple for all this foolish talk; he knows it for what it is, though the animal-self struggling with him does not understand and endeavours to rush back into the thicket away from the glare of the great Searchlight whose rays are now turned full upon him. "No," the disciple exclaims, "the body has hitherto been master, but now the time has come and I will make a stern effort to conquer it."

Here is the answer given to such as fear for the friends who have been willing "to pay the price"; here is but one of the many answers given throughout the ages and repeated

again by one of the greatest of maligned souls who came to offer wisdom to an ungrateful band of so-called occult students: "One cannot study and profit by Occult Science unless one gives himself up to it—*heart, soul, body*," says H. P. Blavatsky.¹ And again the friends who seek to keep the disciple to their own way of living are warned that

the flesh, the body, the human being in his material part is, on this plane, the most difficult thing to subject. The highest Adept, put into a new body has to struggle against it and subdue it, and finds its subjugation difficult.²

And surely, if the Adept finds difficulties, shall not the humble disciple find them also? He does indeed find many such. No one knows the peculiar experiences and extraordinary difficulties in the way of subjecting the body unless he has experienced them. But they must be surmounted if the disciple sincerely wishes to attain, however ill physically he may appear. Let him remember the words of another true Disciple:

The body is necessary to the soul in turn, as nursery, house of correction, and chamber of ordeal.³

All these teachings, though known to the disciple, are not known to his friends, be they Theosophists or men of the world, and hence, when he has definitely taken the plunge and passed the Scales of Libra, his friends recommence their cries of horror and pity for his forlorn state. "How ill you look! How thin you have become!"

The student, tired of giving explanations which only land him in deeper difficulties, says nothing; but he thinks the more. This is indeed an art which he has to cultivate, the art of saying nothing and saying that nothing well. He goes on his way, knowing that he cannot turn back because of the abyss he has crossed. He dare not turn back because of the dangers

¹ *The Secret Doctrine*, Vol. III, p. 62, Third Ed.

² *Ibid.*, p. 570.

³ *The Perfect Way*, p. 214, Fourth Ed.

and if he cannot serve in love he must serve in fear. Yet all the time it is love that guides him. He wishes to go forward and win the battle; he is not really afraid, for he knows that the outer must be crushed before it can be remoulded like Peer Gynt in the moulder's spoon. He knows this crushing process is an ugly one, like unto that in which the gold is extracted from the ore, but it has to be faced, and the sooner it is over and done with the better it will be for him. The Searchlight is full upon him, lighting up the dark places of his soul. If only he stands firm and unshaken amidst those friends who mean well but speak foolishly, all will go right with him and he will be born a new man, ready for the last effort which may take him through the Gate.

The disciple may never compare himself with those who cling to worldly things, but only with those who are beyond him, who have paid the price and passed the toll-gate. He does not say: "Why are these brothers of mine so lost in the blind worship of unreality?", but: "Why am I not perfect, even as those who have shown me the way?"

He dare not look back, he dare not listen to friend or foe, and, however kindly and helpful may be the intentions of his relations and friends, they are not able to help him when he has heard the Voice of the Master *Who alone knows his case*. Only by leaving his friends for a time can he with safety return to them, and this not only for his own sake, but for their salvation. And what matter? There is no real separation, there is no real relationship except the Relationship of the All. Unity does not necessarily imply union on the lower planes, but the man who has not learned this lesson, who does not understand after many lives of experience, of narrow and separative links and relationships, is neither ready himself to enter the Great Family nor to judge the disciple who seeks to enter it.

And so the disciple must be a spiritual anarchist, a perfect law unto himself. He cannot be judged by the ordinary standard of man, even his fellow-students cannot lay down the laws he ought to follow, for even they would misunderstand him should they attempt to measure him by their own standards. His work may not be approved by those set above him in this physical plane, for they do not recognise such materials as he uses and see no place in their plans for materials which are not in conformity with their ideas, being neither square nor oblong but peculiar to themselves.

And in all these trials the disciple remains quiet; he knows well that the Master has shown him these materials and he realises that in due time they will be required, though as yet even the earthly rulers of the world, with all their wisdom, are not prepared to acknowledge his work which is often relegated to the dust heap.

And so there is no help for the disciple, he must learn to stand alone save for one Friend who ever watches and guides and points out the way, and sometimes for a while there may be another on the physical plane with whom he has contracted an alliance in the past and with whom he now shares his joys and sorrows. "Bear ye one another's burdens" may well be said unto two such souls who have thus met and together continued the perilous but joyful journey unto the realms of Nirvāṇa, through the Pathway of Buddhi.

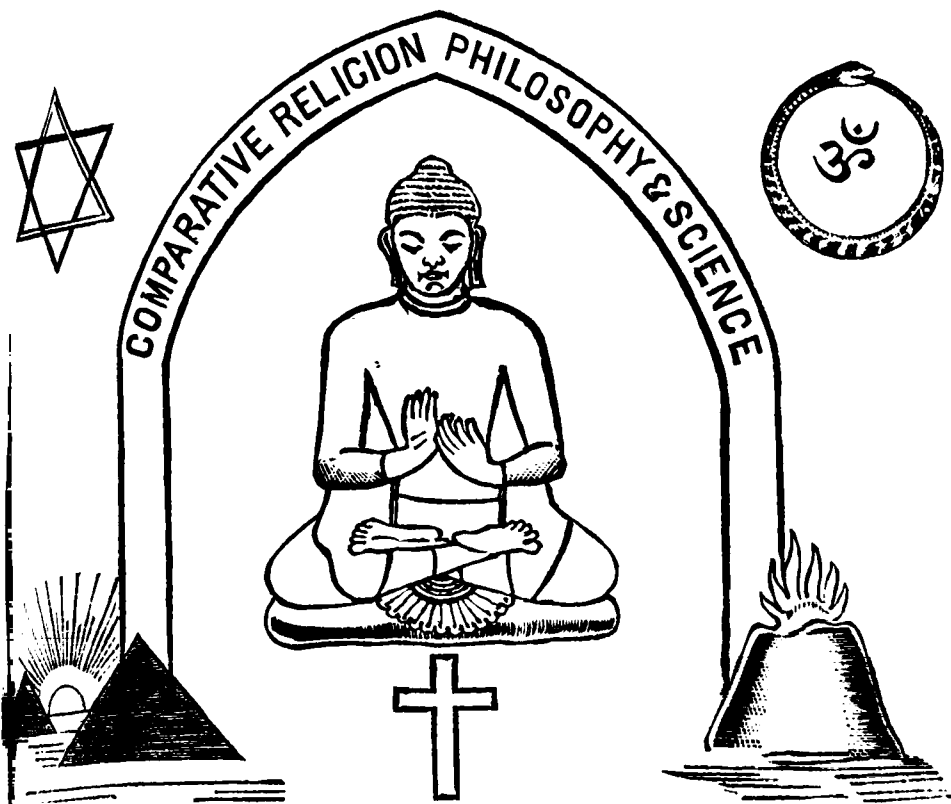
Leonard Bosman

TO H. P. B.

THEY say that you are dead.
But how can you be dead who live in every heart?
Who thunders down the years the message of your soul?
Dead? You dead?
Why better say the sun is dead,
That heat is not, nor any thing that is.

You live, O Lady dear.
For you are still upon the earth
And fill it with your power
And force and overpowering intellect.
Oh no, you have not gone.
I know! I see you be my side.
I feel you in my heart.
I call to you and you have answered me.
And all the message that I send is Love,
And worthy too, to follow where you lead.
And all my answer is! "Then follow me,"
Then, oh! my heart cried out with joy
And with uplifted head I say: "I come."

H. M. M.



THE KNOWLEDGE OF LETTERS'

By D. JEFFREY WILLIAMS

PRAY, my skilful and discreet teacher, if it be fair to ask, how was the knowledge of letters first obtained ?

'SELECTIONS FROM BARDDAS
made by D. J. W.

With some additional notes in brackets.

Copied and presented to Lodge Dewi Sant of the T.S. in Wales, Alban Arthan (Winter Solstice) 1922 . . .

These selections are taken from a book published in 1862 by the Welsh MSS. Society. This book was itself based upon a compilation which won a prize offered by the National Eisteddfod in 1858 for "The fullest illustration, from original sources,

I will exhibit the information of men of wisdom and profound knowledge thus: When God pronounced His name, with the word sprang the light and the life; for previously there was no life except God Himself. And the mode in which it was spoken was of God's direction. His name was pronounced, and with the utterance was the springing of light and vitality, and man and every other living thing; that is to say, each and all sprang together. And Menw the Aged,' son of Menwyd' beheld the springing of the light, and its form and appearance, not otherwise than this, Λ in three columns; and in the rays of light the vocalisation; for one were the hearing and seeing, one unitedly the form and sound; and one united with the form and sound was life, and one united with these was power, which power was God the Father. And since each of these was one unitedly, he understood that every voice, and hearing, and living and being, and sight, were one unitedly with God. And by seeing the form, and in it hearing the voice—not otherwise—he knew what form and appearance voice should have. And having obtained earth under him co- instantaneously with the light, he drew the form of the voice and light on the earth. And it was on hearing the sound of his voice, which had in it the kind and utterance of three notes, that he obtained the three letters, and knew the sign that was suitable to one and the other of them. Thus he

of the Theology, Discipline, and Usages, of the Bardo-Druidic system of the Isle of Britain”.

For the information of our readers we give part of the title page of the original book . . .

Y GWIR YN ERBYN Y BYD:
TRUTH AGAINST THE WORLD
BARDIDAS

or

a Collection of Original Documents, illustrative of the Theology, Wisdom and Usages
of

THE BARDO-DRUIDIC SYSTEM

of the Isle of Britain

'The words *Menw* and *Menwyd*, which are here used as a proper name signify the source of intellect, the mind or the soul, being derived from *men*, an active principle . . . The English words *man* and *mind*, and the Latin *mens*, seem to be of cognate origin.

made in form the sign¹ the Name of God, after the semblance of rays of light, and perceived that they were the figure and form and sign¹ of life; one also with them was life, and in life was God: that is to say, God is one with life and there is no life but God, and there is no God but life.

It was from the understanding thus obtained in respect of this voice, that he was able to assimilate mutually every other voice as to kind, quality, and reason, and could make a letter suitable to the utterance of every sound and voice. Thus were obtained the *Cymraeg*,² and every other language. And it was from the three primary letters that were constructed every other letter—which is the principal secret of the Bards of the Isle of Britain; and from this secret comes every knowledge of letters that is possible.

Thus was the voice, that was heard, placed on record in the symbol and meaning attached to each of the three notes: the sense of O was given to the first column, the sense of I to the second or middle column, and the sense of V to the third; whence the word OIV. That is to say, it was by means of this word that God declared His existence, life, knowledge, power, eternity and universality. And in the declaration was His love, that is, co-instantaneously with it sprang like lightning all the universe into life and existence, co-vocally and co-jubilantly with the uttered Name of God, in one united song of exultation and joy—then all the worlds to the extremities of *Anwn*.³ It was thus, then, that God made the worlds, namely, He declared His Name and existence=O I V.

Why is it not right that a man should commit the Name of God to vocalisation, and the sound of language and tongue?

Because it cannot be done without misnaming God, for no man ever heard the vocalisation of His Name, and no one

¹ Or symbol.

² Welsh.

³ A bottomless gulf . . . the great deep, or lowest point of existence as it is translated by Ed. Williams.

knows how to pronounce it; but it is represented by letters, that it may be known what is meant, and for whom it stands. Formerly signs were employed, namely, the three elements of vocal letters. However, to prevent disrespect and dishonour to God, a Bard is forbidden to name Him, except inwardly and in thought.

Pray, my beloved and discreet teacher, show me the signs that stand for the name of God, and the manner in which they are made.

Thus are they made;—the first of the signs is a small cutting or line inclining with the sun at eventide, thus /; the second is another cutting in the form of a perpendicular, upright post, thus |; and the third is a cutting of the same amount of inclination as the first, but in an opposite direction, that is, against the sun, thus \; and the three placed together, thus /\|. But instead of, and as substitutes for these, are placed the three letters O I W. And it was in this manner that the Bard inserted this name in his stanza, thus—

The Eternal, Origin, Self-existent, Distributor, holy
be the lips

That canonically pronounce them;

Another name, in full word,

Is O. I. and W—O I W¹—the word—Ieuan Rudd
sang it.²

This name God gave to Himself, to show that He is in existence, and that there is no one but Himself, except by gift, and permission; for truly all of us men, and other living beings, are and exist only by the gift and permission of God. It is considered presumptuous to utter this name in the hearing of any man in the world. Nevertheless, everything calls Him inwardly by this name—the sea and land, earth and air, and

¹ Or "Is" (Be-ness?).

² The Name is alluded to by *Iolo Goch*: "O I O God! from the sound of the bold horn. What is such a horn"; and by *Sion Vent*. 1380-1422—"O. I. and W is He found to be, O I W always to every soul."

all the visibles and invisibles of the world, whether on the earth or in the sky—all the worlds of the celestials and terrestrials—every intellectual being and existence—every thing animate and inanimate; wherefore none that honours God, will call Him by this name, except inwardly.

The three mystic letters signify the three attributes of God, namely, love, knowledge and truth; and it is out of these three that justice springs, and without one of the three there can be no justice. Which one soever of the three stands up, the other two will incline towards it; and every two of them whatsoever will yield precedence and pre-eminence to the third, whichever of the three it may be. It was according to this order and principle that three degrees were conferred upon the Bards of the Isle of Britain, and each of the three was invested with privilege, precedence and pre-eminence, in respect of the particularity of necessity, over the other two, whichsoever they might be. Out of the three attributes of God spring every power and will and law.

It was out of the knowledge and understanding of the vocalisation of language, that sixteen letters were formed, constructed from the primary columns, namely, the three principal letters in the form of rays of light. And it was thus that form and appearance could be imparted to every vocalisation of language and speech, and every primary sound, and symbolic form of memory be made visible on wood and stone. Accordingly the memory of seeing could thus take place simultaneously with the memory of hearing; and by means of signs, every sound of voice could be rendered visible to the eye, so far as the ear could hear what the tongue spoke, and what *Awen*¹ from God was capable of. Then when sixteen letters were constructed out of the principal columns, namely these \aleph —since no letter can be found on the *Coelbren*,² or in

¹ *Awen*—Inspiration and divine genius of Poetry.

² The Bardic Alphabet, lit.—“the wood (cut) of believing”.

the Secret of the Bards of the Isle of Britain, that has not its elements and modifications derived from one or other of the three principal columns—and because these signs were cut on wood, they were called *llythyr*.¹ And when every one of the letters was cut on wood, each of them received a name and meaning in respect of sound and voice, warranted and systematised; that is to say, each had its own peculiar vocalisation, confirmed by art. Thus were obtained the signs and rudiments of warranted speech, which is called *Abic*,² but others call it *Abcedilros*³ . . .

It is by means of letters that sciences and history are committed to national memory. The three foundations of sciences are memory, understanding, and reason, and without the memory little is the utility of memory, understanding and reason. After the discovery of the knowledge of letters it was that every understanding and consideration, and every meditation of *Awen* were committed to the memorial of letters; and from long acquaintance therewith room was seen for improving, amplifying and varying the order and system of language and speech, and the art of letters, that letters might be warranted which should be suitable to every circumstance of language and speech, and for the purpose of showing visibly every sound and utterance of word, voice and speech, that they might harmonise with the ratiocination of the art of language and letters, and that speech might agree with speech between man and man, in respect of sound and meaning of a sentence, the effort of language, and the encounter of the art and sciences of language and letters. Hence easy and warranted became the understanding and understanding arose from understanding, and all men became of one judgment in respect of the meaning

¹ *Llythyr*—a cutting, from prefix *llu*, manifold, various, or manifest, and *tyr* (*torri*), to cut.

² That is A.B.C., the "I" being inserted in the middle with the view of giving B its proper pronunciation (in Welsh) or of filling up the vocal sound between B and C.

³ A word composed entirely of the ten primary letters.

of word and sentence, and in respect of the sense, accent, and signification of letters. And hence, fixed confirmation was bestowed upon the sciences of letters, and upon all sciences that were committed to the memory and under the auspices of letters; and it became easy also, to learn and understand what was thus arranged systematically and with a fixed meaning; and it was easy for all men to be of one judgment; and of one sense in respect of such. That is to say, from the long co-reasoning of wise men and aspirants,¹ and men of art, improvement and fixedness of meaning and system, are obtained, in respect of all sciences, and in respect of every one of them . . .

Pray, my far knowing teacher, why is it said that only a Bard of thorough secrecy knows how the Name of God is to be spoken audibly, that is to say, by means of the three principal columns of letters?

Because only a Bard of secrecy knows properly the old system of letters, and their meaning, accent and powers, in respect of their stability in the system of eighteen letters; for when the system of the eighteen was established, new letters were employed for the name of God, namely O I U, but previously, during the era of the sixteen, no letters stood for the Name of God, other than the three columns of primary letters, that is Λ , which was called the system of God and light, and only a Bard of thorough secrecy now knows properly either the one or the other of the two old systems, which I have mentioned.

Why is not that secret committed to letter and audible speech, that it may be known of all?

Because it is misjudged by him who would have evidence from another for more than he knows, and it is the wicked man, with the view of pillaging belief from the ignorant, that

¹The word *Awenyddion*, here translated *aspirants*, generally stands for Bardic disciples, but it literally means persons endowed with poetic genius, being derived from *Awen*.

does so, and that meaning, accent, pronunciation and sound, rather than the true and just. It is by such men that divine sciences are and have been corrupted: therefore the secret ought not to be divulged to other than to him who, in the judgment and sight of man, is warranted as having *Awen* from God. Nor is there any other who knows the vocalisation of the Name of God, without telling a falsehood, and the greatest falsehood is to falsify God and His Name.

Why is it not free from falsehood to commit the Name of God to speech and the hearing of the ear?

Because that cannot be done without its being falsely spoken, by any man or living being and existence possessed of soul and intellect, but by God Himself;—to exhibit and pronounce it in speech otherwise is falsehood, and the devastation and spoliation of God, and depredatory usurpation over Him. But he who possesses *Awen* from God, warranted in respect of reason and conduct, it is not unjust to divulge to him the secret, but it is not just to do so to any other, lest the Name of God be spoken erroneously, falsely, and through unjust and vain imagination, and thereby be mocked, disparaged, and dishonoured. There is also another cause, namely, to induce a man to exercise his understanding and reason upon just and firm meditation; for he who does so will understand the character and meaning of the primitive system of sixteen letters, and the subsequent system of eighteen, and hence will perceive and understand the Name of God, and the just reverence due to Him; for he who does¹ truth will do justice.

The three principal signs of sciences, namely the three rays of light—for from them were obtained appearance and colour and form—the three voices of light, and from them

¹“Does truth” is obviously a slip in translation. The Welsh version and original is *wel gwirionedd* which means sees or perceives truth.

were obtained hearing and speech and vocal song—and the three symbolic letters, and from them were obtained the memory of sight, and the form of voice, visibly, and mental understanding in regard to what can have no colour, or form, or voice. And it was from these three that fixedness and authority were obtained for sciences and art.

Who was the first that made letters ?

Einigan the Giant ; that is, he took the three rays of light, which were used as a symbol by Menw, son of the Three Shouts, and employed them as agents and instruments of speech, namely the three instruments B. G. D. and what are enbosomed in them, the three being respectively invested with three agencies. Hence were obtained thirteen letters, which were cut in form on wood and stone. After that, Einigan the Giant saw reason for other and different organs of voice and speech, and subjected the rays to other combinations, from which the signs L and R and S, whence there were sixteen signs. After that, wise men were appointed to commit them to memory and knowledge, according to the art which he made ; and those men were called Gwyddoniaid, and were men endued with *Awen* from God. They had no privilege or licence warranted by the law and protection of country and nation, but only by the courtesy and pleasure of the giver. The *Gwyddionuid* are called the principal sages of the *Cymry*.¹ When the *Cymry*¹ came to the Isle of Britain and *seisin*² of land and soil was appointed for every innate Cymro, and each had his dwelling and position, and when sovereignty was arranged, and was to be confirmed upon him who should be found to be the bravest and wisest and most powerful, being an innate Cymro, they resorted to *Gorsedd*³ by their heads of kindred, and conferred

¹ The Welsh.

² An English word meaning possession or title.

³ Throne or Chair of the Bardic Assembly or School.

the sovereignty upon Prydain, son of Aedd the Great, for he was found to be the bravest, most powerful, wisest, and the brightest of wit. And Prydain, son of Aedd the Great, assembled the heads of kindred, sages, and men of knowledge of the nation of the Cymry in a conventional Gorsedd. Then were Bards appointed, namely of three degrees : that is to say primitive Bards, to uphold the memorial of national voice, and vocal song; and Ovates, to uphold the memorial of symbols, whence they were called herald-bards; and Druids, whose duty it was to impart instruction and sciences to the nation of the Cymry, namely, divine sciences and sciences of wisdom, according to what was known of the memorial of the voice of Gorsedd and vocal song, in right of the primitive Bard, and the memorial of symbol and letter by the herald-Bards. And when the offices incumbent upon the three degrees were appointed, licence and privileges in respect of protection and reward were assigned to them. And raiment was given to each of the three degrees, namely blue to the primitive¹ Bards, green to the Ovate-Bards, and white to the Druid-Bards. Thus everyone was to wear his badge and honour by authority, that every Cymro might know his privilege, protection, and reward; and security was given them that none besides should bear these vestment badges.

Why should a Bard, in virtue of his oath, hold a Chair and Gorsedd?

Because there can be no country and nation without good sciences under the protection of God and His peace, and there can be no prepared² sciences without teachers, and there can be no teachers without the ordering of privilege and usage, and there ought to be no privilege without actual usage; wherefore nothing can become actual without prudent order,

¹ *Prifardd*, primeval? or chief-bard.

² Another reading has *parorion*, continued, permanent.

and established practice, and obligatory office on the part of those who are entitled to privileges and immunities. The three functions of Chair and Gorsedd are to teach sciences from God and goodness, in respect of what is found to be wisdom—to preserve the memory of the privileges, usages, and praiseworthy actions of the country and Nation of the Cymry—and to uphold order and known dates in respect of the learning of masters.

Einigan the Giant was the first that made a letter to be a sign of the first vocalisation that was ever heard, namely, the Name of God. That is to say, God pronounced His Name, and with the Word all the World and its appurtenances and all the universe leaped together into existence and life, with the triumph of a song of joy. The same song was the first poem that was ever heard, and the sound of the song travelled as far as God and His existence are, and the way in which every other existence, springing in Unity with Him, has travelled for ever and ever. And it sprang from inopportune nothing; that is to say, so sweetly and melodiously did God declare His Name, that life vibrated through all existence and through every existing materiality. And the blessed in heaven shall hear it for ever and ever, and, where it is heard, there cannot be other than the might of being and life for ever and ever. It was from hearing and from him who heard it that sciences and knowledge and understanding and *Awen* from God were obtained.

.

Pray, how were letters first understood in respect of form and sound?

Thus, God, when there was in life and existence only Himself, proclaimed His Name, and co-instantaneously with the word all living and existing things burst wholly into a shout of joy; and that voice was the most melodious that ever was heard in music. Co-instantaneously with the voice was

light, and in the light, forms; and the voice¹ was in three tones, three vocalisations, pronounced at the same moment. And in the vision were three forms and colours, which were the form of light; and one with the voice, and the colour and form of that voice, were the three first letters. It was from a combination of their vocalisations that every other vocalisation was formed in letters. He who heard the voice was Menw the Aged, son of the Three Shouts; but others say that it was Einigan the Giant that first made a letter, the same being a form of the name of God, when he found himself alive and existing co-momentaneously and co-instantaneously with the voice.²

The three principal elements² of every thing: power; matter, and mode.³

The three principal elements of sciences: life; intellect; and affection.⁴

The three elements of wisdom: object, mode and benefit.

The three elements of memorials; understanding from affection; distinctive sign; and reverence for the better.

The three elements of letters; that is to say, from a combination of one or other of the three are letters made. They are the three rays of light . . .

Einigan the Giant beheld three pillars of light, having in them all demonstrable sciences that ever were, or ever will be. And he took three rods of the quicken tree and placed on them the forms and signs⁵ of all sciences, so as to be remembered; and exhibited them. But those who saw them misunderstood, and falsely apprehended them, and taught illusive sciences, regarding the rods as a God, whereas they only bore His

¹ Or Name.

² Or energy.

³ Or conditions.

⁴ Intellect; affection; and deliberation.

⁵ Or symbols.

Name. When Einigan saw this, he was greatly annoyed, and in the intensity of his grief he broke the three rods, nor were others found that contained accurate signs. He was so distressed on that account that from the intensity he burst asunder, and with his (parting) breath he prayed God that there should be accurate¹ sciences among men in the flesh, and there should be a correct understanding for the proper discernment thereof. And at the end of a year and a day, after the decease of Einigan, Menw, son of the Three Shouts, beheld three rods growing out of the mouth of Einigan, which exhibited the sciences of the Ten Letters, and the mode in which all the sciences of language and speech were arranged by them, and in language and speech all distinguishable sciences. He then took the rods, and taught from them the sciences—all, except the Name of God, which he made a secret, lest the Name should be falsely discerned; and hence arose the Secret of the Bardism of the Bards of the Isle of Britain. And God imparted His protection to this secret, and gave Menw a very discreet understanding of sciences under His protection, which understanding is called *Awen* from God; and blessed for ever is he who shall obtain it. Amen, so be it.

The three foundations of *Awen* from God: to understand Truth; to love Truth; and to maintain Truth, so that nothing may prevail against it. From these three things, may the question be correctly answered—Why wouldst thou be a Bard? And from correctly answering the question is the degree of Chair obtained or refused. The answer is between the aspirant and his conscience, and between his conscience and God, not between him and his teacher.

D. Jeffrey Williams

¹ Or just, righteous.

APPENDIX ¹

God, when there was in life and existence only Himself, proclaimed His Name, that is to say, H ; and co-instantaneously with the WORD² was a Shout of Joy—the Worlds³ and all living beings springing into existence, resounding the Name of God, that is to say A ; and this with a low-sounding melody—the sweetest ever heard in Music was that Shout and Sound.⁴ Co-instantaneously with the Shout and Sound was Light, and in the Light, Form; and the Name was triple in tone and vocalisation, instantaneously pronounced. And in the vision were Three Forms, which were in the form of Light and Colour; and one with the sound, and colour and form of that Sound, were the first Three Letters, I , A , O .⁵ From the combined vocalisation of the Three Sounds ($\text{H}=\text{I A O}$) were formed every other vocalisations in letters,⁶ and every music; and every joy, and every beauty and colour were formed from this union of Form

¹ See pp. 324 and 325. This is another version of the same passage given in a Welsh book *The Amazing Antiquity of Bardism*, by Arch Druid Myrwr Morganwg. Evan Davies. The translation is my own—D.J.W.

² The Word of God, Creator and Preserver—the *Logos of the Logan Stone*.

³ By creation in Bardism, we are to understand the formation of beings from some invisible substance that ever existed; because of this the words "create" and "generate" are synonymous terms in Bardic philosophy.

⁴ The Music of the Rays, also the musical harmony between H and A , that is, between *Hu* and *His* * feminine partner, Nature.

⁵ These make up the Secret Name of the second [ary] Mystery.

[It should be noted that A is a combination of H and I or A (the Greek Tau T), and is equivalent to the interlaced triangles familiar to Theosophical students.—D.J.W.]

⁶ Especially the letters of the Coelbren (Bardic Alphabet), which was the first Alphabet ever in existence, and the mother of all Alphabets. The uniform letters in use by the Babylonians were but these uniform letters of the Sun, or the shafts of Apollo, that is H We can here see that the letters of the Coelbren were in truth received within the Word of God from heaven, and these only have been so received, despite the claims of the Hindūs, the Persians, and others, that their letters were received from heaven.†

* [*Hu* (pronounced *hee*) is the "all-pervading" Spirit, the Sun (*Hu-an*) or Logos of Bardism, symbolised also as H . Nature would be the *Virgin Mare*, Matter, or *Morgwen*,—*mor*, sea, and *gwen*, fair, white, beauty. *Gwener* is name of Venus (Aphrodite) in Welsh.—D.J.W.]

† [This overstatement, like many others, will be forgiven to one such as our author who lived and wrote when no Theosophy and T.S. were known in Wales (before 1875), and when all was bleak, barren, and dark. This valiant champion (Evan Davies) of Druidic Wisdom deserves to be remembered with love and gratitude to-day.—D.J.W.]

and Light.¹ Menw, the Son of the Three Shouts² heard the Sound and saw the Light, and assumed the form of the Scund of the Name when he found himself instantaneously existing and living in opposition to the Radiancy and Light. And Menw kept the Name in secret.

¹To the symbol Λ , hidden in great mystery, are related three sounds, from which spring the other four, making the Seven; and three notes, from which spring the other four, making the Seven; and the three primary colours, from which spring the other four, making the Seven colours which adorn the Rainbow, the Bow of the Trinity (Λ).

²That is, the Son of the Secret Name; or in another mode, the triple Word that joins itself to the Three Rays of Light in Mattar, or incarnation, meaning by this that it represents Menw, and that he has been created or generated by the sounding of the Name or the Word. I A O= Λ —that is, by the Rays of the Sun, and this through thousands of Cycles of reincarnation, and through the animal world, until at last becoming man. . . . *

*These footnotes are, of course, *Myrr Morganwg's*, except those within brackets.—
D.J.W.]

SŪFIISM

By AKBAR M. KHAN, B.A.

(Continued from p. 220)

V. THE SŪFĪ DOCTRINES

The *Sūfis* represent themselves as entirely devoted to the search of truth and as incessantly occupied in the adoration of the Almighty, a union with Whom they desire with Divine Love. The great Creator is, according to their belief, diffused over all His Creation. He exists everywhere and in everything.

The starting idea of the *Sūfis* is that True Being belongs exclusively to God. This world of phenomena and the senses is a mere mirage, a mere reflection of the Original. For the practice of contemplation of the Almighty a Persian *Sūfī* of the sixteenth century gave to his disciples the aphoristic phrase, *Nist hasti magar Yazdan*,¹ and this contains the fundamental principle of the *Sūfis* that there is nothing but God. Consequently, the *Sūfis* believe that the soul of man and principle of life, which exists throughout all nature, is not *from* God but of God and hence those doctrines, which their adversaries have held to be most profane as they were calculated to establish a degree of equality between the creator and the created.

VI. THE FOUR STAGES

The *Sūfī* doctrine teaches us that there are four stages to be gone through before a man can reach the highest, or that of Divine beatitude, when his corporeal veil (*Hijāb-e-jismāni*) will be removed

¹ There is no Being but God.

and his emancipated soul will mix again with the glorious Essence from which it had been separated but not divided. (1) The first of these stages is that of humanity (*shariat*), which supposes the disciple to live in obedience to the Holy Law, and observance of all the rites, customs and precepts of the established religion. (2) The second stage is termed *Tariqat* or path which cannot be attained without great piety, virtue, and fortitude. The disciple may now abandon all observance of religious forms and ceremonies, as at this stage he exchanges practical (*Afaāl-e-jismāni*) for spiritual worship (*Amal-e-Ruhāni*). (3) The third stage is that of (*Maārifat*) or *The Divine Knowledge* and the disciple (who now becomes an Aārif arriving at it) is deemed to have attained supernatural knowledge, or in other words, to be inspired, and he is supposed, when he reaches this stage, to be equal to the angels. (4) The fourth and the last stage is that which denotes his arrival at (*Haqiqat*) truth which implies his complete union (*Wasl*) with the Divinity.

Once Báyazid Bustāmi, being asked as to what is (*farz*) or command of God and what is (*sunnat*) the injunction of the prophet, instantly replied :

Sunnat aamad rukh za dunya tāftan
Farza rāhe qurbe manlā Yāftan.

Sunnat consists in turning your face away from the world. To seek proximity to God is *Farz*.

The aim of the Sūfis was to free the mind from earthly considerations, to purify it from all passions, to leave it only God as an object of meditation. The highest truths were not to be reached by study, but by transport, by transformation of the soul during ecstasy.

Hence Hafiz in his Diwan observes :

Bishui awrāq hirs hamdarse māi
Ke ilme ishqa dar daftar nabāshad.¹

The key to the return of a Sūfī to his original home and by "annihilation in God" (*Fanā-Fillāh*), once more to merge in the Divine Essence, is Love. With reference to the sincere love of the Sūfis four lines from a Shakespearian sonnet, may be quoted with effect.

Let me not to the marriage of true minds
Admit impediments. Love is not Love
Which alters when it alteration finds,
Or bends with the remover to remove.

¹ You are our classmate; wash off the pages of greed For the knowledge of love is not to be obtained from books.

All the world is a phantasm and evils therein illusions. All desires and feelings have their root in the idea of self and self is an illusion. Therefore the first and the greatest step in the Sūfi path is to forget the self and even an earthly love may effect this deliverance. Love is the sovereign Alchemy transmuting the base metal of humanity into the Divine Gold. *Al-mejazo Kautaratul Haqiqate.*

The phantasmal is the bridge to the real; by the ideal love the *Sālik* (disciple or pilgrim) learns to forget self and to see only the beloved, until at length he realises that what he loves in his beloved is a mere reflection of the Eternal Beauty, which appears in thousands of mirrors yet is but one. When the love of the Divinity is thus developed the Sūfi loves God for His sake only. The wish to go to heaven is a selfish idea and consequently it cannot accompany a Sūfi's devotional prayers. He loves God for His sake only, and his only wish is the eternal union with Him.

The Sūfis glory in poverty and declare that it is the state ordered for them. The Prophet himself has said: I glory in poverty. They decline all human affections of the heart, or submit to them as advisable escapes only, appearances of being, obligations, which are assumed for convenient acceptance, or for passing in a world which is composed of them or their supposal. They are most simple and deferential in their exterior; and yet the self value which fills their hearts ceases its self-glorifying expansions only with the boundless skies. They make no movement towards fame, because they abnegate and disdain it.

It has been truly observed that the greatest objection to Sūfism is that it is in itself no religion; wherever it prevails it unsettles the existing belief, but it substitutes no other of a defined or intelligible nature. The Sūfi teacher does not deny the mission of Muhammad; but while he instructs his disciples to consider the Prophet and his successors as persons who have been used as instruments for preserving the order and good government of the world, he boasts a direct and familiar intercourse with the Deity; and claims on that ground their entire confidence and obedience in all that regards their spiritual interest.

One of the firmest beliefs of the Sūfi faith is the Doctrine of Predestination. God is the original cause of everything, including all human actions, bad or good. But a distinction between bad and good is fruitless before a Sūfi, because this world is a mirage, and human actions, as well as their authors,

men, are illusions to him. (For particulars on this subject of predestination, the readers are referred to the Korān, or Sale's translation of the same, Introduction Sec. VIII.) As a necessary result of this doctrine of predestination follows the doctrine of Resignation, and hence the proverbial indifference of a Sūfī to all worldly affections, temptations and crimes. Compare the German poet Goethe :

If Islām means resignation to the will of God, are we not all Mussalmāns ?

VII. SŪFĪISTIC PHRASEOLOGY

As ordinary language is only framed to convey the daily wants and impressions of mankind, the higher experiences of the soul can only be represented by symbols and metaphors. Hence the Sūfī poets adopt a form of expression which, to the uninitiated, can convey no such depth of meaning. Under the veil of an earthly passion and the woes of a temporal separation, they disguise the dark riddle of human life, and under the joys of revelry and intoxication they figure mystical transports and divine ecstasies.

How far a poem is to be considered a metaphor and how far the peculiar phraseology of the Sūfīs is to be applied to it are disputed points. As to Sūfī poems, such as those of Dastur Azarkaiwān, or of Fariduddin Altār, there can never be two opinions. They are apparently too sober and mystical to bear a material signification. But when poems, such as those of Hafiz, are to be considered, then comes the difference of opinions. We can shortly sum up some important words admitting of a metaphorical significance as follows :

The words *Māashooq*, *Doost*, *Ashna*, *Seemurgh*, etc., stand for the Divine Beloved, God, and the lover, *Aāshiq*, is the Sūfī *Salik*, or the traveller on this path of Divine Love. The lover is also styled *rind*, profligate, *mast*, drunkard, the latter because he drinks spiritual wine, *mai*, which puts him in the state of Divine inspiration, commonly named *masti*. The tavern, *maikhāné*, or *kharābāt*, is the abode of the tavern keeper,

peer-e-mughān, who is the spiritual guide and instructor, the Murshid, of the Sūfīs. In the tavern the Sūfīs congregate to receive instruction and there they receive the *Jām-e-Jam*, the cup of (Divine) wine or inspiration.

It will not be worth our while to try to give a full list of such words here. The words given above will serve as landmarks to the readers in the work of metaphorical interpretation.

VIII. SŪFĪSM AND PERSIAN POETRY

As Darmesteter has observed, unfortunately for Persian literature, its poetry has always or mostly been moulded by Sūfīism. In fact every Persian lyric-poet is claimed to have been a Sūfī, this is indeed true of the majority of poets that they were Sūfīs, but the generalisation of this proposition would not be correct. A poet sings of the beloved, wails at separation from her, hopes for reunion with her, and as this is the common allegorical phraseology of the Sūfīs, however much his song may be an exact reflection of a reality, he is stamped by posterity, ignorant of the poet's life and doings, as Sūfī. Perhaps the Persian intellect and tastes can tend to account for the great prevalence of Sūfīism or Pseudo-Sūfīism in Persian poetry, and for its consequent rawness. The Persians are generally said to be an imaginative and pleasure-seeking people, and in a country constantly mentioned in songs as of delightful climate, which abounds in luxurious rose-gardens, young and youthful Persians would like nothing better than to sing of the lovely gardens, murmuring springs, warbling nightingales, and lastly and chiefly, of the "heart-ravishing" beloved; on the other hand, the elderly Persians, the wiser by their age and devoted to religion from their infancy, would love to sing of the praises of the Almighty, of His creation, His bounty, etc., in their leisure hours. The Sūfīistic poems serve both purposes.

After Sadi and Hafiz had founded and strengthened for ever the love of the Persians for such lyrical poems, the later poets could not do anything else but follow in their footsteps, with necessary modifications to gain the fame and favour of the young and old, and their poetry could not be better cast anywhere than in the mould of Sūfīism. This may be suggested as a possible cause of the predominant influence which Muhammadan theology or rather Sūfīism has exerted on Persian poetry, and which has consequently made it, when taken in the right sense, more religious and spiritual as a whole than English poetry.

No discussion on Sūfīism is complete without giving some glimpses into the lives of some of the leading mystics, who hold a conspicuous position in the literary and ecclesiastical history of Islām in general, and of Persian in particular. Consequently we shall briefly note here the lines of some of them.

The first Sūfī poet who wrote mystical works was the celebrated mystic Abu Said (died 1049) and next to him came Peer-e-Hirāt and Ansāri. But, as these poets composed only quatrains, half lyrical and half mystical, Sanāi, who compiled a systematic work on mysticism, is considered to be the first of the three great masters of the Persian mystical verses; the other two being Attār (died 1230) and Rumi (1273). The last of these, though by far the greatest, had the humility to write:

Attār ruh bud Sanāi du chashme aān
Ma az paye Sanāi wa Attār āmadeem.¹

Algazzali is the first scholar, who dealt with the subject from a rational point of view, on which account he richly deserves the title of the "Aristotle of Sūfīism". In short he arranged (1) the Sūfīistic doctrines in a Sūfīistic form, (2) put them on a rational basis, accounting for them from an ordinary man's

¹ Attar was the soul and Sanai its two eyes. We came after both of them.

point of view, (3) gave a perfectly religious aspect to the subject through his imperceptible but ingenious compromise between Sūfīism and Islām.

An attempt has been made to confine within the four corners of these few pages a panorama of Sūfīism, and it rests with the readers to judge whether the writer has succeeded in doing so. If the thirst of some of the readers is not quenched even now, I shall frankly tell them—

Ishq Kyā shai hai kisi kamil sepuchha chāhiye,
Kistarāh jātā hai dil be-dil se puchha chahiye.¹

Akbar M. Khan

¹ You must ask an expert (Sūfi) as to what Love is. Inquire of a heartless one (lover) the way in which the heart is lost, or in other words, of being a true lover.

THE SCIENTIFIC RE-DISCOVERY OF ATLANTIS¹

By LEONARD TRISTRAM, B.A., F.R.A.I.

THE theories which Professor Elliot-Smith, of University College, London, has recently been adumbrating, must be of the greatest interest, not only to scientists, but to mankind in general. They form a new departure in anthropology, and one of vast import; but it is not the theories themselves which are so important, as the conclusions to which people will eventually be led when they discuss them. They are the first step towards the Scientific Re-Discovery of Atlantis. The matter may briefly be stated as follows.

The world of science has for a long time been puzzled by the great resemblance that exists between the cultures of Ancient Egypt, of Mexico and Peru. In all three places there is embalming, worship of the sun, belief in descent from the sun of the ruling monarch, belief in marriage of certain people with the sun, arbitrary association of the sun and snake, great stone monuments, brother and sister marriage, and many other similarities. In Egypt and in Mexico there are pyramids.

Anthropologists have been still more puzzled by the discovery of the presence of curious elements of culture scattered in many islands all across the Pacific from the East Indies to Peru. Pyramids, rude stone monuments, stone seats and carvings, traces of sun worship, belief in descent from and marriage with the sun, embalming, terraced irrigation, the use

¹ A Transaction of the Verulam Lodge, Cambridge.

of Tyrian purple, arbitrary association of the sun and snake, are a few of these culture elements. The stone pyramids are frequently somewhat remarkable.

It has been discovered that these curious elements occur in no haphazard manner. They are always found in association with each other, and never singly, and, moreover, they are only found in certain places. Now since these elements of culture are all quite arbitrary, and are always found in association with each other, it follows that they cannot have arisen independently in the various places in which they are found, but that they must have spread from one single centre.

Where was this centre?

Professor Elliot-Smith and Mr. W. J. Perry believe that the place of origin of all this culture complex was Egypt. They believe that Egyptian culture was carried far afield by sailors and traders, among whom the Phœnicians probably played the chief part. They believe that either Egyptians themselves, or people imbued with their culture, travelled from island to island all across the South Pacific until they reached Peru, leaving traces of their passage on the way, as has been briefly indicated above. This journeying is supposed to have started from Egypt about 800 B.C.

This theory is based on many arguments in addition to the remarkable similarities before mentioned. One is that these elements of culture are only found where there is gold, or pearls, or amber, or some similar attraction, and nowhere else. There is only one pearl field in the world upon which they are not found, that at Broome in Western Australia. Other facts which lend support are the great resemblances between Ancient Egyptian ships, and certain ships in the far East. Thus ships in Burma and the Celebes have the two-limbed ladder-like mast which was common in Egypt before 2000 B.C. These boats are also of typical Egyptian build as regards hull, sails, and rigging. The two-limbed mast is also

found in Indonesia and in South America, where the Peruvian Jungada has the characteristic Ancient Egyptian oblong sail, held up by ropes fore and aft.

In the Moluccas tripod masts are sometimes found. There are exactly similar tripods depicted in Egypt in the sixth dynasty. The Koryak in Eastern Siberia also employ three poles set up in the manner of a tripod for their masts.

Among the many other curious resemblances we will take just one example, namely, embalming. Traces of this are found sporadically from Egypt to Mexico. In the Torres Straits to the north of Australia the natives embalm their dead in a highly complicated manner. They actually extract the brain through the nose, an extremely difficult operation which is very rare, but which was practised in Egypt, and they also open the body at the side, like the Ancient Egyptians, instead of down the front, which is the most natural method. The whole process bears a remarkable similarity to the Egyptian one. Now it is absurd to suppose that these primitive savages invented for themselves a process which the highly civilised Egyptians took several thousand years to evolve!

Assuming that all this culture complex was derived from Egypt, what was the motive for such an expansion? The idea is that the culture was carried by traders in search of gold, pearls, and other valuable articles. But W. J. Perry has put forward another reason also. He believes that this desire for material objects was reinforced by something quite different: for the Islands of the Blest and the Elixir of Life. Some account of the Islands of the Blest and the "Givers of Life" has been given in a former transaction of this lodge.¹ Perry believes that all the stories which are mentioned in that transaction spread from a single source—namely Egypt—and he believes that the quest for the mythical islands gave added impetus to the quest for material wealth.

¹ See THE THEOSOPHIST, November, 1923, p. 205.

Now the theory that all this culture-complex came from Egypt in this manner appears to the majority of anthropologists to be so highly improbable that they cannot believe it. There are some objections to it besides its own inherent improbability. Thus the dating is a little peculiar. Also Professor Elliot-Smith carries his argument much too far. He says that the Egyptians in their voyages carried negroes with them from Africa, who introduced into the South Seas many primitive elements of culture, such as distension of the ear lobes, filing of the teeth, and perforation of the lips and nose. These primitive elements, however, are the common heritage of all primitive peoples, and to declare that they were only recently introduced is ridiculous.

Moreover he states that the "Dual System of Organisation" in the South Seas is due to reminiscences of the division of power in Egypt between the King and the Priests. This only happened for two quite short periods. Now there is extremely little resemblance between this division and the dual organisation, which was not a delegation of power in this sense at all. The origin of the dual organisation has been made perfectly clear by the researches of the late Dr. Rivers in Melanesia, and those of R. H. Matthew in Australia.

Although the majority of anthropologists cannot follow Professor Elliot-Smith into these details, they would very much like to believe in his main theory if they could bring themselves to imagine that it was at all probable, for how are they to explain the existence of this remarkable culture complex? It must have come from somewhere, and Egypt is the only place or origin apparently possible. There are now only a very small number of scientists who still believe in the theory of independent origin. Elliot-Smith has taken the bull by the horns and has said that it must have come from Egypt, as that country is the only place it could

have come from. The majority, however, are unable to give any explanation.

The only solution of this problem, to which anthropology must in a short time be led, is that the whole of this culture-complex is the remnant of something very much earlier altogether. In other words that these peculiar objects, customs, and beliefs, are remnants of Atlantean culture, which was once widely spread all over the globe, and of which only these traces remain. Is not this the only reasonable explanation possible?

Scientists at present are inclined to steer very clear of all mention of Atlantis. They have been rather put off by the somewhat cranky books which have been written upon the subject. Thus Ignatius Donnelly's *Atlantis* is very plausible, but very little of his evidence is correct.

One obstacle in the way of a general acceptance of the existence of Atlantis is the fact that the scientists say that there was no civilisation in the world worth speaking of earlier than 10,000 B.C. All their evidence upon this subject is derived from their excavations and discoveries in Western Europe. Before 10,000, B.C. the only people they find in Europe are very primitive people whose level of culture was somewhat similar to that of the Eskimo. But for nearly the whole of the quarternary geological period Europe was experiencing the effects of the Ice Age.¹

Whom would one expect to find in Europe under these conditions except people like the Eskimo? If there had been any high civilisations they would have been elsewhere. But Western Europe is the only place that has been properly explored. The scientists cannot say that there were no high civilisations merely upon this evidence.

Science is much too prone to say that because there is no evidence of early civilisations that therefore there cannot have

¹ See *The Races of Man according to Anthropology*. Appendix. THE THEOSOPHIST, August, 1923, p. 551.

been any. But it is surely absurd to say that because there is nothing as yet to support a theory that therefore that theory is necessarily untrue. A thousand years ago there was no evidence for anything. Are all our discoveries made since that date therefore false?

A few words with regard to geology. It is established that there was a large continent in the Atlantic which disappeared at the end of the Oligocene geological period. The geologists would have no objection whatever to a small portion of this continent, such as a large island, remaining above the water until comparatively recent times, but at present there is nothing to show that this actually occurred. Since the scientists believe that man has only been civilised since 10,000 B.C. this Oligocene continent has little interest for them as regards man, although it corresponds exactly to our Theosophical Atlantis. This continent must have been Atlantis before the first catastrophe of 850,000 B.C.¹ This, incidentally, dates the Oligocene Geological period! A fact of which Science might take notice!

However, if Science progresses in the future as quickly as it has done in the past, the rediscovery of Atlantis cannot long be delayed, and the discussions now proceeding with regard to the problems described above form a great step in the right direction.²

Leonard Tristram

¹ See *Man: Whence, How and Whither*.

² The Literature of this subject is enormous, but it has recently been all summed up in *Children of the Sun*, by Mr. W. J. Perry which appeared after this article was finished. This article ought in consequence to be considerably amplified.

The new edition of Professor Elliot-Smith's *Ancient Egyptians* should also be read.

PRE-ZOROASTRIAN TRADITIONS AND RITUAL¹

By I. J. S. TARAPOREWALA, PH.D.

IN order to understand properly the religion of Zoroaster it is necessary to learn something of the state of religion in *Irān* before the Great Teacher appeared. New faiths have to be grafted upon old ones. All great Teachers have built upon the past traditions of the Race They have come to lead. They alter and adapt the Eternal Ancient Wisdom to the peculiar needs of that race, to the particular Message that Race is destined to leave for humanity. So also the Lord Zoroaster found a certain mass of tradition in *Irān*, and the message to this branch of the Āryan people was based upon what they had inherited from a dim and distant past.

The Āryans, using the word in its strictly philological sense,² had lived together for long ages in one land, had spoken one tongue, and had followed one religion. Where that ancient Motherland was we have no means of determining definitely; but it seems to have been a region far to the north, which, as the Irānian tradition says, was overwhelmed with ice and snow.³ The two main stocks of this people thereupon migrated southwards, still keeping together, and after many generations of wandering, ultimately arrived in the high

¹ Ar. address delivered at the Brahmavidyāshrama, October, 1923.

² i.e., the Indians and Irānians, the two great peoples who called themselves by the proud name of *Arya* (or "Noble").

³ This supports the view of a Polar Home, which was inhabitable before the last glacial period. Tilak has developed this idea in his fascinating book *The Arctic Home in the Vedas*. The Avestic passages (especially from the *Vendidad*, chaps. I, II and V) are quoted there.

mountainous region which we know as the Pamir tableland to-day. They spread around from that region into the lower fertile and salubrious valleys to the south, west and east. The lands called by us Afghanistan and Bactria were the regions where the Āryans had long carried on their activities.

The language these people spoke was the ancient tongue of which the sacred language of the Vedic Hymns and that of the Gathic Chants of Zarathushtra were both dialects. The exceeding close resemblance between these two dialects has been noted by every scholar of Āryan philology. So close are these two that a mere phonetic change (or, to put it popularly, a mispronunciation) often suffices to translate a passage from one into the other, keeping at the same time the sense absolutely intact. The difference is not greater than, say, between the Western Hindi of Brindaban and the Eastern Maithili of Behar.

The religious traditions inherited by these two great peoples, the Hindūs and the Persians, were therefore also the common Āryan traditions. In the Avesta the Great Teachers of the *pairyō-tkaēsha* (the Ancient Faith) have been invoked, and a good many of them have been mentioned by name. This Ancient Faith has been named the *Māzdayasni* faith—the faith which worships *Mazdā*, the Great Lord of All. The religion of Zoroaster bears the same name but with the epithet Zarathushtrish (or “by Zarathushtra”) added to it, thus confirming the statement made that Zoroaster built up His system upon the ancient traditions of the Race.

We have to piece carefully the legends and the myths of the Veda and of the Avesta to get some idea of this “Ancient Faith”. Many names are common to both these Scriptures,

¹ In the course of their wanderings they carried the names of their old land and of its rivers and mountains with them, much as the English have carried their Windsor and York, Surrey and Thames everywhere they have gone. It would be wrong for a person living, say 5,000 years hence, to argue from such names in New Zealand that the English people originated there. Similarly, though Persia is called *Irān Vēj* (*Airyana Vaējā*, i.e., the cradle of the Āryas) it does not necessarily follow that the ancient “cradle-land” is to be sought within the borders of Modern Persia.

and what is really remarkable, several of these names are used in diametrically opposite senses. This latter fact may point to religious troubles among the people; though as to whether these arose directly out of the advent of Zoroaster, or whether these differences were the reasons for the final splitting up of the Āryans into the two branches, we had best be silent. The oppositions at various points are most clearly visible—that is a remarkable fact. But a still more remarkable fact is that the agreements are far greater in number than the oppositions, a fact which the student often tends to ignore.

The Āryas had their home in the region of Mount Meru or *Hara-bereza*¹ as it is named in the Avesta, which was “the centre of the Earth” and where “the year appears as a day”.² Their division of the Universe into “seven regions” is also an ancient one. We need not stop here to inquire whether these referred to the seven “climatic zones” or to the seven “planes” of nature. These Āryas were a people in a fairly advanced stage of material civilisation, and their language was a very complex and well-developed instrument capable of expressing with great nicety all subtle variations of human thought.³ They had a well developed religious system which had been successively taught to them by Great Teachers and Royal-Sages from time to time. Most of these Teachers are now mere names,⁴ but some of them, especially those also mentioned in the Vedas have fairly detailed histories attached to them.

The first great *Rājarshi* who belongs to this common stock is *Yima (Yama)*, “the King,”⁵ son of *Vīvanghana*

¹ Nairyosang, the great Pārsī Priest who lived about A.D. 1200, in his Samskr̥t version of the Avesta always translates this name by the word *Meru* (the North Pole, as Tilak says), thus clearly indicating that he recognised the identity of the ancient tradition.

² *Ven.*, II, 40.

³ Witness the enormous wealth of verbal forms in Samskr̥t, Avesta and Greek.

⁴ A list of their names is given in the *Farvardin Yasht* (Yt. XIII).

⁵ *Yima-Khshaēta*: in the Avesta he is called Rājā also in the Veda (*Rg.-Veda*, x, 14, 1). He is the later *Jamshid*.

(*Vivasvān*). In the Avesta He is the great Ruler and Teacher of the Golden Age. He was warned by God about the impending ice-age and the destruction of the wicked world; and He builds a *vara* or enclosure underground and takes there a set of specially chosen people, together with the seeds of the finest trees, the best fruits and the most fragrant flowers, and also the best among the animals, a pair of each.¹ All these details do not correspond with those given in the Veda about Yama, though there too He is a King,² but the other details are found in the Purāṇas associated with Manu, who was (be it noted) the son of Vivasvān.

Another Sage belonging to the common tradition may also be mentioned. He is *Kava Ushan*³ (*Kāvya Ushanas* of the Hindūs). In the Avesta He is one of the Royal-Sages.⁴ He was a holy Sage who overcame the forces of evil by His prayers, and He was specially noted for the glorious halo that surrounded Him, hence He is also known by the epithet *ashvarechāo* (of full radiance). He is also said to have acquired miraculous powers of flying through the air with the help of a heavenly bird.⁵ The Ṛg-Veda mentions His name chiefly with the epithet *Kāvya* attached and mostly He is associated with Indra, and in one place He is said to have established the Sacred Fire.⁶ But in the Epics Ushanas is called the Guru of the Asuras and He is specially called *Shukrāchārya* (the radiant Teacher), probably on account of His remarkable halo.

¹ Cf. the story of Noah's Ark. The choosing of the best plants, animals and human beings is a point of great interest. The list of defects excluded (*Ven.*, II, 37) reads as if from a modern work on eugenics. This is undoubtedly a reference to a migration led off by the race-building Manu.

² Macdonell, *Vedic Mythology*, p. 173.

³ Or *Ushadhan*; He is the *Kāus* of the *Shāhnāmeḥ*. Cf. *Bhagavad-Gītā*, x, 37.

⁴ The epithet *Kava* in Avesta implies a Royal personage. The name of the second dynasty of Royal-Sages of Irān is the *Kayānian*, and contains this element.

⁵ *Behrām Yasht* (Yt. XIV. 39). Dr. J. J. Modi seems to see here a reference to flying machines. This incident is also mentioned by Firdausi in the *Shāhnāmeḥ*, but he says there that it was the Evil One who incited *Kāus* to try to get himself translated bodily to heaven.

⁶ *Ṛg-Veda*, vi, 23. 17.

A third great Royal-Sage may also be mentioned. He is *Thraētaona* (later *Faridūn*).¹ He is specially associated with the curing of diseases by the help of *mantras* and is the great physician and healer.² These points are also associated with *Triṭa* in the Atharva-Veḍa.³ He bears the patronymic *Āthwya* (vedic *Aptya*) and is in both the traditions closely associated with Soma and the preparation of the Drink of Immortality.⁴ And in the *Yajur-Veḍa* He is mentioned as granting long life.⁵ The Vedic tradition also mentions *Traitāna* (which is nearer the Avestan form *Thraētaona*),⁶ who slew a mighty three-headed monster who had oppressed the world.⁷

Coming now to the Deities worshipped by the Āryas we get a really formidable list of names which are common to both the branches. Only a few of these may be considered. These may be divided into two classes: the first containing those names which came to signify diametrically opposed powers among the two communities, and the second (which contains the majority of these names) containing names of deities which are beneficial to both. The older scholars seemed to think that Zoroaster came as a reformer, and that out of a host of gods he put forward only *Ahura* as the One Supreme God. This, they say, caused a schism and a religious conflict which led to the inversion of some of the ancient deities into demons among the Iranians. Apparently there *was* a religious

¹ In the *Shāhnāmeḥ*.

² A small Avesta fragment of the nature of a "magic spell against disease" bears the name of *Faridūn Yast*. (See *S.B.E.*, IV, pp. 245-46.)

³ *E.g.*, V, VI, 113. 1; XIX, 56. 4.

⁴ In the *Avesta* His birth is said to have been due to His father, *Āthwya*, having worshipped Haoma (Soma) (*Yasna*, IX, 7.). In the *Rg-Veḍa* He is mentioned in this connexion in II, 11. 20; IX, 34. 4, and elsewhere in *Maṇḍala*, IX.

⁵ *Taitṭirīya Saṁhitā*, I, 8. 10 2.

⁶ The similarity of the names *Triṭa* and *Traitāna* has probably led to confusion in the *Veḍa*. In the *Avesta* the name *Thriṭa* is quite distinct, with an entirely different tradition attached.

⁷ *Azhi-Dahāka*, who figures in the *Shāhnāmeḥ* as *Zohāk*, the oppressor of Irān. He is represented as the son of a very holy person and himself a man of great learning and of considerable virtues. But he turned into the left-hand path and dethroning Yima usurped the "Imperial Glory" (the *Kavaēm-Khvarenō*) of Irān during a thousand years.

conflict, but the origin of it can by no means be ascribed to Zoroaster with any certainty. And moreover this view fails to explain how the older deities (at any rate many of them) came to regain their sway in Irān during the later ages. Whatever be the cause of this partial inversion of deities, the facts are quite interesting.

The very first name that occurs to a student of Zoroastrianism in this connexion is the name of the Supreme God Himself—*Ahura*.¹ The name properly signifies the Lord of Life (Av. *ahu*, Skt. *asu* means life), or the One Life from which all proceeds. Hence the cognate Samskr̥t form *asura* also signified the One Eternal Life. In the Ṛg-Veda we rarely get this word *asura* used in the opposite sense which it acquired later in Samskr̥t. The legend has consequently grown up in India that the Asuras had at one time ruled the Earth, and that they were ousted from their position by the *Devas* later on.² But the epithet *asura* in the Ṛg-Veda is specially applied to Varuṇa, the Ruler of the endless Heavenly Sphere, refulgent by day and shining with innumerable stars at night. And Varuṇa is the All-pervading Life which ensouls all Creation. He is the Ruler of the Universe, He is the Lord of Righteousness, the Giver of the Laws of Nature, and the Father of All. This grand concept of Asura Varuṇa agrees closely with that of Ahurā-Mazdā of the earlier Avesta: and probably the legends in the *Brāhmaṇas* and in the Epics about the conflict between the “gods and the demons” are but echoes of some religious and national strifes in prehistoric days.³

The Avestic *Dāvva* (Skt. *Deva*) is the natural complement of *Ahura*. Originally “the Shining One,” this word retains

¹ In the earliest Avesta His name is either *Ahurā* or *Mazdā* (the Creator of Greatness?). Later He became Ahuramazda (Ormuzd).

² The Asuras are also called “the earlier gods” (*pūrva-devāh.*)

³ Dr. R. Shamashāstry of Mysore holds the view that the Asuras, the *Devas*, and the *Dānavas* of the Purāṇas represent three distinct peoples of antiquity—the Persians, the Hindūs and the Turanians. It is remarkable that certain Vedic metres, which correspond most closely to the Avestic ones are named *āsuri* metres.

its pristine purity throughout the history of all Indian languages. But in the Avesta the word has never been used in the good sense: on the other hand in the Veda we find the word used once or twice as an epithet of the demons.¹

Of individual deities there are but few who have suffered this inversion. The most notable of these is *Indra*, perhaps the greatest deity in the Vedic pantheon. In the Avesta he is the greatest helpmate of the Evil One. It is remarkable that of the two most important gods of the Vedas—*Varuṇa* and *Indra*—one should have continued in Irān as the Supreme Being *Ahura*, while the other became the chief lieutenant of the Evil Spirit himself.²

But what is still more remarkable is that one of *Indra*'s epithets³—*Vṛtrahan* ("the slayer of the Demon-foe")—has continued all through Iranian religion as the name of one of the greatest of deities, *Verethraghna* (later *Behrām*). The *Behrām Yasht* (Vol. XXIII, p. 240-41) (Yt. XIV) where his deeds are recorded is a fine epic fragment, and some of his spirited achievements remind us of the great deeds of *Indra*.

Vāyu (Skt. *Vāyu*) is a very ancient Avestic deity. Haug says that "he is the only Vedic deity who is mentioned by name in the Gāthās," a rare distinction indeed, if Haug's interpretation is true, but this is very much doubted by modern scholars.⁴ However, in the Avesta he holds a very important place.

Nairyosangha is a messenger from *Ahuramazda* to mankind. He appears to the Great Saviours when the time for their manifesting in the world has arrived. One of his special tasks is "the guarding of the seed of *Zarathushtra*" from which

¹ *Taitṭirīya Samhitā*, III, 5. 4. 1; *Atharva-Veda*, III, 15. 5.

² *Indra* is in the Avesta pre-eminently the *daevanām daēva*, "the fiend of fiends. Other deities of the Āryans who became inverted" in the Avesta are *Sāurva* (*Sharva*) *Vāonghā ithya* (*Nāsatyā*) and *Vidhōtu* (*Vidhātā*).

³ This epithet is not necessarily of *Indra* alone in the Veda, but it belongs to him more than to any one else.

⁴ Prof. Bartholomae.

the future Redeemers of mankind are born.¹ He had also helped at the creation of *Mashyo-Mashyoi*, the first human pair.² In the Avesta he represents some kind of Divine Fire and in the Veda, under the name of *Narāshamsa* (he who is praised of mankind) he also represents the Fire.

Armaiti is the Spirit of the Earth and also of Divine Wisdom both in the Avesta and in the Veda. She has the rank of an *Ameshaspend* ("a Holy Immortal," i.e., an Archangel) in the Zoroastrian Hierarchy,³ but in the Veda her position is much more subordinate.

Baga corresponds to the Vedic *Bhaga*. This is an epithet of the Supreme Being Ahuramazda in the ancient Achaemenian Inscriptions at Persepolis and elsewhere.⁴ But in the Veda he is a special deity and is later on identified with the Sun.

Airyaman is also one of the most ancient of Āryan deities. In the Rg-Veda the name Aryaman is used in association with the Great Twin Brothers, Miṭra and Varuṇa. Among both the peoples the name implies "Friend" or "Comrade" and so he is specially the deity presiding over marriage. Even to this day the Pārsī marriage service uses a hymn in his name, the *Airyemā-ishyō* verse (*Yas.*, LIV, 1; Vol. XXXI, p. 293), and in the Veda too a similar position is accorded to him.⁵

But the most important of the ancient Indo-Iranian deities in many respects is *Mithra* (*Miṭra*) who represents the Sun. In the Veda He is very intimately associated with the Asura Varuṇa. In the Avesta, however, He is associated more with Sraosha and Rashnu than with Ahuramazda. He

¹ *The Pahlavi Bundahish*, XXXII, 8 (Vol. V, p. 144).

² *Ibid.*, XV, Vol. V, p. 53.

³ In the Avesta her opponent is *Taromaiti* the Spirit of Defiance to the Eternal Law. In the Veda she appears as the Spirit of the East in *Rg-Veda*, X, 92. 4-5; as Devotion or Obedience to the Law in *Rg-Veda*, VII, 1. 6 and elsewhere. It may also be noted in passing that of the six Archangels in the Avesta three are of the feminine gender.

⁴ The Russian word for God is *Bogu*.

⁵ *Rg-Veda*, V, 3. 2.

receives the souls of the departed on the other side and sits together with Sraosha in judgment over them. He dwells on the top of Harabareza (Mount Meru). In the Avesta He is the great Being who is the Wise Ruler, the Loving Guardian and the Impartial Judge of Humanity, a conception which is essentially ethical. In the Veda also He has a similar position. In later days the cult of Mithra attained great importance in Irān and grew into an important esoteric school of occultism, which in its turn profoundly influenced the later Roman thought as well as earlier Christianity. (Secret Soc., p. 30-31.)

Haoma is another deity of the Indo-Iranians, being the *Soma* of the Veda. He is not a mere personification of the Soma plant, but a Mighty Being who appeared upon our Earth in the very early days to lead forward our child humanity. Very likely He is one of the Supreme Teachers who came over from other Evolutions, for in the Avesta He is represented as being adored by the Great Teachers themselves.¹ And He appears before Zoroaster as well, and narrates to Him in broad outline the History of Occult Teaching in the ages gone by.² It was probably He who introduced the Haoma cult among the Āryans, and thus gave His own name to the plant whose juice was offered.³ In fact the whole ritual of both the Zoroastrians and the Hindūs turns upon the Haoma (Soma) libation as the central point.

A great deal of the ceremonial of both the branches of the Āryan race goes back to a very remote antiquity, as also some of the social and other customs. The religious ceremonies depended upon the yearly change of seasons. Hence the yearly *Gāhambārs*, six in number, which the Iranians

¹ Vol. XXI, p. 231. Could He have been one of the Lords of Flame, the *Kumāras*, who had come over to guide our infant humanity?

² *Haoma Yasht* (*Yas.*, IX).

³ This also seems to be the opinion of Dr. J. J. Modi (*A Dictionary of Avestic Proper Names*, art. "Haoma").

celebrated, and which correspond to the annual sacrificial cycle in the Veda. The chief objects of popular worship were the Elements—Fire, Water, Earth and Air, and the Lights of Heaven—the Sun, the Moon and the Stars. These were invoked as Heavenly Beings, but above them all was the idea of the Supreme God, the ultimate Source of all. This latter idea is far more emphasised in the Avesta than in the Vedas, because the Avesta, though it contains a great deal of the ancient Āryan tradition, is mainly post-Zoroastrian in date, and Zoroaster had definitely emphasised the Supreme Godhead.

Society in the Avesta shows the division into the three Classes: the *Āthravans* or Priests, the *Rathāšhtārs* or the Warriors, and the *Vāstryosh* or the Husbandmen—corresponding to the first three “castes” of India, or the “twice-born”. To these was added in later times the fourth class, the *Hutokhsha* or the menial workers.¹ The King belonged to the Warrior class and held supreme power in the land² but the Religious Teacher was his equal in every respect “verily by reason of his Righteousness”.³ The name of the Priestly class, *Āthravan*, indicates the cult of Fire, which the Great Teacher definitely established in Irān. The officiating priests during the *Yasna* (*Yajna*)-ceremony were called the *Zaotā* (*Hotā*) and the *Rāthwi*⁴ (corresponding to the Vedic *Adhvaryu*).

The worship of the “Ancestors” (Skt. *Pitṛs*) was another very marked feature of the ancient Āryan Faith which both branches inherited in common. The ritual pertaining to this worship consists of the “cake-offering”⁵ and the libation

¹ In the Veda too the fourth caste is a later addition.

² There is an interesting passage in the *Vendīdād* which speaks of a republic.

³ The *Ahunavairya* verse lays down this position for the Spiritual Teacher. This verse is the most sacred of the Avestan verses, embodying as it does the very essence of the Zoroastrian faith.

⁴ The modern form is *Rāspi*.

⁵ The *darūn* of the Pārsis and the *purolāsha* of the Hindūs.

of "a product of the cow".¹ But in Irān the ancestor worship developed the deeper and more complex idea of the *Fravashi*,² which was lacking in India in this connexion.

Another interesting Indo-Iranian ceremonial was the sacrament of Initiation—the Zoroastrian *Navjot* (literally, "new Birth"),³ which corresponds to the *Upanayana* of the Hindūs. The Zoroastrian after the "second birth" puts on the sacred shirt (the *Sudreh*), the sacred girdle (the *Kusti*) and the skull-cap. These three outward symbols of the Initiation correspond very closely with the *Yajnopavīta* (the sacred thread),⁴ the *Mekhalā* (the girdle around the waist)⁵ and the *Shikhū* (the tuft of hair on the top of the head)⁶ of the Hindūs.

Such are some of the ancient Āryan traditions and ceremonials which these two great peoples had inherited. In Irān, however, the dominating influence of their Teacher Zarathushtra has completely overshadowed all later development. His Philosophy and His solution of the problem of Evil has been the root of all Persian thought ever since. He had made use of many of the ancient traditions mentioned above. But above all He used the grand Indo-Iranian Idea of *Asha* (Skt. *Ṛta*) and made it the keystone of His World-Message.

This we shall consider later.

I. J. S. Taraporewala

¹ Milk in Irān and *ghi* in India.

² The *Fravashi* is the eternal principle of man which gathers all experience and persists even when all the lower vehicles are destroyed. It corresponds closest to "the Monad" as understood in the recent Theosophical literature.

³ Cf. the Skt. term *dvija* (twice-born).

⁴ The sacred thread of the Hindūs was originally a full upper garment. We see traces of it in the dress of the Buddhist Bhikkhus and in the ancient statues of the Buddha. [See Tilak, *Orion* (2nd ed.), chap. VI for further details].

⁵ The *mekhalā*, or the girdle, was originally a very important part of the dress of a "twice-born" person. (See Tilak, loc. cit.)

⁶ This was intended to protect the *Brahmarandhra*. The shaven spot on the heads of the Catholic priests and their skull-caps have also a similar significance.

A NARROW LOVE

"A NARROW love" you call it—seemed it so small,
Not worth your thought?
't was all I had beloved; for lack of breadth
Some depth it brought.

"A narrow love" you call it, because it held
Less of the earth?
't was all it knew, beloved, and that it grasped
Close to its heart.

"A narrow love" you call it, because it scorned
All base attempt
Put forth to lure a heart that once was loyal,
Nor device dreamt?

"A narrow love" you call it, because it asked
Your love, your soul,
For the great gift of holy love it brought you,
To make our whole?

"One Whole"—a symbol of God's perfect working,
True harmony,
Held sacred—screened from eyes of idle peering—
For you and me.

My brother, hast thou still not learnt the lesson?
Love is not base.
It cannot stoop to falsehood, low deception,
In any place.

Despise it not, because not yet full-statured—
Help it to lift
Its tender head; and guarded, nurtured, watered,
't will prove God's gift.



PSYCHOLOGY OF COLOUR

By EGYPT L. HUYCK

For, in the realm of hidden forces, an audible sound is but a subjective colour; and a perceptible colour, but an inaudible sound.¹

STRAY thoughts on the effect of colour upon the consciousness of mortals is the object of this paper. In no wise is it intended for a scientific review of the subject. There is a dearth of literature on the topic of colour psychology, for it takes the man of science who, even twenty years ago based his study of psychology upon physiology, out of his realm of

¹ *The Secret Doctrine*, Vol. III, p. 508.

matter, into the larger consciousness of the occult laws of light and colour.

Now we all accept the statement that the rate of vibration determines the colour effect produced by each of the seven rays or colours of the spectrum. For example, if a rose is red, the slowest vibration from the colour prism, we understand that the atoms, or whatever the matter that composes the flower, is vibrating at that rate and the result upon the retina of the eye is red. It also means from the life side, that the little builders who are the architects of the gorgeous red rose, have sought and used in the construction of the delicate velvety petals only the matter of the earth, air and water that throbs at the wave length of 620 millimetres.

Experiments with insects and frogs to determine if they show signs of a colour sense have been made. A few quotations of the results will go to show that without doubt the lesser manifestations of life possess a preference for certain colours.

Happily, as regards the higher insects, we can start fair with a set of decisive experiments, tried by Sir John Lubbock. That patient and minute observer saw grounds for believing that bees were attracted by the hues of flowers. However, to make assurance doubly sure, he placed slips of glass smeared with honey on paper of various colours black, white, yellow, orange, blue and red. The general results may be given in the original words.¹

A bee which was placed on the orange returned twenty times to that slip of glass, only once or twice visiting the others, though I moved the position and also the honey. The next morning again two or three bees paid twenty-one visits to the orange and yellow, and only four to all the other slips of glass. I then moved the glass, after which, out of thirty-two visits, twenty-two were to the orange and yellow. However this preference did not depend upon an inability to discern the blue, for on another occasion, says the author,

I had ranged my colours in a line, with the blue at one end. It was a cold morning and only one bee came. She had been several

¹ *The Colour Sense*—Allen, pp. 84-85.

times the preceding day, generally to the honey which was on the blue paper. I moved the blue gradually along the line one stage every half hour, during which time she paid fifteen visits to the honey, in every case going to that which was on the blue paper.

At a later date he made a new set of experiments with greater variations in the circumstances—

On the 12th of July, I brought a bee to some honey which I placed on blue paper, and about three feet off placed a similar quantity of honey on orange papers; but she returned to the honey on the blue paper. After she had made three more visits, always to the blue paper, I transposed them again, and she followed the colour, although the honey was left in the same place. A series of careful observations follows, which are detailed in a tabular form; but my readers will probably be satisfied with a general summary, to the effect that thirty consecutive visits were all made to the same colour, in spite of four separate transpositions. On one of these occasions, says Sir John, at 8.5 she returned to the old place, and was just going to alight; but observing the change of colour, without a moment's hesitation darted off to the blue. No one who saw her at that moment could have entertained any further doubt about her perceiving the difference between the two colours.

Similar results were obtained with wasps. Sir John observes that:

At 6 a.m. on September 13th, 1875, I put a wasp to some honey on green paper and about a foot off I put some more honey on orange paper. The wasp kept returning to honey at the usual intervals. At 8.30 I transposed the papers; but the wasp followed the colour. At 9 o'clock I transposed the papers again, but not the honey; she returned again to the green, from which it would appear that she was following the colour, not the honey. At 10.20 I again transposed them with the same result.

It is recorded that some experiments made by Khune of Heidleberg with frogs under colour, resulted thus. Frogs placed in a shallow dish under blue and green glass, all things being equal, it was found that all of the frogs would collect under the green light. Some blind frogs placed with the others paid no attention to the play of colours.

But, what is the effect of colour upon the consciousness of man? The colour sense is the common property of mankind in every age. This fact has been contested and many elaborate theories advanced to prove the contrary, but the fact remains

that the most primitive men in the world to-day, have been found to have perfect colour vision: the bushmen of Australia. The works of art and other remains of early historic and pre-historic man yield evidence that the colour sense was fully developed. Egypt, Assyria, China, India, Peru and Mexico all bear evidence to the use of colour in decoration, etc. Colour blindness seems to be a common defect of the advanced fifth race peoples, while among the fourth race peoples it is rarely found, showing that it is the result of improper living in our highly civilised (?) race of to-day. We know that the less evolved peoples of the earth are attracted by most vivid colours. Largely because it gives the greatest stimulus to the emotional vehicle, while the more evolved rejoice in the quieter, duller colourings.

COLOUR SUPERIORITY

Has any one colour a decided æsthetic superiority over the others in the spectrum? All experiments in this direction prove that the red end of the spectrum has the greatest power of pleasurable excitement, red, orange and yellow respectively. One theory in connexion with this is that the greens and blues of nature keep the nerve centres that cognise them constantly stimulated, while the reds and yellows being less dominating give a more pleasurable stimulation. There is also the theory of our hereditary tendencies in seeking fruits for food, etc. The reds and yellows stand out among the green foliage and the alertness exercised along this line also stimulated other nerve centres that brought forth voluminous emotional waves, which in time, quite apart from association with food, would result in a sensuous pleasure from the mere act of perceiving the colour.

Green, the keynote of nature, is regarded as less attractive when considered from the decorative and attractive side where

powerful stimulus is required. The very nature of the colour is the reverse and has the tendency to rest the nerve centres rather than to stimulate them. It is noted that in desert countries that the green is used by savage tribes for decorative purposes, green stones and jewels have always been used and greatly prized. Central and South American Indians seem to have had an extraordinary taste for green jewels.

Blue follows second in order of æsthetic appreciation, according to some writers. It is claimed that, wherever two hues are employed for decorative purposes, they will be red and blue. I have made a rather close study of the effect of colours in our clothing and one of the most interesting is this colour of blue. Navy blue worn so universally by the business men and women in the U.S., supposedly for its utilitarian quality, seems to have a peculiar stimulating effect on the mind and increases the keenness of perception. One often hears the remark made: "When I get into this suit I can think." The vibration of navy blue stimulates the brain cells to a greater power of concentration and quickness of decisive action. As we all know, the uniform of the U.S. Marines is navy blue. It was interesting to watch the boys of eighteen and twenty years of age who entered the navy during the late war, some were in for six months only, others two years and more. While the training and discipline is considered the whole cause of the change in the boys, I watched the effect of that constant blue vibration upon the subtler bodies that brings about, shall we say, that metallic quality of thinking and acting. I noted that the removal of the uniform, and the association with a variety of colours in the home life lowered the intensity of the vibration very quickly. It is interesting to note also in this connexion that the U.S. Marines, that were called the "Devil Dogs" in the war because of their apparent, independent and erratic fighting methods, were seasoned wearers of the

blue, picked fighting men.¹ According to H.P.B. the higher manas is derived from the indigo sub-ray of the Indigo Hierarchy. So, it would be quite in keeping with reason, that the constant wearing of the blue, especially on shipboard where other colours are not brought in, to a great degree, that the continuous vibration of the blue would stimulate the mental body, whether the man were fundamentally upon that ray or not, for he has all rays or colours within his own ray.

One writer says :

The bluish purple bougainvillea vine vies with the crimson hibiscus in the favour of savages.

I believe the shade which he refers to is what would be called magenta. The bougainvillea vine grows luxuriantly here in California, and I have studied the consciousness of the plant and its almost solid mantle of flowers and I believe it fully lives up to its colour display and a little extra. All persons of my acquaintance who own to a love of that colour, seem indefinite in thought and action. They never seem to know what they really wish to do, and so they do whatever the wind of the moment blows them into, rather than follow any definite plan of action. The only solution of this that comes to mind, from the colour vibration, is the fact that all who love red or belong to the ray of Mars are energetic and positive in disposition, having vital force and much joy in the out-of-doors. Those who own to a deep love for the violet and purple are almost invariably quiet, gentle people, peace loving and harmonious. Therefore a blending of the two colours in the make-up would bring about that unsettled and indefinite state of the lower mind, and create a most difficult psychological state of consciousness. A very quiet little lady of my acquaintance who is very fond of purple, and had experimented with it to a considerable extent, kindly gave me permission to use

¹ *The Secret Doctrine*, Vol. iii, p. 483.

he following two examples. They are interesting in their results.

The purple or violet end of the spectrum we know vibrates at the highest rate. Among the flowers it gives out the breath of peace. In observing the effect of that colour, in mass, upon the majority of persons I have found that it causes unrest and resentment. Mankind as a mass do not vibrate at so high a rate—at least in the U.S.—and therefore do not respond to the colour as a whole. These two experiments were carried out while the world was in the throes of war and was demanding peace.

This friend of mine had charge of the properties for a pantomime play that was produced at the Prince's theatre in New York and she decided to use a purple curtain for the production. At first it seemed impossible to find one, but, the day before the play was staged, the stage manager of the theatre did find a gorgeous purple curtain which had been stored away because no one would use it. It had been made by a great artist. Persons who saw the play, photographers who photographed the children in it etc., gave more attention to the purple curtain than to the play. It seemed to have a greater psychological effect upon all who saw it than the production itself. My interpretation was, that the great demand of the people during that unhappy nerve-racked period was for peace, and the effect of the colour produced the reaction, and "got across" the footlights in war time an acceptance of the message of purple, that could not have been achieved in ordinary times. It quieted the emotional bodies of all who saw it, and lifted the thought to a plane of peace and serenity.

The second instance was in Los Angeles, California. A Shakespeare Club presented a Pageant. This lady was chairman of the decorative committee. The introduction of purple was achieved by covering the windows through which the afternoon sun would shine, with purple crêpe paper. The

effect created a sensation. Even now when that particular Pageant is referred to, the comment will always include the beautiful purple windows.

If one takes the trouble to be observant at a convention of Elks, when they parade with much purple on display, or when they form a part of a national parade celebration, one cannot help but note that the colour has a different effect on the spectators than any other that can be used. Now I do not wish to imply that the purple colour is, or may be the colour vibration to strive to attain. Who knows? Take the prism, place it in the sunshine and provide the white screen for the rainbow to fall upon, and behold! the first colour ray from the white centre is red, the last or outmost colour of the circle is violet, or purple, they all emanate from the one white centre, and are seven in manifestation.

GEMS

Our love of beautiful gems is due to brilliancy or colour, and must of necessity exert a very great psychological effect upon humanity from the past. Half memories are aroused by the gleam of certain jewels that bring repulsions or attraction, from lives quite remote from the present. We know that precious stones retain and hold the scenes they have beheld as it were, thus they may be called happy or unhappy stones. Can we measure our present æsthetic love of the beautiful in colour to the time when as savages we used the rude beads and metal for personal adornment? When we now look upon certain beautiful things, such as the endless painted images of Karnac in Egypt, or, the Tājmahāl in India—which is said to make appeals more emotional than intellectual—a Persian rug a master painting, a perfect stained glass window or a great cathedral. Nature's handiwork in the garden of the gods, the blue grotto, or the submarine gardens. Again we may turn t

he autumn hues, the sunset clouds, or the myriad tints of sea, sky and plain.

It may be difficult to say how much the colour alone enters into our emotional joy: still the thrill of pleasure that echoes through our hearts and brains, as we gaze upon the crimson and golden hues which trail off to deep purple in the sunset sky, must be a rather pure form of disinterested love of colour for its own sake. Each one reacts from his own store of memories, garnered from many, many lives.

ADVERTISING

Hugo Munsterberg—Prof. of Psychology of Harvard, in his book *Psychology and Industrial Efficiency* gives the result of his investigation carried on with hundreds of students, electric railway men, telephone girls, ship service men, etc. He makes no mention of the effect of colour, except in one small paragraph indirectly. I quote the paragraph, taken from the chapter on the effect of advertising.

I received material from a number of industrial plants which sold the same article in a variety of packings. The material which was sent to me included all kinds of soaps and candies, writing-papers and breakfast foods, and other articles that are handled by the retailer, the sale of which depends upon the inclination and caprice of the customer in the store. For every one of these objects a number of external covers and labels were sent, and with them a confidential report with details about their relative success. For instance, a certain kind of chocolate was sold under twelve different labels. One of them was highly successful in the whole country, and one other had made the same article entirely unsaleable. The other ten could be graded between these extremes. In all twelve cases the covers were decorated with pictures of women with a scenic background. As long as only æsthetic values were considered, all were on nearly the same level. But as soon as the internal relation was formed between the picture and the chocolate, in one case a mental harmony resulted which had strong suggestive power, in the other case a certain unrest and inner disturbance, which necessarily had an inhibiting influence.

I have an idea that, if the manufacturers would study the predominant colour scheme in the successful box of chocolates

and those in the unsuccessful one, they would have the secret of the *unsolved* problem of why one sells and the other does not. The Prof. remarks that the unsaleable candy labels might have been all right for tobacco. I have observed that edible things that are put up in a tin or a box, if they are decorated with their own colour scheme, are more attractive. And also, that for many things, red makes the compelling appeal. To illustrate: returning home in the evening after delivering a lecture in a neighbouring town, I idly ran my eyes along the advertising cards in the car, one of the coffee advertisements was an exact reproduction of the can, a bright pleasing red. The result was that I reacted and wished for a cup of that particular brand of coffee then and there. I was weary? yes, but I never drink coffee at night from choice. As a result we are using that brand of coffee in the home now.

DECORATION

In decorative schemes for rooms it is a matter of individual taste; still, there seem to be a few fundamental rules in effect that hold good, and true to their psychology. Red, being an aggressive colour, makes a room seem smaller: blue does the opposite. This is simply following the order of the spectrum, as the rays flow outward from the centre.

I recall the general interior effect of a large and beautiful Christian Science Church in one of our great cities. The walls, ceiling, and wood-work were all white, light ivory, and in the organ loft a slight touch of gold. The pews were of mahogany and the carpet was of the same tone. The floor was built with the regulation slope, so that when the audience were seated and facing the readers, who invariably wore white or cream coloured garments, there was little to rest the eye upon that did not give forth that sense of white. The six or eight times that I attended there I overheard complaints on

every hand of discomfort, the first thought of the people was of insufficient ventilation, but, on looking for proof of this, it was quite evident that this was not the cause: the ventilation was perfect. Having many friends among the members and friends of this church I was often asked what I thought might be the cause of this phenomenon so to speak, of poor ventilation in this beautiful new church. I invariably answered "The colour scheme" and was always rebuked. "What, that beautiful pure white? Oh no."

Many years ago I remember reading a report of a lighthouse on the eastern coast. About every six months the keeper had to be removed because he had become insane, and a new man installed. After a time, with care, these men all recovered. The government had experts examine the lighthouse to find out, if possible, what caused the keepers to go mad. The "Light" was a circular building and all white inside. The experts recommended that the walls be coloured and to bring about angles and corners on which the eyes might rest. This was done and there was no more trouble with insanity.

I believe that, in the decorations of our homes, if we would take note of the methods that nature uses to decorate her outdoor cathedrals and natural protected places that give the effect of a room, we should have less restlessness and discontent in our lives. The natural wood and bark shades, the rock, sand and earth which predominate in nature are good ground work for our homes. I believe, when plaster ceilings are used, that they should have sky or leaf tones, modified in shade to suit the size of the room and its lighting. Remember that we have the morning, noon and evening sky to chose from, in selecting our colour tones.

Watching our reaction to colour schemes would be a safe plan, and after making reasonably sure what combination of colours gives the most harmony to us, to govern our colour

surroundings and dress accordingly. A little attention to this line of thought might, perhaps, lead along the path of evolution to where we may find our own particular personal and individual rays: for we rarely seem to have the personality and ego on the same ray. This causes us to act in a dual manner to colour and therefore sound.

POETRY

The poetical colour is red, it is applied to every object which by any straining of courtesy can be conceived of as possessing it: for example, red gold, red lions, red right hands, red kings, red Douglas, red rath, as anger does throw red into the aura it is quite appropriate. Mr. Gladstone's favourite device and system in word-counting is interesting in this connexion. Almost any book of ballads and poems is likely to show a large percentage over every other colour in its repetition. One author counts the use of the colour words in Swinbournes Ballads and Poems. He finds that the word "red" occurs 151 times, "rosy and crimson" once each, "sanguine, ruddy and scarlet" twice each, totalling 159 of the "red" epithets. "Yellow, gold and golden" occurs 143 times. "Purple" was used 23 times, "blue" 22, "green" 86 and "brown" 10 times. One may find very interesting examples in the Homeric poems especially the Iliad.

RELIGIOUS

The biblical description of the Hebrew Tabernacle and Solomon's Temple shows them to have been richly decorated in a variety of colours. It would seem that great care had been exercised in selecting and balancing the colour scheme for its effect upon the worshippers. We usually think of all this display of colours as purely decorative, but the careful

arrangement of colour had a very pronounced psychological effect. To be sure, biblical scholars rage and fairly come to blows over the respective colours of the veil used in the Tabernacle, etc., but the account reads :

Thou shalt make a covering for the tent of rams' skins dyed red—thou shall make a veil of blue, and purple and scarlet and fine twined linen—thou shall make a screen for the door of the tent of blue and purple and scarlet and fine twined linen, the work of the embroiderer.¹

The embroidery seems to have been in gold, for the command is to make cherubims of gold, and the curtains were to be embroidered with cherubims. The dress of the high priest seemed to have been quite as elaborate in colour, and the breast-plate of the twelve jewels, which had a special arrangement. Here again bible students become quite incoherent with their heated arguments as to the type of gems used, so that it is not possible to know from that source what the colours or arrangement of the precious stones of the breastplate was. However we may be sure that there was a carefully planned colour scheme. The priestly robes of the Roman church of to-day seem to carry out the same effect. There is much food for thought on the subject. There is much that might be said in regard to the ecclesiastical architecture and I will touch on it slightly under the head of music.

VOCABULARY

The names of colours being abstract words and the growth of the colour vocabulary for the combinations of colour quite voluminous, it is a study of considerable magnitude in itself.

The abstract red colour epithet is "eruthros"; this is an ancient Aryan word whose derivatives express the idea of redness in all the languages in which they occur.

¹ Exodus ch. 26, Revised Version.

A child in his first efforts to express colour, will often use the noun, grass for green, or, her eyes were like the sky. The same is true among uneducated peoples. They express colour by naming the object. Thus we have cherry-red, sky-blue, sand-colour, apricot, canary, and so on *ad infinitum*, when we consider that colour and sound are synonymous, that each note in nature is a colour, and that nature is forever blending her notes, we shall perceive that the colours will be blended also. This leads us into the field of colour music.

MUSIC

Before the Zuni Indians knew a white race existed, according to Cushing, Powel and the musician Carlos Troyer, they had evolved the theory of the prismatic rays coming from the sun, and had established a fixed relation between colour and sound tones, anticipating by some centuries Mr. Henderson and others. Their Medicine men took shells, found in their magic Corn Mountain, a giant mesa overshadowing the village, polished them to tissue thinness, and then painted each shell a pure colour, corresponding to the colours of the prism. One by one they placed these shells over the ear, nearest the sun. The corresponding colour ray from the sun would strike a musical note so powerful that care had to be taken to prevent the ear drum being broken. These absolute colour tones the Medicine men noted, and used exclusively in sacred ceremonies, but did not permit their use in secular music. Are the red men more subtly attuned to the rhythms of the universe than the superior white race? Has the dirty half-naked Medicine man somehow found the parent stem of the banyan-tree of life, while we are still digging around its off-shoots.¹

How many of us have found ourselves on a summer day, alone with nature, in a deep forest near the sea, and sat ourselves down to listen to the notes of water, earth and air, with the inevitable hum of insects, each with a different tone. By focusing our attention on the deep tone of the ocean we seem to be conscious of the mighty creative Om that sustains and holds within its embrace the more delicate water notes of a rivulet that, perhaps, gives out six easily distinguished different harmonies. Filling in and through these one may

¹ *Westward Hoboes*, W. H. Dickson, p. 174.

become conscious of a throbbing, expanding and rustling sound, caused by the growing things, actually pressing mother earth. The movements of the air add still another rhythm. Alas, how few of us care to endure this wonderful symphony of nature! Perhaps, if we had the sight to see its colour of sound, nature would not hold us in such terror of her majesty. We might be more in tune with this great mother earth and thus more harmonious.

In orchestral music we have, perhaps, the most rapid and exciting change of colour that man can encompass. The magnificent rainbow tints of a symphony selection are quite the most veiled, and at the same time naked sword-like play of colours, that can either suffocate and degrade, or elevate and exalt mankind. They plunge him into hell or lift him to heaven.

Noted musicians have found that the influence of light upon sound is a real problem to be dealt with. There is a notable difference between a musical performance given in daylight and one under artificial light. The instruments seem to lack resonance. This is not considered so noticeable with the human voice, still, for myself, I find speaking at night much easier. Experience has shown that many instruments lose their peculiar timbre when played in broad daylight, and have to be handled with greater care, especially upon the up-stroke.

Now, in the handling of the lighting in the great cathedrals of the world, we have the dim religious twilight produced by the stained glass windows, etc. It is said to be an "instinctive attempt to win the enhanced effect of artificial light." To note the difference, one has but to attend a service performed in the average orthodox church. For example let us take the white Christian Science church, to which I have referred which has one of the finest organs that money can buy, and compare the effect upon the nervous organism of oneself, with

the music rendered in a building with the real ecclesiastical architecture. The subdued light and colour seem to blend the organ tones into a harmonious whole, and to hold and sustain them in the consciousness.

I have only one thought to offer for the reason for this. The sense of light on the inner planes of consciousness is never glaring like our daylight, it is clear and brilliant but not aggressive. Thus, in a dim and distant sense, the stained glass windows with their soft light appear to reflect that inner light to the consciousness of man; it seems to remind him in some manner of the light of his soul, and brings a sense of upliftment.

Late in 1920 I read a story, carefully vouched for as true, in one of our popular magazines. It illustrates the colour music so perfectly that I briefly quote it here. The gentleman's story begins thus :

Some months before he was born his mother suffered an accident, but under the skilful care of a physician at his birth his life was saved but he was totally blind for three years. Gradually, after this age the sight developed, till, at school age, with care and the wearing of carefully graduated glasses he possessed a normal sight. His mother wished him to become a skilled musician. To please her he worked faithfully, if painfully, at the piano. In the end he says— "I did acquire a good technique. But of the real Soul of music I knew little and cared less." The things he did love were long walks alone where he could feast his eyes on colours, he noted the change in colours in the grass and vegetables as they sprouted, grew and matured. The change of colours in all the varying shades of nature from spring to autumn. Wherever he could revel in a riot of colours, there he might be found. As he grew older he took up office work. All went well until suddenly pain developed in the eyes, and in six weeks he was totally blind. "Fate was cruel, at one fell stroke she had banished my beloved colours and scenes forever." He went for treatment to an eye hospital in a large provincial city and was there many weeks. One day while sitting in a park, where an attendant of the hospital had taken him for sun and air, an organ-grinder began to play an old tune. He listened indifferently at first, then with joy, for before his stricken mind was a glory of coloured light. As each tune was ground out it built itself in my mental field of vision as a thing of distinct structural form and colour.

Returning home as soon as he could get word to his mother to come for him, he sat down to the old detested piano and played as he

had never played before, because there before his mental vision was such a glory of colour and form that his soul was compensated. His skill at the piano soon attracted his friends, who in a short time took him to London where he went to hear all the great musicians playing at that time. His friends then paid a visit to the greatest concert promoter in London, he became interested and arranged to hear the blind man play at once. My friends suggested to the director to have me play certain famous classics as this or that great artist played them. I did so; it was easy. I merely copied and painted the same mental picture created by the music at the performance of the artist in question, and bringing in the same forms, the same colours, the same lights and shades, as it were. Following this the great promoter suggested that I should play some of the same compositions in my own way, I sprang into it with enthusiasm. I painted the pictures, more vivid, more living, more glorious if possible. When I finished the great man was overcome.

He was billed in every music house in London and played there for five years. At this time he noticed that he could distinguish daylight from darkness. He consulted a specialist and began treatment and in two years his sight was fully restored. With the return of physical sight all musical ability vanished.

The human nervous system as a whole, then, may be regarded as an Æolian Harp, responding to the impact of the vital force, which is no abstraction, but a dynamic reality, and manifests the subtlest shades of the individual character in colour phenomena.¹

Egypt L. Huyck

¹ *The Secret Doctrine*, Vol. III, p. 509.

NOTES ON "LIGHT ON THE PATH"

By ALICE OSMOND

THE "Study Notes" of L.L.H. are very suggestive;¹ would that we could have more suggestive articles to stimulate thought!

We each, of course, see these cosmic truths in a different light, but the fact that L.L.H. interprets *Light on the Path* as applying in the 2nd Part wholly to formless levels somewhat detracts from its value to those of us who are groping more or less blindly upon earth and need a book that casts light upon the long and toilsome path to our goal of unity with the Father.

After that, it is said that:

For him who is on the threshold of divinity no law can be framed, no guide can exist.

Therefore it seems superfluous to frame laws for Him who is thrice born!

To me a student, L.L.H.'s notes have given "an end to a golden thread," with what result I offer to explain tentatively in the following notes.

It is said we can turn the words of scripture to fit anything we desire, and it may be so in this case.

Anyhow, the way it fits is of interest, if nothing else, as well as to comfort ourselves that *Light on the Path* is not beyond the mountain peaks of our aspiration, but within the dim perception of our understanding: for is it not recorded that

¹ THE THEOSOPHIST, December, 1921, p. 279.

"LIGHT ON THE PATH"

LIFE SIDE

FORM SIDE

- Rule 21: "Look only on that which is invisible."
- Rule 19: "Hold fast to that which has neither substance nor existence."
Ascension of Individuality.
- Rule 16: "Inquire of the Holy Ones . . ."
- Rule 11: "Regard . . . your own heart."
- Rule 9: "Regard earnestly all the life which surrounds you."
4th Initiation. Crucifixion.
- Rule 6: "Store in your memory, etc."
3rd Initiation.
- Rule 3: "Take his orders for battle."
2nd Initiation.
- Rule 1: "Stand aside in the coming battle."
1st Initiation.
- Rule 18: "Seek the way by re-treating within."
Power, intuition. Ascension of Personality.
- Rule 15: "Desire possessions above all."
Power, logic.
- Rule 13: "Desire power . . ."
Power, imagination.
- Rule 10: "Desire only that which is beyond you."
Crucifixion of Personality.
- Rule 7: "Kill out hunger for growth."
Power, perception.
- Rule 5: "Kill out all sense of separateness."
Power, sensation.
- Rule 2: "Kill out desire of life."
Power, vitality.

- Rule 20: "Listen . . . to the voice which is soundless."
3rd Birth (of the Monad).
- Rule 17: "Inquire of the Inmost, the One."
- Rule 15: "Inquire of the Earth, Air and Water."
- Rule 10: "Learn to look intelligently into the hearts of men."
(The Risen Christ.)
- Rule 7: "Learn from it the lesson of harmony."
(Seer.)
- Rule 5: "Listen to the Song of Life."
(Saint.)
- Rule 2: "Look for the Warrior."
(Disciple.)
- Rule 19: "Seek . . . by advancing boldly without."
2nd Birth (of Ego.)
- Rule 17: "Seek out the way."
- Rule 14: "Desire peace fervently."
- Rule 11: "Desire only that which is unattainable."
- Rule 9: "Desire . . . that which is within."
Individualised form.
- Rule 6: "Kill out desire for sensation."
Animal stage.
- Rule 3: "Kill out desire of comfort."
Plant stage of man.
- Rule 1: "Kill out ambition."
1st Birth.
Mineral stage of man.

ATMA II

PART I. MANAS I

PART II. MANAS II

PHYSICAL

our elder brother, Christ Jesus, trod every step of the way, which the rules of *Light on the Path* indicate, before He vanished from our physical sight?

Part I. seems to deal with the overcoming or indrawing of the personality to the individuality.

Not till the whole personality of the man is dissolved and melted . . . not until the whole nature has yielded and become subject to its Higher Self, can the bloom open.¹

This is accomplished at the end of Part I, then in Part II, the bloom opens and the Second birth, the birth of the individuality (Ego) takes place, and the whole of this part is taken up with conquering the desires of the individual soul² leading to the third birth, or birth of the Monad.

These rules fit in a remarkable way the planes of consciousness, though no hard and fast rule must be made therein.

Then these again have to be linked in triangles, first, two on the Form side and one on the Life; then two on the Life side and one on the Form side.

Where the point of the triangle comes the outstanding or synthesising thought of the three appears.

The idea can only be made clear in tabular form, but the student will see how wonderfully applicable the words are to the stage of consciousness indicated.

In Part I, to mention but a few; all the "kill-outs" come before the stage where the crucifixion of the personality takes place. *Then* only is it possible to tell him to "desire," etc.

Man on the plane of reason is urged to "seek out the way" which leads him to the corresponding "Life" plane whose power is the intuition, and he is told to seek "by retreating within".

Then at the period of the second birth the individualised man is told to seek by advancing boldly without (on the form

¹ P. 14.

² P. 26.

plane) as only such a man can do, as he has knowledge and therefore confidence.

The first rule in Part II leads him on to the battlefield (first plane of Buḍḍhi) *Antahkarana* and the disciple is told to "stand aside in the coming battle" and in the outer life to "look for the Warrior and let him fight in thee".

In rule 15 he has to inquire of Earth, Air and Water—not Fire, as he is the Fire, for he is the Christ.

Then at Ascension of the individuality, Rule 19, he is advised to "hold fast to neither substance nor existence," nothing which "stands under" nor "out of" Being, as he has now to withdraw his individuality into the Monad—the One. Here he must "listen to the voice which is soundless" and then finally spring from our ken into the formless realms of *Anuṣāḍaka* where he can "look only on that which is invisible alike to the inner and outer sense".

Man is indeed "the way, the truth and the life,"¹ for the steps to the Path lie unhewn within him, until by much travail he carves them out of his very being, by transmuting vices into virtues: raises the power of the lower into its opposite good, and by this means polarises his whole will in the One. Thus is the Father's house reached, "from whence he goes out no more".

Alice Osmond

¹ P. 10.

STANDARD OF BEAUTY

By N. ROERICH

IF our eyes become shortsighted, we are not alarmed. We go to a physician and through spectacles find help for our sight. If someone becomes far-sighted, he is not presumed to be abnormal or supernatural. This is not so with clairvoyance. Yet it seems that if the principle of far-sightedness is understood, it is not difficult to enlarge the same principle to all other modes of vision. But here comes in the work of prejudice. Instead of recognising the miraculous power of nature, people are ready to presume some magic, some sorcery is at work; so deep is the power of prejudice even in the so-called scientist.

In the same way, should someone very old and very wise pronounce the easy and clear word "Clairvoyance," we recognise that a true understanding of this easy expression is possible to every clever human being. It is obscured by the uncleanness of several of our centres. It seems much the same, as in the case of poor sight; we must also call upon the physicians to clear the dust of our brain, as well as to take measures for helping our vision. Again, prejudices are deep, their vulgar gesture is beckoning us towards the way of conventional lassitude. It is so easy to quote conventionally some great name, or also conventionally to take our opinions from some pretentious volume. After all, it is difficult for the human being to try some new experience.

However, the real consciousness of reincarnation will lighten and render our earthly experiences easier. Amidst those many experiences, the experience of the power of beauty is the most exalting to our normal powers. Many times we have repeated that only through the bridge of beauty can we reach the beautiful fires of the opposite shore predestined for us. We have tried to persuade cowards to overcome the customs of the dark ages and again to use beauty vitally in their daily life.

We must now consider what we shall take as the basis for our judgment of beauty. From ancient times up to the present, many canons have come down to us and also rules for beauty. We could distinguish quite decided types of beauty; but as soon as a new type is established, humanity rushes forward to search for yet another new one. This is as it should be, because you cannot establish the sense of harmony through superficial rules or through calculation. We know that to ascend the ladder towards perfection, cleverness and goodness alone are not sufficient, but that spirituality also is needed. Through this creative spirituality we can grasp the rhythm of harmony; only through this quality can we feel the real creative power.

It is a common expression that intuition is already within the bounds of spirituality, therefore we can take as our formula for the judgment of beauty, "Through intuition, upon the basis of many personal experiences, without any conventionalities or prejudices."

In the wide scale of individuality, in the understanding of art, the formula quoted will always save us from uncertainty. The ignorant, the ungifted, the feeble ones and the wrathful, will very often try to stir up our judgment. They understand that in this mixing up of standards, they are saving themselves. With the most grandiose and fluent expressions they insist upon the right of their judgment; but one readily

sees how petty and partial it is. We must try therefore to escape from these narrow confines of our present conditions.

Spirituality is ever giving us clear decision and insight, but how to put it on a strong basis for destroying the small pigeon holes of prejudice is a difficult lesson to learn. One feels that there are as many prejudices on the right side as on the left. Every movement is a manifested action. How shall we leap over denials and cover the actions with something great enough?

The standard of beauty is not describable. This is a truism. To express one art by another is impossible. But we can take as a basis some decisions to crystallise our feelings. And this taut triangle shall save us from difficulties in the judgments about beauty. Without spirituality, it is impossible to understand beauty, impossible to fly. Without experience, without love for knowledge, you can have no basis from which to start the ascent. Without prejudice and conventionalities only can you walk forward and grasp the rhythm of beauty.

There are many personalities, even specialists, with many experiences but without the enlightenment of enthusiasm, for enthusiasm has its birthplace only in the beautiful land of spirituality. Very often one hears some lectures devoted entirely to mechanical calculations and how murderous they sound—these dead, dead signs. From these signs the consciousness becomes weak and cold, and they menace us as the greatest danger to the evolution of culture.

You have also seen sometimes how listless are the movements of the wings of spirituality without the muscles of personal experience. In distress, in pain, these lovely wings flutter, not knowing how to direct, how to verify their course. We must know where we are flying to, otherwise even the most mediocre, the most vulgar person, can hinder our path: therefore, to know, to see, to hear the treasures of creation is absolutely necessary.

Everyone is familiar with false spirituality, the conceit of small experience, the fetters of prejudicial chains. One may feel that thought is ready to make its ascent, that its sails are full, that its rudder is already tested, when suddenly a putrid wind blows up from some small alley, and again dark prejudice flaunts itself and deters the way to achievement.

Oh! thou human spirit, like a sponge thou triest to absorb all the obnoxious conventionalities of previous erratic lives. Thou hopest to cure the old wounds with a plaster of vulgar consciousness. But with fetid rubbish you cannot fill up the crevices in the walls. The danger of miasma will penetrate the whole house. Notice how people are especially angry when you show them the real facts of their prejudices. Why is their spirit so indignant? Because you are touching the most vulnerable spot: and for that the influence of prejudice is so dangerous. The same microbes are found in palaces and in hovels, in universities and in temples.

You can purify your spirituality; you can garner experiences, but to watch the snarls and attacks of prejudices is extremely difficult. One may understand that the enlightenment of spirituality can come in a moment, when the ray of light shall touch a certain centre. One cannot realise that experience can be gained so quickly, because even genius cannot so quickly assimilate the high pressure of new knowledge. It is very difficult to conceive that even a vivid and brilliant brain is always in danger of a new paroxysm of prejudice, it is a special type of recurrent fever. The one cure against this malady is the strong consciousness that you overcome the power of those microbes. Certainly you must not forget that the high point of this illness of prejudice is already incurable, and we see many such incurable persons eager to contaminate you with their illness.

For about thirty years I have had the experience of associating with youth from the side of art. Imagine how

many judgments, how many combats I have met: but even amongst such one can proclaim the above basis for the judgment of beauty. Let me repeat it: "Through intuition, on the basis of many personal experiences, without any conventionality or prejudice." On this basis the far-sightedness is transformed into creative clairvoyance. And with it, the enthusiasm of harmony can be attained.

I shall know! I can create! I am free!

N. Roerich

BEAUTY IS YOUR ETERNAL POSSESSION

O YE on whom all portals seem to close
Through which some glimpse of Beauty might have shone,
Whose souls are aching, yearning, for that joy
Which others have, yet is to you denied;
Ye! shut in narrow grooves of daily toil;
Ye! mem'ry-haunted, who no longer see,
Or, never having seen, can only long
For all the beauty that the darkness hides:
Know—Beauty is your very own, a part,
An aspect, of your own inherent life,
Divine, eternal, quenchless and sublime—
No man, no God, can rob you of that joy.
Ye, of yourselves, have laid it down awhile
To learn—or help. It is for ever yours!

M. M. DUDLEY

THE GREAT DEVICE

By MAJOR A. E. POWELL

A very long time ago, many millions of years after the world had been begun, and before the device of Male and Female had been invented, the Angels came before the Throne to report the progress of their work. And they described how the earth was fruitful, and all things were at peace, and men lived happily, seldom quarrelling, for they had abundance of all they needed, caring nought for evil or sin, of which indeed they had scarce any knowledge, and giving thanks in occasional worship to their Creator; so quiet and orderly, in fact, was the race of humans that there was little enough for the Angels and Ministers of the Throne to do.

Then He who was seated on the Throne, listening attentively to what was being reported, nodded gravely and said: "Brothers, you have done well." And then, after a pause, continued and said: "Can man create?" Now this puzzled the Angels, and they half averted their faces, for, said they, "What question is this? Can any but the Throne create?" Then the Voice from the Throne spake again and said: "Brothers, you have worked well, but try again; let man create."

And the Angels went away and thought over these things and were perplexed. "Perhaps," said they, "our Master desires that men should become like us, who make the means

to carry out the thoughts that He creates." And so some of them went down and lived with men, and taught them many things. And men proved good pupils, and obeyed in all things, never seeking to offend or to step aside from the path of purity and virtue. And they worshipped a little more often and more fervently than before.

Then the Angels went again before the Throne and reported progress. And the Voice on the Throne said: "Brothers, you have done well." And, looking into their faces, He said "Can man create?" And again the Angels were puzzled, and looked away in confusion. And the Voice continued: "Take this Staff of mine and shew him some of the lesser of my wonders." And the Angels took the Staff and returned to the earth and to men.

With the Staff they unlocked many wonders of earth and sky and sea, and men were astonished at the marvels that they saw and learnt to do likewise, and worshipped still more frequently and more fervently than before, and became perfect in virtue, so that no stain was found in their lives.

The Angels were glad in their hearts and felt sure that now their great task was completed and that at last man could create.

Returning then, to the Throne, they made report accordingly: and the reply came, "Brothers, you have worked well . . . But can man create?" whereupon the Angels were distressed more than ever and puzzled beyond measure. Then the Throne spake again and said: "Brothers, teach man to love, then will he learn to create; go, think ye out a Device."

So the Angels went away and said amongst themselves, "What means our Master? What is love, but life?" For to the Angels life is love, death and hate being to them unknown and beyond the powers of imagining. They know naught else but love or life, and as they live in love and love by life they

are no more conscious of either than fire is conscious of heat or water of wetness.

Now for long ages the Devil had been resting and slumbering, having no work to do: but now he became restless in his sleep, and after awhile he woke up and yawned, saying to himself, "The Master must have work for me to do." And looking over the worlds of heaven and earth—for the Devil can read all hearts—he saw men living in peace and unbroken virtue, and the Angels puzzling over the meaning of love and trying in vain to devise a plan, as they had been bidden. And then he knew that his time had come and he saw the work that lay before him, and groaned in his agony; but, being a Devil, he overcame his agony and set to work to think. And when he had formed his plan, he sent it out through the planes of thought in pieces, and the pieces lodged in the hearts of the Angels, one piece in one heart, and another piece in another heart. The Angels were more puzzled than ever at the thoughts that came to them, conceiving them to be their own, but after a long while, by putting together all the pieces that each had gathered, they found out the Great Device, and were astonished. So they hastened to the Throne to report what they had found.

And again the Voice spake from the Throne, saying, "Brothers, you have done well: now go and work out the Great Device, let man learn to love, then shall he be able to create."

In great joy the Angels went and made all the machinery for the Great Device, making humans into Male and Female. Now the manner of the plan was as follows. First they set one half of humans on one side, and the other half on the other side. And from the first half they took away as much as they could of all those elements which we now know to be the glory of the female, and gave them to the second half. And from the second half they took away as much as they

could of those elements which we now know to be the glory of the male, and gave them to the first half. Then those on the left became exceeding strong and mighty, and those on the right became exceeding gentle and gracious; and the beauty of the one was the beauty of the mountains and strong winds and the sun, and the beauty of the other was the beauty of the plains, of gentle breezes and the moon.

So it happened that male sought the whole world over for female, and female called to male to the farthest corners of the earth, for man sought that part of himself which had been taken from him, and woman claimed those portions of herself which had been taken from her and given to man. Thus each gave to the other that which each lacked, in this manner beginning to learn to love and, through love, to create.

So great, nay so irresistible, was the attraction that each exerted on the other, that no obstacle could keep them apart, so that men and women strove as never before and through that striving grew in body and feeling and mind and soul, making glad the hearts of the Angels, who rejoiced to see men developing powers beyond anything they had hitherto thought possible.

Presently—for the Devil had not been idle all this time—the love of man for woman and of woman for man became so overpowering and so masterful that quarrels arose and jealousy and rivalry, and the Angels became busier than ever settling the quarrels and dissipating the jealousies. But no sooner had one quarrel been adjusted than two more commenced, and before long there were not enough Angels in heaven and earth to attend to all the mischief and trouble that was daily getting worse and worse. Men became fierce and violent and full of lust, and women grew deceitful and scheming and full of snares, and men fought with one another, women trapped and tricked each other, and eventually men even fought with women and women with men.

Now the power of creating had become exceeding strong in men and women, so that not only could they create new bodies out of their own bodies, but their imaginations created all manner of wonders, and their minds conceived marvels of invention and ingenuity, and their very souls created great longings and aspirations that reached nigh to the very Throne itself. But the divine power of creation, spreading all through the nature of man and finding the lowest elements in him, became at last sheer lust, so that men and women created foul thoughts, and loathsome imaginings, and filthy things of the flesh. They degraded the creative power, using it for their own greed and vanity and sordid aims, indulging in vile practices, body, feelings and mind prostituting themselves to terrible deeds of violence, rapine and all manner of vices: and from each vice sprang innumerable diseases which in turn gave rise to new vices, until the very atmosphere of the world became a fetid abomination.

The Angels were almost in despair, their placid faces grew drawn and haggard, and often they thought of returning to the Throne to ask for aid, the task seeming hopeless, but the calls of their work were so many and so urgent that they could not find either the time or the heart to tear themselves away. The Devil, too, was so busy that after a while he forgot even the burning pain in his heart and learnt to endure and to be patient as never before. For he alone of all the Angels knew both good and evil, love and hate, and while the rest of the great company grew more and more distressed as men sunk lower and lower in the practice of evil and degradation, he saw with the eyes of understanding and a clear flame of faith burned ever more steadily in his Devil's heart as the full meaning and purpose of the Great Device developed before him.

At last, however, some of the Angels could endure the horrors that they saw no longer and fled in terror to the

Throne, flinging themselves down, sobbing, at the feet of the Presence. And they felt a gentle Hand laid on their burning brows, and heard the Voice say, "Brothers, ye have done well, exceeding well": whereat they were more than ever astonished, being fully assured that they had failed and that man had fallen beyond hope of redemption, being in the grip of forces too strong for him to control. And the Voice continued, "Can man now create?"

"Assuredly, Lord, can man both love and create," replied the Angels, proceeding to recount to Him to whom all things are known how man had learnt to love so well and so fiercely that he was swept away in the storm and fury of his passion, being willing to sacrifice everything and to spare nothing, even the most sacred and holy things, in the pursuit of love: but that though he could, and sometimes did love the gracious and the beautiful, yet many times he loved the foul and the degraded: and though he had the power to create beautiful objects of sense, supreme works of art, noble structures, sublime poetry and music, and lofty ideas filled with the very breath of heaven itself, yet as often as not he chose to create coarse and crude idols, ugly buildings and all manner of obscene things, even cruel engines of wantonness and destruction, spreading havoc over the face of all creation.

"Enough," said the Voice from the Throne: "it is well, my Brothers." And behind that changeless Face there flickered for less than an instant a smile of tenderness which, looking through those fathomless eyes, caught a far off smile, also of tenderness and of understanding, in the eyes of the Devil, in which there glistened a tear. And the Voice continued and said, "Ye must now undo that trick ye played long ago on man, and restore that which was taken away."

Then the Angels rose quickly and hastened back to earth to obey the Command. And then it was that they saw for the first time what indeed had been apparent for long, that

through love men and women had created in themselves that which had been taken away from them, so that most of the glory of the female had sprung up in the heart of man, and most of the glory of the male had grown in the heart of woman, so that the work of the Angels was quickly and easily done. No sooner was it finished than men and women, now become complete humans again, ceased from their strife and warfare, the seeds of their rivalries and jealousies having been taken away. Whilst male had hungered for female, and female for male, the hunger had driven them almost to madness, so that none but the strongest could restrain or keep themselves within due bounds. As soon, however, as each human was restored to his complete state, he was no longer driven by the hunger for self, but the love that was so strong within him became a desire to give to all who were in need.

And so, as enmity between man and man thus disappeared, they created only those things which were good and fair and helpful to one another, so that it seemed that a second golden age had dawned upon earth, and there was ever less and less work for either Angels or the Devil to perform.

And as men, with love now firmly established in the centre of their hearts, needing no longer the Great Device to call it into being, and with the power to create welling up throughout their whole beings, exercised their new found powers, they learnt to create new bodies, fair, pure and strong, and all forms of disease vanished, and through thought and feeling they created new arts, fashioned mighty triumphs of skill and invention, great structures, and machines and temples, and, knowing themselves as creators, worshipped with understanding That which had created them. Last of all they learned to create and recreate themselves, and all the great company of Angels and the Devil returned from earth and came before the Throne.

And He who was seated on the Throne smiled; and the Angels, following His gaze, looked for the first time full into the face of the Devil—for ever before they had avoided him and averted their eyes from his: and the Devil, returning their look, said “My Brothers”: and the whole company of Angels, understanding, bowed their heads in humility and in wonder.

Then the Voice spoke: “Brethren all, ye have laboured long and well and now must rest. Through you, Man has learnt to love and to create, Angels have come to understand that they are not the only agents I have to carry out My will, and the Devil has learnt to wrestle even with me, and through him have all these things been brought to pass. Now, Brothers, we will all rest together in peace till the New Day dawns; when that Day dawns, those amongst men who have learnt fully to love and to create shall become Angels, and those Angels who are fully established in the strength of understanding shall become the Devil, the Devil shall be seated on My Throne, and I shall return to the Ineffable One whose servant I am.

And after this was said, a great silence, of understanding and of happiness supreme, descended over all heaven and earth and the smile on the face of Him who sat on the Throne was caught in the hearts of all the others, and presently out of the depth of the silence there came, faintly at first, and then with rhythm and a tremor that pervaded the whole universe till it shook and trembled from zenith to nadir, a sound which, more nearly than anything else, was like the sound of the laughter of a little child.

A. E. Powell

THE DHARMA OF A T.S. LODGE

By J. K. HAPPÉ

THE Dharma of each individual Lodge forms part of the Dharma of the Theosophical Society and will only differ from that of other Lodges in so far as the members of the Lodge, the country, the town and the people living in the neighbourhood of the Lodge vary. The principles laid down in the present article for the organisation of a Lodge are, therefore, to be interpreted as widely as circumstances require, provided the Dharma of the members individually is never mixed up with the Dharma of the members jointly. For we must not forget that the three objects of the Theosophical Society embody as much the Dharma of the World in its present stage as the Dharma, of its individual members.

What then is to be understood by the Dharma of the Theosophical Society?

Firstly, the clear recognition that the Theosophical Society exists now in order to prepare the World for the great changes which the birth of the Sixth Sub-race necessitate, and, secondly, to help the World:

(a) To realise the difference between spiritual and material brotherhood.

(b) To accept a belief in the doctrines of the Divine Hierarchy, Reincarnation and Karma as the most probable hypothesis.

(c) To understand that the factors necessary for the reconstruction of the world are to be found in the practical application of the hidden laws of nature.

The Dharma of the members individually, on the other hand, in connexion with the Theosophical Society, is firstly the recognition that they have come into the Theosophical Society in order to form a nucleus of the brotherhood of humanity and secondly:

(a) Duty towards the Lodge.

(b) Self-improvement.

(c) Activity in the outer world, either by joining other societies or by individual exertions to spread and apply the Truth and to help the world into its own.

If this distinction is clearly kept in mind, much of the confusion with regard to Lodge work and much of the difference of opinion with regard to the application of the objects of the Theosophical Society will be avoided. Jointly it has been understood that the Theosophical Society will keep up its neutrality, but privately members ought to be perfectly free to engage in whatever activities they like. It is absurd to contend that a member of the Theosophical Society ought not to join politics or try to reorganise public education or work for social reform. The brotherhood of humanity would have an empty meaning if it did not at once try to find an outlet for its realisation by furthering evolution. As long as brotherhood is restricted to the chosen few, it is not spiritual but material.

As soon as spiritual brotherhood has been realised, we are not concerned about what the Theosophical Society will do for our evolution but only about what we can do for the Theosophical Society by helping the world. That is what the Theosophical Society has been founded for by the Masters of Wisdom. Never was the purpose the founding of a school of occultism. This would seem a paradox seeing so many Theosophical books are published about occultism, but the truth is that occultism is only a means to an end, the helping of the members to carry out the Dharma of the Theosophical Society in the World. The bulk of our literature has not been written for the masses. If it were so Theosophy would be a religion, whereas the teachings of the Theosophical Society, for one thing, are intended to revive all religions through the spreading of the doctrines of the Hierarchy—Reincarnation and Karma.

Some say that the Theosophical Society has changed its purpose in the course of time. If that were so, it would only prove that the first years were necessary for the forming of the nucleus and that now the Theosophical Society has become ripe for the expression of Brotherhood. If it were so—but it is not—for do we not read of the Free Olcott Pañchama Schools and of magnetism by our former President? Suppose Dr. Annie Besant did the same now, what would some members say of it? No, it is not the programme of the Theosophical Society that has altered, but some of its members who have altered, become disloyal to the Holy Cause, expressed by H.P.B. in *The Secret Doctrine* as "The erecting of a barrier on the one side against materialism and on the other side against clerical dogmatism".

Is there anything against this cause in the founding of a new church or in the belief in the Living Christ? Is the Order of the Star in the East anti-Theosophical? If not, it is nothing for the Theosophical Society nor for its members to erect a barrier against. On the contrary it is the Dharma of all members of the Theosophical Society to support the Work of the Masters of Wisdom and not to criticise it.

It will be clear now from the foregoing that the Dharma of a Lodge, just as the Dharma of the Theosophical Society itself, is twofold:

1. The Dharma of its members jointly, which is concerned with the forming of a nucleus of the Brotherhood of Humanity (Inner Work).

2. The Dharma of the Theosophical Society in relation to the Dharma of the World, with respect to the immediate surroundings of the Lodge (Outer Work).

So, the Inner Work of a Lodge is the realisation of Spiritual Brotherhood amongst its members and, therefore, the board of a Lodge ought to be composed of members who not only have got a clear understanding of the Dharma of the Theosophical Society, but who also know how to practise it. It is not sufficient to be full of devotion as is sometimes thought, nor is a living encyclopædia of Theosophy (for that reason) a desirable member of the board. Members of the board must be practical workers and on that board fulfil their own individual Dharma. The perfectly harmonious board is the one in which each of the seven rays finds its representative and in that case it will also be the most efficient one.

No doubt the members of the board will be anxious to serve and to find outlets for service; the danger is that they will be over anxious. For the secret of efficient service is as much found in ourselves doing a thing well as in finding others suited for the task of executing plans. That is what the Masters do, and as long as Their way of service is not being copied by the board, it will either be over-busy, as so often is the case, or have to leave many things undone. Service, for the board, means organisation and organisation implies the co-operation of as many members of the Lodge as possible. It is nonsense to say, as is so often heard: "We have not got the suitable people". If the members of the Lodge are not suitable workers, it is the Dharma of the board to make them so. Besides, if co-operation is not encouraged, many members will be shy and underrate their capacities. That is why the board ought to inspire them with enthusiasm for the work and to make it felt that co-operation is wanted and appreciated.

In a Lodge that works efficiently there is division in labour. In the Divine Hierarchy there is a King Who rules, a Minister Who plans and a General Who executes. The President of the Lodge is the king and therefore he is not the best man to plan; the planning ought to be done by an organiser, and an organiser is seldom a leader. If the Divine labour-division were better understood, the word organiser would not have the same meaning as leader, as we so often see. In many cases even the originator of a plan is thought to be the best man to carry it out as well. That is all wrong, of course. A board who understands the meaning of Dharma will avoid these mistakes and as soon as a plan has been approved of, look for the people best suited to carry it out. The board which practises Dharma will not fit the task to the man, but find the man best suited for the task.

The first work of the positive board, the board which makes positive, will be to find out the suitability and the adaptability of the members for all kinds of work. A list of questions sent to all members is recommended for this purpose.

Such a list ought to be accompanied by a personal letter from the President of the board, a heart to heart talk, enthusing, inspiring, encouraging. It has not the same effect to deliver a speech, as is often wrongly thought, firstly because not all members are likely to be present and secondly because a personal letter, if written in the proper form, that is to say not in the form of a circular and signed by hand, is more intimate, has more in it of the personal contact. Letter-writing is a very efficient method for waking up latent enthusiasm and should be resorted to whenever enthusiasm slacks down; sometimes even at regular intervals, if circumstances demand. It is a method which has proved to be very effective, in business as well as in church matters, and the keen worker, whether in business or whether engaged in action performed as a sacrifice, is always on the look-out for the most efficient methods of carrying out his purpose.

When the lists of questions have been answered and returned, they must be carefully assorted; some members invited for personal interview and for examination; classes formed in order to train members for carrying out part of the work, each group separately according to its own Dharma. With the tabulated lists on hand, filed and kept up like a card-system, the board not only knows instantly to whom to apply in case of emergency, but, if a shifting is made in the board, the Lodge will not suffer from its departed source of personal information. Besides, many useful suggestions will come to the board from these lists through the co-operation of the members. That is the positive way to make members active and not dependent on the initiative of the board only.

In order to make sure of a further co-operation of the members a slit-box may be hung up in the hall with a signed communication from the president of the board under it, to this effect:

"Any member who in the course of his study meets with problems he cannot solve is offered help and cordially invited to write the question on a signed slip of paper and to put it in the box.

"Members who want to make a suggestion in connexion with the work of the Lodge are requested kindly to make equal use of this box. All remarks will be considered as a service rendered to the Lodge and all endeavours to co-operate with the board heartily welcomed. Remember that this is your Lodge; that the Theosophical Society is your Society and that the Lodge will be what you make of it. You can contribute to the welfare of the Lodge by making use of this box."

Perhaps it will be contended that in large Lodges it will be difficult to find a board with sufficient leisure for so far-reaching a task. If so, why should not the board seek the assistance of other members and form an action-committee working under the supervision of the board?

It should further be a matter of constant consideration for the board to find the means for promoting brotherhood amongst the members. It is often very difficult to make new members feel at

home in a Lodge after their admission; the first impression of the new-comer is, therefore, mostly one of disappointment. He expects to find a centre of brotherhood and instead he or she meets with what would seem a cold reception, for there are always in a Lodge groups of members clubbing together and forming coteries, which give the impression of being very exclusive to the outsider. This should not be so. A man who has joined our movement to work for the common cause ought to feel supported and encouraged; if he does not feel a spirit of friendliness he is not given the proper atmosphere for developing Spiritual Brotherhood. Gradually his enthusiasm wanes and he withdraws: whereas under proper conditions he might have been a good worker.

This may all be prevented by appointing a reception Committee for introducing the new member to his fellows and by arranging at-homes by older members, to which he is invited. This will bring the sporting-club spirit in the Lodge, the *esprit de camaraderie*, Brotherhood—if followed by other devices for promoting a greater intimacy, as practised by non-Theosophists.

The outer work of a Lodge is connected with the particular Dharma of that part of the World where the Lodge is situated, in addition to the spreading of the doctrines of Brotherhood, Reincarnation and Karma. It should further be kept in mind that it is not at all the aim of the Theosophical Society, neither is it desirable that all who believe in the Theosophical teachings join the Society. Our Society ought to be built up only of members who wish to co-operate in carrying out the Dharma of the Theosophical Society, an aim which has often been lost sight of by members and resulting in the many struggles we have gone through.

However, it is only fair that everybody who grasps the meaning of Spiritual Brotherhood is given an opportunity to live it, if he or she wishes to, and that those who feel the inner call may attend classes in order to understand the wider outlook before joining. So, although the greater part of the outer work can be done by public lectures, much may also be accomplished by courses on a certain subject and by the spreading of free literature in order to arouse interest.

In choosing the subject for a public lecture great discrimination ought to be used. Finding the right title for a lecture is of the utmost importance. Public library statistics show that people largely go by titles only. A great mistake is often made by putting in the fore-ground that it is a lecture on Theosophy and by advertising it as such. People not already interested in Theosophy cannot be expected to respond to this. As in every audience there are people belonging to each of the seven Rays it will often be found practical to cover the whole ground in a connected series of elementary Theosophy. People like being talked to and they take the essence of Theosophy more readily in that way than through reading books.

If, after hearing a few lectures, enough interest in Theosophy has been awakened further opportunity ought to be given to get conviction

by following a course on the special subject by which contact has been obtained. But each course can be made a starting-point for giving a better understanding of the Laws of Nature, of practical Life and of the Dharma of the World.

In giving this opportunity the positive attitude ought again to be upheld, the attitude of Spiritual Brotherhood. Therefore, it will not do to publish a list of courses at the beginning of the year and to leave it to the people's own initiative to enquire about them. The positive attitude is to put on each chair at a public lecture a short compilation of Theosophy and of the ground covered by the courses with the question at the end: "Which course do you want to follow?"; "Is there some other Theosophical subject about which you would like to hear more?" Take it for granted that people want to follow a course and give them the opportunity of enlisting at the exist. If necessary new courses can be formed. At the end of a lantern-slide lecture about the human aura, a new course about "Man and his bodies" announced in this way, is almost sure to be a success.

Much more might be said about the upkeep of this positive attitude in propaganda work, the connexion with the press, the co-operation with other Lodges and with the Theosophical Publishing House, etc. In the foregoing only the foundation has been laid for the organisation of Lodge-work. However, by following the broad outlines given, no doubt it will be possible for each Lodge to find methods of propaganda suitable to its environments on the positive plan; to do propaganda work that is more productive and to come nearer to the ideal of Spiritual Brotherhood in the Lodge.

J. K. Happé

TESTING THE FAITHFUL

By DR. JACOB BONGGREN

In entering upon any kind of important activity, those who apply for work should be tested not only as to their ability, but also, and especially, as to their dependability and faithfulness. Loyalty is of more value than efficiency.

If willingness to learn exists, ability can be improved. Docility is therefore of far greater importance than present ability. For eagerness to learn leads invariably to efficiency in the future.

There are two kinds of loyalty: the lip-service of those who try to curry favour with superiors for the sake of promotion, and the genuine kind, which asks for no other favour than that of being permitted to co-operate with all the loyalists everywhere. It is a well known fact that lip-server loyalists insinuate that they are the only sincere ones, and that the true loyalists are hypocrites. But that need not deceive anyone. For while the lip-servers try to pick flaws in their brothers, the true loyalists condemn faults, but abstain from condemning individuals.

There is no better way to separate the grain from the chaff than by threshing. There is no better test for separating the faithful from the self-seeking than by treating them temporarily as offenders. Some technical reason can always be found. If they are true, they will remain faithful and recognise it as only a test, as C. W. L. and C. J. did in 1906; if they are not true, they will get angry, they will look upon the severity as injustice and blow away, as all chaff does when shaken up. For proof of this I need only mention the large withdrawals from the Theosophical Society for purely personal reasons in 1884, 1895, 1907, and still later.

It never hurts a truly loyal soul to be excluded, no matter on what technicality, from exoteric or esoteric activity for a while. Such an one will look upon it as a welcome test and remain loyal to the end. It does not matter in what capacity we are permitted to serve our leaders; the main thing is that we do serve them to the best of our ability, whenever and wherever we have a chance. This is something no one can forbid us. As we have in the past served our great and wonderful H.P.B., so will we in the present and the future serve her faithful pupil and successor as Light-bringer, our incomparable leader, A. B., and that gentle prince of clairvoyants, C. W. L.

Jacob Bonggren

[Dr. Jacob Bonggren was a pupil of H.P.B., who thought highly of his knowledge and steadfastness. He is an efficient and learned, and very quiet worker. We are always glad to hear from him, as he has insight.—A. B.]

TO THE YOUTH LODGES

YOUNG India is awakening to the fact that the young people of the Nations of the world have freed themselves, to a large extent, from adult domination, and have asserted their legitimate right to form their own opinions on the problems of life and to carry out their convictions in a practical manner. Theosophists have not lagged behind in this Youth Movement of the world. Australia and Europe have set an example, by the formation of Federations of Young Theosophists, which we in India would be well advised to follow.

You will naturally ask : What is the necessity for such a common organisation of Young Theosophists? Primarily this: The Theosophical Society has been (rightly, perhaps) mainly "run" by Age, which, I fear, has taken very little thought about the younger generation in the Society. So it is that the younger members of the Society ought to bestir themselves and start thinking independently about the Theosophy they believe in with the passion and force of Youth. The "thinking" implies, of course, that they will devise ways and means of *living* that Theosophy which Age has perhaps too much confined to the mental plane. In this lies the necessity for organising a movement, which will, practically speaking, become a junior Section of the Theosophical Society, developing its own conceptions of Theosophy, ways of propaganda and all other things connected with it—a movement, which, as its very name "Youth" suggests, ought to work—and shall work, with your help, with more energy and hope than is possible for Age.

Then again, there is a great service which Young Theosophists can render India, our Motherland. The Federation could be worked so that it would be the heart of Young India, Theosophical and non-Theosophical. The different Lodges ought to find it possible to make themselves the centre of all the young people in their localities and initiate or help in movements which bring together young men for some useful purpose. There may be a great deal of difficulty to overcome in this kind of work, of course, but Reason and Good-Will would in almost all cases, triumph over any prejudice that may be attached to the word "Theosophy". Indeed, the word need never be used at all, if some good purpose is served thereby.

The third purpose which the Federation will serve is Internationalism: the new spirit that all Youth has caught. Striving to get out o

the isolation that is India's fate in such world-movements, we should "Be Prepared" for citizenship in a large Association of Nations by taking our rightful place in the universal commonalty of Youth. Apart from the general value of a super-national spirit, much could and ought to be done to ensure a feeling, a strong feeling, of comradeship and good-faith between the future generations of Britons and Indians.

For these reasons, I feel sure of your help in forming an "Indian Federation of Young Theosophists" and forging a strong link in the happy chain of Brotherhood with which Youth shall girdle the round earth.

Yours in Youth,
K. S. SHELWANKAR¹

SACRIFICE

THERE is no sacrifice: for he that giveth of his best, to him shall be given That which is better than his best: wherein then is the sacrifice?

And he that giveth of his love, shall dwell in Love;

And tears of separation shall give way to the joy of Union, for what one gives, that he gaineth;

And he that renounceth the joys of the earth shall be given the joys of Heaven:

There is no sacrifice.

There is no sacrifice: for he who breaketh the bonds of the heart, forges the ties of the soul;

To empty oneself of all is to be filled with That which is greater than all;

And he who hath the spirit of sacrifice, to him shall be given, and he who hath it not, from him shall be taken away that which he hath;

And verily I say unto you: he who loseth his life shall find it, for he cometh into That which is Life Everlasting:

There is no sacrifice.

A. HORNE

¹ Organising Secretary of the Indian Federation of Young Theosophists who invites communication concerning the above scheme Address: Damodar Gardens, Adyar, Madras.

THE THEOSOPHICAL FIELD

The Federation of Young Theosophists in India.—The first Youth Lodge of the Theosophical Society in India was founded by Mr. Arundale at Coimbatore on the 21st of October. This Youth movement has since spread with remarkable rapidity. There are now Youth Lodges at Adyar, Georgetown, and Guindy, Alleppey (Travancore), Komaleshwaranpet (Madras), Triplicane (Madras), Mylapore (Madras), Purushwalkam (Madras), Trichinopoly, Madanapalle. It is hoped that other Lodges will in the near future be started at the following places: Bombay, Indore, Coconada, Madras (Teynampet), Trivandrum (Travancore), Benares, Bangalore, Karachi, and Shuklatirth.

These Lodges are composed of Fellows of the Theosophical Society under thirty years of age, and are managed entirely by the young members, thus providing a medium for the expression of their methods, ideas, and energy. The promotion of Brotherhood, both inside India and towards other countries, and the performance of Social Service, will be the chief objects. The ideal is that the Theosophical Ideals should be put into practice. Social Service will include the encouragement of Hindū-Muslim Unity, Education, Night Schools, Games and Athletics, Elevation of the Depressed Classes, Promotion of Hygiene and Sanitation, Reform of Prisons, and other similar objects.

On November, 17th the Youth Lodges were combined into a Federation of Young Theosophists in India, for the purpose of co-ordinating the separate efforts. The Federation will be analogous to the Australian and European Organisations. Mr. K. S. Shelvankar has been provisionally appointed the Secretary of the Federation.¹

* * *

In Java Theosophy is spreading more and more amongst the youth of the country and the Batavia Lodge specially has many young members on its roll. On October 1st new members were admitted and it was on this occasion that three young people, a Javanese, a European youth and a European girl presented

¹ See "To the Youth Lodges" p. 396.

themselves for membership. It is a joyful token of these times that so many young people nowadays join the T.S.

On October 21st sixteen Javanese and European youths both boys and girls, all members of the Batavia Lodge, gathered in one of the Lodge rooms in order to establish a branch of the New Age, newly started in Australia and working on nearly the same lines as the Young Theosophical Workers Movement mentioned in the November THEOSOPHIST.

So we see similar ideas springing up at the same time in all parts of the world.

* * *

From Auckland, New Zealand, Mr. J. Tidswell tells us that :

After long years of patience, aspiration and thought, our Auckland centre at last completed an important task by definitely establishing itself in its own premises on Saturday the 6th of October.

The opening ceremony took place before a crowded gathering and there are already early indications of a new leap forward being made in this centre in the near future.

The new building is situate in the main street but on the high side of the city and away from the business quarter. It is in a commanding situation and is easily accessible from all parts of the district. The front elevation consists of a large entrance Portico in the Tuscan Order, surmounted by a recessed balcony with Ionic colonnade and entablature, the whole being finished in white. From the main Portico entrance is made through large swing-doors decorated with the emblem of the Society, into the main vestibule, on the left and right of which are the Library and Reading-Room, Book Depot and enquiry office respectively.

From the main vestibule two pairs of doors lead into the lecture hall, the entrance door being carried out in Ionic style, and facing these at the opposite end of the Hall is the platform, at the rear of which is a large lantern sheet surrounded by carved Ionic pilasters and entablature in rimu and kauri timbers. Flanking the Hall on each side are four large windows with leadlight devices in the centre of each, surrounded by Tuscan colonnades in white plaster. The whole is surmounted by a curved and panelled ceiling in white plaster. Special devices ensure the admission of ample supplies of fresh air and the rapid disposal of vitiated atmosphere.

The rest of the building is in keeping with the foregoing description, and from the main staircase there are passages to the various

offices ; committee room, offices for the New Zealand Section, smaller lecture hall or Lodge room, social and rest room, private room, etc.

We have now everything at hand for the perfecting of a high spiritual organisation. May our lives so run in keeping with the magnificent building, which carries the message of harmony, beauty, and stability to the surrounding district.

* * *

There is quite a remarkable movement in Educational circles in Australia at the present time, an opening of the mental door to new ideas, and new methods. A portion of the address given by Mr. G. W. McLean, President of the Teachers' Union in Perth, at the recent Annual Conference, may be given as an illustration. He suggested the formation of an Educational Society to keep in touch with modern thought. In the new systems, he said, there was a notable reaction against class teaching, that was to say against the treatment of the class as a unit and the focussing of attention upon the individual. The discovery was being made that a boy was really a boy even in school, and was not merely a unit in a certain class and standard. Out of the welter of conflicting ideas and practices, this seemed to be the one fact emerging. The very terms first standard, second standard, and so on, indicated that any given number of children were expected to reach a certain standard in a given time, irrespective of mental capacity, or individual predilection. The result of course was that children, sub-normal from any cause in a particular subject, had to be forced on, while the supernormal had to mark time for the convenience of their less gifted class-mates. He suggested the possibility of obviating such an anomaly by some method of intelligence-testing and made special reference to district high schools in W. A. to which children were admitted on the certificate of their headmaster and the inspector for the district.

* * *

Our T.S. Annual Convention Meeting in Christiania this year coincided with the visit of the Vice-President and his wife. As it is very seldom that any of the Adyar workers on their lecture tourings reach as far north as our country, it can easily be imagined what it meant to have Mr. Jinarājadāsa among us for some days. Several well-attended public lectures were given. One of the leading newspapers had a long interview with the guest and presented his expressed opinions of Indian conditions in a very clear and sympathetic way.

At a Lodge-meeting Mr. Jinarājadāsa related some highly interesting facts from the T.S. history, and no doubt his clear statements have

gone far to remove some of the wrong and prejudiced conceptions in the minds of some of the members about vital questions in the movement. Clear and decisive in style, always finding the positive side of a thing, and with a view on Theosophy and life so wide-embracing, seeking and attentive, his words certainly went deep, and the benefit derived from his visit will be lasting.

In August, Mr. Shuddemagen of the Karma and Reincarnation Legion paid us a flying visit. A meeting was held at which Mr. Shuddemagen outlined the aims and working methods of the Legion, and also related some interesting details from his lecture work in European countries after the Vienna Congress. The General Secretary, seeing in the Legion platform a very practical and time-suited form of introducing popular Theosophical ideas to the public, has worked for the formation of a group of young members of the T.S. to take up the work. The group is now established, and public meetings are going to be given twice a month. People attending will be invited to give their opinions of what they will hear, and to ask questions.

* * *

The opening of the Pan-Pacific Congress in Melbourne, Australia, was a great event at which many big thoughts were expressed which light up horizons in the study of which students of Theosophical Teaching are vitally interested.

The idea of the Pan-Pacific Union originated with Alexander Hume Ford, who, only a short time ago, was regarded as a visionary who was indulging in a wild dream in advancing the idea of promoting a mutual understanding between widely separated peoples. But to-day not only is the doctrine accepted as capable of being carried out, but the governments of all the Pacific countries have pledged themselves to its realisation. It was entirely fitting that the Pan-Pacific Union should have had its birth in Hawaii, where the cultures of the East and West come into closest contact, and whence radiate the great sea roads to every part of the mighty Pacific. For long the Pacific, though its very name breathes peace, has been spoken of mainly as a potential field of strife. To-day, in Hawaii, there are Good Relations Clubs, composed of Americans and Japanese, Americans and Chinese, Japanese and Chinese, British Colonials and Americans. Hawaiians and Americans and Island and Latin Pacific Americans, whose members understand at least two languages, their own and that of the race which forms the other half of the club.

* * *

A correspondent in Buenos Aires writes to us as follows :

There is here a singularly interesting personage known as the "Madre Maria" who for many years has been trying to serve humanity by teaching people to lead, as she says, a Christ-life. She is an elderly Spanish lady who began, what she calls her mission, over twenty years ago. She was then fairly well off but by degrees gave away all her possessions to the poor. She has now some thousands of adherents who are more or less capable of assimilating her teaching. She first impresses on her hearers the necessity of strict cleanliness and temperance, this more especially to the labouring classes who often form a great part of her audience.

She is extremely emphatic as to the power of thought, especially of collective thought. Then she tells them that they have been in this world many times already and that they must come again and again until they are thoroughly purified. She has succeeded in inspiring many of her adherents with the conviction that their lives should be devoted to serving humanity and that there is nothing else really worth doing. In different parts of the city she has those whom she calls "Apostles," men, and women, whose doors are open daily to any who would like to hear about the "Madre" and her doctrines and to any who may be in trouble or difficulties and need consolation and help. All this, be it understood, without any expectation of reaping any personal benefit; in fact, it is done usually at great personal inconvenience.

In the early days of her mission people were attracted by many extraordinary cures, both in accident cases and in diseases, with which she was credited. Many also came to her with the hope of securing some material benefits for themselves. Others came simply begging and these she helped until her means were exhausted. She, however, expressly disclaims having any power of curing and simply says: "Do as I tell you and you will get better but it is God who cures you"—and according to the *vox populi* they do get better. Her only remedy is cold water.

The doctors have more than once instigated legal proceedings against her, but the police verdict has always been.—"I can find no fault in this woman." She says to the Police officer, "I only tell people to live properly and that God will do the rest." If they get better it is God's doing not mine. The Police functionary is naturally non-plussed.

She teaches re-incarnation, and karma to a certain extent, also the power of thought. When asked where she gets her information, she points upwards and says, "From above," and often adds, "I have much more to tell people but they are not ready for it." She recently told her hearers, "We are spirits but in reality there is only one spirit."

Whatever be the source of her information, it is quite certain that it is not books. If it were she would admit it. She is not a reading woman, just a person of ordinary education. Her teaching is faultless, ethically and scientifically; may we accept the hypothesis that she is helped by Those who are ever ready to use a suitable channel for helping humanity?

The only effect of the persecutions alluded to above is to draw more attention to her.

BRAHMAVIDYĀSHRAMA, ADYAR

At a social gathering held under the Banyan tree on November 3, the President, Dr. Annie Besant, in the chair, the following report of the first month's work of the second lecture-session of the āshrama was read by the Principal.

The session opened auspiciously on October 2, with a lecture from Mr. Arundale on "The Āshrama Ideal". This has been printed in the November number of THE THEOSOPHIST, and will be published later as the second transaction of the āshrama, the first, which is almost through the press, being the President's lectures at the opening of the āshrama last year.

The following lectures have been delivered during the past month: *Mysticism*; *Mysticism in Poetry* (3), *A Scientific Mystic* (1). *Religion*; *Zoroastrianism* (2), *Islām* (2), *Greek Religion* (3), *The Celtic Religion in Ireland* (2), *Gnosticism* (1). Owing to the illness of Pandit A. Mahadeva Sastri it was not possible to begin his course of the Vedic Religion. This will begin in November. *Philosophy*; *Vedāntic Philosophy* (1), *Greek Philosophy* (4), *The Philosophy of Beauty* (2). *Arts*; *Greek Literature* (2), *Indian Painting* (4), *Indian Architecture* (2). *Sciences*; *The Progress of Science* (1), *Astronomy* (3), *Psychology* (4), *The Growth of Civilisation* (2).

In this session the synthetic aspect of study has been entered upon, and will be more fully developed as time goes on. The lectures on Zoroastrianism by Dr. Taraporewala, one of which appears in THE THEOSOPHIST,¹ added to the series last session by Mr. Aria, with their scholarly and illuminating parallels between the Iranian and Vedic religious traditions, add great weight to the claim that these traditions are but variations of a pre-existent culture. The lectures on the Celtic Religion in Ireland with their parallels in Grecian Religion, have opened up the possibility of a still wider study of correspondences. The development of Eastern Æsthetics, begun last session, progresses, and there are signs of a coming valuable contribution to this subject. The lectures on Indian architecture by Mrs. Adair do a needed service by mapping out an intelligible background to subsequent developments. The āshrama may also claim the practical work of encouraging living artists in helping Mr. Arundale to secure many excellent contributions to what may develop into a gallery of historical portraits of great persons of East and West.

So much for detail. I hope to be forgiven if I take this opportunity of meeting the students and lecturers all together to emphasise an aspect of our work which may be useful in the months before us.

In all dealings with the mind it is necessary to preserve a perpetual watchfulness against the tyranny of words and formulæ. In our emphasis of the One Life from which all manifested varieties of

¹ P. 343.

external life have come forth by a process of involution, and to which they are returning by a process of evolution, we must guard against thinking of this process merely in terms of time and form, and dating its beginning and ending remotely from the present. All action proceeds from impulses beyond its instruments. At every instant of our external or horizontal life we are drawing sustenance and energy from our inner or vertical life. "In the beginning . . . God said" is a truth of cosmic significance; but in the great circle of the cosmos every point is a beginning, and at every moment the Divine Voice may become intelligible to us if we but learn the knack of true hearing. God is eternally broadcasting; it is our business to learn how to listen.

I believe the Brahmavidyāshrama will help us in this. By its presentation of the multifarious and varied aspects of the Divine activity it will save us from translating the Eternal exclusively in terms of the temporal, and regarding any one aspect of Truth as all-sufficient and final. Our comparative study of Religion shows us that it is the religions of one God that have fallen into the heresy of intolerance;—not that the conception of one God is untrue, but that the limiting of the Divine manifestation to one form in one place at one time is untrue. It is Truth to regard the Divine Life as the cosmic unity; it is the root error to regard It as a physical unit.

The spirit and method of study of the Brahmavidyāshrama are directed through units to unity. They distinguish between scholarship which is unitary accumulation, and learning which is unified elucidation. Scholarship of the archæological and non-vital order "drags with each remove a lengthening chain" of increasing weight and misses the values of contemporary illumination in its preoccupation with things merely ancient; but learning assimilates and gives power. "As we live we learn," says an old proverb. Some do; but there are no exceptions to the converse that as we truly learn we truly live.

The Brahmavidyā is not only a channel for the Wisdom of God but for the Life of God. That Life filters to us through the pores of the manifested worlds. Rigidity is a barrier to it. And that Life can only enter into ours to the extent that we break down our natural rigidity and achieve porosity, progressing from the *tāmasic* (fixed) state that comes of partial sight to the mobility that belongs to the vision of the One Life behind and in all lives.

Dr. Besant congratulated the āshrama on the good start made in its second session, and indicated some lines of comparative mythological interpretation suggested by work now being done by the Section of the Theosophical Society in Wales which would be published in *THE THEOSOPHIST*.¹ She looked forward to the growth of the āshrama not only through future years but through future lives.

JAMES H. COUSINS,
Principal.

¹ See article entitled *The Knowledge of Letters*, p. 315.

CHINA PUBLICATION FUND¹

October 23rd, 1923

DEAR FELLOW-WORKERS :

We are making a world-wide appeal among Theosophists on behalf of the above Fund with a view to spreading Theosophical teachings among the educated classes of China, who, it is our firm belief, will prove to be a very fruitful field for Theosophy.

The problem of introducing Theosophy in its modern form presents many difficulties, the chief of these being the wide divergence of dialect which characterizes this country. No one, who is not a resident, can fully appreciate what a serious handicap this difficulty is. Our ordinary method of propaganda, such as the spreading of Theosophical teachings through the medium of travelling lecturers, is, so far as China is concerned, quite ineffectual, for the inhabitant of Peking cannot understand the lecturer from Shanghai and the native of Canton that of either towns. There remains, then, as the only really fruitful method of propaganda, the publication of books, for, happily, the Chinese characters are similar in every Province of the Republic—the written word can be understood and assimilated by every educated Chinese citizen, so that the publication of Theosophical works is, undoubtedly, the *most pressing problem of Theosophical propaganda in this country.*

We feel sure that the importance of this question will commend itself to F.T.S. all the world over. The Press has, everywhere, familiarized the world with conditions as they are to-day in China: disunion, political corruption, a haphazard drifting of the national vessel upon the troubled waters of a divided country, etc., have left many thinking and responsible Chinese statesmen impressed with the necessity for some centralizing influence with which to hold men's minds together and inspire them towards some common ideal. This unifying force, as we know, is the predominant characteristic of Theosophy. But in order to diffuse its teachings, to enable the Theosophical lighthouse to shed its rays upon the national mind, it is essential that its message become known, and *this can only be accomplished in China through the channel of publicity.*

The need, therefore, is *urgent*—the opportunity *immense*. We need not remind you that we have to deal with the Oriental mind, having behind it a long tradition of exoteric and esoteric teachings, and that the men we hope to influence are statesmen whose ancestors saw nothing incongruous in seeking their political inspiration in the utterances, and under the influence, of their great national philosophers.

¹ See "Watch-Tower," p. 293.

While the Shanghai and Sun Lodges are too weak to undertake the task unassisted, they have decided to inaugurate the above Fund, and it is on behalf of the Lodges in China that we venture to address our fellow Theosophists all over the world to join in the task of helping this nation to "find its soul" amid the turmoil of political storms affecting it.

The Sun Lodge (the Chinese Lodge) have six or seven manuscripts ready for publication. These are as follows:

<i>At the Feet of the Master</i>	. . . . .	J. Krishnamurti.
<i>Life After Death</i>	. . . . .	C. W. Leadbeater.
<i>Riddle of Life</i>	. . . . .	Annie Besant.
<i>Elementary Lessons in Karma</i>	. . . . .	Annie Besant.
<i>Dr. Wu's Dialogues on Theosophy</i>	. . . . .	Dr. Wu Ting Fang.

The cost of publication in China is, relatively, small and the idea has occurred to us that various National Sections, in the position to do so, might assist us in undertaking to provide the funds for one or more books as the case may be. The cost of publishing these books averages £10 each, and the National Sections concerned would have the satisfaction of knowing that they were thereby putting priceless teachings, much needed at the moment, within the reach of every educated citizen of China.

The method of raising the necessary money we leave to the initiative of the various General Secretaries, but would suggest that the easiest way might be to open a "CHINA PUBLICATION FUND," for, say, a period of three months, asking members to put by a specified sum (possibly $\frac{1}{2}$ d. a day, or its equivalent in the currency of the different countries) which would inflict hardship upon none and yet enable the necessary sum to be realised within the stated period.

A report will be duly sent to all contributing Sections, from time to time, covering the growth of the Fund. The undersigned officers of the Fund hold themselves responsible for all contributions received.

In conclusion, we would say we are doing all we can out here to help forward the Theosophical Movement in China, but we are not strong enough to accomplish our aim unaided, and therefore it is that we venture an appeal to the National Sections everywhere, confident of a fraternal response to an imperative need,

Yours fraternally,
 For THE CHINA PUBLICATION FUND
Manager: A. HORNE
Sub-Manager: HENRY L. PARK
Secretary: D. ARNOLD

On behalf of the Shanghai Lodges—both Chinese and foreign—I venture to ask you to be so kind as to insert this Appeal in THE THEOSOPHIST. Perhaps you would be so very good as to preface it with a little word.

The work here is now on very promising lines: we have re-organised ourselves and started several interesting activities. Quite considerable publicity is given to our Public Lectures in the local papers, and the President of the Lodge, Mr. Horne, is giving an interesting series of lectures with lantern slides based on Mr. Jinarāja-dāsa's book *First Principles of Theosophy*.

But our most interesting departure promises to be a "People's Academy," which we have started as a kind of University Extension Course for the benefit of those poorer Chinese students who cannot afford to continue their studies at a University but have to teach or go into offices at very bad salaries. If at the end of a year three-fourths of our students have successfully passed the examination by a Government Inspector, then we shall be given a Charter and be a fully constituted University. We quite anticipate having about 500 students by 1924. All the teachers are Theosophists and the University is of course under the auspices of the Theosophical Society. It has the possibility of a great future ahead of it and is really the corner-stone upon which the T.S. movement among the Chinese will rest for the Chinese are pre-eminently a practical people and this practical demonstration on our behalf of our willingness to help their advancement will draw more to us than would many lectures, etc.. The only stipulation we make to the students is, that they should attend a Course in Theosophy as part of their Philosophy Course, while of course leaving them free to subscribe to the teachings or not as they like, but at any rate in this way there will pass through our hands every year very many young men and women (for it is open to both) who will thus be put in touch with Theosophical teachings and among them there cannot fail to be some who will respond to the teachings and will carry them away with them all over China; for here in Shanghai we have students from north and south, east and west. Perhaps among them will be some who will one day prove to be big men who will influence the growth of China and upon whom our teachings will have left their mark.

Personally, I dream one day of Scholarships—and perhaps an exchange of students between India and China? I know of several here who dream of going one day to India but lack of funds prevents them, and there will doubtless be many more.

It is for these students—as well as for the outside public—that we need translations of Theosophical works, for although all the studies (with the exception of Mandarin Chinese) will be held in English, still the students will naturally want to get books in their own tongue to take away with them.

I know how work among the students all the world over appeals to you and therefore feel sure we can rely upon your good wishes and kind thoughts.

At no time have I ever felt so full of hope for the future of the work in China. The whole atmosphere has changed since last year and I think by the end of the year we shall have a useful record to show for our existence here.

CORRESPONDENCE

THE WORLD-CONVENTION

ACCORDING to the "informal report of the work done at three meetings of the General Council, T.S." in Vienna, issued in the November THEOSOPHIST, a (not executive) resolution was carried to the effect that it would be advisable to make the place for the official transactions of the business of the General Council not only Adyar or Benares, as it is now, but—by a change in the Rules—to make it possible that on any occasion where, say, about fifteen General Secretaries or their proxies can get together, they may transact business of an executive nature.

Now, to me, this resolution seems a rather serious mistake and—if really accepted—it is apt to make two governing bodies in the society, the one in the East and the other in the West, with all sorts of differences and trouble coming forth from it. For the General Secretaries of the European countries it will be easy to attend these Western meetings, while it will be practically impossible for one and all of the executive officers of the Society to be present. As a matter of course the executive officers are the ones who are better qualified to be in touch with the wants and wishes of the *whole* Society than the General Secretaries who are naturally apt to represent their own particular section, be it small or large. Consequently it will be most probable that both governing bodies will differ very often on most important things, the points of view of East and West naturally being considerably different and, to my mind, the only means of eliminating the difficulty is to bring them together and not to separate them in different bodies. I myself shall be the first to recognise—on the other side—the same difficulty of a somewhat long voyage for the European General Secretaries, but I think this difficulty can be overcome to a considerable extent in this case if the different sections will pay the travelling expenses, if necessary and wanted, or—in case it is impossible for any General Secretary to go himself—for one who is to represent him.

Now it will be of considerable value if as many representatives of Western countries as possible could gather each year in the East—or in case this is esteemed too expensive, every two years—in order to discuss and organise the spiritual movement of our T.S. for the whole world. Moreover it is the East that has been the centre of the Theosophical Society, not only for its spiritual inspiration, but even for its administration and, I think, it would be a fatal mistake if an end were ever put to this. *Ex Oriente Lux.* Let the executive

meetings of the General Council be held in India—Adyar or Benares alternatively—and let every section make it its duty to delegate its representative there; this will be the one means to make the gatherings of the General Council as efficient as possible and an expression of the wishes and ideals of the *whole* Society.

As said above, it might be too expensive yearly to send a delegate and in such a case it could be done every two years at the Adyar Convention. Here—at Adyar—is the proper place for all to go, there is the best possible accommodation available and, here again is the real living Centre of our beloved Society. Could there be any other place better suited for these Conventions? Is there any other place in the world more dedicated to the work for the Master and to the Masters Themselves?

For the same reasons also it seems to me far from recommendable to hold the 1925 World-Convention at the Hague. Seeing that this World-Convention at the same time will be the celebration of the Fiftieth Anniversary of the Theosophical Society, the one and only place where this Anniversary can be properly held is Adyar.

It was but a few years ago that the last World Convention was held in Paris, large numbers of members of Eastern Sections attending there—several from the Dutch East Indies—so why should the next one be held in Europe again and so close to Paris? The T.S. is much bigger than Europe and it is but just that other Continents should also have the opportunity in their turn; Washington (as proposed at the Paris Convention) or Sydney. But, for 1925, there cannot be any doubt as to the place where this Fiftieth Anniversary of the Theosophical Society must be held; it is in the site of the Society's Headquarters at Adyar, and at Adyar alone. Here there is any amount of accommodation, both as to the lodging of guests and in regard to lectures, etc.; the place is so extensive and so many houses are available that all delegates will be easily housed at Adyar itself. This as to the outer accommodations.

But there is another side to this question. This 1925 Congress will be the Fiftieth Anniversary of the T.S., the great Movement, inaugurated by H.P.B. and H.S.O. at the inspiration of the Masters. For fifty years it has been able to be used by Them as one of Their instruments and it was at Their intimation that H.P.B. and H.S.O. founded Adyar to be the Headquarters of Their Society. From that time on till now Adyar has been not only the administrative centre of the Society but in a far greater extent the Spiritual Centre thereof. Adyar is, first of all, the Masters' place and consequently—it seems to me—there cannot be any other place in the world more suited to celebrate the Fiftieth Anniversary of Their Society. May the 1925 World-Convention and the celebration of this jubilee be held at Adyar!

J. KRUISHEER,

General Secretary.

Dutch East Indies.

THEOSOPHISTS AND F.T.S.

WILL you allow me to express a few impressions about Mr. Humphreys' article¹ which I have just read.

I am a great admirer of youth, especially of the youth of our age and sometimes I forget I am no more one of them. I like to see them coming in the arena and I admire their courage and impetuosity. On the other hand I quite understand that the young generation is not quite satisfied with the old, and wants to express its feelings about it, because, after all, this world which we have prepared for our children is far from being a success. Nevertheless if we think a little more deeply, we must recognise that we have ourselves been very badly guided by our ancestors whose egos are perhaps those incarnated in the present youth. If that is so, they have a share in the responsibility. They, at last, have learned their lesson and they now come as reformers in the world of to-day. That is very comforting, isn't it? Let us then learn from them and adapt ourselves to the new spirit, so as not to feel strangers when we come back in a new body. I venture to say that the present old generation also has learned something lately, but perhaps they want a devachanic period to assimilate it well, and they will return to work along the track of our modern pioneers. So I believe Mr. Humphreys had better be patient.

As for the sheep, why not let them graze in peace? I do not know why there should not be room for sheep in the T.S. We want everything in our Society, be it only to make us tolerant and comprehensive. There are seven rays, we must not forget, and the seeming passivity of the sheep will one day become real devotion and complete self-surrender.

Despite Mr. Humphreys' opinion, we want dreamers as well. (See *Bhagavad-Gītā* about action and inaction.) What should we do without architects to plan our buildings before the masons start to place the bricks? We want dreamers, but dreamers who dream well.

I think our T.S. is a very interesting mosaic work. I marvel at it very often.

M. M. S.

¹ THE THEOSOPHIST, October, 1923, p. 69.

REVIEWS

Indian Arts and Art-Crafts, by Stella Kramrisch, Ph.D., R. Srinivasan, M.A., T. G. Krishnaswami Pillai, and W. D. S. Brown. (T. P. H., Adyar. Price Rs. 2.)

Following the excellent precedent set by Colonel Olcott years ago, an exhibition of Indian arts and art-crafts was held during the Annual Convention of the Theosophical Society at Adyar in December last. A representative collection of beautiful works in metals, sandal and other woods, and ivory, gave an adequate idea of the range and variety of Indian craftsmanship. Painting past and present was also well illustrated. As part of the exhibition, a series of afternoon lectures was given in the large hall. These are now published in the attractive book before us, and introduced in an enthusiastic foreword by Dr. Annie Besant. The first lecture, "The Significance of Indian Art," by Dr. Stella Kramrisch, is a masterly piece of elucidation by a European student of Indian art who illuminates profound scholarship with the warm glow of the intuition. She passes from form to significance with a special literary attractiveness and artistic conviction, and gives an elaborate justification of Dr. Besant's statement that "Indian art is a blossom on the Tree of the Divine Wisdom, full of suggestions from worlds invisible, striving to express the ineffable, and it can never be understood merely by the emotional and the intellectual: only in the light of the Spirit can its inner significance be glimpsed". Dr. Kramrisch supplies that light, and gives us more than a glimpse. In another lecture in the book she throws the same light of interpretation on "Recent Movements in Western Art," and makes the reader understand something of the true meaning of the various 'isms through which the Spirit of Art in Europe is pressing towards some new way of expression. Professor R. Srinivasan, M.A., in "Indian Music of the South," gives a fine exposition of music not merely as an entertaining art, but as the essential voice of India's religious and social life. His technical analysis is done with such clarity that it can be easily followed by western students of music. It shows Indian music to be a venerable and highly developed science

and art of melody. Mr. T. G. Krishnaswami Pillai, a practising art-craftsman, gives a valuable survey of the Art-Crafts of South India and shows that while many of them have traditional conventions, they also provide scope for the expression of individual genius. Mr. W. D. S. Brown, in his lecture, "Guild Socialism and Indian Handcrafts," shows how the method of social organisation indicated in the title would encourage handcrafts, and suggests an experimental scheme in that direction. The get-up of the book is a credit to its compiler, Mrs. A. E. Adair (who also was responsible for the organisation of the exhibition), and to the Vasantā Press at Adyar. It should be of special value to Theosophists abroad who desire to know something of what is involved in Indian culture.

C.

Modern French Philosophy: A study of the Development since Comte, by J. Alexander Gunn, M.A., Ph.D. (Price 21s.)

This volume is of more than ordinary value to the general reader of a philosophic turn of mind who has not time to plunge deeply into the works of the thinkers themselves, not only because of its inherent merit of clarity and discrimination but because these are days when the man in the street is philosophising and all the problems are his own problems. He is thus put in touch with the strongest minds of the time, for according to our author (and it is a belief acknowledged by most thinkers) the French philosophers lead the van of philosophic thought. This also gives an added value for all like to feel that they are keeping up with the time.

Here one gets a broad survey of the "play of ideas on the background of time" which makes one feel that philosophy is after all not a remote abstract thinking totally unrelated to the current of human life but rather grapples with the problems that puzzle all and is also concerned with the goal towards which this struggle is leading. This French Philosophy of the second half of the nineteenth century is distinct from the German, which is confused, individualistic and detached. In each of the problems presented to us also we see the transition of human thought from the grey day of hard materialism and positivism as lifeless, superficial eclecticism to a new day of higher reason and tolerance and an assured confidence in an inner nature which is not limited to experience of physical facts: in a word we witness the triumph of the truly human spirit over the darkness and slavery of a materialism which crushed out all life alike in church state and academy.

Our author puts before us the problems of Freedom, "the central problem of the time" for philosophy, of the relation of science to philosophy, of progress—a new discovery in the field of academic philosophy—of ethics, the standard for the ideal of the time and of religion as viewed and worked out by the French in the latter half of the nineteenth century, and concludes with an interesting chapter comparing the French and German schools.

The key of the whole seems to be given in the change from the anthropomorphic to the socio-morphic basis in religion, for example, which means a decomposition of all systems of dogmatic religion and the coming of a time when "he alone is religious, in the philosophic sense of the word, who searches for, who thinks about, who loves truth". It is a book full of hope for the future of humanity.

M. W. B.

Modern Indian Artists, Volume one, Khsitindranath Mazumdar, by O. C. Gangoly. ("Rupam" Office, Calcutta.)

The literature of the modern revival of Indian art, as distinct from the journalism of it, receives in this sumptuous volume a most distinguished addition. It indicates also the remarkable output and continuity of the work of the Bengal school of painters, for, while Mr. E. B. Havell in his *Handbook of Indian Art* gives but a few pages to the whole work of that school, this volume is devoted to the life-work of a single artist of remarkable skill who was hardly more than born when the Bengal movement began. The central interest of the book is naturally the splendid set of five colour plates and twenty-one photogravures by means of which one can study the work of Mr. Mazumdar from 1909 to 1922, but our understanding both of the individual artist and his school would be much the poorer but for the excellent introduction by Mr. Gangoly in which, with singular clarity and art-scholarship, he shows the relationship between modern Indian art and world art as regards both their similarities and their differences. Mr. Gangoly analyses the special qualities of Mr. Mazumdar's painting, and in his exposition of the subject-matter and his explanation of the artist's predilection for certain themes, such as the life of Chaitanya, he gives us gratuitously, so to speak, a look into the moving motives of Indian culture and life. Lovers of art will be grateful for this choice volume, which is itself a work of art.

C.

From Harrow School to Herrison House Asylum, by Harald Hewitt.
(C. W. Daniel Co., London. Price 3s. 6d.)

This is a pathetic story of a nervous child sent to face public school life when obviously he was unfit for the strain. It claims to be an autobiography and we are told harassing stories of the unhappiness of his life at school, unhappy because of his temperament rather than for any fault of the school, apart from the system.

The book opens up many interesting problems in education, and the writer is a staunch advocate for co-education, feeling as he does very strongly that boys and men need the companionship of girls and women all the life through. He claims that our public schools produce snobs and he quotes Sir Francis Vane :

A by-product of this snobbery is seen is the fact that the young at most of these schools acquire conservative and reactionary opinions just because they are taught to look upon themselves as pseudo—or quasi—aristocrats. It is as unnatural for the young to be conservative as it is for a dragon to go on foot. Those who belong to the future should, in the nature of things, be foremost in striving to make it nobler than the past.

Mr. Harald Hewitt's indictment of the English Public School falls under three headings :

1. The anti-social and senseless class distinctions which are fostered.
2. The monastic segregation of boys who are cut off from all friendly intercourse with girls and women.
3. The rigid system of moulding the individualities of boys according to fixed standards and patterns.

He claims

that all education should be vocational and should, according to the boy's natural bent, fit him for the battle of life. Part of this preparation should consist of mixing with members of the opposite sex.

The writer is an idealist of the martyr type and is well known in many circles as having thrown himself under the horses in a race at Ascot as a protest against our educational system and the injustice in not allowing women the parliamentary vote.

He was much injured in this act of sacrifice and protest and was removed to a hospital, and later on signed up as insane and sent to an asylum.

Eight years after, when he stood his trial for the far-off Ascot incident, some friend wrote to him and said :

. . . Also one knows that the holding of high ideals and utter selflessness would be a sign of "unsound mind" to those who have no ideals and very little mind.

He quotes the following passage from Mr. J. M. Robertson's *Short History of Freethought*.

His case (Giordano Bruno) serves to remind us that at certain junctures it is only the unbalanced types that aid humanity's advance.

This short book (about four score pages) is of much interest from the point of view of character-study as well as from the point of view of our present systems in education and punishment, our lack of understanding and study of the individual both in our schools and in our asylums. It brings out how our red-tape has hampered us and how much untying we need to do within ourselves before we can be one of the pioneers to "untie" for others. Read it!

W.

Americanism—A World Menace, by W. T. Colyer. (The Labour Publishing Co., Ltd., London. Price 6s.)

The author takes America as an example of the evils of the Capitalistic System and its danger to the world; not that this evil is confined to that country, by any means, but the conditions there provide a particularly favourable field for study. The symptoms of the disease are more apparent, since there are no vestiges of a greater and more glorious past, clinging round the limbs of the Body social and politic, and hiding the premonitory scarlet blotches. A young man may conquer a disease which may prove fatal to an older one; so is it with nations. But the older man can bring his past experience into the balance if he will; and the older nations are not unfairly handicapped. America has the faults of youth, Europe has the gift of experience which should mean wisdom.

Mr. Colyer writes with all the fluency, "punch," and conviction of a man with whom the cause of "Labour" is a passion. Incidentally, he had no illusions, even in its earliest stages, concerning the Klu Klux Klan, its personnel or its purpose. Nor is he blind to the psychological perils that are beginning to appear in national life—the subtle dangers that lie in Suggestion and Auto-suggestion of corrupting the right instincts of an unsuspecting people.

All who are interesting themselves in the trend of social and political life, as well as in the work of the Labour movement in England, will find Mr. Colyer's book interesting and instructive.

A. E. A.

The Underworld of London, by Sidney Theodore Felstead. (John Murray & Co., London. Price 7s. 6d.)

This is an account of one of the worst sides of London, called the Underworld, I suppose, because it passes unnoticed by the majority—or should I say unheeded?—for there are few that do not know what the author means by the Underworld. One reads here a series of stories, semi-detective, one might say of some of them, one reads of the type of Raffles and of the lowest type of thief.

In the main the men and women, most of the latter merely girls, who fall into the drag-net of the police are victims of circumstances. They are but the flotsam and jetsam of a great city's life, to be tossed hither and thither by influences over which they have no control, and are to be pitied rather than condemned.

One puts the book down with a deeper sense of responsibility for all the degradation and degrading circumstances that we allow in our cities, and many of us can learn a good deal from it, for the author is a sympathiser with suffering humanity and he writes to help not to merely publish the degradation. We can recommend it to any who seek to understand the difficult circumstances which surround so many of us, for to read of the Underworld of London can only widen our sympathy and strengthen our compassion and possibly enthuse us to work the harder to alleviate some of it.

W.

The Psychology of Laughter and Comedy, by J. Y. T. Grieg, M.A. (George Allen & Unwin, London. Price 12s. 6d.)

Mr. Grieg, who is the Registrar, Armstrong College, Durham University, has attempted a comprehensive study of the origin of laughter from its first appearance in the very earliest stages of infancy up to its most complex development in the great comedy right of Europe. Naturally such a study would mean a thorough acquaintance with all the developments that have arisen in modern psychology, and the author is in this respect well equipped. Whilst accepting some of the ideas of the different exponents in the several branches of this science he claims to have established his own hypothesis that "laughter, in its beginnings at least, is somehow associated with the instinct of love". He adds: "I have chosen the term 'love' with some misgiving, and only because no better suggests itself. 'sex' is an alternative—a term used by the Freudians in a very wide, not to say vague, sense, but unfortunately 'sex' is a

heavily loaded term in ordinary speech, and the attempts of the Freudians to weaken and extend its connotation for scientific purposes have resulted in some confusion, both in their own minds and in the minds of those who dispute with them. It is better to reserve 'sex' to denote certain fairly specific directions which the instinct of love may take."

The smile is born, then, of the love of the child for the mother. The laugh is born of the reaction to an obstruction to the free expression of this love instinct. The obstruction or resistance causes in the child a bracing up, the taking of a deeper breath; and then this excess as it were of psycho-physical energy has to find some vent for itself. The surplus energy is carried off most easily in a sound of some kind and this sound later evolves into the clear, shrill, unmistakable laugh.

Such is the theory and the greater part of the book is given to the elaboration of it, and its application to all kinds of laughter, even the indecent. The most interesting portion of the book is that relating to comedy, satire, wit and humour, in which discussions of the views of both Bergson and Freud occur; and in the Appendix there is an excellent collection of the theories of various great philosophers, poets, critics, and psychologists, "from Plato to Mr. Max Eastman," of laughter and comedy.

All who are students of psychology will find Mr. Greig's working out of his hypothesis interesting, stimulating and informative.

MESHA

Songs of the Sea (Sagar-Sangita). C. R. Das and Aurobindo Ghose. (Ganesh & Co., Madras.)

These poems are translations from the Bengali by the first-named author, and are put into English verse by the poet. Most are metric. Some of them are well done, others are weak in rhythm, owing to ignorance of the accented syllable in English. Where the verse is blank, or free, the poet is most at home. Of those written in rhyming measure we like best "I have no art of speech, no charm of song," and "Where have I seen thee?", and "The sun has not yet risen". We give a few examples of lines which defy scansion:

and met thee in a grandiose secrecy.

In the poem beginning "What years, what clime—," written in pentameters, there are two unintentional hexameters, followed by a line "How often our lives have parted been since then".

In "The great heavens have no voice" our bard soars above rhyme and rhythm, metre and measure, perhaps unintentionally. The wording throughout is good, and, as a poetic version of another's thought, the volume deserves great credit.

F.

Poetry and Religion, by Israel Abrahams, D.D. (George Allen & Co.)

This is the third "Arthur Davis Memorial lecture," delivered before the Jewish Historical Society at University College, by the Reader in Rabbinic at Cambridge University. These lectures were founded to foster Hebraic thought and learning, and the lectureship is open to men and women of all creeds and races. There is a foreword by Sir A. Quiller-Couch. The lecturer claims that the Hebrew vision of God is unique in literature. The great lyric is great poetry and it is also great religion. The Hebrew psalmist was true to human nature. In religion the message of Israel was "truth about God"; in art, the lyric responds to that truth. The Hebrew had the vision and the gift of divine song. He concludes: "Seeing God, was there much else (that counts) left for man to see? Singing God, was there much else (that counts) left for man to sing?"

T. I. S.

The Message of the Birds, by Prof. T. L. Vasvani. (Ganesh & Co., Madras. Price Re. 1.)

This is No. 2 of *My Motherland Series*, of which No. 1 was "The Āryan Ideal". The little book is a series of essays, entitled "The Great-souled Gandhi," "Indian Ideals in Education," "Ancient Faith," and "Through Chinese Eyes". Looking for a reason for the title we find it in the Introduction. A young man falls asleep and dreams that he understood the talk of birds, who discuss Humanity. We are reminded of Aristophanes' play *The Birds*—also a social and political examination of humanity by the birds. The young man awakes with a new interest in life—a new centre of mind has been awakened in him—and the message he brings back is "Son of Man! Return to thyself!"—the message of self-reliance, that of the Swarāj movement—of which the following essays ably treat.

L. O. G.

4478

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.

CONTENTS

	PAGE
<i>Frontispiece</i>	
On the Watch-Tower	421
The Prodigal Son (Poem). I. R.	429
The Brotherhood of Man: Its Scope and Limitations. MD. HAFIZ SYED, B.A., L.T.	431
The Civilisations of the West and of the East. DR. WELLER VAN HOOK	445
The Bedrock of Education. G. S. ARUNDALE, M.A., LL.B.	461
Druidism: Selections from Barddas. D. JEFFREY WILLIAMS	469
Isolation (Poem). DUDLEY C. BROOKS	482
Nietzsche and the Old Philosophy. CHARLES WHITBY	483
In the Woods (Poem). I. R.	494
The Sex Problem. CHELLA HANKIN, M.B., B.S.	495
Occultism and Magic. JOSEPHINE RANSOM	508
Creative Construction: The Rebuilding of the Human Temple. LEO FRENCH	517
The Atheism of Buddhism. BHIKKHU SĪLĀCĀRA	524
The Faithful Lover. ENID LORIMER	530
The Visit of the Vice-President to Scandinavia. E. C.	536
For Self-Examination. DR. JACOB BONGGREN	539
The Theosophical Field. J.	541
Correspondence	543
Our Exchanges	548
Reviews	549
Books Received	550
Supplement	vii

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Cover

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 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

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription (payable strictly in advance). Post Free:

India: Rs. 9, payable to the Manager, T.P.H., Adyar, Madras, India.

Great Britain and Europe: 15s. (Agent: T.P.H., Ltd., 9 St. Martin's St., London, W.C. 2.)

U. S. and Canada: \$ 3.75 (Agent: Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

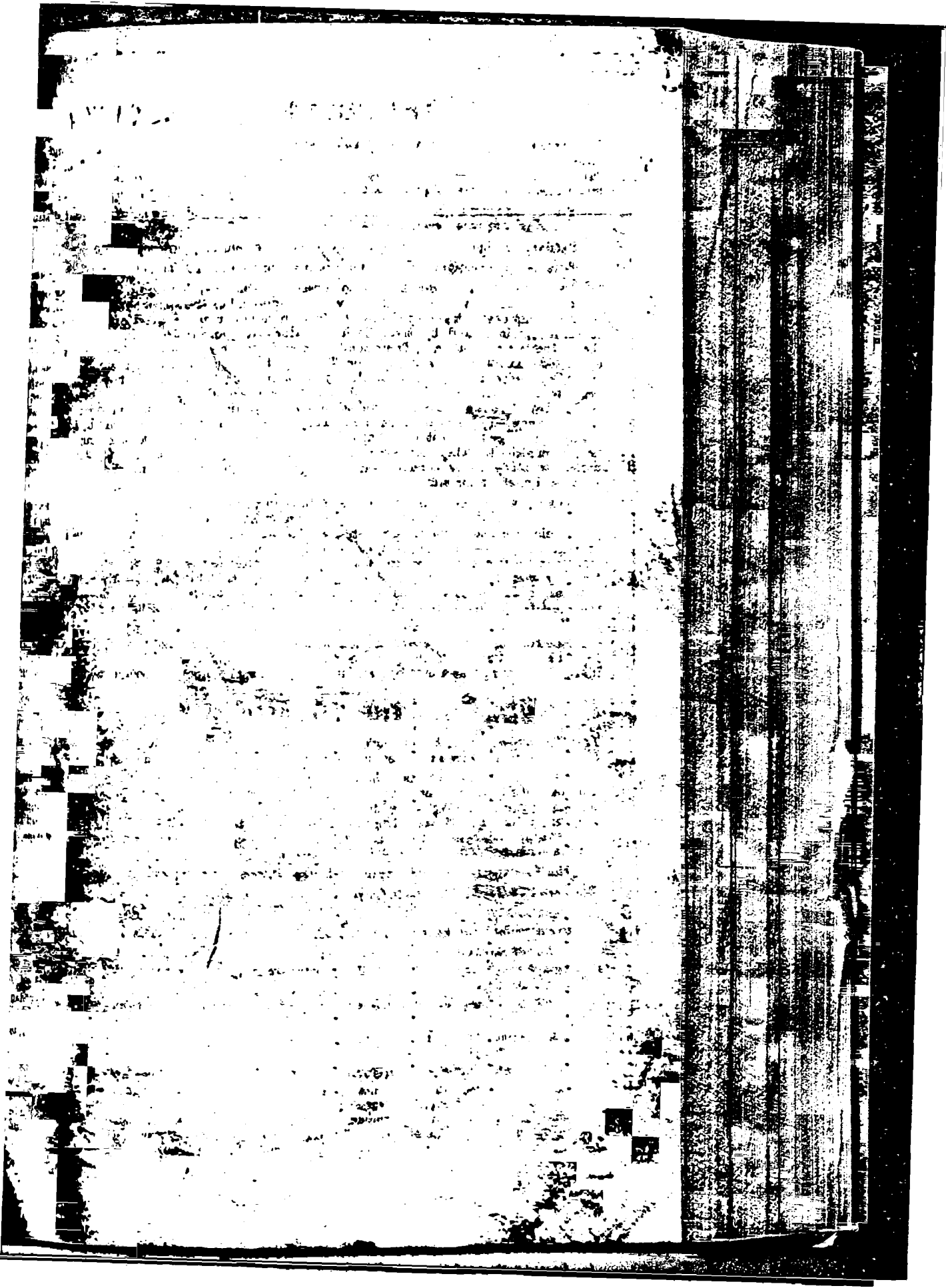
Australasia: 15s. (Agent: T.P.H., Cathcart House, Castlereagh St., Sydney, N.S.W., Australia.)

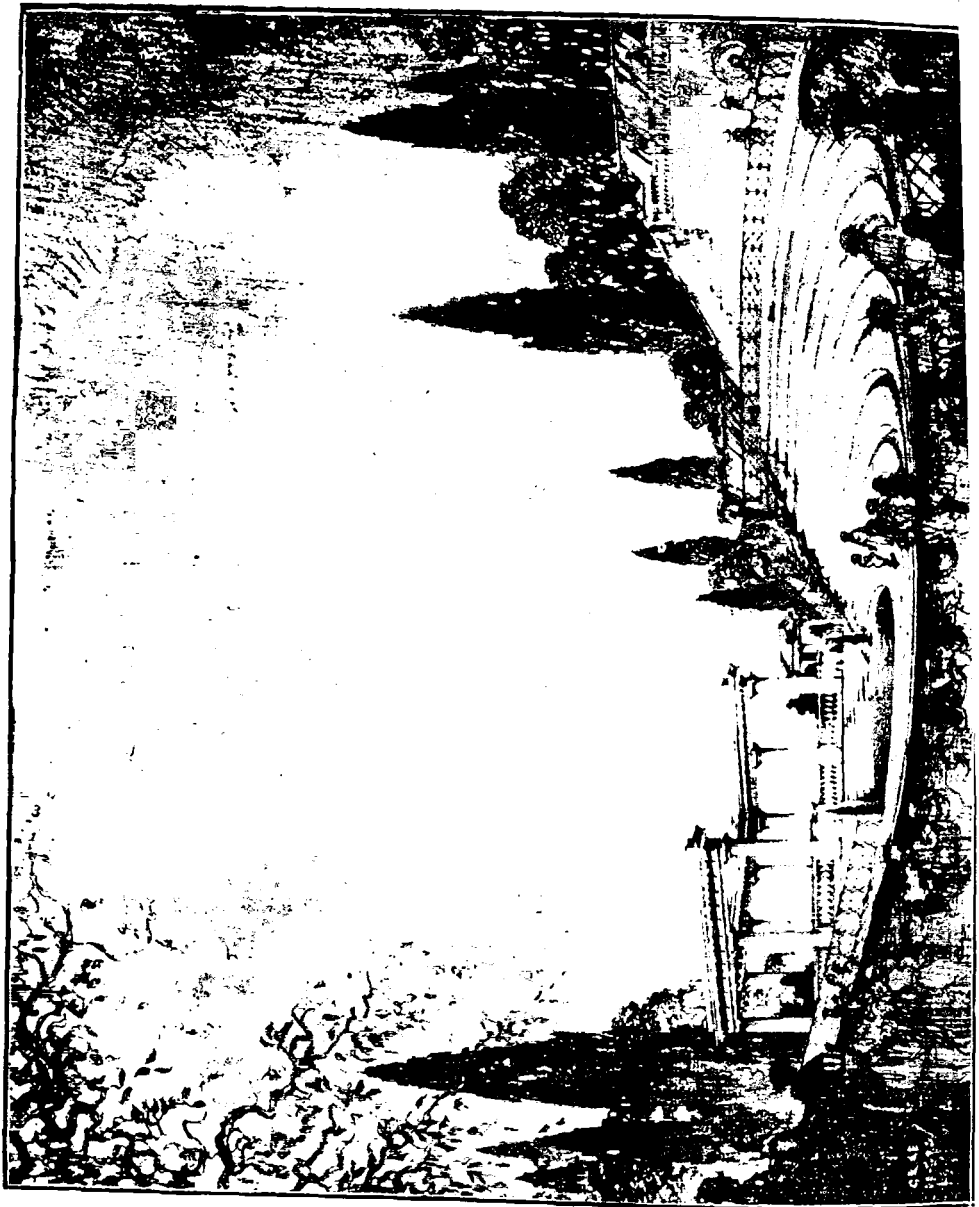
Dutch E. Indies, etc.: 10 guilders (Agent: Minerva Bookshop, Blavatskypark, Weltevreden Java.)

Other Countries: British Dominions 15s; Non-British Rs. 11-4; payable to Adyar, or nearest agent.

Single copies, India—As. 14, Foreign 1s. 4d. or \$0.35 or Re. 1 post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to: The Manager, T.P.H., Adyar, Madras, never to individuals by name, and all communications relating to subscriptions should be addressed to him.





THE THEOSOPHIST

ON THE WATCH-TOWER

A new year opens to-day in the world at large, for January 1 is New Year's Day and the New Year is 1924. In one of the many prophecies of the future, 1924 is to see the beginning of another War; let us hope that the prophecy will be falsified. But come War or come Peace, the Will that guides the world along its upward path sends it by thorn-strewn path, or path strewn with roses. Let it be what it will, it is the path chosen by Power, Wisdom and Love Supreme for His world's treading, as the best way Home, so all is well. To all our readers I send a message of joyous serenity to greet the new-born Year. For: "The Lord sitteth above the waters, the Lord remaineth a King for ever. The Lord shall give strength unto His people."

* * *

The most notable event of the month to us at Headquarters was the successful Convocation of the National University, held in the Headquarters Hall, very beautifully decorated, and fully filled. It began with the chanting or reading of a prayer from each of the great religions of the world, all of which are represented in the Indian Nation, and should be honoured in any University which claims the name of National,

and would educate its students in a human and religious atmosphere, and in which is cultivated a spirit of reverence for all religions, recognising the truth of the Sūfī saying: "The ways to God are as many as the breaths of the children of men."

* * *

The Convocation Address was given by Mr. G. S. Arundale, and it made the deepest impression on the audience. It was a really fine performance, full of inspiration. Dull, indeed, would the heart be which did not respond to its clarion-call. It is published by the International League of Youth, and is No. 5 in its series, entitled *The Path to Greatness*. Neither our Chancellor, Dr. Rabindranath Tagore—who is away in Kathiawar—nor our Pro-Chancellor, Dr. Subramania Iyer—who is confined to the house by an outworn body—was able to be present, so I had the honour of presiding. We had a fine variety of hoods among our officiants, M.A.'s and B.A.'s of Oxford, Cambridge, Allahabad, Bombay; Dr. Cousins' D. Litt. of the Japanese University of Keiogijuku and my own red gown and hood of the Benares Hindū University.

* * *

The Theosophical Society is losing—so far as the physical plane is concerned—some of its best and most useful members. We recorded lately the passing of our Indian General Secretary, the admirable and devoted Purnendu Narayana Sinha. Now, we hear from Paris that the Comte de Gramont, Doctor of Science, his special line being spectrum work, a member of the Academy of Science and Vice-President of the Institut Metapsychique left his physical body on October 30, after a short but severe illness. He joined the Society twenty-five years ago, and the E.S. in 1900, and was a member of the French Executive for ten years. He was profoundly devoted, and was never in the least shaken by any of the storms arising in the Society. But we do not lose our faithful workers, for they

enter into the Peace, and prepare for their next term of service here by devoted service on the other side of death.

* * *

Some ingenious ways have been devised here for pressing on people's attention the great fact of Brotherhood. One of these was by pictures on lantern-slides, illustrative of some phase of Brotherhood, that were thrown on the screen at cinemas between the films. "Barb" has drawn some pretty ones; the last one I saw—the drawing not the lantern-picture—was on Brotherhood with Animals, and showed a lady carrying a little dog whose foreleg was broken and had been taken to the hospital to have it attended to. Another was a Brāhmaṇa helping along a crippled worn-out outcaste, with the words: "Come home, Brother." These pictures reach a class which might not otherwise be touched by the great ideal.

* * *

Now and again a whale or seal is stranded on an inhospitable shore, and we read in the newspapers of its slaughter. How different is the spirit of Brotherhood shown in the following delightful story, given in an advertisement put in *New India* as a part of the Brotherhood campaign. Here it is:

A seal about five feet long, and weighing about 1,000 pounds, entered Otago Harbor, and found herself shut off from the sea in water over land that was being reclaimed. So she started going back to the sea over land.

Presently she reached a bank three feet high which she could not mount, and after trying several times she lay panting, while about 100 people watched her. She cast friendly looks for help towards them, and a man fetched a pick and shovel, and levelled the bank so that she could climb it. She seemed to understand what he was doing, and the crowd gave a cheer when she surmounted the bank. The man went before her, smoothing difficult places with the pick or shovel, and the crowd followed till, with a last look at them as if she understood their friendliness, she plunged into the sea.

The change of feeling was shown also in the case of a kitten hurt by a passing motor. Some boys gathered round it, and instead of leaving it to die, or even stoning it, in the old

cruel way, a boy picked it up and carried it off to the nearest hospital. The feeling of duty towards animals is spreading, despite the woeful cruelty still seen so sadly often in our streets. Even in regard to such cruelty as that to pit ponies and in the worn-out horse traffic, right feeling is awakening, and numbers of the humane are endeavouring to awaken the public conscience.

* * *

I do not often give such a long extract as the following, but it is so splendid a testimony to the unity of persons of different creeds and races that it is a sign of the advance towards Brotherhood, that I print it here :

Extracts from the speeches of delegates to the First World Conference on Education at San Francisco, at which sixty nations were represented, as reported in the various issues of *School and Society*, New York.

"The world is one. Science, invention, industry, commerce, communication, transportation, contemplate and act on this view. Government, imperialism, diplomacy, militarism, have all tried to unify and hold in subjection the life of the world. Human nature is more powerful than any external form of institutional control that society has produced. The one outstanding possibility that has never been given a fair and full trial is education. Why not try it? This is the reason for calling this conference. We would not belittle or ignore the unifying and fundamental function of government, nor of diplomacy in its place, nor of a system of national defence in the world of present reality. But, while we utilize other traditional forms of social control, we want to try what can be done through education."—WILLIAM B. OWEN, America.

"If we can't educate for peace, it isn't worth while to educate at all."—DAVID STARR JORDAN, America.

"If the program outlined for us can be put into operation among the nations of the earth, we shall surely have moved one step nearer the goal longed for by mankind. We believe that the children of one country do not hate the children of another country unless they are taught to do so, and we are resolved that we, as teachers, shall not furnish to them that kind of instruction."—MISS CHARL WILLIAMS, America.

"We are ambassadors of peace, sent on a mission to promote friendly relations, one with the other. Our common and only aim, therefore, should be to consider how we can, through education, turn the nations that are enemies into friends, and make more friendly

those that are friendly. We must teach the nations of the world to realize that true greatness and nobility in a nation does not depend upon its bigness, nor upon its military power, nor upon its wealth, but upon just dealing and unselfish service to others. We must remove through education and other effective means all selfishness, pride, hatred, revenge between nations, and cultivate in their place the spirit of goodwill, of sympathy and of mutual confidence. I share with others the belief that if the five millions of teachers and educators of the world are fully convinced of the evils of war and the necessity for peace and are willing to dedicate themselves to the task, they can make a great contribution to the cause through the various educational agencies at their command. Their greatest service will naturally be the bringing up of a new generation of people possessing the right kind of ideals of international relationship."—P. W. KUO, China.

"We are optimistic because we believe in education, which will solve most of our problems, if not all."—TASUKU HARADA, Japan.

"It is the American message 'to appeal to all peoples to perform the miracle of sterilizing all inherited prejudices of race and religion'".
—A. E. WINSHIP, America.

"Give the child or the advanced student a fair and correct idea of neighbouring peoples, their industry, their civilization and culture, and you have furnished him a solid basis on which to build that world-wide tolerance of the rights and privileges of all nations, regardless of race or creed, that sympathetic appreciation among all nations that is the goal of the world conference on Education."—FRANCISCO J. YANES, of the Pan-American Union.

"Every nation is entitled to do its best for its own prosperity and development but the means of attaining this aim must be sought in a totally different direction than through military force. Peace is just beginning to stand by itself without outward support. I consider this the great change in human history, foretelling the birth of the new order of the world . . . nationalism which does not harmonize with internationalism should not be tolerated, nor patriotism not in accord with humanism."—DR. SAWAYANAGI, Japan.

"Teachers have a strong desire for peace and for some more rational method of insuring it. Our duty is to create a good understanding between the nations, and the schools offer the most complete opportunity for doing this. We should regard any efforts made for the cause of peace and goodwill as duties imposed upon us in the common cause of humanity, and these duties can be excelled in value and importance by no others."—E. J. SAINSBURY, England.

"More and more we are coming to appreciate the school and to assign to it greater values and require of it a larger service. Leagues of Nations, World Courts, Peace Treaties, Conferences have desirable elements and help the world to live together, but before we can establish them in the fullness of their service to mankind we must

have the proper fundamental and spiritual values, and those spiritual values must await the longer processes of education."—A. O. THOMAS, America.

"In the past the opportunity for women to do a public service in education and political life has been confined to the few. The modern task is to extend this opportunity for women to the masses; to give every woman the chance to be a queen. Between the two functions of women there is no real conflict. In social organization we move from the family to the community and from the community to the state, the nation and the world. It is just as right and natural for woman to play her part as an educator in the world outside as in the home."—PRINCESS BORGHESE, Italy.

"Youth should no longer be taught that the world is made up of a loose aggregation of parts, but that it is an organic whole with all of its parts knit together in vital relationship. They must be taught to think in terms of the whole world and not in terms of one of the lesser parts. Through education and through education alone can entrance be gained into that growing group of kindred spirits of whatever race, known as citizens of the world."—FRANK BUNKER of the Pan-Pacific Union.

"The truth of the matter is that the teachers, rather than the manufacturers, financiers or members of other learned professions, are the real creators of our material and spiritual wealth. As compared with the children of our cities, bales of purple merchandise and golden-crowned temples of commerce are as worthless tinsel."—WILLIAM L. ETTINGER, New York City.

"The educational system of England is at present, no doubt, in a sort of chrysalis state; but within the cocoon there are going on important organic processes that will have a powerful influence in determining the sort of *imago* that will in the immediate future fight its way out into the sunshine."—JOHN ADAMS, England.

"In international relationships a university of a given country should stand for international justice and equity, no matter whether or not her own country is involved. If the international behaviour of the country conforms to the highest moral ideals, well and good; on the other hand, if the national behaviour does not conform to the highest moral ideals, the university should stand for the right and speak the truth if she is to fulfil her highest mission."—P. W. KUO, China.

"No program of world peace nor of world education can hope to succeed until we can fit the human being in any given part of the world into his environment and give him the opportunity for normal healthy bodily development there. . . . I see no way out of the present tangle in which the human race finds itself, because of its inability to co-operate and its failure in mutual understanding, except through the education and physical care of the child. . . . If we are to have a future world peace it must come through the efforts of

the children of to-day when they are grown men."—RAY LYMAN WILBUR, America.

* * *

I have read with much pleasure the accounts in the London papers of Mr. J. H. Foulds' triumph in his oratorio, "A World Requiem," given before an audience which crowded the huge Albert Hall, London. Mrs. Foulds is the Maud McCarthy, who, as a young girl, created a furore by her playing on the violin. I have received the words of the Requiem, stately, and worthy of the sublime idea which underlies the whole. *The Daily Graphic* has the following, with its touch of comedy in the Bishops' refusal, one of whom frigidly replied; "The Church of England does not pray for the dead". That is a sad dereliction of duty, and shows that the Church has forgotten her Lord's words: "God is not a God of the dead, but the God of the living, for all live unto Him."

The Young Composer's Requiem.—Much more suitable for such an occasion was the majestic solemnity of last night's sacred concert in the Albert Hall. It proves the great advance that has been made in the last year or so in our English toleration—the toleration of which General Smuts is the voice.

It was possible only because J. H. Foulds, a young composer, felt moved by "a force outside him," he says, to write his great piece of music. The words, he declares, were "inspired". The music came from outside himself.

It cost him months of effort; but he went on, assisted by his wife, who organised the concert and led the orchestra herself. Indeed, she had so much to do with it that, at the first rehearsals, she sang alone the chorus part.

Her husband obtained the help of the British Legion, and, through them, the patronage of the Prince of Wales.

Now, they have formed a World Requiem Choir, which, on every Armistice Day, and on other great occasions, will sing the Requiem which, like yesterday's Cenotaph ceremony, will help to remind us of the great debt we owe.

Prince and Premiers.—The Prince of Wales was in his box at the Albert Hall. Two Dominion Premiers sat there, too, and listened, and nearly twenty foreign countries sent diplomats.

Even the French Ambassador was on the official list of those who were present, a significant thing when you realise that the requiem prayed for "Rest eternal for men of all countries who died for their cause."

There was no narrowness of nationality about it, as J. H. Foulds' wonderful music echoed triumphantly across the vast auditorium, and over twelve hundred men and women, orchestra and choir gave being to a great volume of reverent sound.

Absent Bishops.—The Churches were absent, though, from this requiem. Many bishops had been asked, but none accepted the invitation.

"The Church of England does not pray for the dead," said one bishop, replying. And yet the words of the requiem merely went as far as:

Lord, grant them rest eternal,
 All those who have fallen in battle—
 Grant them rest.
 All those who have fallen by pestilence and famine—
 Lord, grant them rest.
 Men of all countries who died for their cause—

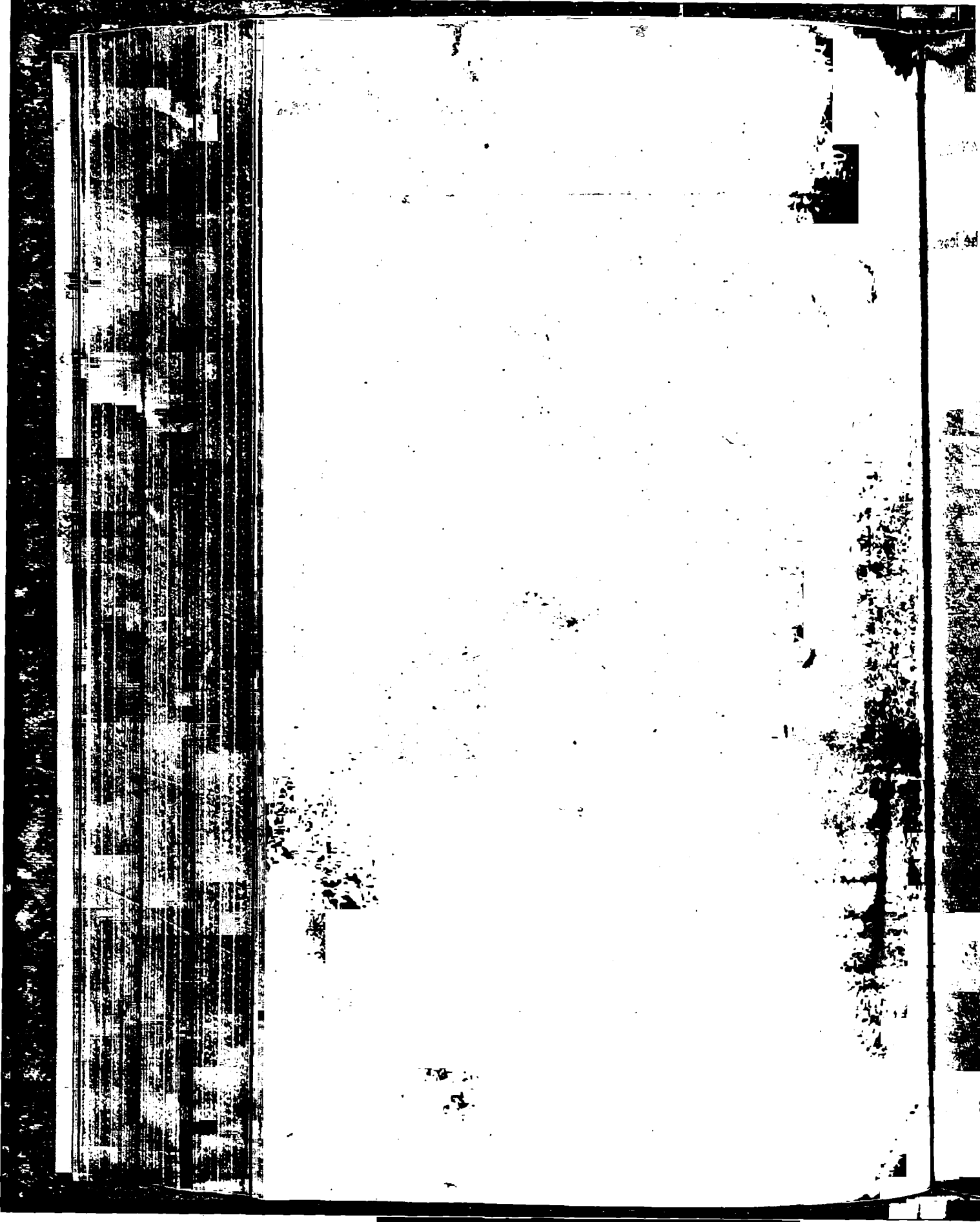
Lord, grant them Thy rest eternal, and Thy light perpetual shine down upon them. It did not seem very far to go, since, in the Abbey itself, yesterday morning, there was the prayer:

May the Lord, of His mercy, grant unto us, with all the faithful departed, rest and peace.

I suppose it was the word "requiem" which frightened some clerics away. It is a Latin word.



A VIEW OF THE BALMORAL BEACH



201 54

THE PRODIGAL SON

I WILL go from my Father
For the sake of returning again.
I will leave His joy
For the sake of feeling His pain.
I will leave this rest
To enter the wonderful strife.

Wilt thou go into death
And forget that thyself art life ?

I will !

Heaven's wisdom forgetting
For the love of learning to know ;
Forsaking my greatness,
For the bliss of having to grow.

Wilt thou enter the mire
Of the blackest and foulest sin
Not feeling the fire
Of thy purity burning within ?

I will !

And our world soul fell
From heaven's unspeakable light
To the darkness of hell,
To the dream of an endless night.
In a million parts
Was divided the Only One
And separate hearts
Lost sight of *The Father's Son*

From choice.

It is crucified
In the stone, the tree and the beast,
In humanity, by the greatest pain and the least,
Through the greed of gain
It is reaching the joy of loss ;
It is crucified,
But learning to love the Cross,

Its choice.

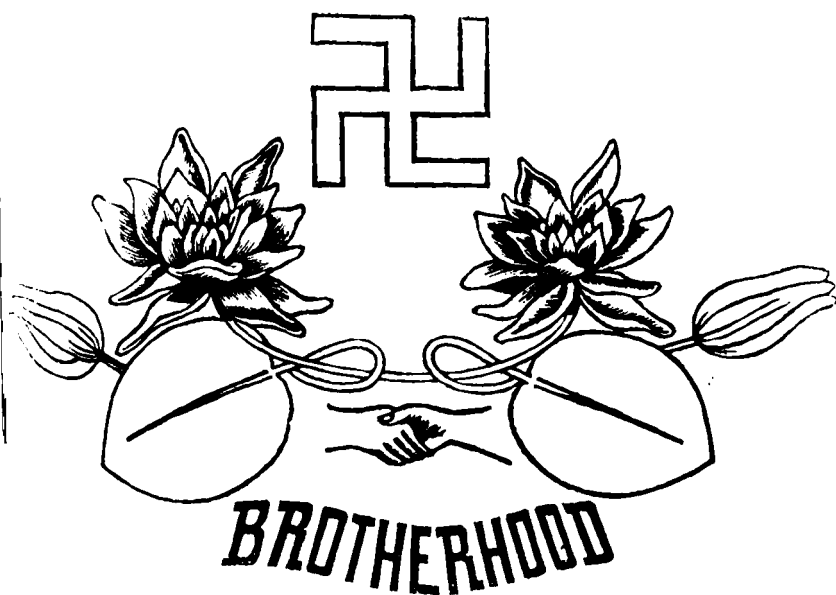
When the morning breaks
The son will no longer roam,
When the dreamer awakes
He will find he was ever at home ;
That the endless years
Of night, were a single day,
And the bitter tears
A blessing, on dreamlands' way

In Life.

I went into sin
To be drawn by Thine utmost Love,
That the Fire within
Might join the Fire above.
I am crucified
Forever, in Pain and Bliss.
I am glad I died
My Father, to join in this

Thy Life.

I. R.



THE BROTHERHOOD OF MAN: ITS SCOPE AND LIMITATIONS¹

By MD. HAFIZ SYED, B.A., L.T.

IT is the common and well-known truths that are generally ignored and passed by, and it is the obvious, the patent and almost indisputable verity of life that is not kept in view; and so the brotherhood of man, although intellectually recognised by all just and thoughtful people, is yet one of those subjects that is hopelessly ignored in ordinary life. There are many people existing in this world, to whom the idea of the brotherhood of man has no meaning or foundation. Some of the leading men of the world with all their culture and enlightenment, have done incalculable harm to, and brought untold suffering on,

¹ A paper read before the Theosophical Society, Poona, on the occasion of the inaugural ceremony of the Brotherhood Campaign.

their fellow beings by acting in a thoughtless manner and deciding the fate of the people under their charge in a way that has completely disregarded this deeply significant yet simple fact of our being. Religious dissensions and racial rivalries being the order of the day, some people still doubt whether the brotherhood of man has any basis in reality. On the other hand there are some who believe that the brotherhood of man is a fact in nature: and in all human relations, be they social, political, economic or religious, this fact should never be lost sight of, if we wish to make steady progress and live in concord and harmony. It is necessary that such an all-important proposition should be carefully examined and its merits ascertained.

The cry "I am an Englishman first and a Christian afterwards" or "I am an Indian first and a Hindū afterwards" is not unoften heard; but it is rare to hear a man declare that he is a human being first and everything else afterwards. With all our advanced scientific ideas we are more fond of laying greater stress on the unessential features of our lives than on the essential and fundamental ones.

During the last two centuries scientific knowledge of every description has made rapid strides and every department of human knowledge has been thoroughly verified and systematised. Thus the finality of the verdict of science on a topic that lies within its scope, is hardly denied. It will be well if we refer this subject to it.

The physical structure of man, with the exception of his outer skin, epidermis, is common to all mankind. No man has two noses or three feet or a dozen hands. Modern physiology has indisputably demonstrated that the organs of the human body have common functions in all human beings, be they Africans or Indians, English or Negroes. The modern science of psychology also points to the same end and teaches that man's mind has many characteristics common to all.

The three aspects of consciousness, namely, cognition, emotion and volition, are shared by all in varying degree and according to the stage of evolution that an individual may have arrived at. All men have a tendency to think, to feel and to act. The three laws of thought of the logicians have a common bearing on all minds. The laws of development and evolution apply equally to all men, high or low, dark or white.

All human beings are subject to the same biological laws of growth, decay and death. Thus, physiologically, psychologically, logically and biologically, all humanity is one.

Turning to the contending schools of various philosophical thought, we find that none of them have denied the solidarity of the human race. A thorough-going agnostic, in spite of his inability to understand and explain the why and the wherefore of the material phenomena, has not, so far, underrated the value of social service, nor has he disregarded the unity of man. A rationalist believes in the supremacy of reason and nothing else, and cannot therefore consistently disavow the rational and fundamental unity of mankind. Of all the philosophical thinkers, August Comte, the founder and exponent of positivist philosophy, has greatly emphasised, and even made much of, the religion of Humanity. He says :

Humanity is our highest concept, whatever the foundation of things may be in itself, however indifferent or hostile to human progress things may at least, up to a certain point, be compelled to enter the service of man.

In England men like Herbert Spencer and J. S. Mill, though never disciples in the strict sense, were greatly influenced by him.

Men like Charles Bradlaugh and Ingersoll, who declared themselves atheists, were in no degree anti-humanitarian ; on the contrary the former always held up before himself and others a very high standard of social service. Philosophically those who believe in monism or in the divinity and unity of all that lives, cannot but recognise the need for cultivating

Maitreya, friendliness towards all. The brotherhood of man has a deep spiritual basis. Its practical realisation constitutes the first and the last word on the path of spiritual enlightenment. We might go to any highly advanced man of any faith or creed, we should find him tolerant, loving and saturated with sympathy and good-will for all. Brotherliness for all is a *sine qua non* of spiritual development according to ancient and modern mystics. Says Arthur Schopenhauer :

After all, it is only phenomenally that I differ from my neighbour. In reality, each man must say to himself with reference to other things: This art Thou. Down beneath the appearance of differences which the space and time forms give, it is the same unitary will which constitutes your life and mine; and so our interests are not different but identical.

In the last century, Joseph Mazzini, the true apostle of human liberty, the terror of principalities and powers, the champion of republicanism, figured as a most outstanding personality and did not spare himself in proclaiming the holiness of humanity and in living up to its highest ideal. He says:

The unity of the human race could only be admitted as the consequence of the unity of God. The time has come to teach men that, as humanity is a single body, we are all of us, as members of that body, bound to work for its development, and to make its life more harmonious, active and strong. The time is come to convince ourselves that we can only rise to God through the souls of our fellow-men, and that we ought to improve and purify them even when they do not ask it of us themselves. Generally speaking you cannot, even if you would, separate your life from that of humanity; you live in it, by it, and for it.

Free men and slaves, you are all brothers. Origin, law and goal is one for all of you. Do not say: "The language which we speak is different"; tears, actions, martyrdom form a common language for all men, and one which you all understand. Do not say humanity is too vast and we are too weak. God does not measure powers, but intentions. Love humanity. Ask yourselves whether you do an action in the sphere of your country, or your family; if what I am doing were done by all and for all, would it advantage or injure humanity. Be apostles of this faith, apostles of the brotherhood of nations, and of the unity of the human race—a principle admitted to-day in theory, but denied in practice.

How very true and inspiring are the words of this apostle of human love and freedom! The European nations do not

seem to have taken these words to heart, else there would have been no war.

Let us turn now to the testimony of religion. As it begins by declaring the Unity of God, so it ends by proclaiming the brotherhood of man. In fact the two truths are inseparable, the second being implied in the first. If there be but one life, then each form it animates must be linked indissolubly with every other form similarly animated. All forms make but one body, of which the life is God.

As an injury done to any organ of the body injures the whole body, so is a wrong done to one member of the body of humanity done to the whole race. None may separate himself from this intimate union; none may stand apart and seek to live alone; born into the human family, we must all live in it. Brotherhood is a fact in nature and from it there is no escape,—

says the editor of *The Universal Text-book of Religions*. All religions without any exception believe in the Fatherhood of God, as the Creator and Source of all beings. If that be so and it is so, then the only logical conclusion that we can draw from this faith, is that all men are equal in the sight of God. As Shrī Kṛṣṇa says :

The same am I to all beings; there is none hateful to me, nor dear. They who worship me with devotion they are in me and I am in them.

Brotherhood of man is only a necessary corollary of the Fatherhood of God. The source and origin of mankind is one and the same, differ as much as we may in our outer form, features and temperament. We cannot however deny our common origin and destiny. Some people ejaculate "Well! whatever else religions may be, most certainly they are not brotherly". And it is unhappily true that if we look into the religious history of the immediate past, we find therein very little brotherhood; religious wars have been the most cruel; religious persecutions have been the most merciless; crusades, inquisitions, horrors of every kind, blot with blood and tears the history of religious struggles. We generally forget that

each religion speaks one letter of the great Name of God, the One without a second.

God is so great, so illimitable, that no one brain of man however great, no one religion, however perfect, can express his infinite perfection.¹

The religions of the world aim at purifying the human heart and bringing it nearer God, but people, in their indifference, do not study their own faiths. This is why they act against them. I dare say there is no religion in the world which has preached against the brotherhood of man: and as a proof of this statement, which might perhaps be doubted by some sceptics, I take the liberty of quoting from the various scriptures of the world-religions.

The oldest of all the religions of the world is Hindūism. All the sacred scriptures of this sublime faith, contain clear and unmistakable references to the brotherhood of man. In the sixth chapter of the *Bhagavad-Gītā* we read the following striking verse :

He who regards impartially lovers, friends and foes, strangers, neutrals, foreigners and relatives, also the righteous and the unrighteous, he excelleth.

In the third chapter, we read the following :

Having an eye to the welfare of the world also, thou shouldst perform action. I, O Conqueror of Sleep, am the self, seated in the heart of all beings.²

There are many other such slokas.

In the *Manusmṛti* we read the following :

He who befriendeth all creatures, his name is Brahman . . . He who thus seeth the self in all beings, by his own self, he realises the quality of all, and attaineth to the supreme state of Brahman.

In *Katha-Upaniṣad*³ we come across the following :

This one universal Inner Self of all beings becometh one separate individual self for each form.

¹ *Brotherhood of Religions*, by Dr. Annie Besant, p. 8.

² III, 20-25.

³ V, 10.

Again in the *Īsha-Upanishad* we read :

He who seeth all beings in the self and the self in all beings, he hateth no more.

In the *Shānti Parva* of the *Mahābhāraṭ* the following verse is most significant :

He who is the friend of all beings ; he who is intent on the welfare of all with act and thought and speech—he only knoweth Religion.

Vishṇu Purāna :

Knowing the Supreme to be all beings, the wise extend love to all creatures undeviatingly.

The next religion in order of historic sequence given to the world is Zoroastrianism. We read the following in the *Patel Pashemani* :

If I have committed any sin against the law of brotherhood in relation to my father, mother, sister, brother, mate or children, in relation to my leader, my next-of-kin and acquaintances, my own townsmen and my servants then I repent, and pray for pardon.

Buddhists in the *Ḍhammapaḍa* are taught the following :

Let us live happily then, not hating those who hate us ; among men who hate us let us dwell free from hatred.

In the *Meṭṭasutta*, 7, 8, we read :

And let him (every one) cultivate good-will towards all the world, a boundless (friendly) mind, above, below and across, unobstructed, without hatred and without enmity.

In the Christian Scriptures we read :

One is your Master, even Christ, and all ye are brethren.¹

God hath made of one blood all nations of men for to dwell on all the face of the earth² . . . We are also His offspring.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ Jesus.³

Peace be to the brethren.⁴

¹ *Math.*, XXIII, 8.

² *Acts*, XVII, 26, 29.

³ *Galatians*, III, 28.

⁴ *Ephesians*, VI, 23.

The holy Koran teaches :

To your parents show kindness, and to kindred, and orphans, and the poor, and the neighbour who is a kin and the neighbour who is a stranger and the companion who is strange and the son of the road and what your right hand possesses (slaves). As for the orphan, oppress him not ; and as for the beggar, drive him not away.

The sayings of Muhammad :

No man is a true believer unless he desireth for his brother that which he desireth for himself. . . . He, who is not affectionate to God's creatures and to his own children, God will not be affectionate to him. . . . Who is the most favoured of God? He from whom the greatest good cometh to His creatures. . . . The best of men is he from whom good accrueth to humanity. All God's creatures are his family ; and he is most beloved of God who trieth to do most good to God's creatures. . . . Feed the hungry and visit the sick, and free the captive if he be unjustly confined. Assist any person oppressed, whether he be Muslim or non-Muslim. God enjoins you to treat women well, for they are your mothers, daughters and aunts. Do you love your Creator? Love your fellow-men first.

From these quotations it is abundantly clear that none of the great religions of the world ever taught anything anti-humanitarian or encouraged intolerance or persecution.

The followers of a religion and not the religion itself, are to be blamed for any offence that they may have committed against their brother man. At times the noble truths of religion were misunderstood and perverted, and this gave rise to dissension and quarrel among the faithful.

If the common ideal of human unity were universally recognised and accepted by all the civilised nations of the world, they would try to extend a helping hand to those of their fellow nations which are weaker, less equipped, less fortunate and more backward than their own, in the name of humanity, good-will and fellow feeling. They would not then be actuated by any racial feeling, nor would they be guided by the time-worn and almost primitive consideration of the so-called national prestige, power and glory ; but they would be mostly influenced by higher and more lofty ideals of human unity and consider it a privilege rather than pride and false

glory to uphold the cause of truth and justice and stand by those peoples which are in distress or in a fallen condition.

As an elder brother, being more qualified, stronger and better equipped in life than his younger brothers, never hesitates to support and succour them when necessary, so the more fortunate peoples should assist the less fortunate ones.

Amelioration and elevation of the condition of women and of the submerged tenth—the suppressed classes—not the depressed but the oppressed ones, are direct corollaries of intelligent and willing realisation of the ideal of human unity.

War must also, on the same ground, cease to exist as an instrument of self-aggrandisement, selfishness and terror.

The idea of war and bloodshed should be a veritable *bête noir* in the eyes of the civilised people who base their noble cultural ideals on the eternal verities of truth, justice and humanity. In an advanced state of a truly civilized and human society where people are very largely guided by reason, and conduct their affairs in the light of past human experience, settlement of serious political problems by means of mutual strife and internecine war savours of nothing short of savagery and barbarism and shows a low state of moral development of the people who become mainly instrumental in bringing about such conditions. It was with reference to such a state of affairs that Kant declared, long before the Titanic War broke out in Europe

We are civilised to the point of wearisomeness, but, before we can be moralised, we have a long way to go.

Schopenhauer also expressed the same idea in other words but more strongly. He says :

Since the dawn of humanity mankind has made progress in every thing except morality.

That war has no moral or economic justification has been amply proved by such eminent thinkers as Norman Angell in his book *The Great Illusion* ; by Christian Collins in *The War*

against War; by Paul Richard in *To the Nations*. Only a mind devoid of imagination would fail to realise vividly and picture to itself the truly horrid, most devastating and utterly ruinous consequences of war. In the fit of temporary insanity—this is the only way in which such a criminal and inhuman motive can fitly be characterised—the contending nations plunge themselves into deadly warfare and thus cause untold suffering and incalculable harm to each other; from the effects of which it takes them no little time to recover and recoup.

It is said that individuals and nations learn severally from their bitter experiences in the school of life and thus become wiser and more thoughtful in reorganising their affairs. I wish it were so in bigger concerns of life. Were not the western nations of our time, who pride themselves on their scientific achievements and superior type of civilisation, aware of the history of the world whose pages are written with human blood? Was not that knowledge, of the past and of the ancient times enough to prevent them from rushing headlong into a disastrous course of action? Has experience been of any use to them? Was it not humanly possible to devise some harmless and civilised method to adjust their affairs and settle the contentious problems which gave rise to their mutual difference and strife?

The true causes of all war are thoughts, feelings, and actions that directly or indirectly deny the brotherhood of man.

While the present inequalities between man and woman remain, many a social and economic injustice is bound to persist. We have the new conception that woman is not the lesser man, and that it is not true about man and woman that they exist, "he for God only, she for God in him," as Milton said. In India the wife is expected to look upon her husband "as a God," but the husband must look upon the wife too as a God, for we are beginning to realise that there is the same Divinity in the woman as in the man, not less in

one than in the other. Because of this recognition of woman's true position, there are vast, sweeping changes beginning in every nation, and women are being associated in all the activities of men, especially in political activities.¹

The very word, brother, signifies inequality; as the sons of the same father differ in age, mental and moral growth, size, stature, often in colour, form and features, yet they are the offspring of the same parents and have equal right to inherit their property, similarly we all are brothers, inasmuch as we have a common origin and destiny and are subject to the same natural law of growth and development.

People seem to be divided on the score of language, country, race, colour, taste, talents and tendency, and have various grades of moral and mental development because they have started on their evolutionary journey at different times and periods of their lives. They are the outcome of various evolutionary waves. So they should naturally differ in age, size, moral standard and physical forms. These dissimilarities are only external and therefore unessential. Strictly speaking they are not of much vital consequence. It is a matter of mere accident that a person is born in a particular clime or country and thus has a dark or fair colour. Does it in any way make any fundamental difference in the constituent parts of a man's physical structure or moral stamina? A Japanese, a Chinaman or an Indian is as brave, upright and noble as a Frenchman, German or Italian.

Similarly language and race have no very deep significance in so far as a man uses a language only as a vehicle of his thought and emotion, which in many ways are found to be alike in men of different nationalities; and his race or clan is determined only by an accident of birth. Does racial difference in any way alter the essential unity of mankind? The difference between ancient and modern, East

¹ *Theosophy and Higher Civics*, pp. 141, by C. Jinarājādāsa.

and West, dark and fair, and between people of different castes, creeds, sex or colour, so much exaggerated and so much spoken of, has no deep foundation or essential grounds of cleavage. To quote Bhagavan Das' words :

They are both spirit of the same Spirit and flesh of the same flesh.

There is indeed no other insuperable and ineradicable difference.

The whole purpose of the caste system is misconceived, when it is regarded as setting up barriers which intensify personal pride, instead of imposing rules on the higher classes, designed to forward the good of the whole community.¹ As Manu said :

Let the Brahman flee from homage as from venom: let him ever desire indignity as nectar.²

A man who did not show forth the Dharma of his caste was not regarded as belonging to it, according to the teachers of the ancient days. We have already seen that ignorant Brāhmaṇas were mere ashes, unfit for the discharge of their duties ; and even more strongly Manu says :

As a wooden elephant, as a leathern deer, such is an unlearned Brāhmaṇa, the three bear only names.³ . . . The Brāhmaṇa who, not having studied the Vedas, labours elsewhere, becomes a Shūdra in that very life together with his descendants . . . The Shūdra becomes a Brāhmaṇa and a Brāhmaṇa a Shūdra (by conduct) ; know this same (rule to apply) to him who is born of the Kshatṛiya or the Vaishya.⁴

There is no social institution so much misunderstood as the caste system. It is based on a sound principle not only of division of labour and various grades of the law of evolution to which every human being is subject, but also on inherent psychological facts of undifferentiated consciousness, emotion, volition and cognition to which the four *Varna* (castes) severally correspond.

¹ *An Advanced Text-book of Hindū Religion*, p. 244.

² *Manusmṛiti*, ii, 162.

³ *Ibid.*, ii, 157.

⁴ *Ibid.*, x, 65.

There is no country in the world where the manual labour class, proletariat, the organisers of industry, the merchants, bankers, agriculturists, legislators, warriors, teachers, savants and the spiritual leaders, occupying various grades of position and functioning according to their taste and temperament, are not found. The Varna and Āshrama system, therefore, by no means outrages the sense of the brotherhood of man. All students of history know that no nation, however great, has ever survived, if it has outraged the brotherhood of man. We are all aware how Spain carried on a fierce persecution against the Moors and the Jews, and how she burned them by thousands, tortured and mangled them; weary of slaughter, she exiled them, with the result that at the time of exodus the streets of Spain were strewn with the corpses of old and young, infirm and babes. Those who were pitilessly crushed, became the avengers who hounded her to ruin, and Spain, which at one time was the mistress of Europe, became a kingdom of little importance, as she is to-day. Similarly in India the doom of the Moghul Empire rang out in the cries of those who were slaughtered for their faith by Aurangzeb.

If we take a bird's-eye view of the whole civilised world of to-day we find that in spite of certain sharp and yet essentially minor differences of power and prestige, race and colour, all the nations of the world are being drawn together; international conscience, based on common humanity, is being gradually awakened.

The scientists of modern times do not give their message to one nation alone, but to humanity as a whole. There is no nationality in art. There are many articles of manufacture and parts of machinery that are being standardised; the post, the telegraph, wireless telegraphy, steam and electricity and various other new inventions have played no little part in unifying the human races of various countries. Not long ago serious

attempts were made to help numerous nations of the world to understand each other by establishing two international languages Ido and Esperanto. The attempt of the inventors may not have been crowned with complete success, but the desire, (natural and genuine as it certainly is) to bring together the outlying and distant countries of the world, is a positive proof of the fact that humanity is gradually advancing towards its common goal, namely the realisation of the brotherhood of man.

Dr. Annie Besant has summed up this ideal in her inimitable style in *The Text-book of Religion and Morals* in the following words :

So long as man knows himself as a body rather than as a spirit, so long must brotherhood remain unrealised; for matter grows by taking, by constantly appropriating that which is without and incorporating it with that already possessed; all material things diminish and finally perish in the using, and as their available quantity is limited and would-be possessors are multitudinous, strife arises for their possession; grasping and holding is the condition of material success . . . But when man begins to know himself as a spirit rather than as a body, he realises that sharing and giving is the condition of growth and power; spiritual riches increase in the using, they do not perish; as they are given away they multiply; as they are shared they are more thoroughly possessed and assimilated. Hence brotherhood must have its roots in spirit, and spread outwards through the intellectual and emotional realms, until it finally asserts itself in the material; it can never be made by legislation imposed from without; it must triumph by spirit, out-welling from within.

Md. Hafiz Syed

THE CIVILISATIONS OF THE WEST AND OF THE EAST¹

By DR. WELLER VAN HOOK

THE people of the West often criticise those of the East as impractical and neglectful of the obvious and the near at hand. The people of the East tend to look upon Westerners as greedy materialists, lacking in spiritual insight. And in the extremes of these judgments both are in error.

As Atlantis cherished the far-flung outposts of the fourth root-race in that long past epoch in which the destiny of that mighty race was wrought into cold history, so to-day Europe and America are the lands in which the new dharma, the new, advanced and ever-developing philosophy of the fifth root-race and its growing civilisation are being wrought into the splendour of those final forms that shall mark forever the attainment of another great epoch of the Logos' world expression. This newness, this progress, make the puzzle for western and eastern men that stands in the way of the proper understanding each of the other.

It was the dharma of the fourth root-race to make strong contest upon the astral plane, to learn ways by which its difficulties might be met and overcome.

The ancient religions and mysteries—such as the Egyptian—taught methods by which men, leaving the physical body might win their way through the astral plane by applying a rather exact and detailed knowledge of the life-conditions of

¹Read before the Convention of the American Section of the Theosophical Society, 1923.

the entities encountered there and of the methods by which they can be dealt with. The wonderful mystery instruction of Iamblichus later taught the invocation of the astral and lower mental plane devas and the modes of holding intercourse with them. The ancient philosophies and religions of India taught that, while we may go down into materiality in incarnation, the descent, as Plato also later insisted, was difficult, painful and dark, and was a sort of death for the soul, the true life being found in his return to levels of consciousness nearer his origin. Yet this descent would not be like death if the consciousness, with fulness of power, were able to endure that descent without wavering. It was the fourth root-race dharma to gain the powers of the astral world.

It is improperly an offense to the western mind that Orientals find a way of escape from attachment to desires by minimising their reality, exaggerating the thought of their brevity of existence, their interest and their value, in the general scheme of things. It is by this denial that Orientals have contrived the detachment of their desire-natures from the enthrallment of these realms. The sacred and philosophic writings of the ancient Indians are full of this phase of philosophic thought. The method fills a great need in the development of man and in his training for the higher planes of existence to effect this detachment. And it was distinctly a fourth root-race phase of dharma that progress should be made by this philosophical device of minimising interest in the lower realms and attempting to leave them as soon as possible.

Our eastern friends, on the contrary, should recognise that the dharma of the fifth root-race, as it has developed in Europe and America, demanded a pronounced advance in dharma and that this advance had to be directed further downward to carry on the conquest of materiality. This progress had to be characterized by the usual crucifixion, spiritual darkness and mental suffering in the outwearing of world karma, by struggling for

the light of knowledge and the freedom for action that comes with hard-earned opportunity and added power for new and additional expression.

This further descent into new and profounder phases of materiality necessitated the Hierarchy's driving new longings or desires through the people. At the fifth root-race level of development this meant, concretely, the heightening of desire for the things of the astral and especially of the physical levels. It meant the conquest of the physical plane. Hence its men have been given the greed of footing upon the soil, for wealth, the hunger for the means wherewith to construct, to multiply complex objects, to rush hither and thither like ants, mad with the lust of physical, astral, and mental plane action, conquest and attainment.

With this greed for gaining for the sake of the lower self they were given, are given and will be dowered with, the marvellous inner dharma of aspiration for the development of these lower planes to the greater glory of God! Action, struggle, contest with the earth, the sea and the air have been theirs, so that they may develop the divine possibilities latent in evolving physical prakṛti. The materiality of the western rage for action is sanctified by its consecration to God through the requirements of the Manu and the mighty Lord of the Cultural System. The latter differentiates and specially dispenses the forces that fill western men's hearts with devotion to the mighty order of the common plan for civilised life, which is the orderly array and the interlocking action of labour for the continuous good and the general progress of men living in world-wide interdependent association.

Through the long centuries of darkness that have passed since Roman decadence these men have been led, the Christian church giving great aid, to the outwearing of much of the heaviest karma of the world. With the Renaissance, the return to light, hope rose anew and fresh in the hearts of the

western men. They were shown by initiates of the Occult School of the Great Venetian, functioning in the guise of ordinary men, how they might proceed to realise the great opportunity before them. They were told by many outer and inner voices that they must study Nature in friendly ways, in loving spirit, with utmost intimacy of contact and with the deep meditation that discovery and invention demand, in order that the secrets of Nature may be won.

And these secrets have been won and will be won more and more. Almost fiercely western men now refuse any road other than the one they have been taught—the road of material study for the development of an exact knowledge of objective things and the laws by which they are affected. They demand that their knowledge be gained through the ordinary senses so that all men may know, and so that the simple ratiocination that each normally constituted mind can command may be the common road to conviction.

With the success of this effort, sprung rationally from certain phases of the Greek philosophy and life, the men of the fifth sub-race of the fifth root-race feel that success in the construction of their tower of Babel is assured. They march forward from the observation of phenomena, and the reasoning that they can utilise as rationally based upon it, even to a little comprehension of the fourth dimension and the astral plane life to be found where it is a factor! They conceive that they may thus almost force entry into that realm, into the nature of the atom and the electron and even into the fulness of the astral plane.

Philosophically they have gone so far as to refuse further to study the old systems and, in the so-called pragmatism, they adopt an agnosticism which is but a poisoning until an anticipated solution shall be vouchsafed through the methods that satisfy the primary and postulated requirements as to the senses and the Aristotelian logic.

While we cannot hope that full satisfaction will attend these efforts alone (for we feel that new senses for man must be accepted hereafter as having just place in our western scheme of consciousness-evolution), yet we are in strong sympathy with the effort of western men to make glorious the study of Nature in grossest materiality. The Universe in great is reflected in the universe in little. Beyond vision with the microscope is the realm of the atom, the so-called electron, quite as the systems of star-constellations are beyond common vision above.

Our western philosophy must be rewritten to accord with this view of objective science. Students of the Divine Wisdom should aid in revising it. New and truer values must be accorded the common life in which we live. The mighty Adepts who for centuries have wrought in the western world, under conditions which They Themselves have set for the life of western culture, have taught western chelas how to live among the men of the world without condemning their ways, but rather sharing them and, as They have led them into them, They have shown how the life of this contact with materiality is co-ordinated with and is consecrated to the purposes of the Most High. They have taught a new and deeper philosophy which does not deny but exalts the value of the lower planes and all that in them is. To the Greater Glory of God must all be consecrated. The lowliest life and form must be accepted and studied as holy. And this acceptance of the values of the things of the lower planes must be held in consciousness even while the struggle for æonian, though not absolute, detachment from the desires centring about material things is carried on with an equal sincerity of warfare.

It is this conscious, joyous and sacred exaltation of the values of the material world that makes the living germ of that true greatness of our root-race which is yet to be fully realised.

The pitfall of desires that are opposed to idealism is most difficult to avoid. Yet the struggle gives opportunity for the workers to grow by the inauguration of new methods of study and new ways of teaching and leading the children of men.

Glorious the contest ; glorious the reward for those that will not be driven away from the recognition of God in all His Works, ever preparing new and more advanced ways of approaching Him even by probing into the secrets of lower Nature and into the Path to God that must lie there just as it is to be found in those other paths of asceticism that bear a more ancient stamp.

The West, then, gives us the new dharma of the practical, which will not be despised if we recognise that it means the exaltation of the search for God and His mysteries in, down through and beyond, objective forms. The new fifth root-race philosophy glorifies God manifest, sees no evil in objective Nature, finds the conservation and the balancing of prakṛti in the very soil under our feet. In averse that life to the very dregs is true and is susceptible of comprehension, is worthy of consideration in meditation and of a just philosophic setting in the universal scheme of life.

Taking a root-race stride beyond the recluse attitude of the Oriental devotee of jungle retirement, the fifth root-race philosopher would live in the world, be of the world and yet maintain his spirit in the Olympian clouds above materiality.

Now the worldly western philosophers and scientists have not yet emerged from their borings into Nature. They are immersed in the matter, the very materiality in which they are delving. The occultist may see and understand their position and its difficulties and may look beyond and behold their future triumph. Some there will be, pushing forward along these lines, who will make the leap to those generalisations that will give the synthesis to their small philosophy, joining it with

the universal philosophy. Doubtless the majority will fail to pass through ; but the beginning will have been made and something of that difficult way will have been trodden.

Furthermore, it must not be forgotten that there are two planes below the physical plane that we know. These planes have inhabitants almost unknown to us. Yet eventually these planes, like those above, must be opened to us and studied. And further modifications of applied Divine Wisdom must then be made. *These advances, like those of the fifth root-race, also shall temporarily seem like regressions or failures,* and will belong to the life of the sixth and seventh root-races. No doubt practical magic will be in successful vogue in those days. And this will be as it should be. Why should not magical methods become as legitimate as those we now have? If the animals and the birds of the physical plane co-operate with us or serve us, why should not the same principle hold good between the planes for their respective denizens. Why should not nature spirits serve us, and why should not we co-operate with the angels and the gods? And what recriminations will descend upon the heads of those pioneers who first shall publicly make use of occult methods for practical personal ends! Only the strong and those well supported may venture on such efforts. In future ages the world must return to its former status of co-operative, intelligent symbiosis with all nature spirits and devas. The present ignorance of the simultaneous life upon the other planes and the antagonisms between their denizens is intolerable. And as we have said, the pioneers in this work will be misunderstood as are the men of the material West to-day.

It is the duty of occultists equally to tolerate the apparently errant philosophy of the West, and the esoterically more comfortable philosophy of the East, endeavouring to guide their progress toward agreement. For we may be sure our civilisation is founded on a rock and that it will grow into that

worthy fruition which we long to see it attain. It is the gravest of errors to imagine that it is outworn or broken down, that it needs reconstruction or replacement, that it is inadequate or that it is fundamentally erroneous.

The western philosophy of action must be accepted by the East. The West may well study the presentation of the Divine Wisdom given us by the East; but both should also endeavour, in humility and with great effort, to gain that help which will enable them to understand why western men have been driven forward into an intense spiritual darkness of life which is, however, only apparent.

The consequence of adopting the philosophical idea of accepting the three lower planes as of full validity in all respects, of uncompromisingly attacking their problems, conquering their difficulties and sanctifying every phase of the life enmeshed in them involves the most far-reaching practical consequences. As a matter of fact the Lord of the Cultural System, Who is the chief protector of this philosophical modification of the Ancient Wisdom applied concretely to human life, has Himself led lives in recent centuries that show a determination to grasp uncompromisingly the nettle of the inner spiritual life lived with gross outer contacts. His pupils, now composing a mighty School of Occultists, live in the world and share its life with especial directness and boldness of attack. Not a little of Their method and of the practical nature of Their occultism has been exposed to the world more or less openly and publicly. Their labours and self-sacrifices through centuries have made it possible for the people of the Theosophical Society to live in the joint observance of some occult activities and to teach occultism openly.

Certainly Their philosophical attitude has opened new vistas, new possibilities, and previously unproclaimed possibilities with reference to the purpose of our practical life of occultism. For the older occultism taught as a central thought

the possibility and the desirability of attaining Nirvāṇa, each man finding and following the Path until Nirvāṇa was reached and its powers acquired. It was and is taught by these philosophers that, by attaining Nirvāṇa, the possibilities of utilising that supreme vantage ground for effort, with powers beyond mortal dreams, are the guerdon of the worker. He in turn might or may then apply himself to the task of His predecessors to bring along others, individually or collectively, to attain the same liberation and similar powers. The western occultism lays stress on service to humanity at all times with Nirvāṇa less prominently in thought.

This view-point and its logically associated effort are distinctively those of the fifth root-race dharma and philosophy. Their acceptance places the occultists in an entirely new relationship to the Logic Plan, to the life that he will lead in trying to aid in its unfoldment and to his attitude to the world and its life. His purpose, maintained strongly in the foreground of consciousness, is the attainment of the perfection of human life upon the earth, the Kingdom and Will of God realised here. He does not so much preach Nirvāṇa and its attainment, as the end and purpose of endeavour, as inculcate the thought that the occultist, while finding the Path in the pursuit of the Ancient Wisdom as it has been reduced to practical expression by the Great Lodge for thousands of years, will make the redemption of man more and more synonymous with the progressive redemption of prakṛti itself. He would, therefore, distinguish the planes from one another less and less on the basis of their individual values for the advancing occultist, and would more and more give them importance and status for themselves. Less and less would he withdraw from the practical problems of life. More and more he identifies himself with the World and feels the World's problems as his own. He does not see the World as so alien from himself; he lives the life of the World without more aloofness than is absolutely

necessary. He does not see Utopia the remote goal of his dreams, but conceives of an ever-increasing perfection of the World, following his immediate leadership to practical attainment. He shares the joys and to some slight extent the sorrows of the world. *The man of this school on the path of holiness lives the life of the world and endeavours to sanctify it and carry it with him.*

The practical application of this recognition of the intrinsic value of the lower planes has necessitated and, in logic, supplied the basis of a new life for men. It has supplied a moral, and an objective key-note for the associative action of humanity, demanding attentiveness to the actualities and the requirements of everyday, common life. It sanctifies and idealises the lowliest labour as well as the highest human endeavour. And, obviously, it demonstrates to the humblest mind the indispensable value of civilisation as the associative activity of a vast body of men labouring for a common good, each gaining for himself while he piles up gains for all the humanity involved in the scheme of civilisation.

For the first time in the life of humanity the driving force of hunger and cold is added to the attraction of desire to heighten, unify and co-ordinate the labours of men. And we have gone far enough with the life of our fifth root-race civilisation to see the acceptance of the demonstration presented. It is recognised as a practical fact that not a single large people of the great family of leading nations of the world can be cast out of the scheme of co-ordination without inharmony resulting for the entire body. And the drill that will be applied to men, life after life, will drive home deeper and ever more deeply the fact that work for the Lord of the Cultural System has an equal place with labours in other departments, an equal sanctity in the eyes of Him Who maintains, in due order, the labours of imperfectly developing men for civilisation. The sanctity and worthiness of human life are realised in practice.

The basic Āryan people, the present stock of the first sub-race of the fifth root-race, entitled to great privileges in leadership, have transmitted to later sub-races of that root-race many new phases of rulership and culture. They have given much of philosophy and law to other peoples.

But it does not seem that they have been able, themselves, to take full advantage of that wisdom which they could transmit. And again they seem to have failed at times to grasp the words of the still small voice that would guide them further in ways of root-race dharma. Certainly that ancient people of India has failed to seize the dharma of giving the World the potent and drastic lessons of physical and chemical science. It seems to have fallen to the fourth and fifth sub-races of the fifth root-race, to the Latin and, as to details, especially to the Anglo-Saxon peoples, to bring to practical effectiveness the analysis and synthesis of the material elements.

The cry of "Wake up, India" raised by the President of the Theosophical Society has meant, for one thing, the rousing of the Indian Āryans as well as the other races of India to the realisation of the utter necessity of grasping the materially basic facts of our root-race life. It has been, therefore, the fourth and fifth sub-races of the fifth root-race that have accepted and are now forcing on India the dharma of going down intellectually into matter—a dharma that she should have recognised long ago under the appointed Āryan leaders of the Indian peoples.

If we are willing to admit the gross materiality of the western life, while insisting that its grossness is more apparent than real, we must turn to the alleged spirituality of India, of the Orient and contend for the superficiality and the practically unreal nature of the spirituality of the common people. For that spirituality belongs to the intense life of the higher worlds; the brutality of its undeveloped peoples is glossed over by

the māyā of reflections from the purity that blazes from above.

The occult atmosphere of India, we are often reminded, is an easy medium in which to work. There are several reasons for this. Its proximity to Shamballa, the greatest centre of the world's inner life, and to the āshrams of many members of the Hierarchy assures constant intense activity of the vibrations from the loftiest planes. Moreover that great land possesses a multitude of ascetics and students of the divine wisdom who are more or less familiar with occultism and who practise it upon the lower planes. And the esoteric students of such religions as Buddhism and Hindūism help greatly to distribute the forces of the mighty Leaders of the Hierarchy who labour upon the formless planes. No doubt the devas there are trained, in great numbers, for occult co-operation. Imagine the effect produced through the frequent sounding of the sacred word of thousands of worshippers throughout India.

For the occult atmosphere of the western world it must be said that the conditions are not so easy. But in Europe there are several highly potent centres, and the Head of the hierarchy for the western world, the Master the Venetian, has an organisation the knowledge of which, as to power and usefulness, makes the heart rejoice. Its centre is in southern Europe where the conditions for work are favourable. Most elaborate and effective methods the details of which we cannot dream of, are used to associate it with the force centres of our Earth, the remainder of the solar system and even of the stars, whose influences are especially studied, accepted and reciprocated by the Master who is at the head of the ceremonial ray.

The power of the Rosicrucians is active and effective, though its centres are concealed; its influence has been continuously exerted for centuries; its power and its refinement draw forces from the stars. The occult atmosphere of Europe

is almost wholly that of Rosicrucianism ; that of America is tinged by it. But America will have more of that influence in the future.

The Christian religion is a potent influence for our western world. It is easy to feel its massive action upon the world when crises of tragedy demand discharges of power to sustain human hearts, to provide sympathy in grief, to give courage to endure or to add power for the unity of men in the just rejoicings of peace and of resurrection from the batterings of fate.

The growing power of Masonry, an institution of western significance, may be noted by students of the facts of our civilisation, in which it is of measureless value. Exerting its influence in a non-partisan way, it engages many of the choicest spirits of America and of Europe in a fraternal activity that deeply affects and steadies peoples, rulers and nations. The growth of this power to extreme usefulness only awaits a little time and much effort into which we are invited to enter. This is a labour of extreme profit.

The dead, false, industrial quiet of India, with the vision everywhere of the emaciated bodies of an almost starved mass of humanity, its stunted races and its pathetic misery due to the inadequacy of the Oriental mechanism of civilisation to provide the bread-and-butter or boiled-rice requirements of humanity, is not agreeable to the ears of some of us western students of occultism. Far more comforting is the roar of the American five-ton trucks that carry provender in abundance to the millions of mouths of well-fed children, men and women, rampant with health and vigour, who are clamouring for the opportunity to build greater and more glorious, the physical body, our western collective human organism. Who of you but would gladly sacrifice something of quiet and peace of the outer or even of the inner senses to know that we forbid hunger and utter want to exist openly in America?

Who of you but willingly accepts a situation of some present crudity and unrefinement for the sake of the fact that we can rescue at a stroke a starving Chinese province or can alleviate with power a famine in Bolshevik Russia? Americans feel in this that they are the favoured dispensers of God's bounty.

But the crudity, the roughness, of our occult atmosphere must pass; it shall not long endure. The finer, quieter vibrations of the loftier planes must overcome the coarser, more brutal ones of the boisterous lower levels. Our thoughts, our plans must muffle the trucks and make them travel on isolated roads. Electricity instead of steam must move our trains of cars. Education in our universities must be trained away from brutality. We must and we will have, ere many centuries, a civilisation that will satisfy the stomach first—so that children shall not fall dead of starvation before us as we take a promenade—and later, yet a very little later, we will have the refinements of the arts and of widely discussed philosophy.

Occultists ought to know that it is they who to some extent are responsible for the occult atmosphere. It is they who help to make it. The man of the street does not know that there are occult spheres. You who know it can aid and can rejoice in a warfare so well fitted to your stage of development and your powers. And once you have committed yourself to the life of white occultism you are not likely ever to abandon it.

Let us summarise our argument and conclusions.

It is as if, on a day long past, the Lord's Angel of the Flaming Sword had said to the Egos of the coming fourth and fifth sub-races :

“Go ye forth to live much and labour long in bodies of a new type, far in space from Shamballa, for many thousands of years returning again and again at birth to western conditions. For many of the Kali Yuga centuries ye shall be of the

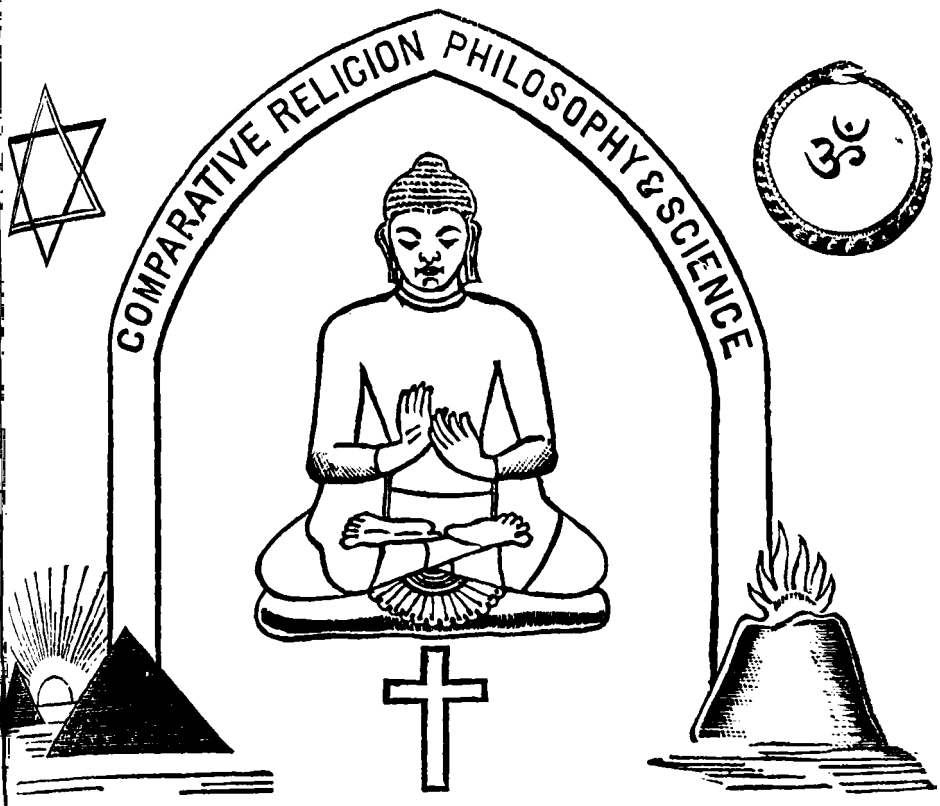
earth, earthy. Ye shall not know your true lineage ; ye shall have forgotten your glorious destiny. For ages ye shall out-wear your own and the world's karma as ye delve in the soil for sustenance, with the glory of Heaven blazing just above your blinded eyes. Ye shall find a childish joy in the small successes of material life, and exaggerated pain in the ills of the flesh ; the tenure of the physical body shall be a keen delight, its loss a poignant grief. But, on the other hand, prizing the life of contacts with earthly things, ye shall have that glorious resurrection that shall a thousandfold compensate you for such pains as ye will have out-lived. The Lord will send His ministers to sustain and guide you and ye shall bear with success a heavy load. Ye shall know Nature in a new way. New powers will come to the world through you ; a new civilisation shall be your offspring. And, out of your travail shall be born a new respect for the One God who wills that your dharma shall bless the world and glorify Him by your descent into matter and your return with the fruits of labour and with your discovery of the Divine Wisdom in the very matter of our globe ! ”

What western man does not rejoice in this dharma assigned to him ? Ours the heavy task of men—not weaklings. Ours to be the endurance of a strenuous day. But, if we can hold out without fainting, following in the footsteps of Those Who for many centuries have led this way of the western life, the reward for the Great Cause will be ample ; the power of the leaders of men will be heightened to aid in the æonian struggles of the God ; the experience of mankind will be infinitely enriched, to the lightening of the difficulties to be encountered when we must drive into the two planes of matter yet lower than our own physical plane. And we shall lay solid foundations for the future refinements of men's lives and the perfection of the next wave-crest of spirituality that shall be the acme of our fifth root-race life.

Let us rejoice in the boisterous gaiety of the burly life round about us, let us see God's plan wrought into physical fact when we join Europe in wiping out her erroneous philosophy with the blood of our own citizens, even as we strive in meditation to soothe and to quieten the unnecessary astral din that accompanies the rough warfare which has chiefly spiritual purposes lightly concealed under an apparently hopeless materiality.

Much do we prefer the helpfulness of the battle-field to the fancied security of the unearned sanctuary. Centuries must pass before the western world is refined and its burden made light and easy. Those who would serve in this western world must feel it a privilege, not longing for the delectations of older lands, doubtful for them. Spirituality and a restful spiritual setting we may long for when we have earned them. And when that time comes we will even find them wherever we may be upon the globe!

Weller Van Hook



THE BEDROCK OF EDUCATION

ACCORDING TO GEORGE S. ARUNDALE

I have often been asked to set forth what I regard as the basic principles of universal education, whether for one country or another, whether for girls or boys. The task is a difficult one, especially when it is added that these basic principles should be set forth in as simple and connected a manner as possible. However, I will make a tentative statement, with the proviso that the more one learns the more one adds and modifies; so that I am not so foolish as to assert that I have reached my final presentation of the basic principles.

So far as I have experienced and studied, those which I set forth suffice, and, in my judgment, are of world-wide application.

1. The object of education may be said to be the attainment of complete living. And by complete living I understand the complete fulfilment in the fulness of time of God's plan for His world, as we increasingly understand it through our growing perception of evolution—the working out of His plan.¹

2. Education is Life, and Life is Education. Hence education proceeds through the four great divisions of life as given in the ancient Scriptures, and which I consider operative throughout the world.

Hence the object of education so far as regards the human kingdom, is complete living in

- (a) The Student division ;
- (b) The Householder division ;
- (c) The Elder brother division ;
- (d) The Service division.

In the elder brother stage, there is semi-detachment from the dominance of worldly life. In the Service stage proper, there is entire detachment from the dominance of worldly life.

Complete living in each of these stages means the complete fulfilment of the dharma attached to each stage. And by Dharma, a Samskr̥t term, I mean that which Dr. Besant sometimes defines as the perfect reaction of man to his environment. Naturally, it is possible to conceive of exceptions to the general principle this division involves, namely, that up to a certain age people are in the student stage, that thence they enter the householder stage, that thence they pass to the stage of the counsellor, semi-detached from worldly life, having fulfilled the Dharma of the householder, finally taking up the duties of the true servant of the world who, while

¹ Compare Kant: "Behind Education lies the great secret of the perfecting of human nature—the amelioration of the race."

iving in the world and working for it, has transcended its binding power. A student may quite conceivably omit the intervening stages and become, what the age of his soul has made him, a selfless worker for his country and the world. Similarly, an individual may remain a householder all his post-student life, never passing on into the Dharma of the later stages. Or again, two people living in the householder stage may yet be to all intents and purposes servers of the world. Where possible, education needs modification to suit these abnormal persons. But the general principle applies in the case of the average individual, who, for the most part, remains attached, after passing the student stage, to the householder's Dharma for the rest of his life. This is specially true of Western countries which, for various reasons, do not in general include the two last stages as part of the ordinary envisagement of life.

3. To understand the nature of complete living for members of the human kingdom, we must know of the nature of complete living as exhibited in the various kingdoms of nature, and also, though infinitely vaguely, of the nature of the complete living of God.

Education is taking place at all times and everywhere, in the mineral, in the vegetable, in the animal, in the human, in the super-human, kingdoms of nature. Evolution is a ladder. Each kingdom is a rung on the ladder. Education is the means whereby we proceed from one rung to another, and learn to place our feet firmly on each rung in turn.

4. What is education in the mineral kingdom ?

To prepare the sleeping consciousness to dream of God's life.

What is education in the vegetable kingdom ?

To prepare the dreaming consciousness to feel God's life.

What is education in the animal kingdom ?

To prepare the feeling consciousness to know God's life.

What is education in the human kingdom ?

To prepare the "knowing" consciousness consciously to identify itself with God's life.

And we need not, cannot, go farther than this at present.

5. We are Gods in the becoming, therefore. God's Fire throws off sparks, and evolution, which is education, is the process of fanning these sparks into flames unto the likeness of that Eternal Flame whence all life has sprung.

6. And now about the nature of God. We can know but in infinitesimal part. We can but guess, aided by His revealing and our own growing consciousness of Him.

For the purposes of education, let us assume three fundamental principles of God's being :

(a) God is Love.

(b) God is Wisdom.

(c) God is Will.

Hence these are the basic principles of education in all kingdoms of nature. Let us apply them to education as we have it in the human kingdom, to our educational institutions. I may add that true Love and true Activity are interchangeable terms. Hence we may say : God is Will ; God is Wisdom ; God is Activity. Thus are the attributes of God sometimes expressed.

7. What does Love mean ? It means

(a) The casting out of fear ; and with it all fear's concomitants—despair, depression, doubt, hatred, suspicion, distrust.

(b) The casting out of all unbrotherliness and all sense of separateness. The development of understanding, sympathy, mutual respect.

(c) Reverence to the elder. Goodwill, gradually expanding into positive affection, towards equals. Tenderness, Compassion, to those younger than ourselves, whether from the standpoint of knowledge, of years, or of evolution.

(d) The transmuting of selfishness into selflessness. The stages are: (i) feelings dominated by personal pleasure-pain,

(ii) emotions dominated by personal pleasure-pain, (iii) feelings and emotions dominated and permeated by love. In other words, there grows in intensity the need to be happy *with others*, and the impossibility of being happy *at the expense of others*.

8. What does Wisdom mean? It means

(a) The casting out of ignorance and doubt; whereby by degrees, too, we cast out unbrotherliness, as we acquire an insight into the true purpose of wisdom, through its use and its abuse in the lower form of intellect.

(b) The increasing use of discrimination as between right and wrong, and as between the less important and the more important. The development of conscience—God's gift to humanity.

(c) A growing understanding of God's plan as applied

(i) To the individual

(ii) To the surroundings in ever-widening circles, until we come to the world as a whole.

This means the spiritualising of knowledge, thus intensifying its practical application to every-day life. The facts of knowledge, as presented to us through education, as we generally have it in schools and colleges, are far more regarded as means whereby we may gain advantage over others than as evidences of the working out of God's plan for His world, and as means whereby we may serve others.

9. What does Will mean? It means

(a) The casting out of indifference; whereby by degrees, too, we cast out unbrotherliness, as we acquire an insight into the true purpose of Power through its use and abuse.

(b) The development of exalted purpose, that Love and Wisdom may work to their appointed and perfected ends. Forcefulness—Purposefulness—Determination—Courage—Relentlessness—Perseverance—One-pointedness—Resistlessness;

All of these wise and loving because based on Love and Wisdom.

These are my basic principles of education as I see them at present. In education as we have it to-day, Love's place is taken by fear; Wisdom's place is taken by self-seeking knowledge; Will's place is taken by pride expressing itself in terms of competition and aggression. What is the way out? The way out is the ancient way out, laid down in the ancient Scriptures, the way out given to us by the Father of the Āryan race—the Lord Vaivasvaṭa Manu. God's Love, God's Wisdom, God's Will, are to be expressed, so far as regards the human kingdom, in terms of Service, Study, Simplicity, Self-Control. These specifically form the Dharma of the Brahmachari (student) stage of life.

1. Service is the background of education and its objective, and represents the Love-Activity aspect of God. It must express itself in terms of reverence, goodwill, compassion, as Love, which is the heart and soul of Service, expresses itself.

2. Study is to the end of wise service, and represents the Wisdom aspect of God. It has a certain background, basis, which the teacher at least should understand, gradually bringing the pupil to relate facts to this background, making them the foreground of it, and finally constructing one homogenous landscape. This is the background :

- (i) The Fatherhood of God.
- (ii) The existence of Universal Brotherhood, including all the kingdoms of nature. In other words, the universal brotherhood of life.
- (iii) The fundamental unity of all Faiths.
- (iv) Justice as the supreme fact of life, working through Karma and Reincarnation.

Every fact in each subject of the curriculum has direct relation with, and is expressive of, one or other of these aspects, just as every fact is simultaneously expressive of God's Love, *i.e.* Activity, God's Wisdom, and God's Will.

3. Simplicity and Self-Control are to the end of fruitful Study and wise Service, and represent the Power aspect of God. Without them there may be anarchy, licentiousness, there may be power, but there will not be God's Power.

Simplicity of life, of food, of dress, of manners, of habits. Regularity of food, of sleep, of habits, simplicity of outlook. Childlikeness, and not childishness. Self-Control as to the thoughts, as to the emotions and feelings, as to speech, as to the movements of the body. Self-Control involves self-restraint and the accumulation of energy, force, will, power, for their Divine purposes.

I would add to the above that from knowing God to becoming God, from the seed to the unfoldment of the perfect flower there are five great stages—stages which should be noticeable, at least as to three of them, the three first, in the expansion of the human soul under the process of education. These stages are: Self-Discovery, Self-Assertion, Self-Sacrifice, Self-Surrender, Self-Realisation. We must learn about ourselves. We must express ourselves. We must give ourselves in part. We must give ourselves utterly. We find our Selves—from knowing God we proceed to consciously being Him.

Let Self-Sacrifice be the objective of education in the case of the many, and Self-Surrender the objective of education in the case of the few.

Let us also remember that the greater includes the less. Hence education will not fit youth the less for work in the

outer world if it be spiritualised to great ends. Our lawyers, our doctors, our teachers, our merchants, our clerks, our business men, our legislators, our diplomatists, our priests, our carpenters, our builders, our artists, our sculptors, our musicians, our philosophers, our soldiers, our sailors, our cultivators, our printers, our craftsmen, will not be the less efficient, the less capable of earning their livelihoods, the less able to bear the strain and stress of life's storms and tribulations, because they are educated in the essentials of life rather than in its non-essentials, because the growth of character in terms of Love, Wisdom, Power, is made education's objective. The greatest man of action is he who is at the same time a mystic, as has often been declared; he who seeks to know God and lives in the outer world to that end. So skill in action, in the affairs of daily life, is increased by education to high purposes, as we are gradually, though all too slowly, finding out.

I have not examined the nature of the education suited to the Dharma of the stages beyond that of the student, because we shall have enough to do to re-orient (I use the word literally as well as in its common sense) education to basic principles in the student stage itself. In any case there is nothing repugnant to the Dharma of the later stages in the principles above laid down. These will gain fulfilment in the later stages. Nor have I gone into the question of temperamental divisions. These are highly complicated matters, not to say controversial. I have rather sought to enunciate fundamental simplicities, likely to be accepted by most educational thinkers and others competent to examine with vision, and not merely with intelligence, the field of education.

G. S. Arundale

DRUIDISM¹

SELECTIONS FROM BARDDAS

BY D. JEFFREY WILLIAMS

DISCIPLE AND TEACHER

THIS is the Druidism of the Bards of the Isle of Britain, with their opinion respecting God and all living beings, of whatsoever grade or kind they may be. It is rudimentally taught as follows :

Question. What is God ?

Answer. What cannot be otherwise.

Q. Why cannot it be otherwise ?

A. Could it be otherwise, we should have no knowledge of any animation, being, existence, or futurity, in respect of anything now known to us.

Q. What is God ?

A. Complete and perfect life, and the total annihilation of everything inanimate and death: nor can any species of mortality concur with Him. And God is life, full, entire, imperishable, and without end.

God is perfect life which cannot be limited or confined, and, in virtue of His proper essence, is possessed of perfect knowledge, in respect of sight, sufferance and intention, having His origin in Himself, without communion with anything else whatsoever, and wholly free from all participation in evil.

God is absolute good, in that He totally annihilates all evil, and there cannot be in Him the least particle of the nature of evil.

God is absolute power; in that He totally annihilates inability, nor can power and will in Him be restrained, since He is almighty and all good.

¹ See December number, p. 315.

God is absolute wisdom and knowledge, in that He totally annihilates ignorance and folly; and therefore no event can by any chance happen, which He knows not of. And in view of these qualities and properties no being or animation can be conceived or contemplated other than coming from God, except natural evil, which annihilates all life and goodness.

What would utterly annihilate and reject God and life, and therein all goodness, is absolute and natural evil; which is thus in complete opposition, and of a contrary nature and essence, to God, life and goodness.

And by means of this direction may be seen two things existing, namely: the living and the dead; good and evil; God and Cythraul, and darkness in darkness, and powerless inability.

Cythraul is destitute of life and intention—a thing of necessity, not of will, without being or life, in respect of existence and personality; but vacant in reference to what is vacant, dead in reference to what is dead, and nothing in reference to what is nothing. Whereas God is good with reference to what is good, is fulness in reference to fulness, life in life, all in all, and light in light.

And from what has been said, it may be seen that there can be no existence of original nature, but God and Cythraul, the dead and the living, nothing and occurrence, issue from what is issueless, and existence from mutual union.

God, mercifully, out of love and pity, uniting Himself with the lifeless, that is, the evil, with the intention of subduing it into life, imparted the existence of vitality to animated and living beings, and thus did life lay hold of the dead, whence intellectual animations and vitality first sprang. And intellectual existences and animations began in the depth of Annwn, for there is the lowest and least grade, and it cannot but be that there and in that state intellectual life first began, for it cannot be otherwise than that the least and lowest grade of every thing should be the original and primordial one. The greatest cannot exist in intellectual existence before the least;

there can be no intellectual existence without gradation, and in respect of gradation there cannot but be a beginning, a middle, and an end or extremity—first, augmentation, and ultimate or conclusion. Thus may be seen that there is to every intellectual existence a necessary gradation, which necessarily begins at the lowest grade, progressing from thence incessantly along every addition, intervention, increase, growth in age, and completion, into conclusion and extremity, where it rests for ever from pure necessity, for there cannot be anything further or higher or better in respect of gradation and Abred.

All intellectual existences partake of good and evil, and that, more or less, according to their degree in Abred, from the dead in the depth of Annwn, to the living in the extremity of goodness and power, even so far as it would not be possible for God to conduct them further.

Animations in Annwn are partakers of life and goodness in the lowest possible degree, and of death and evil in the highest degree that is possible compatible with life and personal identity. Therefore they are necessarily evil, because of the preponderance of evil over the good; and scarcely do they live and exist; and their duration and life are necessarily short: whilst by means of dissolution and death they are removed gradually to a higher degree, where they receive an accumulation¹ of life and goodness, and thus they progress from grade to grade, nearer and nearer to the extremity of life and goodness; God, of His merciful affection for animated beings, preparing the ways along Abred, out of pure love to them, until they arrive at the state and point of human existence, where goodness and evil equiponderate, neither weighing down the other. From this spring liberty and choice and elective power in man, so that he can perform whichever he likes of any two things, as of good and evil; and thus is it seen that the state of humanity is a state of probation and instruction, where the good and evil equiponderate, and animated beings are left to their own will and pleasure.

¹ Augmentation, additional measure.

In every state and point of Abred, that is below humanity, all living beings are necessarily evil, and necessarily bound to evil, from utter want of will and power, notwithstanding all the exertion and power put forth, which vary as they are situate in Abred, whether the point be high or low. On this account, God does not hate or punish them, but loves and cherishes them, because they cannot be otherwise, and because they are under obligation,¹ and have no will and choice, and whatever the amount of evil may be, they cannot help it, because it is from obligation,¹ and not willingly, that they are in this condition.

After having arrived at the point of humanity in Abred, where evil and good equiponderate, man is free from all obligation, because goodness and wickedness do not press one upon the other, nor does either of them preponderate over the other. Therefore, the state of man is a state of will and freedom and ability, where every act is one of project and selection, consent and choice, and not of obligation and dislike, necessity and inability. On this account man is a living being capable of judgment, and judgment will be given upon him and his acts, for he will be good or bad according to his works, since whatever he does he could do differently; therefore it is right that he should receive punishment or reward, as his works require.

BARDIC APHORISMS

Thus says the Bard :

There is no advantage but what can in no ways be dispensed with, that is, God ;

There is no want but the want of God ;

There is no enjoyment, but the enjoyment of God :

There is no loss, but the loss of God ;

There is no sufficiency but God ;

There is nothing immeasurable but God ;

There is nothing knowing but God ;

¹ Of bondage.

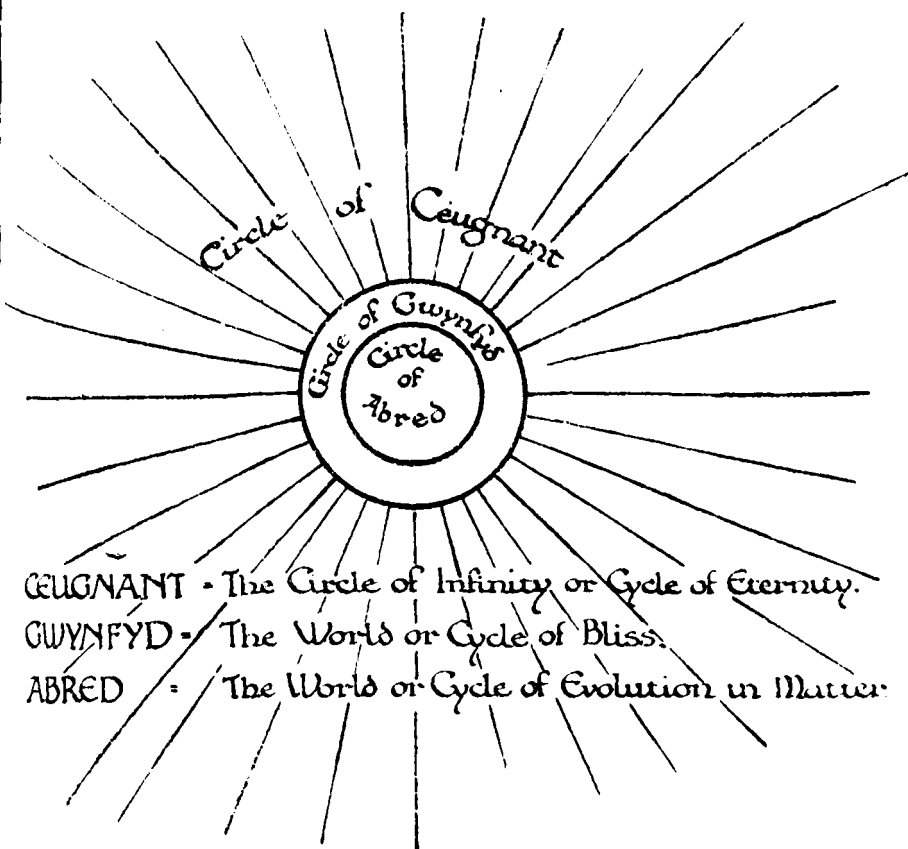
There is nothing in every place but God ;
 There is nothing powerful but God ;
 There is nothing in everything but God ;
 There is no whole but God ;
 There is no God but what is whole.

THE CIRCLES

The Circle of Abred, in which are all corporal and dead existences.

The Circle of Gwynfyd, in which are all animated and immortal beings.

The Circle of Ceugnant, where there is only God. The wise men describe them thus, in three Circles.



CEUGNANT - The Circle of Infinity or Cycle of Eternity.
 GWYNFYD - The World or Cycle of Bliss.
 ABRED = The World or Cycle of Evolution in Matter.

Q. Prithee, who art thou? and tell me thy history.

A. I am a man in virtue of God's will and the necessary consequence that follows, for "what God wills must be".

Q. Whence didst thou proceed? And what is thy beginning?

A. I came from the Great World,¹ having my beginning in Annwn.

Q. Where art thou now? and how camest thou to be where thou art?

A. I am in a Little World,¹ whither I came, having traversed the Circle of Abred, and now I am a man at its termination and extreme limits.

Q. What wert thou before thou didst become a man in the circle of Abred?

A. I was in Annwn the least possible that was capable of life, and the nearest possible to absolute death, and I came in every form, and through every form capable of a body and life, to the state of man along the circle of Abred, where my condition was severe and grievous during the age of ages, ever since I parted from Annwn from the dead, by the gift of God, and His great generosity, and His unlimited and boundless love.

Q. Through how many forms didst thou come? and what happened unto thee?

A. Through every form capable of life, in water, in earth, and in air. And there happened to me every severity, every hardship, every evil, and every suffering, and but little was the goodness and Gwynvyd before I became a man.

Q. Thou hast said that it was by virtue of God's love thou camest through all these, and didst see and experience

¹ There are two poems attributed to Taliesin, entitled respectively "The Singing of the Great World" and "The Singing of the Little World". The former referring to the creation and the latter to the maintenance of the world . . . Iorworth Vynlwyd (1460-1500) bears his testimony to the fact that man was described in the creed of the Bards as a little world; "Saith the sublime Barddas (Bardism): 'A little world is man in his vigour, under the light.'"

all these. Tell me how can this take place through the love of God? And many were the signs of the want of love during thy migration in Abred?

A. Gwynvyd cannot be obtained without seeing and knowing everything, but it is not possible to see and to know everything without suffering everything. And there can be no full and perfect love that does not produce those things which are necessary to lead to the knowledge that causes Gwynvyd, for there can be no Gwynvyd without the complete knowledge of every form of existence, and of every evil and good, and of every operation and power and condition of evil and good. And this knowledge cannot be obtained without experience in suffering, in every evil and in every good, as that they may be respectively known from one another. All this is necessary before there can be Gwynvyd, and there is need of them all before there can be perfect love of God, and there must be perfect love of God before there can be Gwynvyd.

Q. Why are the things, which thou hast mentioned, necessary before there can be Gwynvyd?

A. Because there can be no Gwynvyd without prevailing over evil and death, and every opposition and Cythraul, and they cannot be prevailed over without knowing their species, nature, power, operations, place and time, and every form and kind of existence which they have, so that all about them may be known, and that they may be avoided, and that wherever they are they may be opposed,¹ counteracted,² and overcome, and that we may be cured of them, and be restored from under their effect. And where there is perfect knowledge, there is perfect liberty,³ and evil and death, cannot be renounced and overcome but where there is perfect liberty;³ and there can be no Gwynvyd but with God in perfect liberty,³ and it is in perfect³ liberty that the Circle of Gwynvyd exists.

¹ *Ei gwrthryw*, their species be opposed by contrary species.

² *Au gwrthrym*, their force opposed by contrary forces.

³ Note "perfect liberty" as compared with "liberty" in Abred.

Q. Why may not perfect knowledge be obtained without passing through every form of life in Abred?

A. On this account, because there are no two forms alike, and each form has a use, a suffering, a knowledge, an intelligence, a Gwynvyd, a quality, an operation, and an impulse, the like and complete uniformity of which cannot be had in any other form of existence. And as there is a special knowledge in each form of existence, which cannot be had in another, it is necessary that we should go through every form of existence, before we can acquire every form and species of knowledge and understanding, and consequently renounce all evil, and attach ourselves to every Gwynvyd.

Q. How many forms of existence are there? And what is the use of them?

A. As many as God saw necessary towards the investigation and knowledge of every species and quality in good and evil, that there might be nothing, capable of being known and conceived by God, without being experienced, and consequently known. And in whatsoever thing there may be a knowledge of good and evil, and of the nature of life and death, there is a form of existence which corresponds with the attainment of the knowledge required. Therefore, the number of the kinds and modes of forms of existence is the sum that could conceive and understand with a view to perfect goodness, knowledge and Gwynvyd. And God caused that every living and animate being should pass through every form and species of existence endued with life, so that in the end every living and animate being might have perfect knowledge, life, and Gwynvyd; and all this from the perfect love of God, which in virtue of His divine nature He could not but exhibit towards man and every living creature.

Q. Art thou of the opinion that every living being shall attain to the Circle of Gwynvyd at last?

A. That is my opinion, for less could not have happened from the infinite love of God, God being able to cause,

knowing the manner how to cause, and continually willing every thing to exist that can be conceived and sought in His own love, and in the desire of every animation whilst opposed to evil and death.

Q. When will this condition happen to every living being, and in what manner will occur the end of the life of Abred ?

A. Every living and animate being shall traverse the Circle of Abred from the depth of Annwn, that is, the extreme limit of what is low in every existence endued with life ; and they shall ascend higher and higher in the order and gradation of life, until they become man, and then there can be an end to the life of Abred by union with goodness. And in death they shall pass to the Circle of Gwynvyd, and the Abred of necessity will end for ever. And there will be no migrating through every form of existence after that, except in right of liberty and choice united with Gwynvyd, with a view to re-experience, and re-seek knowledge. And this will remain for ever, as a variation and renovation of Gwynvyd, so that no one can fall into Ceugnant, and thence into Abred ; for God alone can endure and traverse the Circle of Ceugnant. By this it is seen that there is no Gwynvyd without mutual communication, and renewal of proof, experience, and knowledge, for it is in knowledge that Life and Gwynvyd consist.

Q. Shall every man, when he dies, go to the circle of Gwynvyd ?

A. No one shall at death go to Gwynvyd, except he who shall attach himself in life, whilst a man, to goodness and godliness, to every act of wisdom, justice and love. And when these qualities preponderate over their opposites, namely, folly, injustice and uncharitableness, and all evil and ungodliness, the man, when he dies, shall go to Gwynvyd, that is, heaven ; from whence he will no more fall, because good is stronger than evil of every kind, and life subdues

death, prevailing over it for ever. And he shall ascend nearer and nearer to perfect Gwynvyd, until he is at its extreme limits, where he will abide for ever and eternally. But the man who does not thus attach himself to godliness, shall fall in Abred to a corresponding form a species of existence of the same nature as himself, whence he shall return to the state of man as before. And then, according as his attachment may be either to godliness or ungodliness, shall he ascend to Gwynvyd, or fall in Abred, when he dies. And thus he shall fall for ever, until he seeks godliness, and attaches himself to it, when there will be an end to the Abred of necessity, and to every necessary suffering of evil and death.

Q. How often may one fall in Abred?

A. No one will fall once of necessity, after it has once been traversed, but through negligence, from cleaving to ungodliness, until it preponderates over godliness, a man will fall in Abred. He will then return to the state of man, through every form of existence that will be necessary for the removal of the evil, which was the cause of his fall in Abred. And he will fall only once in Abred, on account of the same ungodliness, since it will be overcome by that fall; nevertheless, because of many other impieties he may fall in Abred, even numberless times, until every opposition and Cythraul, that is, all ungodliness, shall have been vanquished, when there will be an end to the Abred of necessity.

Q. How many have fallen in Abred? and for what cause have they fallen?

A. All living beings below the Circle of Gwynvyd have fallen in Abred, and are now on their return to Gwynvyd. The migration of most of them will be long, owing to the frequent times they have fallen from having attached themselves to evil and ungodliness; and the reason why they fell was, that they desired to traverse the Circle of Ceugnant, which God alone could endure and traverse. Hence, they fell even

unto Annwn, and it was from pride, which would ally itself with God, that they fell, and there is no necessary fall as far as Annwn, except from pride.

Q. Did all who reached the Circle of Gwynvyd after the primary progression of necessity from Annwn fall in Abred from pride?

A. No; some sought after wisdom, and hence saw what pride would do, and they resolved to conduct themselves according to what was taught them by God, and thereby became divinities, or holy angels, and they acquired learning from what they beheld in others, and it was thus that they saw the nature of Ceugnant and eternity, and that God alone could traverse it.

Q. Does not the danger of falling in Abred, from the Circle of Gwynvyd, exist still as it did formerly?

A. No; because all pride and every other sin, will be overcome before one can a second time reach the Circle of Gwynvyd, and then by recollecting and knowing the former evil, everyone will necessarily abhor what caused him to fall before: and the necessity of hatred and love will last and continue for ever in the Circle of Gwynvyd, where the three stabilities, namely, hatred, love and knowledge, will never end.¹

Q. Will those who shall return to the Circle of Gwynvyd after the fall in Abred be of the same kind as those who fell not?

A. Yes; and of the same privilege, because the love of God cannot be less towards one than towards another, nor towards one form of existence than another, since He is God and Father to them all, and exercises the same amount of love and patronage towards them all, and they will be all equal and co-privileged in the Circle of Gwynvyd; that is, they will be divinities and holy angels for ever.

¹ Hence perhaps the old adage—"Annwn will be visited but once,"

Q. Will every form and species of living existence continue for ever as they are now ?

A. Yes, in virtue of liberty and choice, and the blessed will go from one to another as they please, in order to repose from the fatigue and tediousness of Ceugnant, which God only can endure, and in order to experience every knowledge and every Gwynvyd that are capable of species and form ; and each one of them will hate evil of necessary obligation, and know it thoroughly, and consequently of necessity renounce it, since he will perfectly know its nature and mischievousness—God being a help, and God, being Chief, supporting and preserving them for ever.

Q. How are these things to be known ?

A. The Gwyddoniaid,¹ from the age of ages, from the time of Seth,² son of Adam, son of God, obtained *Awen* from God, and hence knew the mystery of godliness ; and the Gwyddoniaid were regulated according to privilege and usage, in order that unfailing memory might be kept of this knowledge. After that, the Gwyddoniaid were called Bards of the Isle of Britain according to the privileges and usage of the Bards of the Isle of Britain, because it was after the arrival of the Cymry in the Isle of Britain, that this regulation was made, and it is through the memorials of Bardism and *Awen* from God that this knowledge has been acquired, and no falsehood can accrue from *Awen* from God. In the nation of Israel were found the holy prophets who through *Awen* from God knew all things as described in the Holy Scriptures. And after Christ, the son of God, had come in the flesh from Gwynvyd, further knowledge of God and his will, was

¹ Sages, philosophers. The root *gwydd* stands for knowledge and oak, the wood of which was used to make the symbols and sacred letters of *Burddas* (Bardian or Druidic Bardic wisdom).

² Iwan du'r Bilwg refers to Seth as a Bard :
Seth was the youngest son of Adam—
He was a dreamer and *Bard*.

obtained, as is seen in St. Paul's Sermon.¹ And when we, the Cymry, were converted to the faith of Christ, our Bards obtained a more clear *Awen* from God, and knowledge about all things divine beyond what had been seen before, and they prophesied, improving *Awen* and knowledge. Hence is all knowledge concerning things divine and what appertains to God.

Q. How is *Awen* to be obtained, where it is not, so that a Bard may be made of him, who would be a Bard?

A. By habituating one's self to a holy life, and all love towards God and man, and all justice, and all mercy, and all generosity, and all endurance,² and all peace, and practising good sciences, and avoiding pride and cruelty and adultery, and murder and ambuscade, and theft, and covetousness, and all injustice; that is, the things that will corrupt and destroy *Awen*, where it exists, and will prevent the obtaining of it, where it does not exist.

Q. Is it in the way it was first obtained that *Awen* from God is still obtainable?

A. It is in this way that *Awen* is obtained, that the truth may be known and believed. Some, however, are of the opinion that the way in which the truth was first known was that the divinities, or holy angels, and the saints or godly men, who went to heaven, and especially, Jesus Christ, the Son of God, who came down from Gwynvyd, in order to teach, warn,

¹ This passage and the following sentence is very clearly a late addition to the text. It would be interesting to quote the opinion of a great student of Barddas, Myvyr Morganwg, in his book on *The Amazing Antiquity of Bardism* (published in 1875) as yet not translated (as far as the writer knows) into English, on this point: "The Bards were obliged to keep their Druidism secret from fear of the Romans who were so antagonistic to it; and Judaic Christianity, after that, came in our country to be an enemy to it. And if anything was written by our Ancient Bards on Druidism, the monks were careful enough to destroy and modify such things. Again, however, much of the sway and pomp with which the foreign Juggernaut car Judaic Christianity, was driven forward in our land, some Bards in Glamorgan resolved that the Stone and its sublime *Barddas* should not be left behind and forgotten; and they were happy enough to hook the Stone to the car, with the motto: 'Good will be the Stone with the Gospel' and 'The Truth will find its place,' in order that the system of our greatly prized Druidism be handed down to future ages" . . . Myvyr Morganwg—(Evan Davies), who was Arch-Druid of the Isle of Britain.

² Or "designing" "planning".

direct and inform those who seek to be divine;¹ that is, they came in the capacity of messengers sent by God in His infinite love, and in virtue of their great love co-operating with the love of God, and as His obedient messengers. And we shall have what of *Awen* from God is necessary for us, by attaching ourselves to the good and godly with sincerity, and out of pure love for all goodness.

D. Jeffrey Williams

ISOLATION

O storm of love and agony of doubt,
 Defeated mind, hunted from hill to hill,
 Circling and panting, finding no way out,
 Doubling and stumbling, trembling at the shrill
 And boisterous chorus bounding toward the kill !
 O whither shall I run when it is I
 Who bare the teeth and howl the hunting cry ?

O storm of doubt that wipes out every trail
 And snarls like half-tamed wolves behind the heels,
 A sinister patter of relentless hail
 That beats upon the skull that bows and reels
 Finding no refuge from the blows it feels !
 What hiding-place is left to cower under
 When I myself let loose the ice and thunder ?

DUDLEY C. BROOKS

¹ Or divinities.

NIETZSCHE AND THE OLD PHILOSOPHY

By CHARLES WHITBY

I

A PART from the revolutionary character of his results, Nietzsche's method of philosophising differed so fundamentally from that of his predecessors that conservative students are fain to deny him the right to be called a philosopher at all. He seems to have lacked the architectonic faculty: not only has he no system, but most of his books consist of a series of disconnected and apparently independent paragraphs or "aphorisms", dealing with any subject which happens to enter his mind. I have little doubt that historians of the future will regard his work as the initiation of a new era in the perennial philosophical enterprise, and its tentative form as mainly necessitated by the circumstances of his time. His immediate predecessors, Hegel and Schopenhauer, had in their widely different ways brought to a logical consummation the process initiated by Descartes, the founder of modern philosophy. It was a pet theory of Hegel's that the fundamental thoughts of the systems elaborated by the great philosophers succeed one another in a logical order; and in his own system of "absolute idealism" he claims to have gathered into a concrete notional unity the principles of all his predecessors. This claim was so far conceded that for a good time after his death it was customary to characterise the

Hegelian system as the final term in the History of Philosophy.¹ Broadly speaking, with all respect to Laotze, Eucken and Bradley, the third an avowed disciple, Hegel may be called the last of the great systematists; and when I speak of the "Old Philosophy", it is to contrast their work and method with the "hammer philosophy" of Friedrich Nietzsche, iconoclast, and snarer of stray truths.

Credibly enough to his contemporaries, Hegel asserted that no philosophy ranks as a scientific product unless it forms a system. If we, on the contrary, should agree that the more "systematic" a philosophy the graver the presumption against it, our scepticism is in great measure due to Nietzsche's destructive criticism of metaphysical reveries and insistence upon a far higher standard of veracity. It is not so much that he endeavoured to improve upon the methods of the older philosophers, to introduce a stricter dialectic than theirs, but rather that as a profound and subtle psychologist he distrusted *all* dialectics. He denied their authors' pretensions to impersonality. He complains, that:

They all pose, as though their real opinions had been discovered and attained through the self-evolving of a cold, pure, divinely indifferent dialectic . . . whereas, in fact, a prejudiced proposition, idea, or "suggestion", which is generally their heart's desire abstracted and refined, is defended by them with arguments sought out after the event.²

This is of course the defensive process familiar to psychotherapists to-day under the technical title of "rationalization". Thus, referring probably to Hegel, who came of a long line of petty officials, he says:

There are philosophers who are at bottom nothing but systematising brains—the formal part of the paternal occupation has become its essence to them. The talent for classification, for tables of categories, betrays something; it is not for nothing that a person is the child of his parents.³

¹ *Vide* Schwegler's *History of Philosophy*, trans. by Stirling, pp. 343 and 446.

² *Beyond Good and Evil*, pp. 9—10.

³ *The Joyful Wisdom*, p. 288.

On the other hand, the great problems, he says, demand *great love*, possible only to strong well-rounded spirits. True enough: but one cannot, in my opinion, fairly deny this qualification to Hegel. In another passage Nietzsche thus criticises the systematising philosophers:

Those thinkers in whom all the stars move in cyclic orbits are not the most profound. He who looks into himself, as into an immense universe, and carries Milky Ways in himself, knows how irregular all Milky Ways are; they lead into the very chaos and labyrinth of existence.¹

Nevertheless, Nietzsche was undoubtedly influenced to a considerable extent by Hegel, as I shall presently demonstrate, and as he himself virtually acknowledges. He was not indisposed to concede to such men their humble uses, and he says:

The philosophical workers, after the excellent pattern of Kant and Hegel, have to fix and formalise some great existing body of valuations—that is to say, former determinations of value . . . It is for these investigators to make whatever has happened and been esteemed hitherto, conspicuous, conceivable, intelligible and manageable . . . *The real philosophers, however, are commanders and lawgivers*: they say: "Thus shall it be".²

Later, in the same volume, in the course of a diatribe against Hobbes, Hume, Locke and Carlyle, as typical English thinkers, he says that:

In the struggle against the English mechanical stultification of the world, Hegel and Schopenhauer (along with Goethe) were of one accord; the two hostile brother-geniuses in philosophy, who pushed in different directions towards the opposite poles of German thought, and thereby wronged each other as only brothers will do.³

In another passage Nietzsche, censuring Schopenhauer for his unintelligent rage against Hegel, whom he never wearied of reviling, attributes to the influence of the former the disdain of young German scholars for philosophy in general, their consequent severance from the main stream of German culture and the impoverishment of their historical sense.

¹ *The Joyful Wisdom*, p. 249.

² *Beyond Good and Evil*, p. 152.

³ *Ibid.*, p. 210.

II

A word must now be said as to Nietzsche's final attitude towards the doctrines of Kant. It amounts to this, that he accepts only their negative elements, the results of Kant's destructive criticism of pretensions to real as opposed to empirical knowledge; and even these he considered too self-evident to stand in need of such elaborate and clumsy demonstration. That there are in mind and intuition factors logically prior to experience and by which alone our experience is possible, he did not deny; still less that these factors, being purely formal, have no application except to the *data* of sensation. Granted that we can add 7 and 5 together in our minds and decide that 12 results, it is no explanation of the possibility to attribute it to a "faculty of synthetic judgment a priori". The passage in which this criticism occurs is too long to reproduce in full, but as a specimen of Nietzsche's talent for malicious banter, it compels quotation.

How are synthetic judgments a priori possible? Kant asks himself—and what is really his answer? *By means of a means* (faculty)—but unfortunately not in five words, but so circumstantially, imposingly, and with such display of German profundity and verbal flourishes that one altogether loses sight of the comical *niaiserie allemande* involved in such an answer. People were beside themselves with delight over this new faculty, and the jubilation reached its climax when Kant further discovered a moral faculty in man—for at that time Germans were still moral, not yet dabbling in the "Politics of hard fact". . . . All the young theologians of the Tübingen institution went immediately into the groves—all seeking for "faculties". And what did they not find? . . . Above all a faculty for the transcendental: Schelling christened it intellectual intuition . . . A time came when people rubbed their foreheads. . . People had been dreaming, and first and foremost—old Kant. . . How does opium produce sleep? "By means of a means (faculty)", namely the *virtus dormitiva*, replies the doctor in Molière. . . But such replies belong to the realm of comedy.¹

Nietzsche is equally severe in regard to Kant's ethical doctrine, as enunciated in his *Critique of Practical Reason*. According to Kant, Man as a natural being is not free, but by

¹ *Beyond Good and Evil*, pp. 17—18.

adopting the moral law as a maxim governing his will, and adopting it so intimately that the maxim is thought to be the utterance of his own higher self, he may approximate to or even achieve autonomy and freedom. In so far as he does this, Man, according to Kant, raises himself out of the phenomenal into the noumenal sphere; and in so far as the realisation of ideal ends postulates God, freedom and immortality, none of which can be rationally proved, he is justified in the act of faith which assumes them. This doctrine of the "categorical imperative" makes morality depend on the *form* not the *content* of volition, demanding that the *principle* on which one acts shall be of universal validity.¹

In criticism of this, Nietzsche flatly denies the existence of a trustworthy and generally available criterion of right and wrong actions or of the principles determining them. He denies the infallibility and points to the complexity and ambiguity, of conscience. He finds the categorical imperative too funny for words, and he continues:

Old Kant, as a punishment for having *gained possession surreptitiously* of the "thing in itself"—also a very ludicrous affair!—was imposed upon by the "categorical imperative", and with that in his heart *strayed back again* to "God", the "soul", "freedom", and "immortality", like a fox which strays back into its cage: and it had been *his* strength and shrewdness which had broken open this cage! What? You admire the categorical imperative in you? . . . This absoluteness of the feeling that "as I think on this matter so must everyone think"? Admire rather your selfishness therein! . . . For it is selfishness for a person to regard *his* judgment as universal law, and a blind, paltry and modest selfishness besides, because it betrays that you have not yet discovered yourself, that you have not yet created for yourself any individual, quite individual ideal: for this could never be the ideal of another, to say nothing of all, of everyone!—He who still thinks that "each would have to act in this manner in this case", has not yet advanced half a dozen paces in self-knowledge: otherwise he would know that there neither are nor can be similar actions—that every action that has been done has been done in an entirely unique and inimitable manner, . . . that all precepts of conduct . . . apply only to the coarse exterior—that by means of them, indeed, a semblance of equality can be attained, *but only a semblance*—that in outlook or retrospect every action is and remains

¹ Kant, by William Wallace, pp. 212—218.

an impenetrable affair . . . To sit in judgment morally ought to be opposed to our taste !¹

There is obviously a good deal of force in these contentions. It is unquestionable that our hasty and confident judgments regarding the actions and motives of our neighbours are too frequently condemnatory rather of our own presumptuous ignorance than of anything or anybody else. But when in the next breath, demanding "three cheers for physics", Nietzsche invites us to become students and discoverers of mundane laws and necessities, he really indicates the answer to his objection to ethics. Not only volition, but *every natural process whatever* is essentially unique and impenetrable : the existence and value of natural science is nevertheless an incontestable fact : Nietzsche's a priori objection to a science of human conduct therefore, falls to the ground. And if we are bound to admit the truth of his assertion that the average conscience is but a smoky and flickering lamp to steer by, the remedy would seem to lie rather in the direction of improved methods of illumination and guidance than in the scrapping of all sense of obligation, or its abandonment to the vagaries of subjective caprice. It is not for every ignoramus to challenge the wisdom of the ages, and, on the remote chance of becoming something portentous, to set up brand new "tables of value of his own". The right of each to an individual ideal is one thing, the monstrous claim that its alleged manifestations be exempt from all restriction or criticism is a vastly different affair. The suggestion that Kant prescribes a rigid uniformity of conduct is an obvious misinterpretation of his doctrine, which expressly limits the ethical prerogative to the *form* of volition. On the other hand, to claim, as Kant does, that a moral action must involve a moral principle, is so far from being extravagant that it almost amounts to an identical proposition. The only controversial point is the question of universality : not all obligations by

¹ *The Joyful Wisdom*, pp. 261—262.

any means can be binding for all. There are many types of morality, corresponding to as many types of humanity: as Blake says: "One law for the lion and ox is oppression."¹ To this objection Kant might reply that specific moralities deserving of the name will harmonise with the precepts of universal morality. This cannot be considered a self-evident conclusion: it may or may not be so. Examples of harsh conflict between rival codes are only too easy to find; they all *speak* in the name of universal morality.

That perfervid Nietzschean, Dr. Oscar Levy, objects to Kant's gospel, because in his opinion it forbids egoism, whereas he says:

The highest types are always egoistic. Greatness loves itself . . . and what is great must will to do more than its mere duty; it must give, make others happy, and, be it at the cost of itself . . . must will to pour forth its blessings over others, to the extent even of self-sacrifice—but not, as Christianity demands, from unegoistic motives; the impulse must come from a sense of pleasure, from overflowing energy, . . . to unburden the full heart. All acts then derived from conscience and duty, or done with a wry countenance out of obedience to the categorical imperative, seem to the great man from his point of view, through this very fact contemptible.²

If, as I think we may, we accept this account of it, Nietzsche's main objection to Kantian ethics was their tendency to substitute prudential calculation and wire-drawn scruples for free and generous impulse. One may share his preference without necessarily endorsing his condemnation.

Nor was Nietzsche the first German thinker to throw formal ethics overboard. Max Stirner's *Der Einzige und sein Eigentum*, published when Nietzsche was only four years old, is not a whit less drastic, as the following quotation from the author's introduction shows:

Away with every concern that is not altogether my concern! You think at least "the good cause" must be my concern? What's good, what's bad? Why, I myself am my concern, and I am neither good nor bad. Neither has meaning for me. The divine is God's

¹ *The Marriage of Heaven and Hell.*

² *The Revival of Aristocracy*, p. 81.

concern; the human, man's. My concern is neither the divine nor the human, not the true, good, just, free, etc., but solely what is *mine*, and it is not a general one, but is—unique (*einzig*), as I am unique.¹

Von Hartmann's contention that Nietzsche, who read everything, was not unacquainted with Stirner's revolutionary book, certainly does not lack plausibility.

III

Most men of genius owe to contact with some kindred mind that primary impulse which evokes and releases their powers. In the case of Nietzsche this impulse is certainly traceable to his first reading of Schopenhauer's *The World as Will and Idea*, a copy of which he chanced to buy at a curiosity shop in Leipzig. He says:

Here, I saw a mirror in which I espied the world, life and my own mind, depicted in frightful grandeur, and the need of knowing myself, yes, even of gnawing at myself, forcibly seized me.

But for the fact that Schopenhauer was already dead, Nietzsche would have sought him out immediately to greet him as a friend and a father. His intimacy with Wagner, an older man than himself, already famous and an avowed Schopenhauerian, no doubt reinforced Nietzsche's enthusiasm for the great pessimist. He himself had entertained the idea of devoting himself to music, and in the dedication of his first book² to Wagner, acclaimed as the successor of the Greek tragedians, he speaks of art (Wagnerian art) as "the highest task and the metaphysical activity" *par excellence*. This estimate is obviously based on the unique status assigned by Schopenhauer to the art of music, as an *immediate* (not merely symbolic) objectivation of will, that is, of reality.

In a general way the powerful and lasting impression made by *Die Welt als Wille und Vorstellung* upon the youthful

¹ *The Ego and his Own*, trans. by St. T. Byington, p. 6.

² *The Birth of Tragedy*.

mind of Nietzsche is intelligible enough. Temperamentally, the two had much in common : above all, perhaps, a negative bias in regard to accepted opinions, and a determination to confront and proclaim the harshest realities. The latter tendency was ultimately carried by Nietzsche to a morbid extreme : it became for him almost axiomatic that the more unwelcome a given conclusion, the more likely it was to be true. He writes in *Ecce Homo* :

How much truth can a certain mind endure ; how much truth can it dare ? these questions became for me ever more the actual test of values. Error (the belief in the ideal) is not blindness ; error is cowardice.

Highly significant are the words quoted above as to the first effect of his reading Schopenhauer :

The need even of *gnawing at myself* forcibly seized me.

Violently as the mature Nietzsche repudiated the ascetic, self-mortifying ethic of his predecessor, he never in fact fully emancipated himself from its bondage. There was in both minds a strain of cruelty ; Nietzsche himself would have been the first to avow it ; for without cruelty to oneself and others nothing great, he held, was ever to be accomplished.¹ He was in far greater measure than he cared to acknowledge the child of his age and the disciple of Darwin, in that he defined life as :

essentially appropriation, injury, conquest of the strange, and weak ; suppression, severity, obtrusion of its own forms, incorporation, and at the least, putting it mildest, exploitation.

But this was much later : the first impact of pessimism did perhaps little more than awaken his mind from a state of comparative acquiescence, kindling new ardour for its own voyage of discovery. Very significant in this connexion is a passage in *The Joyful Wisdom*, in which Nietzsche likens the effect of Schopenhauer's philosophy upon German readers to that of the contact of civilised peoples with barbarians. The

¹ Cf. *The Joyful Wisdom*, IV, 325. "What is Greatness ?"

lower civilisation begins, he says, by imitating the vices and ends by assimilating the culture of the higher. Similarly, the German followers of Schopenhauer, attracted by his

mystical embarrassments and shufflings in those passages where the matter of fact thinker allowed himself to be seduced and corrupted by the vain impulse to be the unraveller of the world's riddle, arrived much later if at all at an appreciation of what Nietzsche considered really valuable in Schopenhauer, namely his clearness, rationality, intellectual courage and integrity, his atheism, and "his immortal doctrines of the intellectuality of intuition (perception), the apriority of the law of causality, the instrumental nature of the intellect, and the non-freedom of the will." We shall probably not be wrong in surmising that this describes the course of events initiated in *his own* mind by contact with Schopenhauer's; here, as with Kant, Nietzsche ends by rejecting practically all the affirmative and approving only the negative results of his predecessor, or those available for negative uses. It is true enough that there are mystical, as well as Platonist elements in Schopenhauer. It is unfair, for example, to call him, *sans phrase*, a determinist; metaphysically speaking, we are held responsible for what we *are*—hence, for what we do. Nietzsche, too, can be mystical when it suits his purpose, but he will tolerate nothing of the sort in others. He says:

Mystical explanations are regarded as profound; the truth is that they do not even go the length of being superficial.

The most revolutionary, as it was also the fundamental, doctrine of Schopenhauer was that briefly indicated by Nietzsche as "the instrumental nature of the intellect". Believing that in the blind will to live, that is, conation, he had identified the Kantian thing-in-itself, "the inmost nature, the kernel of every particular thing, and also of the whole", he regarded knowledge or intelligence as a mere tool developed to serve the individual organism in its struggle to subsist and to propagate. It is only as a rare sport or monstrosity—what

we call "genius"—that minds unenslaved by self-interest, capable of seeing things not as we wish them to be but as they are, occur. There can be no doubt that this doctrine made a lifelong impression upon the mind of Nietzsche, and is largely responsible for his inveterate mistrust of ratiocination, his contempt for claims to impersonality, objectivity, "immaculate perception". It was thus that he was led to champion instinct as against reason, to denounce the demand for reason at any cost as a dangerous, life-undermining enterprise, and Socrates, the representative of this demand, as a typical decadent. Even in science, with its fundamental assumption that everything can be explained and rationalised, he sensed something falsely optimistic, sophistical—an attempt to veil the tragic and inscrutable reality, as it were, with a web of light.

Charles Whitby

(To be continued)

IN THE WOODS

"BE still, my heart, these great trees are prayers."

TAGORE

Prayers of the earth, rising to thee,
Christ of the sun.
A longing in every woodland tree.
Tall and silent, all stand as one,
Waiting for thee.

Shadowy stems, and rays of light
Shining between ;
Fairy flickers, golden and bright,
Illuminating the leaves of green,
Coming from thee.

The great wind passes, a rushing voice,
And soothingly blows ;
And my heart is silent and can rejoice
In the soft, cool touch, as it comes and goes,
A blessing from thee.

Prayers of the earth, by thy power drawn,
Are the silent trees.
Perhaps a longing created me——
Perhaps I too am as one of these,
A prayer of the earth, rising to thee,
Christ of the sun.

I. R.



THE SEX PROBLEM

By CHELLA HANKIN, M.B., B.S.

MAN'S early progenitors lived close to Nature, and instinctively followed those laws which governed their species, therefore in those early times there was no sex problem. But as the doubtful blessings of civilisation became man's heritage, living in a highly complex and artificial state, he immediately became involved in a sex problem, which, for hundreds of years, has defied all solution.

When even a cursory survey is made of the social laws, regulations and taboos, which have, more or less, regulated

this problem in the past, it is at once obvious that these aimed not as much at solving the problem for the individual, as for the race. The collective conscience realised that the paramount necessity for the race was to attempt to produce conditions in which a healthful propagation of offspring was possible, and which moreover would as much as possible allow such offspring to be reared in security, and protected from every adverse influence. Hence arose the institution of marriage, and the strict moral code demanded from, and the protection afforded to, that class of women to whom the community entrusted the task of producing and rearing the children, who alone made the continuation of the race possible. Very properly the sanctity of marriage and the sanctity of the family became part of those absolute values which were embodied in the religion which guided the destinies of the race.

But as these laws were made for the race and not for the individual, and as civilisation was and is far from that perfection which at the same time satisfies both the collective and individual demands, countless individuals suffered injustice and hardship as the result of these laws. The majority of humanity, when the institution of monogamy was legalised, were still really only at a polygamous stage of evolution; moreover it was an age when the muscularly strong and mentally form-producing, dominant male influence was in the ascendant. The time for woman's own specialised contribution to the social unit had not yet arrived; therefore, unless she was particularly protected, because destined for a specialised purpose, by the dominant male, she became his slave and was exploited for his own purposes. Socially, and economically inferior, she easily adapted herself to the racial polygamous tendencies; thus the history of European civilisation presents us with the spectacle of a very large class of the females of the community dedicated to satisfy the polygamous appetites of the race. Moreover, as the collective

conscience realised that, above all things, it was necessary to preserve the integrity of the women segregated for the continuation of the race, it condemned, despised, and pushed down into degraded conditions, that other part of the woman population which it had called into existence, for fear that the segregated women might be infected with the spirit of licence.

It is a sorry spectacle this degradation of countless members of the community, and one which arouses the militancy of those advocates of "Woman's Rights" who are not contented to live protected lives at the expense of countless of their sisters. But this is a question which will not be solved by the wholesale condemnation of one sex by the other; it can be solved only by the understanding of the complex racial, social, and economic factors which have produced it—factors indeed by which the majority of men and women are ruled, and into the social conditions produced by which they are born: and, in consequence, the majority are as unable to question them, as a member of a herd of cattle is to disobey the collective instincts of the herd to which it belongs.

However, at the present time, the laws and conventions which have regulated the sexual instincts in the past are undermined at their foundations, and this is due to a variety of reasons. Let us attempt to briefly review the same. The Great War, coming into a conventionally ordered world, held together by forms and traditions, from which for the greater part the life had retreated, broke up and dissolved these forms, and mankind was, and still is, in consequence, made to face and understand the fundamental forces playing through the race, which erstwhile these said forms held in conventional check. Lying in man's subconscious self are his still untamed instincts. Man, it is true, is a "god in the making," but his vehicles have a long line of animal ancestry behind them; the instincts which lead to the propagation of his species, and to self-preservation being the chief. There, deeply buried, lies

also his savage forbears' desire to murder in pursuit of self-aggrandisement, or the Great War could never have come about.

With the liberation of this primitive desire, there was opened a door for the liberation, as of an avalanche, for other primitive instincts, and lust and crime of all descriptions asserted themselves amongst the primitives of the European peoples. With the breaking up of the old conventional forms, even the more evolved began to ask why they were not allowed greater freedom in matters of sex. They recognised that the old forms were no longer binding, or in any way a solution of their problem, and so, flinging convention away, they essayed to find solutions for themselves, but so far with no success.

This brings us to another of the reasons why all the old sexual valuations are "in the melting pot". With the advent of the War the standard of the old collective values and taboos passed away, and there was born "The New Age" in which individual values appear likely to become more and more predominant. No longer is man content to be led by a collective or herd consciousness from without: he demands the right to solve his problems from within: and so is born a new era in the annals of morality. In fact, the only true morality, from the standpoint of the individual, is being born. Man has reached that stage in his development when the foremost of his kind can be satisfied with no law that "The God Within" does not sanction and approve. He seeks, albeit at first somewhat blindly, to discover his own "inner nature, and the law of his next unfolding". This development of individual values is a factor which must be taken into consideration by any who would attempt to solve the sex problem.

It undoubtedly has its dangers which will have to be guarded against. Perhaps the greatest of these is the danger of the deification of that false individuality, which imagines it

can seek its greatest good apart from the rest of the humanity of which it forms a part. We are indebted to the Zurich or Yung school of Psychology for a scientific solution of this problem, where it is pointed out that the true individuality can only appear in that process which is called "individuation". In "individuation" man accepts willingly from within those limitations in relation to his own individual expression, which unite him to, and enable him to help forward, the collective unit to which he belongs. Indeed, as man is, by reason of his essential nature, part of that collective unit in the process of "individuation," he is forced to acknowledge this great essential fact. This is an important principle to remember in relation to the sex problem, for its non-recognition has led people to demand satisfaction for their "natural instincts" without any consideration for the biological, and, in consequence, racial meaning of sex.

Indeed, so great has been their anxiety to solve this problem for the individual, that they have lost sight of the fundamental fact, that physical sex exists solely for the continuation of the race, and that any expedient which would cause humanity to imagine otherwise is a sin against the race, and breeds abnormalities of all descriptions, which make for the annihilation of the race, and the nervous disintegration of the individual. It is a thousand times better that the individual should endure some physical limitations, and maybe suffering, in this matter, than that despoite should be done to the laws which preserve the integrity of the race. Indeed, these very limitations and sufferings, if understood and accepted from within, will enable the individual to reach that true individuality which realizes its unity with that Greater Life, of which it forms a part.

Still another factor, which has made the old sex-morality impossible for the present day, is the rise of woman's influence. Socially and economically she is asserting herself,

and, in consequence, is beginning to contribute her own specialised quota to the race's problem. Man's contribution is predominantly the making of laws and forms for which the special nature of his mental development particularly fits him. Woman's is the drawing together, and uniting, in a spirit of living unity, the scattered units bound by these forms and infusing life into the same; and for this her specialised feeling values predominantly fit her. It is therefore obvious that woman's influence in the creation of the forms through which the new social conscience will assert itself will be of paramount importance. More and more, in this matter, as in all others, it will be realised that men and women are complementary and compensatory to one another, equal, yet very different, and that an entirely man-made legal or social code, or that an entirely woman-made legal or social code, are both absurdities, and affronts to natural law and progression.

Finally, another factor, which undoubtedly is of the greatest importance in the breaking up of the old forms, is the loss of that absolute guiding value of religion which alone makes it a reality. When the present religious forms were new, they were able to express and contain the evolutionary urge of the people, to whom, in consequence, they had an absolute and binding value. But with the lapse of centuries, the life departed from them, and crystallised forms and dogmas took the place of the living forms of old. So religious observance became not a living thing with absolute binding values, but a perfunctory performance of rites and ceremonies, which were unable to survive the liberation of, and demand for, real values brought about by the social cataclysm of the late war. No longer therefore is religion able to dictate or control those moral values through which humanity's sex life could be regulated.

Such is a brief statement of those disintegrating forces, which have all contributed to cause people to demand a new

light and a new guidance in matters of sex. Let us therefore attempt, keeping in view the facts already discussed, some solution of this most difficult and important question.

It is at once obvious that for the forefront of humanity, the solution will have to be an individual one, that is, the solution will have to be apprehended and agreed to by every man from *within*, and not imposed on him from *without*. Undoubtedly, there will be those who will still need to be ruled from without, and who will require definite laws and regulations, which will help them to express that stage of evolution to which they belong.

For these, the solution is likely to be reached along the lines of bringing about such social conditions that early marriages will be possible for all who wish for them. Moreover, it would seem expedient to allow a relatively unevolved human being the right of another choice, if he finds that he has bound himself to such an incompatible partner, that the conditions of marriage become repugnant, and in consequence, immoral. Such relief, which, with due safeguards, ought to be easy to obtain, would ultimately lead to a much higher morality, and happier families and homes.

If a certain section of the community is still at a polygamous stage of development, it seems rational to devise laws enabling this tendency to be expressed, without the degradation of a large class, as occurs at the present time.

Let us however return to the problem as it confronts those who are on the advancing evolutionary wave; those who demand an individual solution.

To bring about this solution, it will be necessary to foster and develop the individual values, in relation to the solution of this problem, from the youngest years. It therefore initially becomes an educational problem; and so it may be helpful to interpolate here a few practical remarks on the sex education of children. Indeed, when this part of the problem

is practically understood, the problem itself will be, for the greater part, solved.

The modern schools of psychology have recognised the enormous importance of parental influence in this matter. Hence the necessity for happily mated parents, with no sex repression, and with a clean sensible outlook in all matters of sex. Once let the sensitive child-psychic, which tends to identify itself so strongly with the parents, perceive that its elders regard sex as something unclean, or with fear and repression, it will start to repress also, and all normal development, in relation to the understanding of sex, will be at a standstill. Moreover, these repressions which will certainly occur, coming up from the subconscious, will be the foundations for neuropathic conditions.

It is a safe rule never to enlighten a child on matters of sex, until it asks for such enlightenment: but it is certain, if the child is surrounded by a normal psychological atmosphere in such matters, it will as certainly ask for information, when it is necessary for it, as it would ask for bread, if it were physically hungry. Up to the age of puberty, the perfectly normal child ought to have no sex problem, for sex lies latent in the young child, and any manifestation of the same is abnormal. Unfortunately, so many children are brought up in an abnormal sex atmosphere, that many, even quite young children, become neurotic. If this occurs, it is important to realise that any sex manifestation at this early age, is a neurotic symptom, and must be treated as such by someone who understands such matters scientifically. To treat any such manifestation as something requiring punishment, rather than understanding, is to lay the foundations for subsequent sexual neurosis.

The child must be taught to view the sex function from the scientific side, as intensely interesting and wonderful and from the religious side as something intimate and sacred; and that to rule and control this wonderful apparatus from within

is, not only possible but imperative, if he intends to develop his possibilities for happiness and growth. Such an education, if begun from the earliest years, right up to the end of adolescence, will do much to dissipate all the miseries and abnormalities through which now so many unfortunate children have to pass, and lead to normal balanced men and women, in full control of their powers, instead of, as is now too often the case, neurotic, anxious, half developed human beings, full of repressions and fears.

In the education of the child, as in the subsequent right understanding in the adult, there are two main points always to be remembered, if the right solution of the sex problem is to become possible. They are :

1. The dangers of repression.
2. The possibility, and desirability, and the manner of bringing about, transformation or transmutation of the energy which otherwise would flow into the function of sex.

Let us first deal with the subject of repression.

Modern psychology has impressed upon us the fact, that, if through ignorance, fear and cowardice, or just laziness we refuse to face, understand, and overcome any difficulty or problem which may confront us, we bring about a "repression". That is we push the difficulty down into that region of consciousness which is called the "unconsciousness"; there we get a mass of thought and emotion concerning the problem which has been called a "complex". This "complex" is charged, as it were, with the anxiety, the fear, or the shame involved in the original problem, and this coming up, devoid of its original mental setting, into our waking consciousness, brings with it these unpleasant affects which in turn produce neurotic symptoms.

It is at once obvious that, as the average person's outlook in relation to the sex question is likely to produce a good deal of repression and abnormality, it is important to remember in

this connexion that a person can academically hold enlightened mental views on this subject, whilst his personal feeling in relation to it are far from sharing the same enlightenment. Therefore, before anyone can satisfactorily deal with this question, it is necessary for him frankly, humbly, and simply, to face the fact of sex in himself.

Let them first rid themselves completely of the idea that there is anything disgraceful in the function of sex. Humanity has for so long associated with this subject so much that is dirty and disgraceful, that the subject is only seen through an unpleasant miasmatic fog which distorts all reality. Indeed this is so much the case, that there exist many people who attempt to make themselves and others believe that sex is non-existent in them. They have refused to face the fact that a normal human being must possess a physiological and psychological sex mechanism, and so they suffer from repression. There are others who, with the best intentions in the world, imagine that in repressing sex, they have transcended the same, and such as these have sometimes an unpleasant awakening. There are still others who, being unable to repress, are continually bothered by their instinctive nature and go about full of fear, abasement and an intense desire to conceal what they consider to be their unique condition from their associates. All these classes of individuals must be brought to realise :

That every normal individual must possess the potentialities for sex expression.

That sex, far from being disgraceful, is a biological necessity, and if viewed aright, wonderful and beautiful.

That practically everyone has or has had, to face his sex problem, if normality is to be maintained. If any have not done so, it behoves them, at once, to start on the task, fearlessly and courageously, in the light of their highest intuitions; being assured that, if they will do this "the

god within them" will bring to them a solution of their problem.

Do not let them imagine that this facing and understanding of the problem in themselves has anything evil about it, or will bring about that morbid dwelling upon moral failings which is so destructive to mental health and progress. In the first place, there is nothing evil in the fact of sex in itself, and in the second place, any abnormal manifestation of the same which they may possess, ceases to be evil, if viewed in the right light. This right light is not to look upon a fault with morbid and selfish horror and apprehension, but as so much crude material out of which a finished and beautiful form can be fashioned; as something which contains so much valuable energy, which, when controlled, can be applied to the purposes of evolution. From this standpoint, our "sins" and "failings" can be regarded as the store house of that energy which shall accomplish for us our evolutionary task.

This leads us to discuss the possibility of transmutation, or the direction of energy attached to undesirable useless forms of expression along the lines of evolutionary growth. Now energy cannot be transmuted, unless it can, so to speak, be "got at"; and, to do this, it is very necessary to bring into full waking consciousness, and *then keep there*, those undesirable forms which contain the energy to be transmuted. This fact being *practically* grasped, the problem of how to transmute becomes much easier: for, having obtained access to the energy, it will naturally begin to flow along that living, and in consequence, ever expanding path which Theosophy calls a person's *dharma*, if that path be rightly apprehended. Let everyone, therefore, try to understand what is his "inner nature, and the law of his next unfolding" and the liberated energy will begin to flow in this direction. Do not let any make the mistake that they can impose upon themselves a hard, rigid, ascetic, mental unliving process from without in this

matter ; for it should be a living organic process, and part of the law of their being. No one can force his life's energy into any path until he himself has become part of the same.

It is further important to remember that humanity being where it is in evolution, a certain amount of energy must remain attached to the instinctive processes, even after the individual concerned has experienced the possibility of transmutation. But, even if through circumstance, or through individual decision, it is decided that it is impossible to apply this for the purposes of physical creation, this residue need give little relative trouble ; for by the understanding of the problem, *the repressed thinking and feeling constituents which originally gave the instincts their overwhelming power will be under the control of the waking consciousness.* If however, the existence of this residue be denied, it will sink into the unconscious, and attaching itself to primitive remnants in the same will act as a dead weight to evolution. Many will have to go through a considerable amount of suffering, and be physically upset in relation to this instinctive residue, but they can always take heart in the thought that through their sufferings they are bearing in their own bodies, and transmuting in the same, that over-sexualisation of the race, which has been brought about by the abnormal use of man's mentality in the satisfaction of the instincts.

To everyone, finally, must come a time, if not in this life, then in another, when having transcended his instincts he can perfectly use them in the service of the One Life.

This frank acknowledgment of the instincts, moreover, has further good results. It makes for humility, and, in consequence, true brotherhood, and moreover does away with that very grave, yet all too frequent, psychological danger of becoming detached from reality. If this takes place the person becomes lost in one of the "pairs of opposites," and so the possibility of uniting them into a third something, which

will contain them both and so allow of being "in" or above the pairs of opposites, can never occur.

All these remarks are little more than hints in relation to a subject about which a great deal more could be written. But if readers will elaborate and apply them for themselves, they will undoubtedly find that they contain the possibilities for the solution of this difficult question; the hints which have been given are not only based on a sound psychology, but a psychology which has been put to the test of experience by a large number of people. Finally, it is important to realise that this specie of transmutation can only be brought about through patient and continuous endeavour. Let none be cast down because the process, like every organic process, is a slow one; so let none become impatient and angry with himself. As well might a gardener become impatient, when he has to wait for the sun and air and natural forces, to open a rare flower, and so in defiance of nature attempt to open it by force. However many falls there may be on the way, to everyone who whole-heartedly attempts the solution of this question, the result is sure.

And what is the result? A balanced and harmonised human being, in perfect control of his mechanism of consciousness, and so, in consequence, able to use it in conformity with natural law, instead of being used by it. Harmonised, controlled and free, able to create on any plane, for he has been willing to pay the price, which makes of him a free man, and a controller of natural law.

Chella Hankin

OCCULTISM AND MAGIC

By JOSEPHINE RANSOM

THERE is still a good deal of confusion in the popular mind between Occultism and Magic. These are often looked upon as being the same thing. Through the persistent efforts of Theosophists the word "Occultism" is being redeemed from dark meanings and is coming to bear its true definition—"the fullness and content of the Eternal Wisdom". Magic should really bear the meaning "the practice of the Truth". Here I am going to use it in contrast to Occultism, and let it carry its lower meaning, not its higher.

To the Chaldeans magic was the knowledge of Natural Laws and the practical effect of these laws upon the physical world, including minerals, plants, animals and human beings and their relation (mathematical and precise) to the planets.

"Occultism is not Magic," said H.P.B., and she defines Magic as :

a. Black Malignant Magic—sorcery and tricks of spells, methods of using the subtler but still material forces of physical nature; the powers of the animal soul in man are soon awakened, the forces which his love, his hate, his passion, can call into operation are readily developed.¹

b. White Magic or Divine Magic. This means that there is no selfishness in the operator, "the intention is entirely unalloyed," the powers and forces of animal nature are used unselfishly and all-forgivingly, the powers and forces of the spirit sending themselves only to the perfectly pure in

¹ *Practical Occultism.*

heart. This it is that Theosophists would call Occultism. The greatest difference of all lies in the motive alone :

For it is the motive . . . which makes any exercise of power become Black (malignant) or white (beneficent) magic. It is impossible to employ spiritual forces if there is the slightest tinge of selfishness remaining in the operator.

Then H.P.B. adds significantly :

For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic and act on the astral plane, and dire results may be produced by it.¹

Occultism is the sun ; magic the shadow it casts ; therefore are they linked, even though the latter in its lower sense is but the negation of the former. Occultism is the search for the Self in terms of everything that is fine in nature ; magic is the indulgence of the desire of form to blend with form, of desire to quell form and bend it to the will for selfish purposes. H.P.B. indentifies magic, with the Occult Arts. These, she says, are : Alchemy, Astrology, Occult Physiology, Cheiromancy, Hypnotism and Vivisection, and Sorcery. These may be studied in more detail to appreciate what H.P.B. meant when she identified them with magic.

ALCHEMY, in its widest meaning, is to be interpreted as a transmutation. It was, when a living art, interpreted in two ways : As the search for the Elixir of Life by those who sought the Divine Life ; as the means of finding out how to transmute the base metals into gold, and thus gain untold wealth. Genuine alchemists were pure mystics who spoke of their art as a Divine gift, and who invariably taught that the right mental attitude towards God was the first necessary step towards the achievement of the *Magnum Opus*, (great work). Said Basil Valentine :

First there should be the invocation of God, glowing from the depths of a pure and sincere heart, and a conscience which should be free from all ambition, hypocrisy and vice, as also from all cognate faults, such as arrogance, boldness, pride, luxury, worldly variety, oppression of the poor, and similar iniquities, which should all be

¹ *Practical Occultism*, p. 11.

rooted out of the heart—that when a man appears before the throne of grace, to regain the health of his body (Soul), he may come with a conscience weeded of all tares, and be changed into a pure temple of God cleansed of all that defiles.

This kind of alchemist used a strange but exact terminology to express his knowledge of the growth of the soul towards perfection. He used the facts of the mineral world to cover his occultism. These facts were taken literally by the lesser kind of alchemist who wanted physical and not spiritual wealth.

It was seen that the actions of metals on one another could be taken as analogies for changes taking place in consciousness and due to certain regular experiences; but such things could not be spoken of openly in the past centuries as they are to-day, so the Alchemist developed his peculiar terminology, based on :

An analogy existing between things spiritual and things physical, the same laws operating in each realm.

Sendivogius said that :

This natural world is only an image and material copy of a heavenly and spiritual pattern, and the very existence of this world is based upon the reality of its celestial archetype . . .

Gold, being the highest developed of all metals was taken to represent the regenerate man; lead, the basest, the unregenerate man. One of the special reasons why metals were chosen to represent states of consciousness was because they were regarded as alive and growing, and that they had in them the life-giving spirit and were each under the influence of one of the heavenly bodies. Gold has a certain arrangement of atoms (as have all metals) and if any metal could have its atoms dissociated they could perhaps be reformed as gold. Such was the theory.

The true alchemist meant that, if the baser qualities were transmuted, the higher nature would be found to grow by means of the process. This transmutation takes place in that part of the mind which H.P.B. called *Antahkarana*, and

which is now described as the "mental unit". In its discrimination takes place, the selection of what will pass to the higher mind as character and what will be relegated to the lower and become personal karma.

To bring about the result aimed at by the alchemist-magician all sorts of apparatus were devised. Possibly will was used by the true Alchemist really to dissociate and reform metals, but the pseudo-chemist had to use mechanical means. He had all sorts of devices and retorts, mixtures and furnaces. He found it extremely difficult to get heat great enough to raise metals to the desired state of heat and instability and even more difficult to apply the correct means of precipitating the mixture as gold. This required the famous "Philosopher's stone" which many sought and few found. Lully said :

Metals cannot be transmuted in the minerals unless they be reduced into their first matter.

By which he probably meant into the atomic state. Many, of course, spent all their lives in a fruitless endeavour to make gold, and came across many strange secrets.

The way of the alchemist was strewn with the wreckage of those who sought the secrets of nature for personal gain. And it was this kind of alchemy that H.P.B. included in the occult arts.

Paracelsus distinguished between the investigations and experiments of the chemist and the alchemist, and through the work of the former started the modern movement of "medical chemistry". After him followed many, both good and bad, the latter employing fraudulent methods, the former coming to include in their ranks all the finest of modern chemists. The mystical alchemists remained true to type, such as Boehme, etc.

ASTROLOGY has long suffered from being classed as a quack scheme for making money out of the credulous, and it only now beginning to get clear of the ban put upon it. It

was indubitably a science in the ancient days and brought to perfection in Chaldea, but it was a science that depended upon the inner development of its devotees and upon their insight and occult knowledge. Gradually, however, its higher knowledge concerning the interaction of the subtler bodies of the planets upon one another and the influence of their Regents upon interplanetary evolution was either lost or withdrawn and the mere outer shell of knowledge remained. A few of the facts were left but they were distorted and made to serve the ends of the clever through the less clever—and so it came in certain directions under the classification of magic: an occult science selfishly applied.

The true secret of astrology was that which is now being revived in the T.S. in the teaching that mankind is divided into seven types, and each type is under the direction of the Regent of one of the planets. Knowing this some of the more learned of the community in Chaldea were allowed to prepare specially for departure to their "Father Stars" to continue their evolution. How far that is from the later Chaldean magic we can see from Lenormant's book where he shows that it consisted mainly of incantations, evocations, curses and cures, all carried out according to the positions and influences of the planets, and very like in procedure to the magic of the *Atharva Veda*. As H.P.B. says:

It was divine astrology for the Initiates; superstitious astrology for the profane.

St. Justin asserts:

From the first invention of the hieroglyphics it was not the vulgar but the distinguished and select men who became initiated in the secrecy of the temples into the science of every kind of astrology, even into its most abject kind: that Astrology which later on found itself prostituted in the public thoroughfare.

Much of so-called modern astrology unhappily took its cue from

the miserable charlatanry of the quacks called Chaldeans who degraded the Divine knowledge under the last Emperors of Rome.

Indeed we may fairly describe the two as "high ceremonial astrology" and "astrological astrology"! The former

depended on the knowledge by the Initiates of those (to us) immaterial Forces or Spiritual Entities that affect matter and guide it, called by the ancient Philosophers the Archontes and the Kosmokratores. They were the types or paradigms on the higher planes of the lower and more material beings on the scale of evolution, whom we call elementals and nature-spirits, to whom the Sabeans bowed and whom they worshipped, without suspecting the essential difference. Hence the latter kind, when not a mere pretence, degenerated but too often into Black Magic. There is the physical and physiological influence, that of exotericism; and the high spiritual, intellectual and moral influence imparted by the knowledge of the planetary gods. There is white and black astrology, and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but on the astrologer himself. Thus Pythagoras found and studied (in the book of Hermes) the whole Science of divine Theogony, of the communication with and evocation of, the world's Rectors—the Princes of the "Principalities" of St. Paul, the nativity of each Planet and of the Universe itself, the formula of incantations and the consecration of each portion of the human body to the Zodiacal sign corresponding to it.

The order of degradation of astrology from its high place is traced thus :

From the astrologers the noble primitive science passed to the Theologians and the Magicians of the lower class and from these to the Jews during their captivity. Primitive Occult Astrology was on the decline when Daniel, the last of the Jewish Initiates of the old school, became the chief of the Magi and astrologers of Chaldea. Modern judiciary astrology. . . began only during the time of Diodorus.

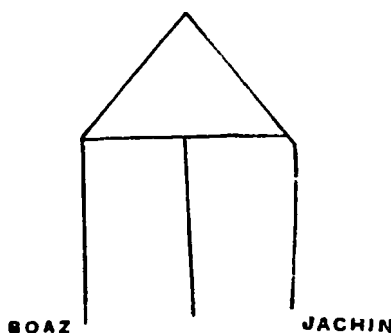
Astrology fell very low indeed and has until recently been despised and rejected. It was largely due to the devoted labours of the late Alan Leo that it has become tolerated once more. It will rise again and be respected and the wise will study it for the sake of the Ancient Wisdom it reveals.

OCCULT PHYSIOLOGY. The matter composing the human body has in various parts different rates of vibration, and these

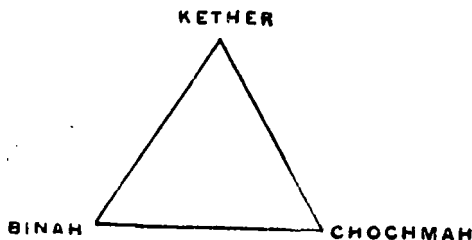
vibrations are also in sympathetic accord with the matter that composes the planets. The living currents of consciousness that pour through the body as vitality, as magnetism and electricity, pour also through the tissue of the planets. Because of this, the body has its attunement to the planetary bodies, and consciousness its attunement to the Regents of the planets. This is the basis of Hatha Yoga. It suggests a deep and significant possible fact as underlying what seems to be a fanciful, fantastic method of classifying parts of the human body with the various planets. But upon such a knowledge turned the great teachings of the Kabala—which is one of the mediums (though now much distorted) of the transmission of the Ancient Wisdom to the world. The correlations between the human and the planetary system are of deep interest.

First comes the prototype, the Adam Kadmon.

The triangle represents the head; the left-hand line represents the left arm and left leg; the middle line the trunk; the right line the right arm and right leg.



Kether is the first Logos, the root of all, the point in the circle. Binah is usually given as Intelligence, the second Logos or Wisdom. Chochmah is universal mind, the third Logos or activity and Love, Kether is the "concealed light" and, since Binah is given as blue and Chochmah as yellow, it should be pure red—the three giving white light. These three are the crown, the head of Adam Kadmon, the Zlogoi, the eternal spirit.



PAHAD TIPHERETH HESED

These are the pillars—Boaz and Jachin to left and right and the temple Tiphereth in between. The left-hand pillar is usually called Fear, but should be Justice, it is the left arm of the Heavenly Man, wherewith he protects. It represents equilibrium, stability, its planet is Jupiter, its metal tin, its colour blue. The right-hand pillar is Love, the right arm of the Heavenly Man wherewith He combines and sustains. It represents attraction, grace; its planet is Venus, its metal copper, its colour indigo. The centre, the Temple, is Beauty, the trunk of the body, or the heart. It typifies harmony, proportion; its planet is the sun, its metal gold, its colour orange-violet. These three are the universal soul, the vehicle of the spirit.

HOD YESOD NETZAK

These three are the reflections of the higher. In Adam Kadmon, the Heavenly Man, Hod is the left leg and represents splendour or radiance, its planet is Mercury, its metal mercury, its colour yellow. Netzak is the right leg and represents firmness; its planet is Mars, its metal iron, its colour red. Yesod is the generative organs and means the fountain. It is creative power thrown downwards; its planet is Saturn, its metal lead, its colour green (generally given as black). These three are Nature.

There is of course a secret significance in all these things, which are merely curious to those who have no clue to them, but are of practical importance to those who seek the key to the mystery of life. H.P.B. made secrets as much open secrets as she dared, and *The Secret Doctrine* is incredibly rich in just the very knowledge which people seek but are too hurried to stop and extract from the mass in which she buried it.

What we have to understand is that life is simple at its source and complex in its embodiments. The demand for embodiment has swung down from the sublimest spiritual heights to the very lowest of physical bodies and their functions. Through space the spirit of man has passed, cherished by the mighty Regents of the planets, watched over by the great gods, served by the lesser denizens of plane after plane, and because of it all there abides in him in all parts of his vehicles the sympathetic relation to the greater and lesser hosts of time and space. This enables him to contact them afresh consciously as he grows out of the darkness of ignorance into the light of knowledge.

For instance: Sight (*Āṭmā*) demands a means of advancing to the object seen, which is usually food: the stomach is built gradually to hold the food: this needs support and a spine slowly forms; also a means of approaching the food is needed, hence feet.

The activity that dominates this series of processes is red, and red is distinctive of the planet Mars. Therefore any plant or animal also coming under the category of Mars would have a special effect upon these parts of the body, a helpful effect: anything under opposing planets, a baneful effect. Here we come upon the basis of much dangerous magic and see why H.P.B. says that Lunar cults were closely associated with physiology. All this can be worked out in greater detail, and the weird methods of many magical cults will be understood and the influence of the planets on human beings gain a new significance. Much curious and direct information about all this is to be found in *Isis Unveiled*.

Josephine Ransom

(To be continued)

CREATIVE CONSTRUCTION :
THE REBUILDING OF THE HUMAN TEMPLE

By LEO FRENCH

I. THE BIRTH-HOROSCOPE AS THE INDIVIDUAL
CONTENT OF CONSCIOUSNESS

The image of the Sun in the heart is the image of deity.
The dreaming clay
Was lifted by the thing that dreamed below
As smoke by fire.¹

As fire passes through an iron stove, so do the stars pass through men with their properties, and go into him as the rain into the earth.²

SCIENTIST, poet, occultist, all bear testimony to the existence of this secret clue to the mysteries of life.

The language of the correspondences is the great universal reservoir, whence flow supplies of thought to every thinking mind, according to its need, with images appropriate to its individual imagination.

To the musician, man is a symphony; to the poet, a poem; to the mathematician, the perfect geometrical man corresponds to "the unknown quantity," predicated existent, awaiting justification by future discovery.

The position of the Sun, in every nativity, in sign and house, together with each geometrical relationship found to

¹ P. B. Shelley. From *Epipsychidion*.

² Paracelsus.

any other Planet, declares and interprets the *spiritual* essence, tone, quality and dharma, of the native. The life-side declares, the form-side interprets, Solar Science, philosophy, art and religion being universal on the life multiversant on the form-side, æsthetic and organic, in the most inclusive significance of both terms: for the life side of astrology, in common with all arts and sciences, is progressive—*i.e.*, unfolds itself successively, from within outward, and from without inward, each according to its own kind, *i.e.*, spiritually from above and within, downward and outward; physically from below and without, upward and inward.

It is the function of the astrologer who aspires to perform individual creative work to “divine,” by virtue of the faculty of intuition (lacking which, “no astrologer is made that ever was made”) the individual nature and character of the genius of every man, “the God in the car,” whose chariot is the Sun. Within the Sun-Sign will be found the temple of the God; within the Planetary centre governing the Sun-Sign the individual spiritual destiny, “the dharma as history,” must be sought and studied: for the solar body, though fundamentally one and indivisible, “has many members”.

Solar divination must be followed up by solar synthesis while the joining and crossing of threads in the life-web must be wrought by analysis as an indispensable preliminary, for, until the creator knows what he has to deal with, his efforts cannot be aught but fortuitous!

Solar divination is in truth a great and sacred art, and should be practised as such, in all reverence and humility. To enter the sacred temple of individual life is to tread holy ground. There stand the statues of the spirit's gods, with garlands hung, or there meet the student's gaze some ruined shrine, images defaced or defiled, awaiting realisation or desecration or ruin, ere restoration can begin.

The following example of spiritual constructive research will show the trend and methods of this practical solar alchemical work:¹

A given Native's Sun occupies Aries, in eighth house, where it conjoins Neptune, trines the Moon, sextiles Mars. The Native's spiritual individuality for the present incarnation is affiliated with and related to Mars, Planetary power and principle working through direct action, and the sublimation of Kāma as Shakti of Buḍḍhi.

"Life in heaven" will present a series of transfigurations, culminating in the apotheosis of Eros as Anteros, the loves giving place to Love, finally, Venus to Urania.

"Life on earth," will prove a series of campaigns, "divine adventures," indeed, for the mortal warrior, whose determination to "put on immortality," will include and involve counting the cost, paying the price, enduring the cross, despising the shame, ere the Martian investiture and enthronement proclaim that "the strife is o'er, the battle won," and the Native enters into "the kingdom provided before the foundations of the earth".

The rest of Arian² warriors is "glorious," but ever their earthly path is strewn with the trophies and terrors, of fiercest warfare.

Aries, as Mars' positive, fiery, masculine energy and vehicle, proclaims a life of continuous active service as the outward and visible sign of the inner grace, and indeed, the pledge that assures them thereof!

Scorpio, ruler of this Sun's house of occupation, the eighth, being a sign specially and directly connected with practical experimental occultism, will not fail to afford support from within to the Arian genius, for personal self-regeneration is the tribute of Scorpio to the Martian Over-lord, the drowning

¹ *Portrait from the life.*

² A word apparently coined for the use of modern Astrologers.—ED.

of the old man, and the birth of the "new Adam," in the mysterious fixed-waters which serve as "oubliette" for that which must be "lost," consigned to oblivion, as the next step in the working out of individual salvation.

The whole duty of Martian service, therefore, devolves on this warrior-aspirant. Aries the attacker, Scorpio the resister, both will hear and both must answer the call-to-arms in fulfilment of their high destiny and calling.

Chivalry, that splendid "old-fashioned virtue," is an integral attribute of the perfect solar man here depicted.

Sans peur et sans reproche, yet one whose mortal frame will not escape that marring and scarring price of godhead at war with the materialising pressure and natural resistance from "the body of this death," to the divine investiture with fire's robe of glory.

Aries will give invincible power to enter in and take possession of new territory, land needed for enterprise and colonisation by the body politic, the state as one.

To Arians in every age is committed the right and privilege of pioneer-prospecting work, the conquest and acquisition of each new country, destined to constitute the area of occupation for the army of each succeeding nation.

Scorpio will provide that indomitable basis, that refusal to acknowledge defeat, which from time immemorial has set the seal of the god of war ("the blood of the martyrs is the seed of the church militant") on the Martian human document. For Scorpio gives power of resistance unto death, as Aries that of triumphant overcoming of all that interposes between purpose and achievement. Philistia, recruited from the ranks of Mediocrity, nourished on precedent, fortified by custom, brought up on the small beer of acquiescence in whatever is, "goes down" before this terrible army of pioneers, rough-riders, crusaders whose inspiration is "the rapture of pursuing," whose oriflamme the danger and difficulty of each cause espoused!

The triumph over Philistia, the reception by Edom of the foot-wear "cast" by the conquering Arian hero, together with the "cosmic laundry" activities symbolised by Moab, in the person of the conquered, these constitute lawful spoils of war, to the Arian and Scorpionian heroes. None but a churl grudges the victor his war-song and dances!

Superior strength, in all realms. This is the National Sovereign lord of every representative Martian, who will never bow the knee to Baal, but will serve the God of Israel with every sinew and muscle. Such is the innate chivalrous nobility of a true Martian, who will bow to his superior, and acknowledge his sovereignty, be it in the final death-struggle. Sun in Aries, in Scorpio's house, ensures a life of active enterprise, devoted to some "new," therefore more or less obscure and unpopular cause. A career, on the form-side, wherein one fiery and watery ordeal will succeed another: a life distinguished by fiery activity and burning sincerity, wherein faith once given will be held and kept inviolate, wherein honour will be paid only where it is due, by virtue of the true "inner ring" of red Arian gold, whose very reality confers power to detect real from counterfeit metal, in all realms.

Aries makes, Scorpio keeps, the Martian warrior true and loyal to cause, liege, and guns.

The three aspects from the Sun are extraordinarily favourable, and equally significant, with regard to the gradual triumphant emergence of divine perfection from the mortal weights and hindrances which will exert their distressing and distracting power on this Native, no more exempt from his share of imperfections than any other Son of God and foster-son of earth.

The conjunction of the Sun with Neptune gives that touch of universality, perhaps the greatest compensating aspect that could be given, in a horoscope of this type.

Personality is emphasised, in every Martian, and the stronger the inner, so much the more forceful the outer urge; here however Neptune's cool waters will calm the troubled breast, and perforce the sacred rite of baptism into the universal church, thereby enabling this Native to take very much wider as well as higher views, as life advances. The horizons of inclusion will extend immeasurably, as the Neptunian vibration of cosmic consciousness incorporates itself more and more permeatingly into the hidden but most real individual spiritual "awareness" of the Native.

The time between the Sun and Moon-Sun in Aries, Time Moon in Leo, proclaims a fire-harmony wherein the Martian war-music of the genius is transmitted through a mortal instrument keyed to no less a measure than the rhythm of life, a noble translation for the spiritual unheard harmonies, and one, moreover, which will gather into a focus, "set" and "fix" the restless Arian "flux" of sound.

The sextile between the Sun and Mars, spiritual ruler, (added to the latter's position, in Gemini and tenth house, conjoining Uranus the occultist) completes a chord of inner life-expression full of potent possibilities, fraught with that mingled tragedy and comedy which alone enrich life's picture and make of life music, as distinguished from thin melody or mere technical harmony. This sextile provides a series of golden opportunities for self-unification, invaluable to all Martians, whose impulses are tangential rather than self-stabilising. The position of Mars, spiritual Ruler, in Mercury's Sign and Saturn's House, adds to the super-dynamic quality of the Martian-Uranian conjunction overhead, the plastic adaptability of the mental messenger, with the final "clinch" of that staying-power and "counsel-keeping," political faculty of Capricorn, tenth house ruler. Thus, to the Martian fire the Sun will lend his tempering, less explosive heat, while Mercury will give finesse, and Saturn power "to make haste slowly".

Into the remaining Planetary positions of this typical practical occultist, this is not the place to go, for the solar centre and the planet ruling the Sun's sign are the special features of the present enquiry.

When to the right of Mars are added the staying power of Saturn, the spiritually-attempered life of the Sun, and the saving grace of Mercury, planetary Ariel, no explosion can shatter this house of life; though it will be subject to detonations, and is girdled by tempestuous winds, yet it is founded on impregnable rock. Severe shocks "electric" experiences, on many planes, those are in the normal order of the day here, they will be expected and allowed for. Yet Aladdin has but to rub his lamp, some genii will appear, and save the situation!

Those who search for hidden treasure bring upon themselves secret opposition, this is but natural gravitation, working through the correspondences. The image of the Sun in whose heart is stamped that of Mars the Conqueror, "the victorious, the faithful," leader of the Church Militant, that glorious company whom no man can number, because,

One army of the living God,
To His command they bow.
Part of that host have crossed the flood
And part are crossing now.

Leo French

(To be continued)

THE ATHEISM OF BUDDHISM

By BHIKKHU SILĀCĀRA

THE first thing to be said about the Atheism of Buddhism is that it *is* a-theism, that is, in plain, if inelegant Anglo-Saxon, not-god-ism : it is not, and it does not need to be, anti-theism, against-god-ism. It is a doctrine which is simply without God ; it stands outside of and apart from all beliefs for or against God or gods. It is a doctrine of salvation, of salvation from ill, from evil ; and the indication, the promulgation of a method whereby such salvation may be definitely and positively achieved, in which method God or gods play no part at all.

This naturally follows from its manner of conceiving the salvation it seeks, for that salvation is salvation from every shape and form of conditioned existence, nothing less. And can any god assist any mortal towards such a goal? How could he? He is himself involved in conditioned existence, and finds himself fairly comfortably off there ! He occupies one, or maybe more, of the finest furnished rooms in the House of Life. How should he want to change his state? still less help any other creature to get out of, to him, such a splendid house? Nothing wrong with it from his point of view! Why! he has made the house himself, or had a hand in its making. How should he feel inclined to help any inmate to leave it? To do so would be in effect to pass a sort of vote of censure on

himself for having made it! And no God of any reputation could be expected to do a thing like that.

And as a matter of fact, no worshipper of gods or a God expects them or him to do anything of the sort. All they want of them or him, the object of all their prayers or oblations to them or him, is only that they may be transferred to another and better furnished room in the house of conditioned existence, something with a grade of fittings superior to that of their present apartments, what constitutes this superiority varying with the tastes of the individual prayer and offerer of oblations. Some only want rooms fitted out in the best style of a good high-class house-furnishing firm; others want something very ethereal and sublimated in the way of sights and sounds and so forth, so ethereal and sublimated indeed, that they have a difficulty in saying exactly what it is they want. But to all of these alike, to those who will be quite well pleased with merely a sort of glorified pawnbroker's store-room, and to those who will only be satisfied with the most refined objects of refined senses, the teaching of the Buddhas has simply nothing to offer. That teaching, in its ultimate aim, has nothing to do with the satisfaction of even the most exalted and rarified senses; it is concerned only with the passing beyond all sense, and so beyond any God or gods who may offer to provide even the most exalted and sublimated satisfaction of sense. In brief, as already said, it does not take the trouble to oppose God or gods; it simply passes them by in pursuit of an aim of which the gods know nothing, and did they know it, did they come to hear of it, would be horrified, and revolt at the very idea of helping to achieve it. No! in this business of passing beyond all ill there is no help for man save in man, in those crowns, those supreme summits of the species man, the Buddhas. These can show, for they know, the way to the high Beyond. Neither gods nor God can show it, for they do not know it.

It lies altogether outside the possibility of their conception. They are of no use here; and so Buddhism regards them as of no use and therefore void of all claim to esteem from any whose aim, greatly daring as it sounds, is the same as that of the Buddhas. "Buddhism," the teaching of the Buddhas just leaves the gods or God alone. It is simply without them: in the old and original meaning of the term it is atheist.

Ample proof that an identical atheistic attitude is adopted by at least one of the two invisible founders of the Society which this magazine, well or ill, represents to the world at large, is to be found in a volume lately issued from the T. P. H. Press entitled *The Early Teachings of the Masters, 1881-1883*. From many of its pages there rings out a tone of virility, of masculine vigour, as inspiriting as the call of a bugle, as refreshing as a breath of cool mountain air wafted from afar to the dweller in some close jungle. It seems as an echo, not too distant, of the famous "lion-roar" of the Master of Masters, the Buddha, that for some ears makes a welcome change from the—may it be said without offence?—by contrast, rather feeble, bird-like twitterings to which in recent days they have had to listen from this quarter and that. We may quote a few of the more pregnant passages. It is "K.H." who speaks:

I do not protest at all, as you seem to think, he says, writing to Mr. A. O. Hume, "against your theism," or a belief in an abstract idea of some kind; but I cannot help asking you: "How do you, or how can you, know that your God is all-wise, omnipotent and loving, when everything in nature, physical and moral, proves such a being, if he does exist, to be quite the reverse of all you say of him?" Strange delusion, and one which seems to overpower your very intellect.

And now to your extraordinary hypothesis that evil, with its attendant train of sin and suffering, is not the result of matter, but may be perchance the wise scheme of the moral Governor of the Universe. Conceivable as the idea may seem to you, trained in the pernicious fallacy of the Christian that the ways of the Lord, are inscrutable, it is utterly inconceivable for me. Must I repeat again that the best Adepts have searched the universe during millenniums and nowhere found the slightest trace of such a Machiavellian schemer, but throughout the same immutable, inexorable law. You

must excuse me, therefore if I positively decline to lose my time over such childish speculations. It is not the ways of the Lord but rather those of some extremely intelligent men, in everything but some particular hobby, that are to me incomprehensible.

Not the "vice of intellectual pride" which Mr. Jinarājadāsa mentions in his preface as "Mr. Hume's great weakness," seems here to be the target of K. H.'s raillery, but quite simply the childishness of his speculations.

He writes again, in notes to an article on "God" by Mr. Hume :

Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H. Our philosophy falls under the definition of Hobbes ; it is pre-eminently the science of effects by their causes, and of causes by their effects. Your whole explanation is based upon one solitary admission, made simply for argument's sake last October. You were told that our knowledge was limited to this our solar system ; *ergo*, as philosophers who desired to remain worthy of the name, we could not either deny or affirm the existence of what you termed a supreme, omnipotent, intelligent being of some sort beyond the limits of that Solar System. But if such an existence is not absolutely impossible, yet, unless the uniformity of Nature's laws breaks at these limits, we maintain that it is highly improbable. Nevertheless we deny most emphatically the position of Agnosticism in this direction ; and as regards the Solar System our doctrine knows no compromise. It either affirms or denies, for it never teaches but that which it *knows* to be the truth. Therefore we deny God, both as philosophers and Buddhists. We know that there are Planetary and other Spiritual lives ; and we know that there is in our System no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law ; and Īshvara is the effect of Avidyā and Māyā, ignorance based upon the great delusion.

There is much more of the same interesting sort in the four pages of the book that follow this, already too extended, quotation, from which therefore we shall cite only a few scattered phrases, sufficient to give a sample of their quality :

The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them.

The idea of God is not an innate but an acquired notion. . . .
The God of the theologians is simply an imaginary power. . . . Our chief aim is to deliver humanity from this nightmare. . . . Therefore

the God here offered to the adoration of the nineteenth century lacks every quality upon which man's mind is capable of fixing any judgment.

It will be seen from these quotations that an atheistic Buddhist stands at least as close in his thought to the original founders of the Society as does any other member, and may claim therein at least an equal place with the latter. Few Buddhists would wish to claim more in a Society which is meant to form a common meeting-place for men of all faiths, or even of none, if only these latter are willing to concede the right of others to hold one or none as they please. Yet when one considers the general characteristics of the Society, its membership drawn by no means from the ranks of the "babes" of mental and spiritual growth in the human family, but from the "grown-ups," from those who to some extent have come, or are well on the way to coming, to the stature of the man, not the child, it does seem as if the Society in its general tone should place a higher value on those who hold the grown man's doctrine taught by the Buddhas, than on those who require, can only digest, a milder diet. It is surely not gross, vulgar conceit, or spiritual pride, but simply a recognising of facts, to make such a suggestion. Let those who feel inclined to traverse it, read with care this volume of the Master's writing closely, and, if only they are candid, they must surely agree that their Buddhist fellow-members, far from deserving to be looked on askance as persons of dubious orthodoxy in the Theosophical household, ought rather to be admired as those who in these latter days have least departed from the true Theosophical faith once delivered to their forebears of that household.

But in sooth there can be no serious talk of such pestiferous things as orthodox or heterodox in a Society which has no creed, no other article of belief save this, that men are fellow-travellers, fellow-voyagers on board one same ship

wondrously whirling on its way through the blue seas of space towards what destiny only a comparative few of the older, more learned and experienced voyagers yet definitely know. One thing only all of us younger and more ignorant travellers on the world-ship know, or ought to know is, that we share with our fellow-travellers a common destiny, that we all sail together for a common port on board the one same craft that carries us all, bound on the one same grand voyage, all shipmates, all brothers on the one same quest.

Sīlacāra

THE FAITHFUL LOVER

By ENID LORIMER

I'M not an imaginative woman.

I haven't the time. I am the manageress of the Hotel-Pension de Luxe in Cromwell Road, South Kensington; and, glorified boarding-house though it may be, you can take it that both my hands and my mind are much too full for me to waste my time over a pack of fantastical nonsense. That's how it was that I never really quite took to that Miss Baxter. A pleasant enough girl, she was, and always most anxious not to give trouble: though of course one expects a certain amount of bother with food-faddists, and she was a vegetarian. Wore her hair short, and no corsets, and art-serge, and all the rest of the silly things that seem to go in sets where cranks are concerned. I've no patience with such stuff. Still, as I say, she was a pleasant enough girl, and now and then, when I'd nothing much to do for the moment, I didn't mind hearing her talk, though I never could make head or tail of a lot of it, any more than I could of some of her books she lent me. I haven't much time for reading, but I do like a nice book just occasionally, on a Sunday afternoon after tea, for instance, when the supper's going to be cold and you've nothing but the soup to think about. A hotel manageress has to be ready to fill up any gap in the staff: and cooks *will* take their Sunday afternoons and evenings. Not that I blame them! I'd be the same if I were as independent as a good cook can afford to be. But there are plenty of manageresses on the market, and

though I've been in the hotel business all my life and had the best of references for thirty years, still I can't afford to insist on Sunday or any other evenings as a regular thing. But there, how I do run on! It's about Miss Baxter's books I was telling you. She saw me looking at them one day, and offered to lend me anything I liked: and I did borrow a couple. On the whole, I must say, they were beyond me. Still, once you got behind a few of the long words, I did find there were some bits of good sense. As a whole, though, it was all too up-in-the-air for me. As I say, I've no imagination. That's what made it such a queer thing for me to have that dream—I suppose it was a dream.

What must have set me off, I think, was the little silver charm she gave me when she left. She said I'd been so kind to her. Goodness knows I'd done little enough beyond seeing that she got her salads and things she fancied instead of the meat dishes—the management charged her extra for them, but of course that had nothing to do with me. Anyway she wanted to give me a little present, and she saw I had a few trinkets on my watch-chain, so she gave me something to put with them. It was made of silver, about the size of a shilling: a circle, and inside it a cross, quite plain. A friend of hers had made it by hand, she said, and it had a lot of meanings, but I couldn't fathom half of what she was talking about when she began to explain them. But it was kind of her to think of it: and though I didn't altogether take to her, for her cranky ways and a funny something about her that you couldn't explain, I—well, I rather like to feel I'm wearing her little silver charm. And I know I had been holding it in my fingers, playing with it in an absent-minded sort of way, as I sat by the open window that hot evening. It had been a close, airless day, and the work and worries had seemed even more trying than usual. I must have been over-tired, and dropped off: else how could I have begun to dream?

You know that queer state when you're just going off or else just waking—you're asleep and you know you're asleep, and yet you're conscious of being among the familiar surroundings. It's like a half-way house between really awake and really sleeping. That's where I was: in such a lovely restful way, and yet perfectly aware of sitting in the wicker arm-chair by my bedroom window, with the traffic rumbling up and down Cromwell Road. And then there was a change, and suddenly I was myself no longer, but someone else. Not just momentarily: the actual background of my life was different. Ada Sanders, Manageress, no longer existed, there or anywhere, as far as I was concerned. I was a woman. I was young, I loved, I was torn with such conflicting and poignant emotions as I had never known to be realisable.

Walls had broadened out, and I sat with many others in a vast hall, its height unroofed, open to the sun. Westerly rays fell in such a way that, with but a few moments more, they must presently strike the altar which stood in the midst of us. A wide space separated our rows of raised seats from the altar stone: upon the temple floor none might walk save the priests.

And of these there was, in this solemn moment while we all waited for the sun's last ray to take its appointed place, but one present. He was making the prescribed paces around the altar, and with the short wand in his right hand was drawing in the air the magical designs along which the forces would flow when the sun's rays brought their magnetism. We all watched, holding ourselves in readiness to participate in the magic ceremonial. I watched him, the priest: and thought of, and achingly lived again in my torn heart, the moments that had been ours alone two hours ago.

We had been lovers, he and I. Lovers: that little word, that holds in its tiny compass the heights of heaven and the deeps of hell, all sweetness and great bitterness. Love comes

and Love goes, and a million years ago none knew why, and a million years to come they will be no wiser. Ours had not been otherwise. It had come to both of us: it had left him: it had stayed with me.

In the earlier days he had said—I remembered it now—
“If ever you change, Sweet, my life is ended.”

Now he had changed: but my life was not ended. I watched him perform the ceremonial rite, in the hush of the thronged temple His noble head and rapt face, eyes glowing and mystical, passed before me. That head had lain on my breast, I had kissed those eyes closed in rapture, and now that would never be again. My heart throbbed till it seemed as though the very walls of the temple must burst in pain. Still the ceremony continued. And now the sun's last ray fell upon the altar stone: and the most Holy moment arrived.

It was as though the sun awoke to a new life the tiny glimmer of fire that was barely seen upon the altar. It glowed, it shone: ever more and more resplendent, it presently blazed in a great mass of light, while the music of hidden gongs and clanging instruments swelled in stately chords in company with it. Then, in the midst of the blaze, came the Sign.

Slowly a circle defined itself in the light over the altar, till it glowed, sharply blazing, upon the paler mass of light. Dully my thoughts harked back to the time of my initiation into those mysteries, when the hidden knowledge of the Sign had been made known to me. The Circle, the First Symbol: the undefined, unconscious, unawakened field of Being. Across the circle came the Second Symbol: a line of fire, drawn from side to side, dividing it into equal parts. So is the passive Being ever made active by duality; Good and Evil, Joy and Pain, the clash of which alone show Life. And then, to a great triumphal strain, came the Third Symbol: another line of fire, coming from top to bottom, intersecting the first line. So does Will, Strength, Conscious Volition, cut across

both Joy and Pain, and by taking the nature of both becomes Lord of both.

But O, to me, agony-filled with the vision of a life empty of love—to me, what consolation in the Eternal Truths? The three great Symbols were but symbols and emptiness to me. I was a woman, I loved, I was alone. The very knowledge of Eternity was a yet bitterer grief to me, for how should I find forgetfulness—and without forgetting, how could I live through a life alone, who had known Love and lost it? It is a wonderful thing to know great truths, to thrill to the unfolding of pure abstract Knowledge within. But life is not only knowledge, life is living and loving and suffering. Burnt into me was the memory of his kisses, his low sweet voice, his dear companionship. The sense of loss was raw and quivering. The Symbols seemed to mock me.

The music ceased: for what was now to come must be in silence. Slowly the circle of fire faded away, and slowly the blaze of paler fire faded also. The hush was so great that it was like a Voice, speaking to each hearer according to his inmost need. To me It spoke most tenderly.

“Have you so loved, and yet think that Love can lose or be lost? O foolish! There is but one faithful lover: and that is Love. Whether It clothe Itself in a beloved form, or whether It remain free and unmanifest, It is ever the same. Look, and Know.”

I looked. There was no blaze at all above the altar, but two lines of fire that made a Cross. There was no other light in all the temple. Nor did there seem to be any other person present, save myself. I no longer saw my lost love: yet the presence that had been most dear to me in him was about me more closely, more fully, than it had ever been. Unutterable Peace descended upon me, enfolded me like a cloak. I knew then that all Life is one, all Love is one, all Being is one. I saw many lives past, many lives to come, but all were but

tiny parts of a great whole, just as I myself was but one spark of a mighty Flame, and any separation from it was but illusion. Then, as I still looked upon the Cross, presently it faded, each arm diminishing slowly, till at last, of the Circle and all it had contained, there remained only a Point, a Point of fire.

Queer sort of dream, wasn't it? I suppose what really happened was that I'd got Miss Baxter's silver charm and some of her books all muddled up in my head, and what with the warm day and being tired—Still, there's something rather nice about it, you know, if you come to think about it. Life's a tiresome, worrying business: but it makes it a lot easier if one is able to think of it as just a suit of uncomfortable unbecoming clothes that one has had to put on to do one's particular job at the moment, and things have been better before and will likely be better again. And though I am not, as I said at the beginning, an imaginative woman, I do like to think of a Cross meaning all that, long before any of these Churches were about. I often go in to an Evening Service when I can, since I had that dream, just to look at the Cross. But I like best to remember how it dwindled to a Point.

Enid Lorimer

THE VISIT OF THE VICE-PRESIDENT TO SCANDINAVIA

SELDOM has the visit of any of the official leading personalities of the T.S. been looked for with so great an expectation as when it became known that Mr. C. Jinarājadāsa was to visit Scandinavia. Above all, the fact that he was to be present at our Annual Convention on the 9th of September caused the expectation of some people to be rather high, while perhaps others regretted his visit on this occasion as an illegitimate interference in the inner affairs of our Section.

It is difficult to judge to what extent the expectations on the one side and the fears on the other side were fulfilled. As the writer was at this visit, perhaps during a longer time than anybody else, in direct personal contact with our Vice-President and his amiable wife, who accompanied him on the tour, it may be permitted for him to give a few personal impressions.

First it was very striking, considering that he was a person of a foreign race, to how great an extent his manners and way of thinking were characterised by a brightness of conception and a liveliness, which we are rather accustomed to consider as belonging to a thoroughbred European. No circumstance in connexion with the places he visited or the persons with whom he came into contact was beyond his interest. He had as keen an eye for the characteristics of Swedish art as for our political and social conditions or for the picturesque in the Northern landscape with which he came into contact during some motor tours. It was a profitable task to be the guide of Mr. and Mrs. Jinarājadāsa whether we visited the Exposition at Gothenburg, the charming Tyrifjord in Norway or the pride of our capital Stockholm or the Town Hall of Ragnar Ostberg, where every detail was carefully studied and appreciated. The travellers from afar certainly left our country with a strong impression of what the modern Swedish spirit has achieved in the different domains of civilisation.

What then was his impression of our T.S. in Sweden and of how we have performed the by no means easy task of carrying the colours of the Theosophical ideals high in the Northern countries? The question is perhaps difficult to answer without a direct appeal to himself. Yet I think it would be possible, from statements made at different occasions, to draw the conclusion that he has noticed the intellectual liveliness and strength in our way of dealing with the Theosophical

problems. He could certainly not help noticing our tendency to debate thoroughly every problem and rather to seek independent solutions than to accept the ready-made opinions of other people. He has certainly also seen how this laudable tendency to debate sometimes can go to an excess and find expression in non-parliamentary forms. It was under this impression that during our Annual Convention he caused to be put on the notice-board the one little word "Lagom" (moderately, neither too much nor too little), a word which says so much and which could be taken as a direct greeting from him to the Convention.

After the Congress in Vienna Mr. Jinarājadāsa made a short visit to Hungary, he also presided at the Annual Convention of the German Section at Weimar and then held a few lectures in different places in Germany. The Scandinavian tour began in Copenhagen, where he stayed a couple of days. In Malmö he delivered a lecture on the 27th of August to a large audience on "The Masters of the Wisdom". The following day he lectured at the University in Gothenburg on the subject "The New Basis of Civilisation" and spoke in the Lodge room to the members on "The Masters of the Wisdom".

The departure from Gothenburg took place in a motor car in bright sunshine. After a visit to the Power station at Trollhättan and a late evening tour in the moonlight the night was passed at Uddevalla. The following day was rainy and the motor tour was, for different reasons, not without inconveniences (only to mention a slip into the ditch and several mistakes about the way), but all this was borne with equanimity. The ride along the Idefjord was, in spite of the rain, enjoyable on account of the beautiful scenery. In Fredrikshald the Jinarājadāsas took the train, and the company again united, late at night, in the comfortable Star Colony at Blommenholm outside Kristiania.

The days in Norway were filled by work, but also by pleasant social gatherings and profitable tours in the beautiful surroundings. Two public lectures were held at the University on "World Problems in the Light of Theosophy" and "Spiritual factors in Nation-Building". The Order of the Star in the East had arranged a special programme including a public lecture on "The New Basis of Civilisation".

The visit to Stockholm was started on the 6th of September, with receptions for members and for reporters.

The first public lecture in Stockholm at the Grand Hotel dealt with "The New Basis of Civilisation". As an introduction there was a demonstration of Indian music by professor Harteveid. Both Mr. and Mrs. Jinarājadāsa were dressed in Indian costumes. The lecture, which was received by a nearly full house with the greatest interest, was afterwards translated into Swedish. The second public lecture was delivered in the same hall on the 10th of September, on the subject "The New Psychology and Man's Higher faculties," and attracted the greatest attention through the clear exposition of modern conceptions about the psychology of man.

On the 7th of September was held the regular meeting of the Stockholm lodge and on the 8th a social gathering with the members present at the Annual Convention. On both these occasions Mr. Jinarājadāsa spoke on topics touching the T.S. and its work. He also answered questions on actual matters. One must acknowledge his patience in answering the not always easy questions.

Of particular interest was a series of "At Homes" at Stocksund when he was asked to speak to a small circle of members on varied topics belonging to Theosophical knowledge. The visit to Stockholm was filled up by meetings of several organisations connected with the T.S. such as the E.S., the Star, Co-masonry, the Round Table, etc., and by visits to Skansen and to museums and collections.

In Stockholm and Kristiania, Mrs. Jinarājadāsa was asked to deliver lectures to women's organisations on the "Emancipation of Indian Women," a movement in which she has taken active part. She won, through her unaffected and friendly way, the sympathy of everybody. On the evening of the 13th of September, a small circle of Theosophists had gathered in order to take leave when a genuine Swedish fourfold cheer was called for the Vice-President and his wife, those present felt as if they separated from really good friends, whose memory will long live among those who had the good fortune to meet them during this tour.

Another public lecture was delivered on the 21st of September, when returning from Finland to London, dealing with: "A voyage of discovery in search of the child".

E. C.

FOR SELF-EXAMINATION

By Dr. JACOB BONGGREN

Do you believe in one-sided or in mutual benefit? One-sided benefit is that of a robber or a beggar,¹ and both belong to the Downward Path. Mutual benefit is the result of faithful co-operation, which belongs to the Upward Path.

Do you come to get or to give? If you come not to give but to get, do not enter; only robbers and beggars come for such a purpose. If you come to give whatever you can of that which is needed for mutual co-operation of your time, your money and your work, then enter; and as you do, so it shall be done unto you. As the LOGOS eternally gives Himself in co-operation with all the separate lives which belong to His world system, thereby sharing in the mutual benefits within His sphere of activity, so we should give ourselves in His work.

Do you come as a pupil to learn that which is good, or as a teacher, a parent or an elder brother to teach, to command, but in particular to criticise, to find fault? If you come to learn, then enter; if you come unwilling to learn, but eager to command, to criticise, to find fault, then stay away from the place of pupils.

To learn is to put yourself in the position of a child, and to look on the teacher as your parent or your elder brother. The actions of a parent, an elder brother, a teacher, have nothing to do with the teaching, unless they are directly connected with it.

A teacher is selected as such for his ability to give such information as he can transmit, not because he is an expert in other things, nor because he is perfect. The Masters of Wisdom have repeatedly said that They use for Their work the best instruments available at a certain time and place, not because those instruments are perfect, but because they can be used for a certain kind of work. There are many kinds and many degrees of teachers. Any and everyone who teaches us anything is our teacher in connexion with the teaching he gives us. What he is besides has nothing to do with that fact.

To criticise your parent, your elder brother, your teacher, is to put yourself in the place of your parent, your elder brother, your

¹ A professional beggar. Does not refer to religious mendicants.

teacher, and to make of the criticised the young child. The teacher you criticise is by your criticism no longer your teacher, for you have treated him as your subordinate.

"Know thyself," was the inscription over the entrance to the Delphic Oracle. To know ourselves, our own abilities, to enable us to use them, and our own shortcomings, so that we can avoid and eliminate them, is the first and foremost thing in seeking knowledge. Self-knowledge does not include the work of a spy and a detective to find out the faults of our superiors, our parents and our teachers, nor those of our fellow students. Mark this well. Your teacher is responsible for what faults he may have to *his* Master and Superior, but not to you. It is the faults and shortcomings of ourselves, and of our pupils, as parts of ourselves while we are teaching them, that we must learn, and correct kindly and lovingly; for this we are responsible. Harshness and unkindness are unworthy of human beings on the Upward Path; harshness and unkindness are the great barriers to those who want to serve the God of Love.

The admonition of the Christ to His disciples: "Judge not, that ye be not judged" is not obsolete, and it means just what it says, neither more nor less. The reason why we should not judge others is not difficult to understand. Whenever we judge, we make of our own personality the true measure, we use ourselves as the standard. What *we* perhaps would have done in a certain case under certain circumstances, that we might be able to tell; in the case of any one else it is different, because we never can know all the facts, all the circumstances and all the reasons. If we are wise, we shall be silent and postpone our accusations, until we ourselves become perfect. "Let him who is without sin throw the first stone," said the Christ. Yes; and let everybody else abstain from it.

You can to some extent judge about your own duty and that of your temporary inferiors (children and pupils). Do that which you look upon as your own duty; guide as the temporary superior your children and your pupils according to your own experience. You can do no more; it is up to them to follow your advice or to disregard it. Difficult it is to know the duty of another, and most difficult it is for children and pupils to know the duty of a parent and of a teacher.

Duty is not merely what we *should* do, if we could, but more especially what we *can* do at a particular moment. The fulfilment of duty depends not only on demand, but on supply. To demand of ourselves the payment, down to the last farthing, of our own debts is right; and all our obligations, of whatever nature they are, should be duly fulfilled as fast as our supply permits; to demand of others more than this is unworthy of those who want to enter the Path of Universal Love and of unselfish, non-demanding service.

Jacob Bonggren

THE THEOSOPHICAL FIELD

THE Youth movement goes strong! During the last month, Youth Lodges of the Theosophical Society have been founded, largely through the influence and enthusiasm of Mr. V. K. Krishna Menon, at Calicut, Badagara and Palghat (Malabar), and centres at Cochin and Cannanore.

Mr. G. S. Arundale, while touring in the North, was able to inspire the youth there, with the result that the following Youth Lodges were founded at Bombay (with 16 members), Indore, Baroda, Ahmedabad, Shuklatirth.

We were very glad to hear that the Youth Lodge at Coimbatore is very active and they are doing an excellent social work. The Youth Lodge at Komaleswarenpet is taking a special step in and about the Pettah by arranging regular lectures every week. They have also made an excellent beginning by visiting slums once a week and helping their poorer brothers in many of their difficulties.

We are very happy to note that most of our Youth Lodges in Madras and elsewhere are keenly emphasising the athletic and social side of life which they feel are quite indispensable for the healthy growth of youth.

* * *

At Mülhausen, Alsace, a public lecture was given by Mr. Eug. Tozza on the subject: "What is Theosophy?" to counteract the misrepresentations of Father COUBÉ, who tried to demolish Theosophy and Spiritualism by declaring the superiority of "Anthroposophy". The Theosophists of Mülhausen found it necessary to give a rational explanation of the law of Karma and Reincarnation.

* * *

The Ananda Lodge is giving a series of lectures on the History of Art, Symbolism, and the Rites of the Great Religions. The lectures are given by experts on the subject (non-Theosophist), followed by a talk given by a Theosophist to present the esoteric aspect of the subject. Lantern slides, classic dancing and sacred hymns are the other features of the meetings. They began in November with India and Indo-China; in December it will be China; then Japan, Persia, Egypt, Greece, etc.

* * *

The French and German Theosophists present at the Vienna Congress have formed a "Franco-German League for Mutual Understanding". The first object of the League is to establish friendly relations between the French and German Theosophists by correspondence and otherwise. Our Brothers who are in sympathy with our work are asked to send us daily a strong thought of sympathy to make it easy for the powers who work for harmony and peace in the world to establish International Peace.

* * *

"ORPHEUS; a Society for Reproducing Spiritual Music." In Paris this Society has been formed with the object of giving concerts where only music of high spiritual value will be performed to counteract the general trend of modern civilisation towards the ugly and depraved. Eight concerts will be given during the season, by the best artists, under the direction of the well-known *chef-d'orchestre* M. Ed. Barraud, Choirmaster of the Church of St. Gervais. The programme of the year will gradually lead up to the highest spiritual music, and will, as we hope, give us unforgettable moments of spiritual uplift.

* * *

L'Abbé E. Fournier has written a pamphlet, *L'Occultisme au XX^e Siècle*. The sub-title is: "Théosophie, Franc maçonnerie, Kabbale et Martinisme, Spiritisme, Divination." (Occultism in the twentieth century: Theosophy, Masonry, Kabbalists, Martinists, Spiritualism, Divination.) Half of the pamphlet is used for an attack on Theosophy. To give our members an idea of the extraordinary liberty he takes in his quotations, we will give some taken from the pamphlet. He has the audacity to quote title and page while distorting or ridiculing the original. The reader will do well to verify the citations with pages 130, 134, 136 of *Esoteric Christianity*, by Mrs. Besant.

All living beings, vegetable, animal, human, are subjected to the law of Karma. Christ Himself has not escaped it: not the Christ of the Holy Scriptures—A. Besant denies the historical value of the Scriptures—but the Christ which the Theosophists have adopted is from the Talmud, "that ludicrous and obscene legend" as Réan called it. The Jewish child named Jesus, was born in the year 105 B.C.; at 19 years of age he enters the monastery of Mount Serbal, where he found a magnificent library of occult lore. He travels through Egypt and joined the Esoteric Lodge from which every great religion received its founder. At 29 a Buddha of Compassion and Wisdom incarnated in him. Killed by the Essenes, he continues to visit his disciples during fifty years in his astral body and sustained them by his *nirvāṇic* presence.

CORRESPONDENCE

TO THE PRESIDENT OF THE THEOSOPHICAL SOCIETY,

I have to thank you most sincerely for your comments on my letter to the President and to the members of the General Council.¹ As my letter, and still more the "Extract of Programme" which was added to my letter, seems to have been subject to some misunderstanding concerning its general tendency and the purpose of sending it out, I should therefore like to give some supplementary explanation.

First, I want to express my sincere appreciation of the fair and generous treatment which my letter received by the members of the General Council present at Vienna on the occasion of the European Congress last July. The meeting of the General Council came to the conclusion that it recommended the President to issue the statements, which she might consider to be required by the situation. A modification of the declarations proposed in my letter para 12 under (a), (b) and (c) was drawn up by the chairman of the meeting, the Vice-President of the T.S. Mr. C. Jinarājadāsa, with the intention of sending those to you. I am sorry that through adverse circumstances the report of the Vice-President evidently had not yet reached you when you wrote your comments.

I have to thank several members of the General Council, and especially Mr. C. Jinarājadāsa, for kind advice concerning the difficult matters touched upon in my letter. I think that a personal exchange of views, which is possible only at such meetings as the one held in Vienna, is even more valuable than written statements. When the interchange of personal visits between the different sections will, as I hope, in the future become more frequent, the difficulties in many cases might be more easily straightened out.

I also want to thank Mr. M. Fraser, General Secretary of the T.S. in Burma, for his letter, published in THE THEOSOPHIST for October this year. Mr. Fraser seems to have grasped the ideas, which I have been able to express only in a very short and imperfect way. My purpose has been not to criticise in a personal and offensive way any person or any ideas expressed within the T.S. but only to state in a general way certain principles. I think there is too often a tendency among Theosophists not to tolerate frank statements of differences in opinion. In a general way this may have its cause in the idea of some people,

¹ Published in the Supplement to THE THEOSOPHIST for September, 1923.

that they are the only holders of the truth, an idea which has always proved to be in the way of the earnest seeking and finding of truth.

It is true that there is a difference between the "Letter" and the "Programme". The former is an official document, written by me in my position then of being a member of the General Council. On the other hand the "Programme" is only an expression of my personal opinions, and has served as a contribution to a discussion which has for some time been going on among the members of the T.S. in Sweden, and in which I have taken part as any other member. This may account for your closing remark: "It hardly seems possible that the Letter and the Programme can be written by the same person."

At the discussion which took place in the meeting of the General Council at Vienna I had occasion to point out that at the bottom of this whole question lies the fact that we have among our members so many different types. We may think of the seven rays, or, if this division is not sufficient, of the sub-rays, making in all 49 rays or any other number. Generally those who are interested in Theosophy belong to one of two great classes, which we, for greater simplicity, might call the *intellectual* and the *devotional* type. There are also of course those who represent any shade of variety between the extremes. The difficulty lies in bringing these two main types to work harmoniously together. In order to accomplish this, we must use all our good-will and all our wisdom, as this is really a difficult task.

We may trace practically every trouble within the T.S. back to this division in types, though the conditions might differ at different times and in different sections. Of course every section, every lodge and every individual has to solve this problem for himself.

The suggestions contained in para 12 of my letter to the General Council are based essentially on experience gained during my work in my own section, and therefore to some they may seem not to be to the point. They are in themselves so evident, that they hardly need to be emphasised. Yet principles which are self-evident are often very difficult to apply in practice.

When formulating these propositions I have felt it to be so entirely in accord with the admirable principles over and over again declared by the President of the T.S., that the only objection seems to be that the same things have been said a hundred times before.

When examining the details in my "Programme" it is easy to see that I speak mainly as a representative of the type I called "intellectual". If in certain parts my expressed opinions differ from those of the President, I have only used the freedom which every member has to hold and express his own opinions. It certainly is an exaggeration to say (see Comments para 29): "I would ask the writer to extend these admirable principles so as to include the writings of those whom he pillories in para 24, Besant, Leadbeater

and Jinarājādāsa." I have consulted my dictionary to see whether the word "pillory" can convey my thought, but, as far as I can see, it cannot. I value many books written by the authors named as being splendid text-books of Theosophy, certainly easier to study and more popular than, for instance, *The Secret Doctrine*. I only have pointed to the fact that, from my own experience, many Theosophists, especially of the younger generations, have made the more recent literature their main or exclusive study, thereby cutting themselves off from the equally splendid older literature. This may be corrected by time, as there is now a certain tendency to take up the study of other books.

The problems of occultism are immensely interesting even to people who like myself only can approach them from the intellectual side. But I have always disapproved of the way in which some people study occult books, when they take all statements as literal truth, thereby introducing a spirit of dogmatism.

The "claims" I speak of in para 17 have been made rather by the followers of the occultists, than by the occultists themselves, though in a certain sense the mere giving out of occult statements constitutes in itself a claim that the statements are correct.

When in para 15 "I point at the generally known fact, that the characteristic feature of the latest phase in the evolution of the T.S. is the great importance ascribed to a number of 'occult' statements," I speak from my own experience of the attitude of members towards the occult literature. I have got the impression that the occult statements take the main part of the interest of large groups of members. Of course they are in their perfect right when doing so, but other members are also in their right, when they say that they do not care so much for occult statements, but study Theosophy more from the philosophical, scientific or ethical side.

The intellectually bent people are also in their right, when they apply their power of reasoning in exercising a sound criticism on all kinds of Theosophical literature, even on the occult literature.

The fault with people who have certain preferences in studying Theosophy is always when they show lack of tolerance. I think that a certain amount of criticism may well be compatible with tolerance, especially if it applies to principles more than to personalities. The great difficulty in all criticism is that it so easily arouses bad feeling. If we were greater than we are, we should tolerate criticism more than we do. The most difficult of all is when somebody touches our belief. We only need to study the history of religion to see to what an extent people are sensitive, as soon as there comes up a question of belief.

I think that the General Secretary of the T.S. in Australia, Dr. J. W. Bean, has done good service in trying to formulate the belief of certain groups of members (see *Theosophy in Australia* for April, 1923) in the following words :

Admittedly the T.S. imposes no creed, save Universal Brotherhood: nevertheless, consider what the great majority of the members of this Section and of the T.S. earnestly

believe; that the Christ will start His world mission as a man among men in quite a short time now and that our T.S. and the Star are the chief instruments to prepare the world for Him. *We, the great majority*, believe that Mrs. Besant and Bishop Leadbeater are His two chief heralds and the greatest spiritual teachers of the world until He comes. We believe that Mr. Krishnamurti, the head of the "Star," is in some special way associated with that coming and is to prepare the world for it. We believe that the world stands in its supreme hour, and that these great souls leading our movement are the servants of the great Hierarchy, charged to make the T.S. and other movements which have budded off from it, mighty instruments of world-healing. Mrs. Besant, above all, we believe, is the official representative of the Masters for the outer world.

This is an attempt to formulate in an unequivocal way the belief of certain members of the T.S. and as such it is no doubt valuable. Now there are other members, not few in number, who do not accept this belief. I do not know of any attempt to formulate the beliefs of such other members, probably because there are so many shades of belief, that it hardly can be grasped in one formula.

The only objection against the formula of Dr. Bean seems to be, that he lays stress on the circumstance, that this belief is said to be accepted by a majority of the members, as if from this the inference could be drawn that the belief of a majority has a greater right within the T.S. than the belief of a minority.

Now, our great question for the present moment is: what can we do in order to give within the T.S. room enough for all? Personally I think that, as a practical expedience, it is better that people with strongly marked differences in belief do not try to work together in such a way that they may interfere with each other's feelings. If in a lodge there is felt a strong division among the members, it would be better to separate in all friendliness and to form separate lodges, each to pursue the course of study and of action, which will best suit its members. This will certainly not be considered to be an unbrotherly action, but simply a way of making each member or group of members most effective in their work, thereby avoiding unnecessary interior friction.

Those who profess certain beliefs generally also make propaganda for them. But this propaganda ought rather to be directed towards the outside world, than towards fellow members. This is the best way of keeping up the standard of brotherhood among members.

It can never be avoided that members of different types meet on certain occasions, such as annual conventions or congresses; but then the free intercourse among all should serve to promote understanding instead of misunderstanding, and inspire mutual respect for the feelings and the beliefs of other members.

In this way we certainly best serve the ideals of true Theosophy and make ourselves and our T.S. a mighty instrument for the welfare of the world.

ERIK CRONVALL

II

I have just read Mr. Erik Cronvall's programme in the September issue of THE THEOSOPHIST, likewise Dr. A. Besant's dignified reply. Frankly, the article seems to me nothing more nor less than a veiled attack upon the present heads of the T.S. and the L.C.C., couched perhaps in courteous but somewhat dictatorial language. What is the T.S. if not an Occult body, dealing with occult truths? In the third object of the Society it is distinctly laid down and reads thus, "To study the unexplained laws of nature and the powers latent in man." Is it possible, I ask, to conduct the Theosophical Society on the same lines as an ordinary body, social, political or otherwise? I think not. Remembering that the T.S. was really founded by the two masters, M. and K.H. for the purpose of breaking down the barriers of a materialistic world and bringing the light of the Ancient Wisdom through their messengers, our Beloved Heads (who had laboured with them for thousands of years) to the Western World. A corner of the veil had been lifted, the veil which had hidden the mystic light through the dark ages. The masters had permitted it to be so—blessed be Their names. But, alas! I am afraid that for a good many members too much has been given out, and the sayings of a Great One of old still holds good when He said: "I have many things to say unto you, but ye cannot bear them now." As our President truly remarks, how can we explain the *modus operandi* of occultism to the public? All earnest members should by now have passed beyond the mere intellectual stage where they judge things by the concrete mind only. They should have developed their intuitive faculties to some extent at least, and have realised the reality of the unseen planes of nature and the great Spiritual Hierarchy. If Mr. Cronvall is consistent he should make the same innuendo charges against H.P.B. as against our other T.S. Leaders, for she perhaps above all others was essentially an Occultist, performed wonders and miracles. (See *Occult World*, by Sinnett.) The whole of *The Secret Doctrine* deals with the various planes of our Kosmos, was written in an Occult manner, and written through her rather than by her. With regard to the more recent writings that Mr. Cronvall seems to take exception to, they really contain nothing which was not given out by H.P.B. with the exception of some details in connexion with some special Occult research work. I mean that all these writings whether by H.P.B., C.W.L., A.B., C. Jinarājadāsa or others, are only giving out a part of the Ancient Wisdom. It is true that *The Secret Doctrine* was written under somewhat peculiar circumstances and written in rather cryptic archaic Eastern fashion—see *Old Diary Leaves*—whilst the later works were written in modern style, best suited to present day conditions.

I must confess that I could better understand Mr. Cronvall's attitude had he been a young member just come into the movement, but that a General Secretary should show such ignorance with regard to Occult matters, I cannot for the life of me understand. If members of the T.S. cannot appreciate true greatness when they come into touch with it, then the fault does not lie with the highly developed,

advanced people in our midst, but the fault lies within ourselves. Verily he that hath ears to hear, let him hear. Fortunately most of the T. S. members have ears to hear.

Coming to the L.C.C., over which so much has been made by a few members of the T. S.—the L.C.C. is composed of people who really mean business, who meet together for the purpose of worshipping in an intelligent manner, and who thoroughly understand the meaning and symbolism of the rituals. They do not go there simply and solely for the purpose of saving their own miserable souls. However, it is needless for me to enter into a long detailed account of the significance of the Christian Sacrament as performed in the L.C.C. For full information can be obtained by reading that illuminating work by Bishop Leadbeater *The Science of the Sacraments*.

H. ARNOLD

OUR EXCHANGES

We acknowledge with many thanks the following :

Bulletin Théosophique (November), *The Canadian Theosophist* (October), *De Theosofische Beweging* (November), *El Mexico Theosofico* (September), *Isis*, No. 11 & 12 of 1923 (1 No. only), *The League of Nations* (Monthly summary of October), *Lights* (Nos. 2233—35), *Modern Astrology* (November), *Mysore Economic Journal* (October), *Norsk Teosofisk Tidsskrift* (October), *O Theosophista* (September), *Revista Teosofica* (October), *Theosophia en el Plata* (August), *Theosophisches Streben* (No. 3 & 4), *Theosophy in Australia* (November), *Theosophy in England and Wales* (November), *Theosophy in India* (October), *Theosofie in Ned. Indie* (November), *Theosophy in Scotland* (November), *Teosofisk Tidsskrift* (October), *Veđāṅṭa Kesari* (November), *The Vedīc Magazine* (November).

We have also received with many thanks :

Espero Teozofia (September-October), *The Harbinger of Light* (November), *The Light of the East* (October), *Lotus* (No. 6), *Museum of Fine Arts Bulletin* (October), *Occult Press Review* (November), *Revue Theosophique le Lotus Bleu* (October), *Theosofisch Maanblad* (October).

REVIEWS

Hindū Ethics—A historical and critical essay, by J. Mackenzie, M.A. (Oxford University Press. Price 10s. 6d.)

This book is one of the "Religious Quest of India" series, the editors of which seek to study life and thought in India by examining "the real impact of the faith upon the life of the individual"—to "set each form of Indian religion by the side of Christianity in such a way that the relationship may stand out clear". This volume studies the ethical side of Hindū teaching—and presents it especially to the notice of the educated Indian. The work is in three divisions—*Early Ethics*; *Ethics of the Philosophies and Theologies*; *The Weightier Elements of Hindū Ethics*. We may briefly notice a few sections only—so much of Indian popular ethic is to be found in *Mahābhārata*, with its great episode *The Bhagavad-Gītā*, which is in fact the text-book of Hindū Ethics *par excellence*, that we look for what Mr. Mackenzie has to say about it. We must confess that he says very little—on p. 121 we have an examination of the ethical teaching of the *Gītā*:

Works in accordance with *dharmā*, done without attachment, are those without sin.

This he considers a great advance—to do works according to one's own *dharmā*—*i.e.*, an advance on the belief that action *according to ritual* was the one thing necessary for salvation. This dependence on ritual is, of course, one of the main causes of the Buddha's strictures on Brāhmanism, the fetter of rites and ceremonials. However, our author calls the morality of the *Gītā* "cold and lifeless," and complains that "the passive virtues are most prominent" (p. 134). He gives the list, a most comprehensive one. We wonder what virtues he would suggest as active if none are contained in this list. He frankly states (in the Preface) that Western ethics suffer from insularity, but, unable to dissociate himself from what are regarded as Christian virtues, he says (p. 136):

The injunction to perform works without attachment to their fruits amounts to a denial of the value of all acts performed with purpose.

This shows a complete misunderstanding of the Hindū (and Buddhist) ideal of *Karma*. The ideal is this same detachment in action—without which selflessness is impossible: for the goal of the devotee

is to lose his selfishness and even his self, as that of the Buddhist is to lose his ego or any thought of it—the Arahant or saint on earth being one whom action cannot touch, because he acts with disinterestedness or *upekkha*. Naturally, to the Hindū and Buddhist, action with a view to fruit of action or with an eye to personal immortality (which is that of the Christian) in the heaven worlds is considered earthy. It may lead to a happy rebirth here or in heaven, but not to liberation. The question arises: Is it possible to present a high ethic for the multitude? Perhaps not. Still it is attempted in *Karma Yoga*—"union by action" the form of devotion which is most suited to the practical western mind. It is useless to hope, as our author seems to do, that Hindus will in time come round to the Christian point of view. On the other hand Christians will never embrace the eastern ideal of life so long as the basic and reasonable theory of Karma and rebirth is repugnant to them. It is the disbelief in this that causes them to misunderstand the view of life taken by the Hindū and Buddhist. Rather are we in need of an ethic which shall reconcile these two ideals—that of the western, earthly and practical—and of the Eastern, detached from and amazed at much of what the western man values—such, for instance, as shall satisfy the lively American and the contemplative fakir. Thus far then we agree with Mr. Mackenzie when he writes (p. 202):

If her ancient systems of philosophy are to furnish the basis for a new ethical structure, they will be able to do so only if re-interpreted in a far more thorough way than has been done by thinkers up to the present. We can no longer live according to the Mosaic law or the Vedas, and a new or enlarged purview is necessary.

The treatment of Buddhist Ethics in chapter 3 is rather scanty, considering that above all Buddhism is an ethical system. The author quotes a verse of Dhammapada "hatred ceases not by hatred but by love"—which we notice because it is a mistranslation often quoted. The world is *a-verena* "by not hating"—a negative term—and the real meaning of the words is the "a soft answer turneth away wrath" of the Bible. He does not notice the importance of the active *Metteyya-bhavana* or practice of disinterested love to all beings that exist.

We look for some reference to Sikhism, but find none. Possibly it was thought beyond the scope of the work, as being a religion based on the truths common to Hindūism and Islām. Book III contains a careful analysis of "the outstanding features of Hindū ethical thought"—Here interesting examples are given of how Christian ethics have permeated or affected Hindū life and thought. One thing however may be said here in conclusion. What Christians call "Christian" ideals are not due to Christianity entirely, but rather to Roman characteristics and Stoicism—and we maintain that the practical western peoples have a Norm or dharma due to the far-off influences

of Greece and Rome and in many cases antedating those of Christianity. Just in the same way many of the admirable ethical qualities of Hindūs are due to the influence of Buddhism—so that it is useless to set up one religion against another or to lay stress on the superiority of this or that: rather should we recognise that all have their use in the grand mixing.

L. O. G.

Life Beyond the Grave. Six Sermons by the Rev. W. A. H. Legg, M.A. (Nisbet & Co., London. Price 2s. 6d.)

These sermons are a typical exposition of the modern Christian Teaching based on the Bible. The author believes in a life after death, passed first in an intermediate state (Hades) and secondly in Heaven. He does not believe in Eternal Punishment, because it is inconsistent with the goodness of God, but he does believe that there is a possibility of "Soul Suicide". He discusses Spiritualism in a sympathetic manner, but considers it as entirely unnecessary. The Bible is quite enough for him. He does not mention reincarnation. He tacitly assumes that it does not exist. In this connexion we should like to refer to an article headed "Mathematics and the Spirits" which recently appeared in *Popular Science Siftings*. It is so good that we think we must quote some of it.

Let us assume that the average death-rate in a civilised community is 10 per thousand, which is low, and that the average death-rate in an uncivilised community is from 20 to 25 per thousand. The population of the world is stated to be sixteen hundred millions, making the total deaths per annum twenty-four millions, or twenty-four million spirits per annum. Let us take the age of man from his first appearance and estimate the time at one million years, multiply the above twenty-four millions by one million, and we have a total of twenty-four billion spirits, (a figure too stupendous for our imagination) since the birth of man, assuming that spirits are immortal.

Now questions arise. What is the position of spirits in space? Are they in our immediate vicinity? They must be or they could not be photographed. Do they occupy vacant space, or all space? When we move, do we push them aside? Do excrescences such as are built by man, buildings, etc., displace them? Do fast-moving vehicles run over them (horrible thought) or push them aside? Do spirits have length, breadth and thickness, or just length and breadth, exhibiting only the face? Is the entire body spiritualised?

Does each spirit have a separate place or are they in a confused jumble? Now let us add the query, does man alone have a spirit? Or, has every living thing a spirit? If so, the total number of spirits since life began makes the question of spirit photography (to me) ridiculous; as there would not be room on the face of the earth or in our atmosphere for such a vast number of spirits.

It seems to the reviewer that the case for reincarnation could hardly have a more forcible argument in its favour. Since the spirits incarnate over and over again, the same lot will do for eternity, more or less, and the other world will not become "crowded out".

O. M.

Bahai the Spirit of the Age, by Horace Holley. (Kegan Paul & Co., London. Price 7s. 6d.)

In the words of Abdul Baha :

The Bahai movement imparts life. It is the cause of love and unity among mankind. It establishes communication between various nations and religions. It removes all antagonisms. And when this Cause is fully spread, warfare will be a thing of the past, universal peace will be realised, the oneness of the world of humanity will be manifested and religion and science will work hand in hand. Then this will become one family.

This book gives a very clear idea of the Bahai movement and is well worth reading. It shows the attitude of the Bahaist and the Bahai message to Christianity, Judaism, to Science, to Politics and Economics, to Christian Science, New Thought and Theosophy. The writer evidently feels that Bahaism is the religion of the future and claims for it the consummation of the Sermon on the mount.

A very beautiful illustration shows the Bahai Temple as completed in Chicago :

The conviction of each Bahai is that this Temple, when completed, will manifest the power and inspiration arising from unprejudiced universal worship that the world's consciousness will never again be able to return to any form of division in the expression of the soul's life. That which is not for all to-day, can never be of benefit to a single one.

This book has much that is very beautiful in it and the writer writes with love, sympathy and a beautiful expression of oneness which is attractive in its rareness.

May we indeed become mirrors reflecting the divine realities, and may we become so pure as to reflect the stars of heaven !

To all I would add : read *Bahai the Spirit of the Age*, mark and learn.

W.

Zoroaster the Great Teacher, by Bernard H. Springett. (Rider & Son, London. Price 1s. 6d.)

The aim of this little book is "to present what is known of Zoroaster, his religion, and his times" in a condensed form "that it may contribute to a more general knowledge of this Sage of the Past" as the average man knows so little about him. It is based on larger works on Zoroastrianism by Western scholars, and gives in brief outline the life and work of Zoroaster and the gist of his teachings. This is done in a masterly fashion and in simple and clear language. It is strange to learn that Zoroaster was a saint and a sage, and then that he had three wives at once. Perhaps it is a misinterpretation even if it be in the works of great scholars. The author calls Zoroastrianism "the purest religion next to Christianity"—a compliment

but a queer one, as it implies little regard for other great religions which in our opinion are equally good. However, he is quite Theosophical in the way he compares various details with corresponding ones in other religions, and deals with his subject dispassionately. Three little things are interesting as they are not very much known: (1) that according to tradition "Zoroaster descended from Heaven in a five-pointed star," (2) that besides the Pársis there is another sect called the Faithists who follow Zoroaster's teachings, and (3) that Zoroaster is known to have visited India. The book serves very well the purpose for which it has been written.

D.

The Eternal Wisdom, by Paul Richard. (Ganesh & Co., Madras. Price 2s.)

We opened this book with very great pleasure. It is a collection of teachings compiled from all the religious teachers of the world (except F.T.S.) gathered together under certain main heads. To explain further, the first part of this volume is divided into 13 chapters, the headings of which are such as . . . The Sole Essence. The Unknowable Divine. God in All. God in Each. To Become God in order to Know Him.

Under each of these heads are gathered thirty or forty short quotations from great religious teachers. It is a veritable anthology of Religion. Nobody can fail to be impressed at the way in which all the Great Teachers of the Earth have all said the same things in almost the same way. Mr. Paul Richard is doing a great piece of valuable work for the coming unity of all religions.

This book is only the first volume. The second will be entitled "The Conquest of Truth" and the third will be called "The Practice of Truth". Both these are also headed "The Discovery and Conquest of the Divine in Oneself". The fourth volume will be "The Union of All in the One in All". One would have thought that the compilation of so many sayings from such a vast number of authors and teachers was almost a life work.

However, it is by far the boldest and worthiest scheme of this nature which we have yet seen. Great emphasis is laid, not so much upon the dogmas, but upon the *practical application of the moral teachings*.

W. I. I.

The Early Teachings of the Masters, 1881—1883. (Price Rs. 24.)

Four years ago, the Theosophical Publishing House, Adyar, Madras, brought out what I should call an epoch-making volume entitled "Letters from the Masters of Wisdom". In those letters written by the two Masters who form the spear-head of the Theosophical Movement, to their chelas or disciples they indicate the main currents into which the Theosophical thought should run. It is for the first time in the history of the Theosophical Society that such publicity has been given to the direct teachings from the Masters as culled from their writings to their pupils.

Four years after, the same enterprising House has brought out another splendidly edited and produced volume dealing with "The Early Teachings of the Masters" from 1881—1883. The Theosophical Society was established in 1875 and it could not make much headway owing to the suspicion cast on the Founders. At a stage in the early life of the movement the Masters thought it worth their while for the success of the Society to interest a few Anglo-Indians in the cause of Theosophy, since Anglo-India then constituted a potent political force in India. In their abundance of love to instruct humanity in the path of Evolution, the great Adepts came out of their centuries of seclusion to take charge personally of the instruction of Mr. Hume, a very highly placed civilian and of Mr. Sinnett, the then editor of *The Pioneer*, the leading Anglo-Indian daily. The volume under review contains answers by the Masters to the questions asked of them by these two gentlemen. It deals with the knowledge from the birth of the electron to the dissolution of the Universe, including all the processes of devolution, involution and evolution in the intervening stages. This mass of intricate subject matter has been very wisely classified under six sections: (1) The Planetary Chain, (2) Conditions After Death, (3) Races and Sub-Races, (4) Cosmic Origins, (5) Science, (6) Ethics and Philosophy (with a number of sub-sections). As one reads the book one is gripped with the enthralling idea that the Masters have at their disposal an amount of detailed information on any conceivable subject. The patience with which the great Teachers answer the queries of their pupils is something extraordinary. The humility with which they excuse themselves if unable to convey a piece of knowledge to the dense brain of the pupil is again a characteristic that stands out in bold relief as one peruses these pages.

We must confess our inability to review a book of this kind. One thing we have learnt from our reading of the book is the fact that we are picking pebbles on the shore where the knowledge remains hidden

in the Ocean's bosom. We feel, apart from failing to understand the abstruse nature of the subjects dealt with, that to read for ourselves the words of the Masters is indeed a great help. We shall yet live to unlearn much we prize and take pride in as our knowledge of men and things grows and increases. If one desires to know what Masterhood means, there seems no better way than a perusal of this book. It is well worth the money and more : it shows you that you are a Master in the making.

R. R.

Studies in Tasawwuf, by Khaja Khan. (Hogarth Press, Madras. Price Rs. 2.)

To the reviewer of books one question : " Did you buy it ? "

I will reply with " yes " to this question when asked it of *Studies in Tasawwuf*, for all illumination on the thought processes of Islām is very welcome, especially to Theosophists whose aim it is to disclose the Light hidden within all religions : and Islāmic Philosophic thought is perhaps the least known of any. As Christ spake in parables to His disciples of old, so the Islāmic sages speak in poem and imagery. The ring of the words echoes through the mind as a music, alluring in its wisdom and beauty, listen :

Infidelity to an infidel and piety to the pious
An atom of ache to the heart of Attar. . . .

There is difference between a man whose beloved is in his heart and one whose eyes are expectant on the door

He is the perfect man who with his perfection and in spite of his mastery, does the work of a slave.

E.

Numerology, by Clifford W. Cheasley. (W. Rider. Price 2s. 6d.)

This is a text book of the science of numbers as applied to daily life. Instructions are given for finding the numerical value of names, and their meanings are explained. Towns and countries also have their name values, and the applications of numbers apparently extend into every walk of life. The author is very enthusiastic as to the correctness and efficacy of his theories. The reviewer has never yet been convinced that anybody knows very much about the science of numbers. They are undoubtedly very important, but a great many of the modern theories are merely wild speculation. However, as these books go, this one is probably one of the best.

O. M.

A Dictionary of the Sacred Language of All Scriptures and Myths, by G. A. Gaskell. (George Allen & Unwin, London. Price 42s.)

This book may be called a history of symbolism. We have a Foreword, a Preface and an Introduction. The author states that his work is due to Max Müller's forecast that a metaphorical language would be found to underlie all sacred scriptures of the world. This is undoubtedly true in some cases, for all language is a symbol of thought. The many errors made by symbolists would seem to arise from interpreting what is merely literature as "inspired". Anna Kingsford, as is well known, rewrote the Bible in a way to prove this occult meaning. But we may find the occult anywhere. We remember an occult version of "Humpty-Dumpty" in which it was conclusively proved that Humpty's great fall typified the descent of the monad into matter: that he is the Orphic Egg, from which is born the Divine Winged Thing. However, we have the authority of Porphyry, the Neo-Platonist adept, for saying that occult truths are concealed in parts of Homer, e.g., in *The Cave of the Nymphs*. But Mr. Gaskell interprets every word in this sense. Thus Homer's *beaked ships*, we learn, "are symbolic of directed aspirations from the mind". *Ships' hawsers* "are a symbol of means of attaching the lower self to the higher" and so on. Though primitive beliefs of savage races undoubtedly do veil truths which they could not yet understand, we cannot agree that truth is of universal application, as our author maintains. One can squeeze a mystery out of anything. For instance, when S. Paul says "take a little wine for thy stomach's sake"—how should we interpret this symbolically? Moreover, there are "sacred Scriptures" which are compilations made at different times and are certainly not occult, e.g., The Buddhist *Tipitaka*. It may be true of books like *Genesis*, the Vedas and the parables of Jesus, which are intentionally mystic and conceal wider truths than the audience of the day could grasp. The pushing of this belief in an underlying mystic meaning at times leads our author into extremes. For instance we find under the word *Achaians*, whom Homer describes as "great-hearted"—"this is a symbol of the higher mental qualities," whereas it is merely a stock epithet. He goes on to say that "the sons of the Achaians" is a symbol of "the sons of Mind, spiritual egos brought forth," etc., etc., and compares them with the *Agnishvattas*, *Monads*, etc. We find that *Nazareth* is a "symbol of progress in the path to perfection": *Jesus' shoe-latchet* is "symbolic of spiritual power through love"; but best of all *Fat* is a symbol of the love-nature!! and so on. There are several errors in Greek and Samskr̥t words, e.g., we have several times *Plato's Phoedo*, *Plato's Phoedus* and *Buddha-Karita*,

Pragāpaṭi (where the writer has misunderstood the method of transliteration of Samskr̥t), also Gk. *Arête*, to quote a few. The writer draws largely on the sermons of Rev. R. J. Campbell, Phillips Brooks, Stopford Brooke, Canon Liddon, A. Maclaren and other preachers. The book is well printed and the subject matter well arranged, but a general index is required, though the book is itself a dictionary.

F. L. W.

The Rational Basis of Belief, by C. F. J. Galloway, B.Sc., F.R.C.S., F.R.C.I. (W. McLellan & Co., Glasgow. Price 6s.)

The object of the following pages is not to point out a course to anyone, but to show how each can find his own course for himself.

A book which sets out with such an object must command a respectful hearing from anyone, and should be welcomed with gladness by those who are perplexed and doubtful about the path which they should follow, and can see no reason for trusting any one more than any other of the many guides who would fain persuade them that the path they can show is the only true one.

The trend of the book however is hardly so wide as this introduction and the title would lead one to expect, and resolves itself into a plea for occult research along rational and scientific lines. And is a very satisfactory answer to the common belief that Science is absolute proved knowledge, while Occultism is entirely unreal and unsubstantial.

The main line of the argument is that, while scientific methods are on the whole right, the scientific attitude is generally wrong, because, while it quite rightly deprecates any bias towards the religious or occult, it quite wrongly considers a bias towards materialism a sign of an open mind; and it is also very clearly shown that the attitude of mind that rejects a theory because it contains unproved assumptions, in the very act of rejection, often assumes other statements equally unproved and less probable.

The conclusion—"Relative Probability is then our only rational basis of belief: 'it is useless to demand proof' is a counsel of despair to those who desire intellectual conviction, but is, as the author points out, a completely satisfactory starting-point for the development of intuition, for those who will act out their faith and prove again the age-old maxim "If any man will do, he shall know".

E. M. A.

The Forging of Passion into Power, by Mary Everest Boole.
(C. W. Daniel & Co., London. Price 6s.)

In many ways this is a remarkable book, it is written in a bold style without aggression, it is written with a broad mind without conceit, it contains many truths and it touches on subjects which are difficult to write of in plain language, and here the author has caught the way of speaking plainly and simply and she does not jar.

I do not think any short review can give an idea of what this book contains, nor can it pass on any of the help which the book can give. I can but say; Read it if you are interested in "forging passion into power".

It is a book

I. For those who do not understand themselves. . .

IV. For those who have made the worst of their best, and who would make the best of their worst.

I quote from the cover, there are six more "fors".

In reading the book I agree with all these "fors" and find that the author has really supplied some very helpful replies.

A chapter on "Teacher-Lust" has its amusing side as well as its helpful one.

Mrs. Boole has evidently suffered from the dominating attitude of teachers as also has the reviewer. This chapter describes this attitude very realistically.

Lastly, he (the teacher) acquires a sheer automatic lust for telling other people "to don't". . .

This is the amusing side. Read the book for the helpful side and pass it on to others, for the idea at the back of the whole book is the need for the transmutation of the greatest of powers, which we all possess. Also she gives many hints of how to use that power and not waste it as is the custom all the world over to-day.

The publishers claim that *The Forging of Passion into Power* contains very much that is true in Psycho-analysis and some things that it lacks without any of the kind of matter that makes so many modern psychological works objectionable.

The Soul of Sweetness, by J. Mangiah Esq., B.A., L.T.,
(Dakshinasyan Co., Hyderabad. Price Re. 1.)

This little book is full of suggestions. The writer, who is evidently a lover of beauty and music, pours out his Soul to his readers and fills them with a great desire to express themselves through something that will also pour beauty into a dusky world and joy into a sad one.

Music can minister to the purposes of love.

If Sweetness is divine, its (Music's) Soul is primarily so. The author speaks of Shelley as "ever chanting the hymns of the sweetness of his ideal". He speaks of beauty in very many of its forms and to read the book is to be filled with the Spirit of Sweetness.

C.

Leprosy in India, by T. S. Krishnamurthi Iyer. (Price As. 8.)

The Political Philosophy of Mr. Gandhi, by M. Ruthnaswamy Esq.,
M.A., L.L.C. (Price Re. 1.)

*The Philosophy of Non-Co-operation and of Spiritual-Political
Swarāj*, by Bhagavandas. (Price Re. 1.) (Publisher: Tagore & Co.,
Madras.)

These are of great interest, each in its way.

The first deals with a difficult problem and is well worth reading as it is written in a constructive way and gives many useful suggestions.

The second is written in a very balanced and moderate way, and may be a help to many.

The third merits a longer review than the space allowed us in this Magazine for political books. It is well put together and should prove its usefulness by a large sale.

C.

Booklets:

The Practical Value of Ethnology, by A. C. Haddon, M.A., F.R.S. (Watts & Co. Price 1s.) A lecture delivered at South Place Institute, one of a series in memory of Dr. Moncure Conway.

Don't Worry or Spiritual Emancipation, by Theodore F. Seward (Thos. Y. Crowell Co., New York.) The 8th edition of this work, one of the "what is worth while" series of "New Thought" publications.

Immortality and Other Essays, by Alban G. Widgery. (The College, Baroda.) This is No. 15 of the Gaekwad Studies in Religion and Philosophy.

An Essay on Prayer, by W. Loftus Hare. (Theosophical Publishing House, London.) This essay received an honorarium for excellence in the Walter Trust Prize Competition.

The Social Expression of the Spiritual Life, by Gilbert T. Sadler, M.A. (C. W. Daniel Co., London. Price 3s. 6d.) Here the spiritual vision is turned to the creation of a new social order based mainly on Christian teachings.

The Least of God, by Zeso. (Panini Office, Allahabad.) The realisation of God by science, learning from the seeing of God in all, and a conclusion built upon the facts discovered. God is to be realised by little things as well as by great things.

Cold Light on Spiritualistic Phenomena, by Harry Price. (Kege Paul, London.) An experiment in "spirit-photography," by which apparently fraud is discovered in the way of substitution of camera-plates.

✓ *Ramadas*, by C. Ramakrishna Rao. (Thompson & Co., Madras.) A sketch of the life of Ramadas, the Āndhra Saint.

The Real God, by T. Herman Randall. (L. N. Fowler & Co. London.) A short essay describing the universal mind and the divinity of man.

✓ *The Pilgrim's March—Their Message*. (Ganesh & Co., Madras.) These are messages from imprisoned non-co-operators introduced by a foreword by D. G. Upson.

The Temple of Silence, by H. A. Curtiss. (Curtiss Philosophic Book Co., San Francisco.) A little book of mystic meditations in the temple of the heart.

The Divine Mother is another of the same series.

A Resurrection of Relics, by H. D. A. Major, B.D. (Blackwell, Oxford.) This is a modern churchman's defence in a recent charge of

heresy. Mr. Major, Principal of Ripon Hall, Oxford, was accused by the Church authorities of "importing the teaching of a heathen mystic (Gauṣama) into the Christian religion". The charge was dismissed, the thesis here presented by the author being taken as clearing him from the above-mentioned charge and another of denying the "Resurrection of the Body"—which he takes to mean "the survival of death by a personality which has shed its physical integument for ever".

A Synopsis of Horoscopy, by H. N. Subba Rao. (G. T. A. Press, Mysore. Price Re. 1.) A useful manual of Indian astrology.

The Avadhūta-Gīṭā of Daṭṭātreya, by Kanno Mal, M.A. (Murthy & Co., Triplicane, Madras.)

The Art of Thinking, by T. Sharper Knowlson. (T. Werner Laurie & Co., New Bridge St., London.) This is the fiftieth thousand issue of a well-known book, first published in 1899—invaluable to those looking for guide-posts pointing to mental study.

Quatrains of Omar Khayyam, by O. A. Shrubsole. (Marlborough & Co., Old Bailey, London, E.C.) A new translation of this well-known work. The metre adopted is different from that of Fitzgerald, we quote one as an example :

I passed by the potter's one day,
And thought how Death levels our lots.
The King and the beggar make clay
For tankards and pitchers and pots.

The author thinks that Fitzgerald's version fails to represent the real character of Omar. Of this scholars alone can judge.

Personal Psychic Experiences, by Maud M. Russell. (Stockwell & Co., London.)

Walter, by Mrs. Walter Tibbits. Contains a portrait of Mrs. Tibbits and by her side a dim figure which she thinks is a "spirit-portrait" of her dead husband. It may be a thought-form, but anyhow we do not think it resembles the portrait of her husband (also given) when alive.

A Kipling Anthology (Prose). (Macmillan & Co., London.) Needs no introduction. *Poems and Verses*, by Robert Lutyens. (Baltic Review Office, Chelsea.) Mostly love poems, light and grave; some of considerable merit. *The Simple Truth*, by Ernest C. Wilson. (Harmonial Publishers, San Diego, Cal.) The founder of the "Harmonial Philosophy" was Andrew Jackson Davis, the Poughkeepsie Seer. The aim of the book is "to awaken within you, who read, the power to discover your own inward Teacher". *Heaven's Fairyland* (Ancient House Press, Ipswich), purports to be communications from the sphere of the

children written down by E.F.W., and W. R. B., with a foreword by the Rev. G. Vale Owen. A beautifully printed book with several landscape illustrations, and an appendix on the "Messages of the Flowers". *The Fight for Peace*, by H. Spaul (G. Bell & Sons, London) consists of stories of the work of the League of Nations, designed to be used as a school reader, and has a foreword by Dr. C. W. Kimmins, of the Education Dept., London Co. Council. *In the Power of the Infinite*, by Rev. J. F. Sanders (G. Bell & Sons) is addressed to those who have withdrawn from the orthodox Christian church, being dissatisfied with her teaching. Part one maintains, in the Indian fashion, the doctrine of *Mâyā*, and, in that of Christian science, the unreality of matter and of evil—two things which, nevertheless, we cannot explain away. *On Values*, by K. B. Bamefield. (C. W. Daniel, Tudor St., London.) A study in reality—a question which, however, has occupied all thinkers for ages untold, and will always be solved by each in his own way. *The Venetian Virgin*, by Guill. Postel (J. Keys, Pub. Plymouth), is translated from the Italian into French, thence into English. It professes to be "first news of the other world," after the fashion of Swedenborg. *Tales from the Indian Drama*, by C. A. Kincaid. (Oxford Univ. Press.) Some of these are translations from Kalidasa, and *Meghaduta* is included, *The Toy Cart*, *Sākuntalā* and other well-known tales. *On the Sand-Dune*, by K. S. Venkataramani (Ganesh & Co., Madras), is a series of musings of a philosopher by the sea-shore, and will be welcomed by those who have already read the author's *Paper Boats*. *Vasilisa the Wise*, by A. V. Lunacharski. (Kegan Paul & Co., London.) A dramatic fairy-tale translated from the Russian by L. A. Magnus. *Socialism, Its Fallacies and Dangers*, edited by Fred. Millar. (Watts & Co., London.) This is a fifth edition of this well-known book which ably exposes the fallacies of Socialism and Communism of the Labour Party. *India of To-day*, by C. F. Strickland, I.C.S. (Oxford University Press.) This book is an introduction to co-operation in India and is No. 1 of a series under the general editorship of the Central Bureau of Information. The economic problem may be solved by India, thinks the author, if she follows the examples of co-operation set by England and Italy. Especial stress is laid on the value of education and the abolition of litigation. *Impasse or Opportunity?* by Malcom Spencer (Y.M.C.A., Madras), describes the situation after Lambeth. The author seeks a spiritual fellowship of all Free Churchmen, a co-education not of the sexes but of the *sects*, more sympathy among all Christians whatsoever, towards gaining a higher conception of the One Holy Catholic and Apostolic Church.

Our Widening Outlook, by G. G. André (John Watkins, London) a series of lectures on religious and social questions such as, The Democratic Spirit, The Practical Religion of To-morrow, Telepathy, Other-world conditions, etc. *The Healing Power*, by Helen Boulnois. (William Rider & Son.) The force of healing is within us, not in the physician. Chapters on power in forgiveness, help in pain, healing by the checking of sin, etc. *The Archetypal Man*, by G. Gaskell. (Fenwick & Wade, Newcastle.) The author tries to show that cosmic mental action or life-force was the originator of organic life on our planet as soon as it became suitable for habitation.

The Heritage of India Series (Oxford University Press). In this series we have here *The Karma-Mimāmsa*, by Dr. Keith: *Kanarese Literature*, by E. P. Rice: *Hymns from R̥g-Veda*, by A. A. Macdonell: all of them scholarly and sympathetically treated works by acknowledged authorities. The books are published by the Association Press (Y.M.C.A.) Calcutta.

Psychic Phenomena in the Old Testament, by Sarah Tooley. (Philpot Ltd., Gt. Russell St. Price 2s. 6d.)

The object of the author is "to group together scenes and occurrences from the Old Testament, dealing with the communion of men and women with the Unseen, Materialisations, and Dreams and Visions, and to describe them pictorially".

The Disadvantages of being a Woman, by Grace Ellison. (Philpot Ltd. Price 2s. 6d.)

The writer examines the blunders made of late years by feminist leaders, their unwise haste, legislation for the élite, hostility to man, who is regarded as the enemy, not the associate. In brief, she thinks that women have "set up a fighting corps before the average woman had learned how to march". She concludes by saying: "'Male and female created He them: and a little child shall lead them.' There, in a nutshell, is the truth."

The Ideal of Swarāj, by N. C. Banerji. (Ganesh & Co.)

The book has an introduction by C. F. Andrews, and is dedicated to Dr. Tagore. In the far-off future "the most respected profession will be that of teaching"—we shall have women legislators, drink-abolition, no prostitution, human solidarity and love: we may expect "an Asiatic Confederation, of which India and China will be the inspirers of the ideal social order and Japan and Afghanistan the symbols of material power".

Village Education in India. (Oxford University Press.)

This is the report of a Commission of Inquiry into the work of Christian missions in India, and has reached a second edition. It deals

with the best methods of Christian education on lines best suited to the areas where missions are working, and aims at advising the home missionary societies as to the disposal of their funds.

Mr. Montagu's Failure, by T. S. K. Iyer. (Ganesh & Co.)

We have here an introduction of 54 pages, and papers on "The Causes of the Present Discontents," "Reverse Council Bills," "Madras Politics," "Increase of Salaries". Some of these papers were printed six years ago in different journals.

The Law of Development, by John Coutts. (Hutchinson Prop. Co., Melbourne.)

Deals with the growth of mind; science is not sufficient; there must be recognition of and obedience to, the Law-giver. Moral regeneration according to Christianity is to be the way of growth.

Amourism, by R. S. Taki. (Murdishvar and Joshi, Grant Road, Bombay.)

The author has invented a word for his title, which is misleading and gives a wrong and sensuous or sensual conception of *Premāmītra*. The book is too closely packed with Samskr̥t quotations to make it acceptable to any but the expert follower of *Bhakti-Yoga*.

L. O. G.

BOOKS RECEIVED

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

From Luther to Steiner, translated by Agnes Blake (Methuen & Co.); *In Tune with the Infinite*, by R. W. Trine (New Edition) (G. Bell & Sons); *Annual Report of the Smithsonian Institution, 1921* (Washington Government Printing Office); *Is There a New Race Type*, by A. G. Pape (Fyall & Maine); *Mahāyāna Doctrines of Salvation*, by Dr. S. Schayer (Probsthain & Co.); *The Birth of Psyche*, by Ch. Baudouin (Kegan Paul); *A Scientific Investigation into Vegetarianism*, by Jules Lefèvre (John Bale); *Infinity in the Finite*, by G. R. and Agnes Dennis, and *The Raisin Cure*, by J. Oldfield (The C. W. Daniel Co.); *Making Yourself*, by O. S. Marden (W. Rider); *An Ideal Hobby Life*, by Khushi Ram (Author).

4477

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.

CONTENTS

	PAGE
<i>Frontispiece</i>	
On the Watch-Tower	565
Our General Secretaries: XII. Hungary	571
The Presidential Address	573
Moods and Judgments. ALPHA	599
Architectural Trends. OCTAVIA HARCOURT	604
Nietzsche and the Old Philosophy. CHARLES WHITBY	617
The Path of Asha: A Study in Comparative Religion. I. J. P. TARAPOREWALA, PH.D.	626
Three Destinations and the Sign Posts (Poem). F. T. S.	634
Browning on Reincarnation. G. HILDA PAGAN	635
Occultism and Magic. JOSEPHINE RANSOM	649
Creative Construction: The Rebuilding of the Human Temple. LEO FRENCH	658
The Early History of the T.S. (With Annotations by C. Jinarājadāsa) XI. JOHN KING'S PICTURE	666
Intercession (Poem). I. R.	672
Music before Lectures. MARGUERITE WARNER	673
Some Notes on the British Association's Meeting at Liverpool. ARTHUR J. WEDD	677
Theosophical League for the Federation of Nations. S. MAUD SHARPE	681
The Young Theosophists. K. S. S.	682
The Theosophical Field. J.	683
Adyar and February 17th. E. L.	685
Our Exchanges	686
Correspondence	687
Books Received	689
Reviews	690
Correction	700
Supplement	ix

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

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.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Benares Convention, 1923, has come and gone, and all are agreed as to the exquisite spirit of harmony and affection that pervaded it, and the joyful feeling that everywhere expressed itself. Not a ripple of dissatisfaction was anywhere seen, and Youth was prominent in its upwelling enthusiasm and eagerness for Service. A new feature was a restaurant maintained by the Boy Scouts of the Theosophical National School, and the toothsome delicacies provided by the young cooks proved to be remarkably attractive. The weather was cold and presumably stimulated hunger, and quite a brisk trade was carried on between the two serious meals of the normal day. The European members and visitors were particularly attracted by the Indian dainties. The bookshop was very prettily decorated, and was well patronised in addition to the stalls. The shamiana was larger than usual, and was crowded for the public lectures and well-filled at the other gatherings; the flags of the National Societies made it gay with many colours, and in the centre floated what is the real flag of the Indo-British Commonwealth, with the Union Jack in the corner, and the Star of India, with its beautiful motto, "Heaven's Light our Guide," shining in the other half.

* * *

We had again the little book which proved to be attractive last year, with a full syllabus both for each day and for the various subjects dealt with. And we had also, as last year, thanks on both occasions to Mrs. Adair's knowledge and skilful organisation and fine taste, an Arts and Crafts Exhibition. It was arranged in the Hall of the Collegiate School, and at the "At Home" a delighted crowd gathered to feast their eyes on the beautiful pictures, and the other art treasures which had been so carefully selected and gathered together. The leading Indians of Benares were warm in their praises. As an account of it, arriving very late, is crowded out of this number and will appear next month.

* * *

December 28 was as usual very fully observed by the Order of the Star in the East, and even the closed meeting was very large.

The usual "Subsidiary Activities" were in full swing and three special social meetings took place which were much enjoyed. The first was a garden party given by Mr. and Mrs. Bhagavan Das and their family—children and grandchildren; the second a similar party at the Theosophical Headquarters; and the third, in the same place, was for the children and the older boys and girls from the Theosophical Schools and College. The Co-Masons had two functions, meetings of the Benares Lodge and Chapter, at both of which the attendance was crowded. Nor was the drama forgotten, for Dr. Weller van Hook's little sacred play on "The Promise of the Christ's Return" was well presented, and the boys of the Theosophical National School gave an admirable performance of Dr. Tagore's beautiful play, *Sacrifice*.

* * *

Three very useful things were done in the meetings of the Indian Section; first at the general meeting a deficit of Rs. 7,000 was wiped out by voluntary contributions. Secondly, the Theosophical Youth movement was cordially approved both by the General Council and by the Council of the Indian

Section. The former suggested to all the General Secretaries that they should help it to organise itself in all countries in a form suitable and adapted to the Theosophical conditions prevailing in each, and the second carried out the recommendation by advising the formation of a "Federation of Young Theosophists," to be attached for the coming year to Adyar, that it might have full freedom of experiment in its earliest stage of organisation. With characteristic promptitude the Federation was formed.

Thirdly, a T. S. Muslim League was started, for the study of the relation which the teachings of Islām bear to the other great religions and to Theosophy. Already there are two hundred Muhammadan members of the T.S. in Java, and a few in India and in Egypt. The purpose of the League is not to make propaganda for Theosophy among Muhammadans, but rather to study Islām in the light of the mystic teachings and philosophies of other religions. Membership in the League is not restricted to members of the T.S., and all who are really interested in Muhammadanism, whether the followers of the great Prophet or not, are invited to help the League. Mr. C. Jinarājadāsa, as convener of the League, is its temporary Secretary, and will be glad of the assistance of those who desire to work in the League.

* *

The T.S. in India has been fortunate enough to secure Pandit Iqbal Narayana Gurtu as General Secretary this year, and no better choice could be made. The venerable Bro. T. Ramchandra Rao is continued in office as Joint Secretary for the South. The Section also passed a resolution to continue the Public Purposes Fund, and requested each Lodge to contribute to it. The fund is used almost entirely for education, and I most earnestly hope that the Lodges will take up the matter, as the continuance of our Educational movement depends on it. It saved several schools from being closed last year, though only 104 out of the 435 Lodges in the Indian T.S. contributed to it.

* *

It was pleasant to have with us at the Convention the General Secretaries of England and Java, both of whom spoke at the opening gathering and at the Anniversary. Major D. Graham Pole and his delightful wife were old friends and therefore doubly welcome, and everyone was more than glad to meet India's faithful worker, the Lady Emily Lutyens: both at Adyar and Benares, and in the Gokhale Hall in Madras, she gave some admirable lectures. Those in Gokhale Hall were very well reported in *New India*, and showed how thoroughly she identified herself with India's aspirations for Home Rule.

* * *

I wish to draw attention to the small paragraph on "Freedom of Thought," which appears on the inside page of our cover this month, and which will appear there regularly and also in *The Adyar Bulletin*, as part of the regular T. S. notice. It will be remembered that Mr. Erik Cronvall wished some such statement to be made, and at the Vienna Congress the members of the General Council present approved the idea. I submitted the request to the annual meeting of the General Council, and they approved it, and asked me to draft it. It will henceforth form part of the official statement of the nature of the Theosophical Society, and will follow the one drafted many years ago, also by myself. I hope that all the Society's journals, which use the earlier statement, will add this to it, as it is perfectly congruous with it.

* * *

The work of building the new Blavatsky Lodge in Sydney is going forward, but the contractors expect, Mr. Mackay writes me, to take from twelve to eighteen months to finish it. The Lodge hopes, however, to move into the lower portion in about eight or nine months. Hitherto, it has been using rented rooms, and it is "looking forward keenly to the future, when we shall be settled in our own home". Miss Codd, who has done such fine work in Australia has gone to New Zealand for a few months, returning to Australia for the Convention in

Melbourne at Easter. Mr. Fritz Kunz is immensely liked, his bright and original style of speaking being very congenial to the Australians, and he is doing good work for India as well as for Theosophy. The work of our Australian Auxiliary has roused much interest in the Dominion, and we are sending him over, at his request, a number of fine photographs, showing the wonderful architecture of India and her high civilisation. The Dominions thought of India, before the visit of the Rt. Hon. V. S. Srinivasa Sastri, as a Nation of coolies, far below themselves, and his very presence among them opened their eyes to their mistake. Now the Australians are eager to know something more about the land they so much misjudged.

* * *

The following has been sent to me, entitled "A World-wide Prayer":

May Peace return among men
 Co-operation unite them
 Friendship bind them
 Love rule them
 Justice prevail among them
 Self-control strengthen them
 Righteousness exalt them
 Service ennoble them
 Brotherhood enfold them
 The past be forgiven them
 The future be sanctified for them.

It is interesting to notice how the idea is spreading of the power of concentrated thought in moulding public opinion. The progress of science in controlling the vibrations of ether—as shown in wireless telegraphy and broad-casting, for instance—are bringing to light some of the hitherto "unexplained laws of nature," laws long known to the Occultist, while belief in the phenomena produced by their use has been derided as "superstition". The "powers latent in man," exercised in ancient "magic" have, in modern days, brought charges of fraud and charlatanry on their possessors, when these showed any of them as a proof of the existence of

a law. Thus Mme. H. P. Blavatsky, when she produced taps or "astral bells" anywhere she wished, was denounced as a cheat. Yet these were very simple cases of wireless.

* * *

A new enterprise has been started under the auspices of the T.S. in France, entitled "The Esoteric Theatre," and it is giving a series of performances in the Adyar Hall at the Headquarters of the Society in Paris (4 Square Rapp). Its object is to place before the public modern and classic *chefs-d'œuvre*, which have been ignored because of their philosophic or esoteric character. An ingenious method of supporting them has been devised: anyone who subscribes ten francs a year is admitted to any performance for one franc, instead of five—the ordinary fixed price of a seat. It is interesting to notice the spread of many forms of Art into regions hitherto reserved for the few. "Beauty, as the daily bread of the people instead of as the luxury of the rich," is claiming its place in life, as it has ever had its place in Nature.

* * *

The League of Nations Assembly has shown its recognition of the Youth Movement by requesting the Governments of all States which are members of the League to "grant all possible facilities for travel by land or by water," to groups of students of higher or secondary educational institutions; to groups of Boy Scouts and Girl Guides, belonging to a registered National Association of any State which is a member of the League, when such groups are travelling from one State which is a member of the League either through or to another State member. This is a most useful suggestion, and we trust that it will be everywhere carried out. The League does not favour the introduction of an artificial international language such as Esperanto, but urges rather the spread of the study of languages, which admits also to the study of their literatures.

* * *

I receive a rather belated note on my mention, in August last in the "Watch-Tower," of a very offensive statement touching the Masters, attributed to Mr. Martyn of Sydney, Australia, in a report in a newspaper of a lecture of his. It seems that the statement was not his, but a quotation made by him. My correspondent writes:

I assure you that Mr. Martyn did not utter one disrespectful word about the Blessed Masters, much less "insulting language," apart from quoting H.P.B.'s *Key to Theosophy* where the words "goblins damned," and "mermaids" are used. He quoted both the *Key to Theosophy*, and *Isis very much Unveiled*, distinctly mentioning them both.

I gladly make the correction; I did not suspect the paper—which was thanked by the late Sydney Lodge of the T.S. for backing up its leaders in their attacks on Bishop Leadbeater and myself—of misrepresenting the speaker whose hands it was engaged in strengthening. Nor did I see in the journal any correction of the misstatement.

* * *

The Cuba Theosophists are starting a Theosophical Colony in their island. They have drawn up a careful set of rules, but the first two sufficiently show its object:

Article First: Each person shall accept the following basis on consenting to live together in this Community; that is: Complete RENUNCIATION of all his personal rights, and absolute confidence and faith on the collective rights.

Article Second: The collectivity will in all its acts, words and thoughts vibrate towards the co-operative action by each one of its members, as well as towards the progressive betterment of the "Theosophical Cuban Section" and of humanity in general.

(a) It must be understood, as progress is carried on by the Theosophical Colony in the future—regardless of what necessity might compel—to help through the preparation of physical, moral and spiritual means all those individuals who belong to this Community and want to devote their lives to *render clear and evident* the Theosophical Gospel in this Country or in any other country where a Theosophical champion may be needed.

(b) To dispose of part of the total surplus annually obtained, from its verification of money and papers, in issuing pamphlets or books of Theosophical propaganda, and at the same time to charitably benefit or help old age and orphanage.

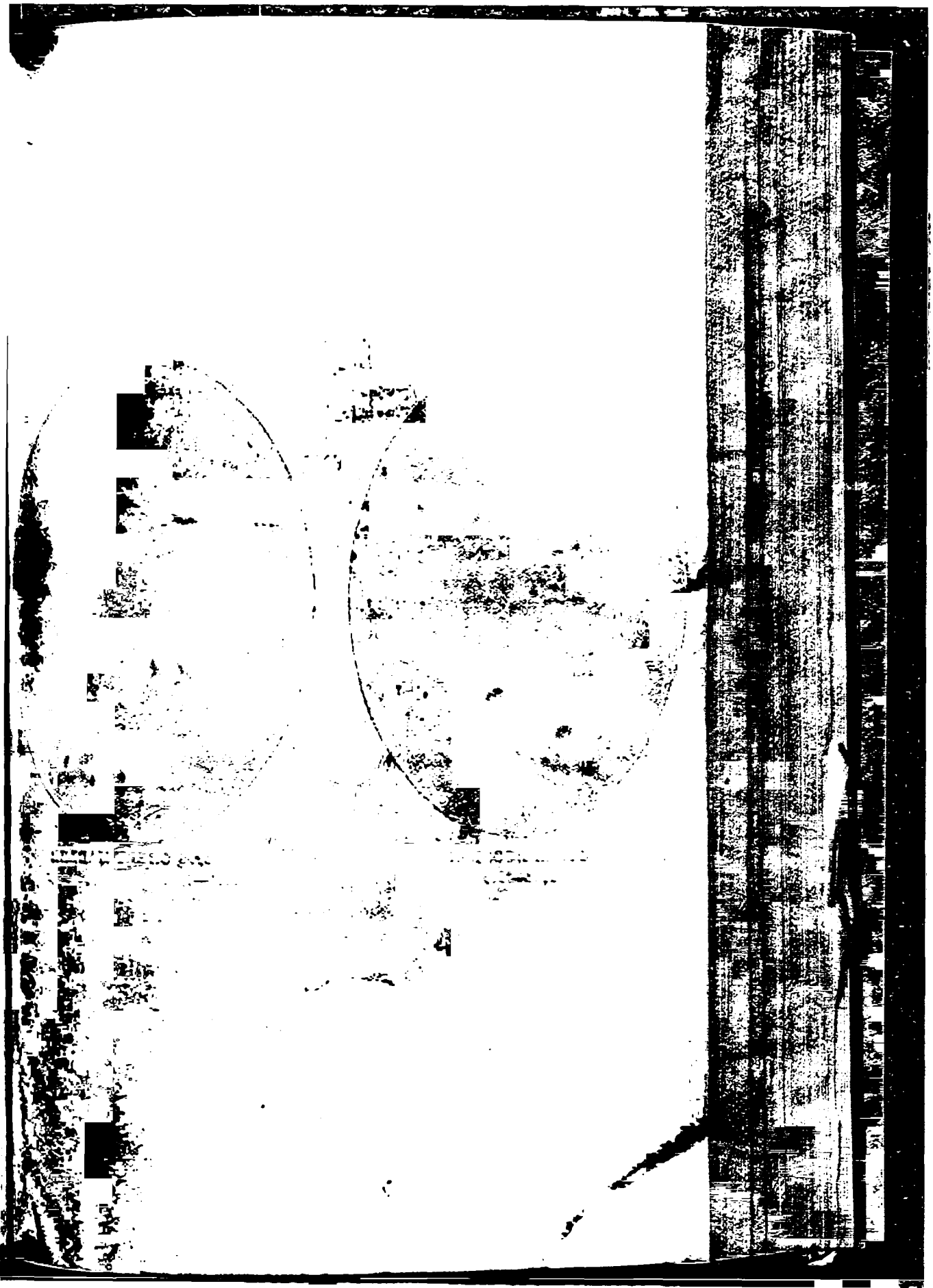
We wish the promoters success, as we know their goodness and earnestness.

* * *

The 17th of the present month is the Anniversary of the 77th birthday of our honoured and loved teacher, C. W. Leadbeater, of the passing into the Peace of our President Founder, and of the burning alive of Giordano Bruno in Rome. It will be celebrated as usual throughout the Society, with love and gratitude. While on anniversaries I may mention that on August 25, 1874, I complete fifty years of public life, for on that day I delivered my first public lecture on "The Political Status of Women," marking my entrance into the open propaganda of Political Reform. On August 30, 1874, I wrote my first article in the *National Reformer* under the name of "Ajax". I took a pseudonym, until I had finished a series of papers which I was writing for a generous friend, who thought that the appearance of my name in the *National Reformer* would prejudice his work. I took the name from the cry of the Greek warrior to the Gods, when a sudden darkness enveloped his army. He sent out a passionate appeal for light :

And if our fate be death,
Give light, and let us die.

For some years I had been struggling towards the Light, struggling out of Christianity into Theism ; out of Theism into . . . I did not know whither. At last I wrote on *The Nature and Existence of God*, not realising that I had not found a secure basis, but hoping, hoping. And the longing for light, clear light, was intense, and the cry of Ajax voiced my own feeling. Death, if death meant the end of all, if the Beyond held no conscious existence ; death rather than a belief which was not true. Fifty years ! it is a short time to look back upon, but a long time to live through.



HUNGARY



GYULA AGOSTON
1908—1910



PROF. ROBERT NADLER
1911—1916 1921 TILL NOW

OUR GENERAL SECRETARIES

XII. HUNGARY

History of the Hungarian Theosophical Society.—Already in the last century great interest was shown for Occultism and Spiritism in Hungary. Séances were held in spiritistic circles, as they are still held to-day too, but many spiritists were searching for more satisfactory explanations of the mysterious phenomena than they could get from these séances.

Among these was Mr. Károly Zipernowsky, University Professor, who on one occasion while travelling through Vienna, noticed in a bookshop window Sinnett's *Esoteric Buddhism*, which appeared at that time in German. The contents of this book made him change his plans and travel directly to London to get information about the T.S. mentioned in the said book. Mr. Zipernowsky wanted very much to meet H.P.B., but she was out of London; he joined the English Section, and became the first member of the T.S. in Hungary.

A little later a German Theosophist, Ernst Krause, gave a lecture in Budapest on the Outline of Theosophy.

Among those present at this lecture, held in Mr. Böhme's home, were Gyula Ágoston, Adorján Hauser, Robert Nádler, Dezső Nagy, Ödön Nérei, Iván Stojits, Silvio Sudio, Zipernowsky, and others, who afterwards kept up the meetings regularly.

When Mrs. I. Cooper-Oakley came for the first time to Budapest in 1905, Mr. Zipernowsky invited those who were interested in Theosophy, specially the above mentioned, to meet Mrs. Oakley, who explained to them the founding and aim of the T.S., its organisation and the way to join it.

On this occasion several joined the English Section and formed a Hungarian Lodge, holding their weekly meetings alternately in the homes of Messrs. Ágoston, Harsányi and Zipernowsky. They tried to raise the number of members

to 49, to be able to form a Hungarian Section, but this was only accomplished in 1907, when Mrs. Besant granted a Charter, the Hungarian T.S. was formed, and its rules ratified by the Hungarian Government.

A great impetus was at this time given to the young T.S. by Mrs. Besant and Dr. Rudolf Steiner, who held public lectures in Budapest.

In 1909, through the invitation of the new Hungarian Section, the International Congress of the European Federation was held in Budapest, when Mrs. Besant took the chair and Dr. Rudolf Steiner was also present.

Soon many Spiritists and so called Gnostics, the followers of Dr. Eugen Schmidt, joined the Society, so that the Society practically fell into three groups: the Theosophists, the Spiritists and the Gnostics, and consequently controversy sprang up amongst them, co-operation became very difficult, and eventually one Group left the Society. When the death of Mr. Ágoston made things worse, Mrs. Besant sent here Mrs. Cooper-Oakley to help the Hungarian T.S., and she consecrated her energy for the rest of her life to this work, and faithfully carried out her purpose. In that year, to the great sorrow of all Theosophists here, Mrs. Oakley succumbed to her old lung trouble, and passed over on the 3rd of March, and her earthly remains were laid to rest in a cemetery amongst the hills of Buda.

The so called Peace Treaty took away large parts from the thousand-years-old-Hungary, and has made very difficult connection with the Hungarian members living in occupied territories, as the governments of Jugoslavia, Czecho Slovakia and Rumania do not allow our printed matter written in the Hungarian language inside their territories.

Until now the following members have been General Secretaries: Leopold Stark, Engineer, Dezső Szentmáriay, Judge of the High Court, Ödön Nérei, Director of an Insurance Society, Gyula Agoston, Chemical Engineer, and since 1910 Róbert Nádler, Painter and University Professor, who is President at present also. Vice-Presidents were: Gyula Agoston, Dezső Nagy, Iván Stojits, Róbert Nádler, Mrs. Ella v. Hild and Béla de Takách, painter and architect who is holding this office at present too.

The Forty-Eighth Anniversary of the T.S.¹

THE PRESIDENTIAL ADDRESS

BRETHREN :

Once again I have the happiness of welcoming you to this Sacred City of Kāshi, the Heart of India, this time for our Forty-eighth Anniversary. "Let us," in words well known to some here, "remember the men of old and the fathers who begat us," our true Fathers, with whom, ere They stood at Their tremendous height, a great band of us have come down through the ages; two of these glorious Servants of Humanity, of the Elder Brothers, are the Manu and the Bodhisattva of the Sixth Root Race, the Hidden Founders of its embryo, the Theosophical Society.

They it was who sent two of Their disciples, Henry S. Olcott, the organiser, H. P. Blavatsky, the Revealer, one to create the vessel, the other to pour into it the Ancient Wisdom, that it might allay the spiritual thirst of the modern Nations, a thirst for Wisdom but given only knowledge, its veil. Let us then also pay our tribute of loving gratitude to these two, the messengers of the Great White Lodge, who brought to the darkened world the White Light of Religion, of which it is the Guardian, shedding it on each Race and sub-race in turn, embodied in each coloured ray which is a special religion, to be ultimately re-united into the White Radiance whence each is drawn. Religions are the rainbow arch above The Throne, whereon sitteth in turn each Teacher of the World, revealed as each Jagat Guru, each Bodhisattva, in the sublime Race of the Ṭathāgatas.

¹ Held at Benares, December, 1923.

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 Society is a little nucleus of Brotherhood in the midst of the population of our globe, and, being a tiny fragment in that population, it cannot escape sharing in the storms which sweep over the earth's surface. These are but the breaking waves which result from storms far out at sea, results, not causes. If the Society were composed only of those who live Brotherhood instead of including also those who merely profess it, then it would not be shaken by the storms around it, but would return calm for disturbance, serenity for turmoil, and thus help the world back to peace. But as it is still in the stage of experiment and many are called, but only a few are chosen for the beginnings of the preparatory sixth sub-race, while others will be born into later generations thereof, those who are only lip-brothers and not life-brothers are shaken out in the storms, comparatively brief though intensive, and thus the former depart, taking an outer garb for real brotherhood, their period of probation as possible candidates for early rebirth into the sixth sub-race being ended by their failure to pass the test-examination. You may notice, if you care to study the psychology of lip and life-brothers, that Brotherhood has been the test in each of our little storms. Having declared that we recognised the *fact* of Universal Brotherhood, and having become incorporated under that condition into the nucleus, and having thus surrendered any right to assert the "heresy of separateness," we cannot claim that anyone shall be expelled from the nucleus for wrong conduct; for the worst sinner is as much a younger brother to be helped, as the saint to whom we look as an elder brother to help us.

Universal Brotherhood is a fact, and it includes in its extent all the kingdoms of Nature, because one Life is in all, in the mineral as in the Deva. We cannot exclude anyone from it, even if we wished to do

so; the most repulsive remains a brother, and shares with us in the one Life. Now, the T.S. is a nucleus of Brotherhood, that is, it consists of those who *recognise* the fact of Brotherhood, and by that recognition become active agents and channels of that Life, through whom pours its force, if they do not obstruct its flow. In proportion as we practise Brotherhood, we remove the obstacles which obstruct its passage, and that is far more important than any improvements in our knowledge. The ill-treatment of a brother being a practical denial of Brotherhood, blocks the passage of the Life. In letter xxx of *Letters from the Masters of the Wisdom*, the Master K.H. points out the harm done by a member, who held "a most friendly correspondence with one who was publicly and widely known as the greatest enemy of the Founders, their traducer and slanderer, and the open opponent of the Society". He had suggested to Mr. Hume through H.P.B., that this gentleman might resign, "since he entertained such a miserable opinion of the Founders," and remarked that he had "done more to injure the Society and the cause than all the papers" which assailed it. He speaks of him as "a reviler of innocent persons," including H.P.B. The Theosophical Society is recognised, as are other nuclei, by the Great Brotherhood, and it is used by Them to spread the recognition of the fact. The T.S. is also regarded by the Elder Brotherhood as a nursery-garden for the tender shoots of Brotherhood, which are sprouting up in the outer world, and therefore this recognition of Brotherhood is the only condition of admission to its ranks, and the breaking of that law of Brotherhood and the causing of dissensions which injure the Society are regarded as rendering the greatest disservice to the cause. It was probably because the Masters took so grave a view of disunion within the Society, that denunciation of a fellow-member was regarded by H.P.B. as an action which should entail expulsion from the nucleus; that action implied the negation of the principle embodied in the nucleus, the principle which was its very life. I should myself be inclined to add "persistent denunciation, with a view to bring about the expulsion from the Society of the offender, or supposed offender, with the result of causing continued dissension within the Society". Such conduct is obviously inconsistent with the very existence of the Society as a nucleus of Universal Brotherhood. Any form of evil conduct may be denounced; anything which tends to disorganise Society, as does all evil conduct to a greater or less degree, may be attacked and

condemned. But the life-brother cannot hold up a brother to public scorn, condemnation and hatred, still less may he try to drive him out of a Society which claims to be, and exists as, a nucleus of Universal Brotherhood. Attacks on individuals create ever-spreading dissensions, and even were the person attacked as wicked as his accusers deem him to be, he could not do the Society so much harm by his bad conduct as the accusers do to it by crippling its power for good, and setting brother against brother. Let us purify the Society—and its wrong-doers—by the purity of our own lives rather than by circulating attacks on those accused of evil-doing, even if the attacks are not the work of the malicious, repeated by the thoughtless.

I mentioned last year three streams of trouble, provoked by unbrotherly conduct. One against the Liberal Catholic Church; one against the administration of the T.S. in the United States of America; one in Australia against my revered brother, Bishop Leadbeater, and myself. The first was, in some ways, the most mischievous, as in the First Object of the Society the Brotherhood is declared to be "without distinction of creed". No member has any right to raise the question of the creed of any member, or members, as giving him or them any privilege within the Theosophical Society, or as imposing upon them any disability. That movement has died away, and the Liberal Catholic Church has an ever-increasing number of members among Christian Theosophists. The second has also died away, and the T.S. in the United States is in an exceptionally flourishing condition. The third—to which I referred at length last year—continued with increasing virulence, though remaining confined to 2 Lodges out of the 26, and a few hundreds out of the 2,300 members of Australia's last year's record. Even of these only a few members were active, the bulk being passive. The active ones, however kept up so violent an attack, forcing their views on the great and contented majority, that the Lodge, which had invited the T. S. Convention this year, cancelled their invitation, lest the insurgent handful should bring about again a disgraceful scene, such as they brought about in the previous year. At last the General Secretary, supported by his Executive, and later by the Council, cancelled his counter-signature on the Charter of the Sydney Lodge, and on the diplomas of twelve members—11 of the Sydney Lodge and 1 of the Hobart Lodge. He applied to me to cancel the Charter and Diplomas,

as, under Rule 36, all charters and all diplomas derive their authority from the President of the T.S. "acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority". Under Rule 37, all Lodges and National Societies make their own rules, which may not conflict with the Rules of the T.S., and these are valid unless confirmation be refused by the President—that is they are autonomous, if they keep within the General Constitution. By Rule 38, the General Secretary is the channel of official communication between the General Council and the National Society. The General Secretary gave as the reason for his request, that the Lodge and the members mentioned formed a constant focus of dissension in the Section. This was a matter of public notoriety. When I visited Australia in 1922, I met the Executive of the Sydney Lodge and entirely failed to persuade those concerned to desist from the troubles which only they had created, with the help of one member of the Hobart Lodge; I only succeeded in bringing myself in as an object of attack, and one of them declared in a letter published in an American paper that they would continue attacking me until I resigned the Presidency of the T.S.—to which I had been elected for the third term of seven years in 1921. I personally knew the trouble they made; I had read many issues of their paper, and the letters written or instigated by them in the Sydney Press. I had therefore first-hand knowledge, as well as voluminous written proofs that they did form a focus of disturbance in the Section—and I knew they did outside it—and that the General Secretary justifiably invoked a relief which only I could give. I waited awhile to see if any appeal was lodged with me against him; I received a letter enclosing a copy of one to the General Secretary, in which they demanded of him evidence in support of his assertion, saying that they were not a focus of disturbance—a declaration patently in disaccord with facts. No appeal was made to me. Holding as I do the view that, under the Constitution, a Section is autonomous, and can only be overridden by the President if it transgress the Constitution of the T.S., and knowing personally the harassment to which the Secretary had been subjected and the patience he had shown, I did as he requested. I do not think that a President should exercise the power of cancelling a charter or a diploma on his or her own initiative, and I have, in fact, refused thus to exercise it; I think that, unless grave reason is shown to the contrary, it should only be exercised

on the request of a General Secretary and his Executive and Council. The only case in which I have gone against a General Secretary, during the sixteen years of my Presidency, was that of Dr. Rudolf Steiner, Secretary of the T.S. in Germany, when complaints reached me from Germany that he would not admit members who did not accept his views on Theosophy, but followed those of H.P.B. as given in *The Secret Doctrine*. That was manifestly a wrong use of his power, since he had a perfect right to make a Theosophy of his own, or one following some of the lines of German mystical writings; but he had no right to exclude those who preferred to study the writings of the Founder of the modern Theosophical Society in 1875. I do not remember any other case of interference on my part with a General Secretary.

I printed a letter from Mr. Erik Cronvall, then Secretary of the T.S. in Sweden, in *The Theosophist* for September, 1923, and also sent it to every General Secretary. He wishes to have a re-declaration from the General Council on the liberty of thought of every member of the T.S. I see no objection to the passing of such a resolution, if it be thought necessary. It has been declared so often; I have myself insisted on it over and over again, *ad nauseam* I have sometimes thought; that I do not see any object in its being again repeated. But there is no valid reason against it, the members of the General Council at the Vienna Congress wished it, and at the General Council meeting yesterday, the view was accepted and will be carried out. The real remedy lies with the members themselves, if they allow themselves to be dominated by other people; they should try to develop independent thought, and a modicum of courage. At the same time, I would earnestly urge on all Theosophists, who are strong of mind and will, to avoid all appearance of pushing their views without regard to the opinions and feelings of their fellow-members, and never to arouse the idea that they are aiming at the domination of the thoughts of others.

Turning to the interesting events of the year, I note the remarkable tour made by our Vice-President, my Brother C. Jinarājadāsa, through Europe, in which he visited eighteen National Societies in Europe, lecturing for each. A chorus of gratitude comes from these countries, bearing witness to the uplift caused by the spirituality of his lectures and his talks with members, the strength which flowed from his wisdom and serenity, the comfort radiated from his calm assurance that none

could frustrate the delivery of the message which the Theosophical Society is charged to proclaim to the world. Verily his presence, wherever he went, was a benediction, and we may thank the Masters who have lent him to serve our beloved Society.

Another important tour in South America has been made by Mr. Ernest Wood, who has visited several of the Republics, carrying the message of Theosophy and finding wide acceptance. I have received a large number of newspapers from these, of which we know so little, but which will play so great a part in the far-off future, whereof the seed is being sown to-day.

The Brotherhood Campaign, carried on through October, November and December, has spread widely, as our reports show, a most beneficent influence, and has been warmly welcomed by large numbers of people outside our own ranks. Brotherhood is that which the World so sadly needs, that on which the coming civilisation, brought by the World-Teacher, will be founded, and which will renew the face of the Earth. It is fitting that the Theosophical Society should be the one to initiate such a campaign, and the glad response to it shows that the bitter need of the World has prepared the way for its effective realisation.

And then, as another sign of the readiness of the World, devastated by competition and its apotheosis in the Great War, to welcome the fundamental change of basis demanded by the new fraternal civilisation, we have the wonderful movement which has sprung up all the World over among the world's Youth. In every country it has appeared, with a remarkable spontaneity, assuming different forms according to the genius of the country. Here in India, Mr. Arundale has been its Apostle, with his keen sympathy for Youth, his ever-eager desire to help it. He has issued 5 informative pamphlets, the second edition of *The Brotherhood of Youth* giving the fullest outline I have seen. Youth Lodges of the Theosophical Society have quickly appeared in answer to the call, and I look to them as training-ground for Theosophical workers of the future as well as workers in the present. These are forming local Federations, which will unite in an All-India Federation, and will affiliate with the International League of Youth, as will probably other Associations in India, so that all classes and creeds may join together in one great body of Brothers, for the uplift of the World.

An outstanding event of the year was the Vienna Congress of the National Societies in Europe. The arrangements were most excellently made, and 30 countries responded to the call. The members had the happiness of meeting Bros. Jinarājadāsa, Krishnaji and Nityananda, as well as many who were only names before, and who became persons. Another great function was the Convention of the T.S. in the U.S.A., attended by 796 delegates at which a large collection was made to aid the Theosophical work in India, chiefly the educational. The amount already promised in cash, jewels and pledges was \$ 4,283.22 remitted, and there is more to come.

A matter arose in the U.S.A. in which a principle is involved of general importance to the T.S., and I think it is best for me to state how, when it was referred to me as arbitrator, I decided it.

The removal of the Headquarters of the T.S. in the United States from Krotona, California, in the extreme south-west to the central City of Chicago, gave rise to the question of its ownership. Technically, it was in the hands of a body of Trustees, acting under my control as the Outer Head of the E.S. The property had on it a heavy mortgage, and was far larger than was needed for an E.S. centre. The value of land had greatly increased, and in order to get rid of the annual interest, it was decided that a large part of the property should be sold and the mortgage paid off. This was done, and after providing for the repayment of sums claimed by the donors as not intended for purely E.S. purposes, a large sum remained. Who was to have the disposal of this, the T.S. or the E.S.? Technically, it belonged to the Board controlled by me; both bodies decided to leave it to my arbitration and to accept my decision. The full case for each was presented to me by the General Secretary for the T.S., by the Corresponding Secretary for the E. S. The following is the decision made by me.

THE THEOSOPHICAL SOCIETY,

Adyar, Madras, S.,

November 1, 1923.

DEAR CO-WORKERS,

I have read with great care both of the statements which have reached me, one from Mr. Rogers, General Secretary for the T.S. in U.S.A., and the other from Mr. Warrington, Corresponding Secretary for the E.S. Both write from a sense of duty, placing before me the

case of that part of the T.S. of which he is in especial charge, and both are equally convinced of the justice of the cause for which he pleads. They plead in the name of the offices they respectively hold, and have nothing personally to gain or to lose by my decision.

There is, I think, no doubt that "Krotona," when first thought of by Mr. Warrington as an ideal, before any land was bought, in 1906, was considered as an "Institute," and my letter of 1906 referred to that, as a Health Home and school, and a community, not specially as an E. S. centre. But this with the accompanying ideas were never materialised, except partly as to the student side in the Krotona Institute, and it was to this Mr. Knudsen originally intended his 9,000 dollars to go. The E. S. centre developed naturally on account of Mr. Warrington's headship of it, and my technical ownership of it, as the Head of a Board of Trustees, was entirely due to this, to preserve it for the Masters' work. When Mr. Warrington, later, was elected as General Secretary, the T. S. centre moved there, and from that time onwards the T. S. and E. S. centres were combined, the technical ownership remaining with me and the Board, and the Section paying rent. But after the arrival of the T.S., appeals were repeatedly made for help for "Krotona" to the Section generally, in which the E. S. members were a minority, and there would be no justification in appealing to them to enrich a private property belonging to a minority. As a matter of fact, I do not think that either the officials who made the appeal, or the members who responded to it, thought of Krotona as anything but a place of Theosophical work, never troubling themselves as to whom the estate technically or legally belonged. They gave to it because it was the centre of Theosophical work in the U.S.A., and no one then thought of legal differences. When the cruel attack was made on Mr. Warrington, and the most unjust accusations were made against him, I stood on the legal right, there being a danger that the Society might be rent in twain, and the property, if I had relinquished my position and called upon the Trustees to resign, might have passed under the control of those whose triumph would have destroyed the T.S. My technical ownership had been created to meet just such a danger.

Mr. Warrington's suggestion—that the original idea of a community, increased by making Krotona a centre for what Col. Olcott grouped as "subsidiary activities of the T.S.," with school and Health Home and other adjuncts, might be carried out if the funds obtained by the

sale of much of the property should be devoted to that end—is one that I cannot endorse. They were not appealed for nor given for any such purpose. The establishment of such a centre would be quite good, but it would have to gather its own funds. Nor could I agree that the E.S. should be mixed up with, or be responsible for, the conduct of such a plan. E.S. members can help in that or in any other good and useful project, but the body as a whole, and I myself as its Outer Head, could not be responsible for such an organisation.

The question of the Ternary is simple and clear. The property was bought by Mrs. Duff, and she lived there for a time with Mr. and Mrs. Hotchner. All three, when they severally left it, concurred in the idea, suggested to me by Mr. and Mrs. Hotchner, that it should be placed in my hands, preferably for the use of the E.S. I sought and obtained Mrs. Duff's approval, who said I could do what I liked with it, or sell it, but she would prefer its going to the E.S. That, then, I decide shall remain as a habitation for the E.S. as a home rent-free for E. S. workers, engaged in work of the E.S. under the control of the Corresponding Secretary.

The amount of money available from the sale of the property is variously stated. And now, my dear E. S. brethren, I speak to you specially. What is the E.S. and what its function? It is the Heart of the T.S. and it exists to serve it, and through it the world, by being a channel through which the Hierarchy pours Its blessing on the T.S. and through it on all religions and on the world at large. I am not claiming that it is the only channel—far from it. "The wind bloweth where it listeth." But I do claim that the T.S. was founded by Members of the Hierarchy, through Their Messenger, H.P.B. and her chosen colleague, Col. H. S. Olcott, and that it is therefore a channel for Their Power and Their Love. These, one in 1891 and the other in 1907, chose myself to carry on their twin functions in the E.S. and T.S. H.P.B. chose me to carry on the occult side of her work, and as she said to me in relation to the inner conduct of this: "What I do, the Master does." Col. Olcott told me when he selected me as his successor in the Presidency, that his Master appeared to him and bade him name me. Speaking as President, thrice elected by the T.S. and as the Outer Head of the E.S. in constant touch with the Inner Head, I declare that there shall be no contest in a question of money between the Body and the Heart. The E.S. needs

no money save enough to support the workers who are absolutely necessary for its organisation—when they cannot support themselves—and for the printing of its special literature. Large funds would be its ruin. We live from hand to mouth, and the richer members give donations for printing, postage, etc. The T.S. needs much money for propaganda, printing, the touring of lecturers, Lodge buildings, Headquarters, travelling, libraries, and all sorts of other things. I hope it will never be largely endowed, but will be able to have buildings everywhere as its own property.

This, then, is the principle on which I divide the money available, whatever the amount: 50,000 dollars to the E.S. as a fund to be invested at interest, that will give a small but sufficient income for the upkeep of the Ternary as a rent-free home, and the support of the necessary workers who cannot support themselves, and for working expenses. E. S. members will give additional help in the printing of literature, if and as needed. The rest of the money will be paid over to the American Section, the T.S. in America, to the officers entitled to receive it, to be used as directed by the governing body. Let every E. S. member keep in mind that the E. S. lives by the blessing of the Masters, and by giving themselves to Their work. We need no more than we can win by sacrifice. And so may the Masters bless us, Their humble and loving servants and enable us to be in very truth the Heart of Their Society, centre of Life and Light and Love. So shall we not be ashamed when we meet the coming Lord.

In Their work, dear Comrades,

Your faithful servant,

ANNIE BESANT

I can hardly hope that either side will be wholly satisfied with the decision, but I feel sure that no question of money, where the E.S. is concerned, can be permitted to cause trouble to the T.S., which it is bound to serve.

There are no particular troubles at present in the Society, the late storms having exhausted themselves. The great Hope of the Coming of the World's Helper grows brighter and brighter, and there are many signs in the inner world that it is somewhat nearer than we thought. Before the world at large the menacing troubles are serious, but they belong naturally to the end of the Age, and need not disturb the peace

of those whose eyes behold the Blazing Star that heralds His approach. It is true that there must be the tribulation, but through the growlings of its thunder we hear the silver voice of the Mighty One: "Be of good cheer; I have overcome the world." Where He is, *there* is victory, and no anxiety need trouble our hearts.

Before I pass to a review of the National Societies, let me thank most earnestly all the Lodges and individuals who have subscribed to the T.S. Public Purposes Fund. Eleven months of the year are over, and we have received Rs. 44,222-5-1. We have expended Rs. 29,000 with some outstanding accounts. Rs. 1,025 were ear-marked for Political work and this is the only money that I have assigned to politics. Almost all the rest has been spent on Education. A detailed and audited balance sheet will be issued. The help given has kept our Schools going, but I find that the School here is in debt, and that its teachers' subsistence salaries are in arrears. They have been sacrificing more than is their full share, and if we cannot meet the expenses without so heavy a burden being cast on the workers, the School must be closed. I hope the Public Purposes Fund will be continued, as I cannot bear the burden alone, having exhausted all my personal resources, and having mortgaged the only piece of property I possessed.

REVISED AND CORRECTED LIST OF CHARTERS ISSUED UP TO THE END OF 1923

1878	1	1894	386	1910	1,200
1879	2	1895	401	1911	1,282
1880	11	1896	425	1912	1,358
1881	19	1897	487	1913	1,441
1882	46	1898	526	1914	1,520
1883	89	1899	558	1915	1,554
1884	99	1900	595	1916	1,618
1885	118	1901	647	1917	1,674
1886	131	1902	704	1918	1,724
1887	156	1903	751	1919	1,822
1888	169	1904	800	1920	1,923
1889	199	1905	864	1921	2,033
1890	235	1906	913	1922	2,133
1891	271	1907	958	1923	2,221
1892	300	1908	1,041		
1893	344	1909	1,116		

We have one new National Society this year, heroic Poland. We have no reports as yet from New Zealand, Czecho-Slovakia, Norway, The Netherlands, Chile, Bulgaria and Portugal. They may come in time to be included in the Reports, though not in this review.

Our membership has risen to 40,996. Only the active membership is given.

LODGES AND MEMBERS

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in America	234	7,018	1,453	
2	" England	147	4,654	491	
3	" India	435	5,833	477	
4	" Australia	26	1,823	158	
5	" Sweden	42	1,076	115	
6	" New Zealand	18	1,261	39	No report.
7	" The Netherlands	35	2,394	217	No report.
8	" France	66	2,693	323	
9	" Italy	27	554	123	
10	" Germany	29	683	262	
11	" Cuba	38	819	116	
12	" Hungary	9	405	40	
13	" Finland	18	562	78	
14	" Russia	12	392	...	
15	" Czecho-Slovakia	7	1,129	...	No report.
16	" South Africa	12	531	69	
17	" Scotland	28	865	121	
18	" Switzerland	13	230	23	
19	" Belgium	9	268	23	
20	" The Netherlands-Indies.	26	1,608	155	
21	" Burma	10	187	2	
22	" Austria	13	728	152	
23	" Norway	14	359	...	No report.
24	" Egypt	8	85	17	
25	" Denmark	9	345	31	
26	" Ireland	7	129	10	
27	" Mexico	25	440	60	
28	" Canada	25	795	79	
29	" Argentina	15	484	70	
30	" Chile	11	224	...	No report.
31	" Brazil	19	393	...	
32	" Bulgaria	9	209	...	No report.
33	" Iceland	8	278	45	
34	" Spain	12	450	78	
35	" Portugal	11	153	...	No report.
36	" Wales	14	285	54	
37	" Poland	8	143	16	
	Non-Sectionalised Countries ...	20	511	61	
	Grand Total ...	1,369	40,996	4,938	

Glancing over our National Societies, we see :

United States. "A winning year for Theosophy," reports the General Secretary. The book business has flourished amazingly, the

sales for the first six months of 1923 having doubled those of the same period in 1922. The Headquarters space has also been doubled. A Theosophical Correspondence School has been started, and in three months 200 students have been enrolled.

England regards the visit of the Vice-President as the outstanding event of the year, and records the "tremendous amount of work he has done". The inspiration which accompanied his presence was keenly felt. A British Isles Federation has been formed, and *Theosophy in England* is to become *Theosophy in the British Isles*. Some Lodges have adopted the plan of forming groups within themselves for special study or active work—a very good idea. In London there are seven groups studying *The Secret Doctrine*. I notice also the starting of Study Weeks.

India. A great loss to our work marked the year; our respected and loved General Secretary, Purnendu Narayana Sinha left us for a rest in a more peaceful world. Otherwise the year has been a very good one, and the "Conventions, Federations and Conferences are extremely popular". The perfecting of the Federation idea, by the late General Secretary, has proved a great success. The National Lecturer, Sir Sadasivier, is an unwearying worker, using largely the vernacular and reaching thereby the hearts of the villagers. We need such a man in North India, to work on similar lines. The Joint General Secretary, who signs the report, has been suffering from cataract, but is recovering his sight.

Australia. The General Secretary reports that the "cycle of depression" is about, members believe, to yield to a "cycle of progress". The net loss through the persecution so bitterly carried on has been 507. An account is given of the circumstances which brought the trouble to a head, and ended in the cancelment of the Sydney Lodge Charter. Sydney will be the great centre of Theosophy in the Southern Hemisphere and a splendid future will be hers. We must all do what we can to help and strengthen her now in the trial she is passing through. The furious attempts made to shatter it are merely signs of its coming importance. I rejoice that England has lent her National Lecturer, and India Fritz Kunz, both of whom are invaluable, and should stay there for some time to come. Mr. and Mrs. St. John have settled there, and Mr. and Mrs. Ransom are going for a while. Dr. Van der Leeuw gives admirable educational work. Dr. Mary Rocke, working in the allied activity of the Order of the Star

in the East, is wonderful in her devotion, and there are also others of value, gathered round our greatest teacher, Bishop Leadbeater, especially the remarkable band of young men and young women, who shew the type of the sub-race now coming into the world. For the gathering of these was he sent thither, and nobly has he fulfilled his task. Nobly also will they justify him by their services to the Society in the near future. The T.S. in Australia, being now delivered from those who continually stirred up trouble, has entered on a new stage of life and activity. The Blavatsky Lodge, having collected a large sum in its Building Fund, has started its building operations by clearing the valuable site it had secured, and the raising of the building will then go forward. The property will be worth about £ 100,000.

Sweden reports "much hope and encouragement" from the visit of the Vice-President, whose fine lectures were much admired.

France reports an advance in Rumania, Greece and Luxembourg, placed in her charge until they can stand alone. The Agni Lodge of Nice made a very active hostile movement late in 1922; it was followed by two little Lodges, and the campaign carried away between 130 and 145 members who were not stable enough to stand the passing strain. Some very valuable lectures have been given, a course by M. Chevrier and one by Professor Becquerel on the "Progress of Modern Science". We read with great pleasure of the success of a League for Franco-Belgian-German Reconciliation, established at the Vienna Congress, and gathering members in France. "French Theosophists are aware of their duty, and endeavour to draw inspiration from their highest ideal to further this task of Peace and Love." May God bless them in this noble work. Two short visits from the Vice-President are recorded with gratitude.

Italy is showing greater activity than has been seen since her entry into the War. Her General Secretary ascribes this partly to the Facisti movement, causing a general liberation of progressive forces. He writes:

"Our National Congress, held this year in Florence, was attended by a very fine number of representatives and delegates from all parts of Italy. The meetings, remarkable for a delightful atmosphere of comradeship and fraternal feelings, were moreover gladdened by the noble presence of Mrs. Anna Kamensky, who on this occasion gave also a fine public lecture on the 'Mission of Theosophy and of the T.S.'. With the utmost satisfaction of all the attendants the closing meeting of the

Congress was held in the wonderful and suggestive ruins of the Roman theatre in Fiesole.

“ . . . : But for us the most important event of this year 1923 was the double visit of Mr. and Mrs. Jinarājadāsa. In May, coming from India, the Vice-President visited our Lodges in Sicily, in Rome and in Pisa, bringing to them the light and the warmth of his word ; in October he gave us a full fortnight, visiting successively the Lodges in Milan, Turin, Genoa, Florence, Bologna (whither came also several members from the Lodges of Forlì and Ostiglia), Venice and Trieste. In every one of these Centres he gathered around himself in special meetings the members, asking them about their work and their aspirations and liberally giving instructions and advice ; in Turin, Florence, Venice and Trieste he also lectured publicly on ‘Theosophy and Science,’ always before very crowded audiences intensely attentive to his simple but profound words, and moreover attracted by a feeling of grateful sympathy on hearing him speaking so fluently our own language. On November 2nd we escorted Mr. and Mrs. Jinarājadāsa on board the steamer Helouan *en route* for Egypt ; but this was not their last contact with Italy, for on the following day at the short stop of the steamer at Brindisi they were met by a good number of our brethren of Bari, who brought them the greetings and homage of the Iside and Osiris Lodges.”

It is very delightful to hear again a confident note from Italy : it was hopeful last year and the hope has passed into realisation.

Germany sends very heartening news of the “ increasing work and influence of the T.S. in Germany ”. The details given quite bear out this sentence. The Sectional Library has been extended, propaganda is being carried on vigorously, and Branches have been formed of the Fraternity of Education and of the League of Service. They are also taking part in the Brotherhood Campaign. The members were much inspired by the Vienna Congress and their own Convention of Weimar, with the gathering at the Vienna Congress of French, Belgian and German members to form the League just mentioned. I must quote what the General Secretary says of the visit of our Vice-President : “ But the most beautiful thing the last year brought us was the visit of our Vice-President and Mrs. Jinarājadāsa to Germany. He presided over our Annual Convention at Weimar on August 18th and 19th, and gave there a public lecture in the same hall in which you lectured

eighteen years ago. Everybody who knows Mr. Jinarājadāsa will understand that no member present at Weimar will ever forget his wonderful words and the peaceful strength he gave to all of us. We felt once more the great privilege of belonging to the T.S. and at the same time the great responsibility to be its pioneers in Germany, to help her through our work and our example to find her way to the light of spirituality and universality, which had already been her own in the eighteenth century through giants like Herder, Lessing, Humboldt, Schiller and Goethe. We shall not go back to the civilisation of the past, but we shall add it to a new civilisation of spiritual greatness to play well our part in the great orchestra of humanity."

Cuba has had a peaceful year, and reports "a more intense influence of Theosophy".

Hungary reports that the Hungarian Theosophical Society "has worked throughout the past year with untiring zeal and enthusiasm, and the Theosophical movement seems to be much stronger". The members who went to Vienna returned "full of enthusiasm and gratitude for all they had received there, and brought new zeal and life into our Society". Again gratitude is expressed for the Vice-President's visit, and for his founding a Lodge in Transylvania. An interesting sketch of the history of the Theosophical Society in Hungary is added.

Finland feels that its Section is entering on a new period, Theosophical lecturers used not to visit Finland, but in 1922 the Swedish National lecturer, and also Mr. and Mrs. Ernest Wood visited it. In 1923 the Swedish General Secretary stayed ten days in it and lectured in three towns. Then came the Vice-President, "we hardly dared to dream of such luck". "In one place we had an audience of 1,000, and all the halls were filled almost to the last place by a deeply interested, earnest public." Again I must quote: "Taking hold of this extremely interesting unique occasion our members all around the country in a number of 300 had arrived to Helsinki to see and hear our Vice-President. These seven days in his nearness became unforgotten hours, left imperishable memories in the participants for their whole life. A tie of deep friendship was knit between us, which we hope will last for ages. We departed from Mr. and Mrs. Jinarājadāsa with deep regret, but also with deep gratefulness. Mrs. Jinarājadāsa delivered also one public lecture in Helsinki, winning the very warm sympathy of the crowded eager audience."

South Africa is very patriotic, and I am glad to hear that the General Secretary, meeting our Vice-President in London, found him very strong on the anti-colour spirit. "It is not a pleasant feeling to realise that the country one loves most is the stumbling block to real world progress." May it soon change.

Russia has been pre-eminently the "martyr Nation," not willingly but helplessly, serving perhaps as a lesson to the world, that humanity is not yet fitted to follow, as Nations, the life of the Sannyāsi, and that the lofty teaching of the Lord Buddha as to perfect love, and of the Lord Christ for those who were strong enough to obey the command: "Be ye therefore perfect even as your Father in Heaven is perfect," needs to be checked by His other command in the same sermon: "Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." The efforts of Tolstoy to teach the one without the other, to address to men full of desires, full of greed and covetousness, the precept which only the Self-controlled, the desireless, could practise without encouraging violence and lawlessness, has borne bitter fruit in the Red Terror, where the violent rose into power and trampled under foot the gentle and the weak. God grant that similar unbalanced teaching here, based on the theories of Tolstoy, may not plunge India into similar horrors. The exquisite balance in Hinduism of duties according to faculties, the dharma of each individual and each caste—when caste was real and ere the confusion of castes set in—was the foundation on which was built the marvellous structure of Indian civilisation, stable throughout millennium after millennium. Until the Inner Ruler Immortal rules the lower manifestations of consciousness, and the whole nature is conformed to that of the God within, mankind needs the pressure of external law to check the violence of the lower nature, and as the peril of ruin does a State forget that "order is Heaven's first law". If Russia's agony teaches this lesson to the foolish, her suffering will not have been in vain.

Scotland has appointed a National Lecturer for the first time. A larger hall had to be taken for its Convention this year. "Mr. Jinarājādāsa's presence was an inspiration to us all, and we cannot be grateful enough for the current of joy and enthusiasm he sent pulsing through

us, and the wider vision he gave us of our work and how to bring our ideals down to earth. Everyone went home 'changed' and ready for fresh efforts.

"The same thing happened in a greater degree to those who attended the Vienna Congress. I think the increased interest of our members in the international side of our work is marked by the fact that whereas ten of our Scottish members attended the Paris Congress in 1921, twenty-five took the much longer and more trying journey to Vienna. I need not dilate on the experiences there—the fact that so many of our members shared the great outflow of life, and saw for themselves something of what real internationalism is, cannot but have its effect on Scotland." The League of Nations Union and the T.S. are drawing very closely together. A large public meeting is about to be held under the auspices of the two.

Switzerland reports a successful year.

Belgium has had a quiet year, and states that the course of lessons on Theosophy has never before been so well attended.

Dutch East Indies. Work goes on steadily in this earnest National Society. The only new features mentioned are the starting of a Branch of the Theosophical Order of Service, and the taking part by all Lodges in the Brotherhood Campaign.

Burma states that it has little to report, but the work is now being re-organised and the General Secretary hopes for improved results. The Brotherhood Campaign was warmly taken up in Rangoon. Good use is made of the Library.

Austria. Mr. Knudsen who has been working so devotedly in Central Europe for some years, has done much to increase the membership of the T.S. in Austria; it gained 152 new members and lost only two by resignation. We can see in the report the care, industry, and ceaseless pains consecrated to the success of the Congress, and we no longer wonder that it was so remarkable a triumph. "It was a great happiness for Mr. C. Jinarājadāsa to be in our midst who could thus give everyone present a vivid example of concentrated and ceaseless energy. It was his inspiring presence, in conjunction with that of Mr. J. Krishnamurti, which imbued the meetings with the rare atmosphere of true spirituality, showing forth in genuine good fellowship and gracious and beautiful converse. Members of all nationalities vied with each other to excel in service, the Dutch under their gifted Congress

Secretary, Mejev. Dijkstraaf, and the English, French, Swedish, and in fact some of all Nations present gave their best to be able to cope with the many duties imposed on them by Mr. Knudsen and other overburdened Congress officials."

Egypt is in a somewhat embryonic state from the Theosophical standpoint, but the report says that the spreading of Theosophical ideals is slowly going on. Mrs. Duckworth is rendering great help, and about 100 persons come weekly to her lectures, about half of whom are Egyptians. The year has seen the Headquarters removed to spacious rooms in Cairo.

Ireland is making some progress, and was helped by the Brotherhood Campaign and by the visits of Mr. Peter Freeman, Miss Browning and our Vice-President, whose lectures were much appreciated. His coming, says the report, "has in some strange way made it easier to do things, and also to get things done, and the strength and the sweetness that came with him still linger, permeating with fragrance the hearts of his listeners, an ever-growing source of helpfulness to the constructive workers, in a country where the currents of hate and love flow both wide and deep".

Mexico has added some new Lodges to her roll, four in 1922 and three in 1923. The report speaks of "the increasing enthusiasm for our ideals among the members"—a good sign for the future. One of the leading papers in Mexico City has offered its columns to the T.S.

Canada relates some dissension in the Society; but the majority of the members endorsed the policy of the Executive; the details can be read in the Report. The dissident members are becoming attached to Adyar. An interesting Art movement is mentioned, carried on by "the group of seven".

Argentina seems to be making quiet and steady progress under its devoted General Secretary, who has been touring among the Lodges.

Brazil is carrying on much propaganda work, and succeeds in gaining the admission into newspapers of Theosophical articles. This is an excellent method. The Brotherhood Campaign was enthusiastically welcomed. Mr. and Mrs. Ernest Wood visited Brazil twice during their Theosophical tour in South America and delivered many lectures.

Iceland had an active winter, no less than 70 lectures being delivered and 320 meetings of Lodges and Branches of different activities being held,

Spain is strongest in its literary productions, publishing important reviews as well as thousands of propagandist pamphlets. The General Secretary reports "strenuous work and already smiling hopes for the future".

Wales. This National Society, our youngest but one, has the distinction of not having lost a single member since it was founded, except five who have left Wales and have been transferred to other Sections. It is paying attention to the past of Wales from the standpoint of inner knowledge, and will add a new note to our World-wide chord. A very active part was taken in the Brotherhood Campaign.

Poland. Our latest born National Society—which has reached its organisation through much tribulation, and has persevered through obstacles with a courage worthy of its past—received its Charter at the Vienna Congress. Each Lodge takes up a special line of study or work. Two devote themselves to the study of social problems in the light of Theosophy; two are devoted to the work of self-preparation and are studying *In the Outer Court*; two cultivate beauty through harmonising the inner lives of its members by self-discipline, study and love; one studies Theosophical teachings as such, and one Christianity in the light of Theosophy. The first Convention was held "in a beautiful atmosphere of unity and brightness," and the General Secretary voices the gratitude of Poland for the help given by Mr. Knudsen, and says that "the help and inspiration given to us by Mme. Kamensky were really enormous".

T. S. Outposts in the Wilderness. The Sokaren Lodge (in Finland) maintains its ground, but is not able to secure a room as a regular meeting-place. During the year it has studied the Bible and books on Mysticism. The Danske Landsloge (Denmark) still maintains its isolation, and has not even sent a report this year. Barbadoes Lodge continues, despite many difficulties. Nairobi Lodge has suffered, owing to the growing antagonism between the Indian settlers of long standing and the later European settlers, who, by threats of violence, have succeeded in having all their own way. Despite antagonism, the Lodge keeps the flag of Brotherhood flying.

China. We have received no report from Shanghai of either the European or the Chinese Lodge, though, from a private letter, we learn that both are working well. Hongkong has now a Lodge, formed last March, and thanks to the help of two Indian friends, it has a room rent

free. It has a promising prospect. Hankow Lodge was inaugurated last July, being much helped by the Shanghai brethren. Here, also, the prospects are "exceedingly bright".

HEADQUARTERS

Adyar has grown much in well-directed activity and strenuous work, and may well feel proud of its increasing usefulness. The old workers remain ever faithful, and we have the constant unwavering help as Treasurer and Recording Secretary of Bro. A. Schwarz and Bro. J. R. Aria.

The Treasurer's report shows that the Gardens, under Mr. Jussawalla's careful and skilful management, have begun to show a profit. The Library shows a deficit and the support given to it is unsatisfactory, seeing not only its usefulness, but the credit it throws on the Society in the outer world. No less than 2,279 volumes have been lent for study outside the Library. Another volume of 14 of the Minor Upanishats has been published and a second is in the press; one, the sixth volume, completing these, is ready for the press. The Library has had many gifts of books, among which are notable a valuable gift from Mr. K. S. Venkataramani Aiyer of Triplicane, of palm-leaf MSS., comprising two Samskr̥t works and 98 Tamil on Medicine and other subjects; also sixty valuable volumes from Mr. Leonard Tristram, on Anthropology, Ethnology and Linguistics. Mr. Mosca presented some Italian works on Occultism, and Dr. Cousins fifty-five volumes specially for the Brahmavidyāshrama. One hundred and thirty-four Tamil volumes in an almira have been given by Shrimati Rajamanickka Ammal. Our Director is unwearied both in his own work and in superintendence, and Mr. F. L. Woodward is assisting him in the Pāli and Buddhist Department of the Library.

The Brahmavidyāshrama sends a modest report showing solid work, and it adds a most necessary element to the Headquarters. Much gratitude is due to Dr. James H. Cousins, and his enthusiasm and devotion inspire all the students.

The T.P.H., under its Superintendent, Mr. S. Rajaram, is a hive of constant activity, and a band of admirable workers provide us with *The Theosophist*, *The Adyar Bulletin*, the Asian Library and many new books.

The Vasantā Press, guided as ever by its Founder, Mr. A. K. Sitarama Shastri, has reached a point of excellence which proves that a Theosophical business can be as clever with its physical fingers as with its brain and heart. It is worth a visit for its well arranged work-rooms, and the happy faces of the workers.

The Brothers of Service form a band of splendid workers, worthy of all honour for their devotion, self-sacrifice and specialised efficiency. Rooted in Theosophy, they go out into the world as Servers, a rare group of Karma-yōgis.

SUBSIDIARY ACTIVITIES

The Order of the Star in the East. The Indian Section sends in a report showing very good and solid work, both extensive and intensive. The Brazil Section is the only other which has sent in a report. It shows steady progress. I should be glad to receive more reports next year, as I know the widespread work it is doing and the energy of its members. I may mention the building of a huge and very beautiful amphitheatre at Mosman, Sydney, facing the Heads which are the gateway into the wonderful Sydney Harbour; it is built for the World-Teacher when He comes, and will be used for all useful and beautiful presentations of truth by music, drama, lectures, etc. It is due to the initiative and strength of will, dedicated to service, of Dr. Mary Rocke, and the foundation-stone was laid by the Rt. Rev. Bishop C. W. Leadbeater, on the full-moon of Ashada (July 28) last summer.

The Order of the Brothers of Service, just mentioned, has its report here, with its varied activities. I see they mention as their only "safe surplus fund to fall back upon in cases of emergency" their Brother Server. I fear that she is not particularly "safe," as for some years she has had an empty treasury, occasionally filled by gifts and by borrowing at interest, and lives from hand to mouth, fulfilling up to the description given of her and of herself by H.P.B., as "paupers with possibilities". The "possibilities" generally materialise in time to avoid disaster. To enter the Order education to the level of the graduate is required, with some special line of study or work, and a dedication to Service. They are, literally, a *corps d'élite*, ready to go anywhere and do anything that is needed by the great cause.

It will be seen from the report how varied are the activities, all Theosophical but not committing the Theosophical Society. A very useful activity within the Woman's Movement, through Mrs. Cousins—who is, by the way, the first Woman Hon. Magistrate in India—is the Welfare Centre, attended daily by about 100 small children who come for a good bath, and by many babies in arms, and girls learning lace work and rattan work, and many home industries, to improve narrow incomes.

The Theosophical Educational Trust. In this Great Britain and Ireland take the lead, thanks to the invaluable services of Mr. Baillie-Weaver, Mrs. Beatrice Ensor, and Dr. Armstrong Smith. The report is so terse and condensed that it cannot be summarised further, except as an Index; I can only note that at Letchworth the schools are doing well, and that three co-operative Guilds have been established; that there are fourteen Sections of the Theosophical Fraternity in Education; that the New Education Fraternity had a most successful Conference at Montreux; and that its organ, *The New Era*, is published in English, French and German.

In India, the Trust is resuming the administration of work at Madanapalle, which the Society for the Promotion of National Education was unable to carry on. A second grade College was re-established and recognised, and the District Board—which had set up a school there when the Government of Madras, under Lord Pentland, took away recognition from ours in consequence of my Home Rule work, which was justified by the recognition of Self-Government as the goal of British Government in India and by the passing of the Reform Act of 1919—has agreed to place its school elsewhere, so that we may again have one in connection with the College. The blessing of education carried on in an atmosphere of religion and of the brotherly relation between elders and youngers will thus be restored to Madanapalle, our Bro. Krishnaji's birthplace. The Guindy High School for Boarders, under the S.P.N.E., has been supported out of its own resources this year, and by grants from the T.S. Public Purposes Fund. It is an ideal school, and a delight to visit. The Theosophical Boys' School at Benares has gone on well, but the burden falls on too few shoulders, the P. P. Fund having contributed Rs. 500 per mensem only. This must be doubled. The Theosophical Girls' School and College, also at Benares, has been generously helped by Government, and its work is going on well.

The Round Table. The only report so far received is from Australia, where the work has gone on steadily and well, a very large amount of helpful assistance having been given to various movements for the benefit of children.

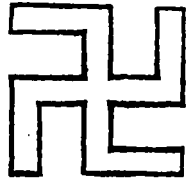
Theosophical Order of Service. A very long report of excellent work is sent by the energetic Secretary, Mr. Burgess, to whose work I drew special attention last year. Mr. Burgess toured in Austria, England and Wales, and the Order is at work in twenty-two additional European countries. Most useful meetings were held during the Vienna Congress. The amount of work done has been very great, and we cannot print the whole. The Annual Report of each country should give the details, or the Society's world-wide activities would form too big a volume.

There may be other activities to add, but they have not yet reached me.

CONCLUSION

Brethren, it is needless for me to say to you that the world to-day is in the midst of a crisis, a crisis which will either result in a period like that which followed the fall of the Roman Empire, and the subsequent slow climbing of the new sub-race towards civilisation, or—as we hope—in the avoidance of that catastrophe and the peaceful evolution of the new civilisation, based on the recognition of Brotherhood in every relation of life. You are, or ought to be, students of Theosophy, and most of you should have mastered sufficient of its teachings, as to be capable of applying them to the helping of the world. Of what use your knowledge, if you wrap it up in a napkin and leave it on a shelf? What are you doing, what is each of you doing, to bring what you know to the rebuilding of our shattered world? I am not asking you to commit the Society to any special religious, political, social or economic view. But I am asking you to apply the treasures of wisdom which you have acquired to the ransom of our world in the country to which you belong, by solving its problems by the Light of Theosophy. The Theosophical Society includes all parties, for each party holds but a partial view of truth; and it therefore preserves its neutrality, that all may enter within it and bring their fragment of truth to the helping of all. But Theosophy is not neutral, but all-pervading, all-enlightening, all-directing, for it is the Divine

Wisdom which sweetly and mightily ordereth all things. Nothing useful to humanity is alien to it; no science, no art, but is within its purview; every department of life is illumined by it, and only in its Light can we find the Truth of anything. Do you ask me how we, with our partial knowledge can venture to apply it to the healing of the world? My answer to you is that Theosophy is the Parāvidyā, the knowledge of Him by whom all things are known. You are Gods, but the God who is your Self is enveloped in the matter that blurs and blinds His outlooking. Seek for Him, find Him, set Him free, and you become Saviours of the world. Do you say that you are ignorant and helpless? Rise out of your illusion, and shine out as the Gods you are. O ye of little faith; wherefore do ye doubt? Believe what you profess; let the Light in you shine out upon the darkened world. You know at least, that ignorance, dirt of body, emotions and mind, poverty, dying of want and wealth, dying of satiety, cruelty of man to man, of man to animals, impurity, greed, hatred, separateness, are all crimes against Brotherhood. Use this knowledge: where you see ignorance, carry your knowledge; where you see dirt carry your purity of body, emotion and mind; where you see poverty and wealth confronting each other, seek the causes in the Light of Theosophy and apply the rose remedy of fraternal economics; where you see cruelty, interpose to stop it, not by hasty denunciation which increases anger, but by compassionate tenderness to the doer of it even more than to the victim. Let not a day pass that you do not give something of help to others, something of yourself; then as you rise and share what you have, you shall find your emptied hands filled to overflowing with more wealth to share, wealth of knowledge, wealth of insight, wealth of intuition, wealth of understanding, shall fill you with power, and the God within you shall call out the Gods around you in those who, as a Master said, turn their backs on the sun, and standing in their own shadow call it dark. Have confidence in your Self; have confidence in the Self in all you meet; realise that all selves are One Self. Go forth into the darkness and change it into Light. Make every department of life consciously Divine, as it is Divine in reality. From God come all Power, all Wisdom, all Love-in-Activity, and these three are the world's Redeemers. Then shall the desert through you blossom as a rose. That is your work. Go forth, and do it.



BROTHERHOOD

MOODS AND JUDGMENTS

By ALPHA

FIRST-HAND experience is acknowledged as the best and, perhaps, the only real teacher; and in this respect it hardly matters whether the experience be high or low. We can learn much, for example, from the fluctuation of our moods. The swing of the pendulum from insight to darkness, from coldness to enthusiasm, has its lessons of no small value, if we allow memory and reflection to play over it afterwards and extract what it has to teach. One of the most important of these lessons is that no lower state of consciousness can ever judge of a higher. This is because the latter is not merely higher; it is in an altogether different dimension. The touch of Buddhi, which is almost always the life-breath, or

essence, of the higher mood, is sufficient to lift it out of the world of Manas and to make the outlook of our more exalted moments uncapturable by any mere upward reaching of the mind.

Most of us will have found this to be true, if we have ever returned, in a less exalted mood, to a book which we have recently read, or read some time ago, in one of our more elevated hours. Something seems to have faded out of the text. The very page appears to have lost something of its vitality—of the clear starting forth of black print from white paper. There is less friendliness in the feel of the covers, as we open them. The margin has lost that air of conscious participation in our joys, which it had when it was the living frame of our still more living delight. Many books suffer this alternation of sunlight and obscurity ; but the wisest and greatest books most of all.

It is perhaps the peculiar gift of the great Teachers that they can say the simplest things in such a way that these become filled with an infinity of meaning. When the Lord Buddha gave, as the summary of His teachings, the verse :

Cease to do evil ; learn to do well ; purify the heart ;—this is the religion of the Buddhas.

He said something, which no ordinary lecturer, no curate, would venture to introduce into a discourse, for the very reason that it is too simple and too obvious. But the fact is that its content depends upon the spiritual level from which it is uttered, and heard. If it be true that the Sacred Word, intoned with full knowledge, contains within itself the heart and mystery of all unutterable things, then it is clear that what may be called the literary simplicity of any group of words has nothing to do with its real fulness or emptiness of significance. When the Lord Buddha speaks of ceasing to do evil, it is with an eye that has pierced to the very inmost centre of things and has seen what is the true nature and the scope of that element in life which we conventionally call

"evil". When He speaks of learning to do well, it is with a richness of meaning, in the word "well," of which the ordinary intelligence can have no idea. As for "purify the heart," who can tell what these apparently simple words imply in the mouth of a Buddha?

Nothing could illustrate better the incommensurability of two different levels of consciousness. Yet we need not go to the extreme instances, to derive the lessons which such variations have to teach. Our moods of yesterday and to-day will teach us all that we need to know. The very smallest piece of grit, stepping into the machinery of consciousness, will produce, for the passing moment, a different attitude towards life. A touch of irritation will be as a poisoner of the wells. A slight exaltation will turn the prose of the casual moment into poetry and unleash hopes and aspirations that were kennelled before. The negation, which is darkness, can tell us nothing of the affirmation, which is light. Nor, in the same or greater measure, can the partial affirmation, which is the light of smaller souls, tell us anything of the fuller and more ample affirmation, which is the Light of the truly Illumined. Before that greater Light we should, if we would be wise and humble, reverently remove our shoes, even though we may not enter into the place where it dwells.

There is much need, now and always, for the simple recognition of fact, which will take these varying amplitudes of light for granted. Such acceptance does not imply blind faith—for has not each of us, stored up within his memory, the living witness to the kind of refutation, which the higher mood has for the lower? All that moment when he was at his highest and best (how the memory lives!), with what unforgiving scorn did he not dismiss the petty doubts and ignobilities of the self which he had temporarily transcended! How paltry appeared the timidities, the self-regarding calculations, of that lower level of being! Yet, sinking back to that

level, how often does he impugn, in after times, a wisdom and an insight which are, normally and permanently, as much above that temporary illumination of his as *that* was above his ordinary state of consciousness! What has happened to him, that he has forgotten? How is it that the simplest and most familiar of personal experiences has left behind it a practical wisdom no greater than this?

The mistake lies in attaching any value whatsoever to the vision and the outlook of the moment. However exalted my mood, there are levels above it from which its ardours look cold and mean. My utmost transfiguration of spirit is strictly conditioned by my growth. It has been truly said that the virtues of the ordinary man are the vices of the saint. Equally true is it to say that light of the ordinary man is the darkness of the illumined.

There are many corollaries to this theme; but none is more important than the wise refusal to clinch any passing mood, particularly if it be obviously a lower mood, by converting it into a judgment upon that which is equally obviously above us. The word "obviously" is here used twice with definite intention. There are tests for moods, and there are tests for greatness—both equally plain and sure, if a man will only bring himself honestly to apply them. Is there in his consciousness, at the moment of passing judgment, anything of bitterness, of anger, of uncharitableness? If so, his mood is a lower mood, and he has no right to judge another under its influence. As for the person judged, there is ever the simple test of the life lived, the work done and the habitual reaction in small things. Nothing further need be asked. To the outsider the decision in such cases is usually instantaneous. A glance will enable him to decide between the two, the judge and the judged; and he will often be tempted to put down to sheer madness—to a demented deficiency in all sense of proportion—the readiness

of the lower to rush into condemnation of the higher ; but will be checked if he remember, what is really the root of the whole matter, the persuasive tyranny of all moods during the period of their dominance.

That is the real danger. For this tyranny kills remembrance and forbids its victim to recall that he was ever other than he is now. The heights which he once reached (even though it were for a moment only, or at rare intervals) are blotted out by the present mood as though by a cloud. The simplest of all personal experiences, with its abundant and irrefutable witness, fails to teach anything, merely for the reason that the man is, for the time being, unteachable.

How terrible this peril is, is something which is in need of no demonstration. No one ever went really wrong, until he had first lost his faculty of judgment. *Quem deus outt perdere, prius dementat*; and madness here is nothing else than a submersion in the present mood—a submersion so complete that the simplest of memories is clouded over and the A. B. C. of human psychology is ignored.

Surely, if there be any prayer, which every aspirant ought to breathe with devout heart and uttermost self-mistrust—particularly if he be entering upon any reach of the upward path which will entail weariness, discomfort and strain—it is a prayer to the Genii of Memory that a wise remembrance may never wholly forsake him: “O Genii, let me never, in my dark moments, forget my moments of light. Let me never, when the shades close over me, convert my own obscurity into judgment!”

Alpha

ARCHITECTURAL TRENDS

By OCTAVIA HARCOURT

WHEN Jeanne d'Arc had liberated France, the spirit of that nation, released from foreign pressure, sent heavenward songs of joy—songs in stone with rhythmic curves and soaring pinnacles, ever richer and finer as they rose higher and higher. Where modern ruthlessness was forced to turn back, Gothic monuments still sing of freedom, of a freedom which sought the heights in aspiration, in worship.

When a modern sky-scraper seeks the heights it is with a visibly and painfully different motive. It has risen stark and sheer, with row upon row of monotonously regular windows, suggestive of cells where legalised greed and scantily veiled fraud may safely flourish. Such buildings stand as witless symbols of our democracy—a democracy sadly unlike the mystic democracy of the mediæval guilds, a democracy majestic from afar but crass and sordid in its details. Buildings which from a sky-line beloved of every artistic soul entering New York repel, when examined closely, every true lover of true art. Symbols they seem of illusive concepts—concepts noble in their beginnings but turning intolerably selfish, imitative, puny and paltry in their particulars. The sky-scraper, pushed upward by economic pressure from below, has soared in a kind of freedom, the freedom of a democracy which, as Lowell said, gave every man the right to be his own oppressor, and which has now apparently added the right to

oppress his less fortunate brother ; a freedom which, furthermore, has become the right to violate principles of proportion and beauty in the interests of engineering and utility.

A recent New York City building law unintentionally yet sternly makes for beauty, and has been the basis of one of the most interesting architectural developments in America. This law decrees that, as an edifice is carried upward, its stories must recede gradually and in stages prescribed by a specific ratio of height. Compliance with its demands has produced some buildings as pictorial in outline as the ruins of Melrose or Tintern. Compliance with it is teaching architects the value of mass design as opposed to mere superficial ornamentation. We have been complacent about our building (we are about almost everything), not realising that imitation and engineering had played the major part, and that the larger aspects of architecture generally had been missed. It seems quite possible that some of the Agents of the Grand Architect of the Universe (our Elder Brothers), finding us impotent to produce an architect and engineer combined such as Leonardo da Vinci or Michael Angelo, forced our hands by indirectly getting a law enacted which would compel a degree of nobility in building. At any rate, money-grubbing utility has been forced upward in pyramidal profiles, and forms suggesting temples are being lifted, forms objectifying Whitman's vast vision :

The main shapes arise !

Shapes of Democracy, total—result of centuries ;

Shapes ever projecting other shapes ;

Shapes of turbulent, manly cities ;

Shapes bracing the earth and braced with the whole earth.

There is poetry in the inexorable situation. The significance of mass design and its noble possibilities have been forced upon the national consciousness by the very exigencies of modern, living masses. The superficial thinker would weaken the effect by mumbling something about "mere chance." To

the philosopher, mere chance is non-existent. The ultimate form of the skyscraper will probably be the result of gradual, almost organic growth, somewhat analogous to the growth of the Gothic. If a finished Gothic cathedral had suddenly been placed before an eleventh century architect, he would probably have uttered his version of the common, modern, "There is no precedent for it": whereas he contributed his mite cheerfully under the necessity of solving the vaulting problem and of substituting stone for the wooden roofs so easily fired by vandal invaders. Some, having believed that the Gothic Order was inspirational, have paused in dismay before the irrefutable archæological testimony of its gradual evolution. Yet that does not preclude an inspirational source for those who understand that all things first exist on subtler planes, and are densified and sometimes amplified down here on the ground, to re-exist again in etherialised matter. Mystic democratic beginnings were fostered and strengthened by the mediaeval guilds, and the Master Architects guided the democratic and as yet pure force into certain replicas of those mystic forms which accompany aspirational-group as well as individual strivings upward. Modern architects, for the most part, having ears, hear not, having eyes, see not beyond physical matter; but, under this arbitrary building law, they are producing beautiful structures which in considerable measure solve problems of style and fitness for soaring steel. Their towering, tapering masses suggest an ideal, a mystic democracy, the coming democracy which shall rise above the present "obscene, capitalistic industrialism". They are erecting buildings which will be widely copied; but in their self-complacency they scarcely dream that they are the puny agents of One Whose laws shall yet be written large in this and in all lands.

During the past twenty years there have been conscious, sustained efforts to evolve a national style of architecture in

America, which should owe little to the past, and which should express the present age. Any actual embodiment of this foolish and raging epoch could scarcely be less than a calamity; yet some, striving toward this ideal, have unfettered themselves from a slavish adherence to formal tradition. But there has been little inspiration; and, where there is no vision, the projects perish, or turn abortive, or, after a flare of newness, sink to a commonplace level. From some of these men a school of design sprang up, a school of horizontality, claiming to represent the great prairies and therefore to be the national, architectural style. When Initiates taught peoples to build, always the nation's characteristic expression, its need and its further development, were bases of the building schemes. The architectural ideals for this nation are varied at the present time, necessarily; and, until the people are welded as a whole, architecture must be a kind of adaptation at best. Later, the ruling spirit will find expression.

This mid-western group (sometimes termed Secessionists for their kinship with those of Vienna) endeavouring to express, as the national ideal, the spirit of the prairies, seemed to forget the many other prominent physical features of the land. They ignored (perhaps did not know, having lived much in cities themselves) the fact that the habitual prairie dweller longs for variety and has often an untamed desire to smash any horizontal thing which adds to the flatness of his already cleated and battened-down life. After the refreshment afforded by mountains, or by the relative verticality of cities, some prairie folks have said that, upon their return, their houses looked as if they had been pounded into the ground. The prairies, in so far as they resolutely refuse to rise, do undeniably express our present democracy; but, aside from the obvious vapidness of flatness for the already flat, should not verticality be dominant in structures which shall endeavour to embody the spirit of a truly democratic people?

This mid-western group have made attempts (commendable even when unsuccessful), toward characteristic expression in architecture. They wished and willed, for example, that a Court House should look like a Court House and like nothing else. They have sometimes fully succeeded in making it look like nothing else. One of these Court Houses, while refreshingly unlike the stereotyped, domed, colonnaded buildings copied from Washington, D.C., suggests a grain elevator much more than a hallowed spot where Justice shall be enthroned if the lawyers are not too clever. The building is an enigma and, as such, is perhaps a fitting domicile for American justice.

The question of fitness underlies the interminable discussion of the Pennsylvania Terminal in New York City. Critics assert that a railway station, if it can't look like one, at any rate should not look like a cathedral. Others ask what, in the names of Palladio and Vitruvius, could be done to make it suggest a railway station. G. K. Chesterton who, no matter where he stands in an argument, always walks away with the literature, has replied that if the mediaeval craftsmen who made cathedrals had also made the railways and therefore railway stations, the architecture would probably be all alive and kicking with the characteristic life of the railways.

The Gothic craftsmanship is full of the comedies and tragedies of common life . . . of pictures of priests not only depicted in the act of preaching, but caricatured in the act of practising the very opposite of what they preached . . . Conceive what would be the appearance of a modern railway station if adorned in a style as popular or even as vulgar as a mediaeval cathedral.

Turning abruptly from Gothic, he cheerfully predicts the advent of an irrational school of architecture answering the futurist taste in the other arts, but modifies the blow by pointing out the inherent, inevitable sanity of architecture. He says:

The art of building remains as an unconquerable barricade against any riot of anarchic art. Other arts can go mad; but architecture, if it were mad, would really go . . . You can paint a picture upside down, but you cannot build a house upside down.

Unfortunately, being upside up does not always constitute sanity. Many are the lunatics who do not walk on their heads. There is a restlessness and a grotesqueness about some of the newer architecture (especially that termed dynamic), which suggests insanity either going before or treading hard on its heels. For it has heels and other protuberances, and leaping lines and other activities. However, if any building has the right to appear restless, it is surely a railway station; and dynamic architecture may find its field in a railway yard. The air of classic repose contributed by the column and beam system in the Pennsylvania Terminal is unconvincing and unfit.

That forms should be determined by the nature of modern building materials, out of function, use and expediency, is one of the tenets of the Dynamists. Unfortunately, many of them are wholly revolutionary, wishing to break immediately and forcibly with all old architectural forms. Some are as candidly destructive as the Futurist Marinetti, who wished to destroy the hallowed beauties of Venice. To brush aside all architecture because it is not of this age, would be akin to destroying all old literature. To build without reference to any architectural law, to make a building bulge merely because the material is plastic, is a little like trying to write a book by inhibiting grammar.

Broadly considered, architecture is of universal scope. Study and thought will open many Gates. The cultural value of a general knowledge, not of technicalities, but of principles, meanings and the symbolism of architecture, is greatly underestimated. The true force functioning in true architecture is, in the last analysis, a force planetary, interplanetary, systemic, cosmic. Architectural connexions, connotations, correlations and correspondences are of vast significance. There are mystic links between earth architecture and race building; between architecture down here and the building of the

individual; as well as with the architecture and symbolism Above. On higher planes, architecture is much more beautiful than the loveliest earth structure suggests. Colour and form are exquisitely adapted to each other, and form soars in lofty majesty or in delicate loveliness; or, midway, it massively shelters and endures.

Referring to only two—the Romanesque and the Gothic had each a place in the development of races and sub-races, as well as in the growth and expansion of architecture itself. Races are linked with building problems and their solutions—sub-races evolving variations suitable to their developing needs and desires. The “Golden Section” was used in Greece and Rome by some of those who are now connected with the Theosophical Society. They were instructed at initiation in some of its most potent architectural uses. The proportions which were ideal for one nation were not so appropriate for sets of egos needing quite different vibrations for their best development under the then prevailing conditions. There is no proportion, or ratio of space, suitable for all races, at least not while they are down here on the ground. The gradual growth of an Order means development, side by side with it, of human character. The Gothic, for example, was a growth only in the limited way of bringing into physical consciousness *ideas* which above form the real manifestation, the prototype Gothic. To work it out slowly developed many desirable moral qualities.

Some, studying earnestly but lacking occult keys, would apply the term architecture to only those structures which consciously embody an ideal. Structural architecture begins with first principles, which are none the less beautiful for not being ornate. These are often intuitively used by builders who are unconscious of an ideal. Architecture, in early stages, cannot be severed from shelters and monumental relics. *Æsthetic* considerations become separated from structural

principles only on lower levels. Above, in the real, they are parts of a magnificent whole, of which only slight, broken gleams reach the physical plane. A structure sometimes means much more than the physical consciousness of the people can comprehend. Architectural matters are of deep import to the nations at this time and the immediate future. Their attitudes, whether aspiring and receptive, or positively materialistic and negative, in reference to occult bearings—their attitudes will largely determine their ability to share in the wealth of knowledge attainable through meditation, through mystic stillness, and through actual teaching by the Master. The architectural tradition, as it exists down on the ground, is of much value to those who lack genius, imagination and initiative. Historically, it is important to all. But New Era architecture will be a new tradition, and a practice exquisitely adapting that tradition to earth conditions. It is a tradition on mental levels which is basically akin to world conditions; but it does not so much reflect them as answer the needs which are the outgrowth of the epoch.

This answer to a need (a need circumscribed but nevertheless related to cosmic purposes) is one of the secrets of the deep charm inhering in primitive shelters, from the thatched cots of the old World villagers to the pueblos of the North American Indians. These latter, boldly asserting by line and by mass composition, their kinship with primal things, with mountain outlines and with earth's solidities, have a dignity not apparent in the various introductions and adaptations of domestic architecture from the old World. Poor taste, much money and lack of building regulation, have made a hotch-potch of most American towns, and have ruined some beautiful scenery. One style, however, the "Mission," adapted from the Spanish by the Padres who brought civilisation to the Pacific Coast, is so fitting as to appear indigenous. Built frequently around three sides of an open court, it gives an air

of spaciousness to even a lowly dwelling. In certain sections of Southern California it has been so widely adopted as to prove the beneficial effect of harmonious architecture extending over wide areas. The opposite and prevailing effect, of buildings standing close in a perpetual warfare, or flaunting one another in pretentious dishonesty, offers at least one plausible reason why so many of our young people are inhabiting penitentiaries. The architecture of dwellings will be an important consideration of the New Era, when effects on the plastic bodies of children will be considered carefully.

No spot in America now seems safe from architectural heterogeneity. In a mistaken sense of security, a small group of artists, authors and musicians settled on a pine clad slope overlooking the Pacific. Such love and reverence had they for Nature that they made their simple homes conform to the character of the landscape. So unobtrusively did they incorporate woodland tones and lines that the presence of a dwelling was often unsuspected until the foot was almost on its little, unpainted, redwood porch. Unfortunately, the place popularised itself. Monied heterodoxy invaded it. Now the lovely sweep of the Coast line is degraded by a stoney, Norman-French alien in conflict with a pink plaster, part-Spanish concoction, while a large residence, belonging neither to past nor future Orders, looms high and straight and hard, inviting invective all the way up. The investive is the only "well-articulated" thing about it. Even before the New Era really comes, we hope there will be architectural zoning, whereby those incurably fond of Dutch Colonial will have a plot allotted; those wedded to Italian Renaissance will have their district; while anyone wishing to put a Corinthian column on a little stucco house will be prosecuted.

On some astral levels, builders make hotch-potches. If sufficiently advanced, they sometimes link with their past incarnations in Rome, Egypt, or other lands, and reproduce some

portion of those characteristic architectures. Others build according to the taste of their last earth-lives. Newcomers from below sometimes complain about old-fashioned things, even as they did when down here on the ground ; but usually an alteration or an addition contents them, and they do not seek to destroy. These astral structures, if long used, or much loved, inhere for a long time in the matter of the plane. This sort of construction differs radically, of course, from archetypal architecture.

It is important yet difficult for the novice in psychic and psycho-spiritual matters to distinguish between definite, authoritative vibrations from the heights and those generated in quagmires below. Some who, unpurified, have begun teaching too soon have added manifold to the normal perplexities. They have gained a certain limited power by a degree of transmutation of their lower desires ; but some of them have merely changed the old longings for wealth or sensual pleasure into a frantic desire for occult fame. Unwilling to compare notes with others, or to wait until Time shall have enabled them to sift for themselves the chaff from the grain, they are flinging upon a susceptible public a mass of immature matter, thus fulfilling the prophecy about the hordes of teachers to arise in these latter days. Their procedure presents a two-edged sword ; and the people react, on the one side, with undue credulity, and on the other, with a disproportionate distrust of everything that cannot be nailed to the physical plane. For one who takes the middle path, the attestations of another have great suggestive value—but suggestive value only until after they shall have been elaborated and verified within his own being. Even one's own experiences must be sifted, tested, compared, weighed ; very few are attended with the sure knowledge of their Reality. When they are so attended, nothing can shake them. One who, in search of her beloved son, stormed the gates of heaven and took them, as it were, by

violence, knows beyond all possibility of doubt or cavil, of a certain Gothic temple with multiple, delicate spires; a temple as solid on its own plane as any earthly building, yet of a texture which, down here, can be suggested only by the texture of an Easter lily. It has, too, the glistening whiteness of the lily. A few planes lower is a rose-coloured replica where she can meet her son without so nearly wrecking her physical body as premature heaven-storming tends to do. Those temples contain more reality than our steel-boned New York sky-scrapers. Other and very different bits of architecture which have been seen by her were accompanied by utterly different vibrations. One, an imposing structure with several towers, she learned was the outgrowth of her own endeavours to paint the picture of a large church. She had worked with dedicated purpose, but with no thought of reproduction on higher planes than the physical. The effect in subtler matter was an edifice much more handsome than the original, much more spacious and elaborate, yet, upon analysis, unmistakably its outgrowth. Very different in effect from the Gothic temples above, and from this creation of her own, was another edifice, on which a powerful symbol, occupying the entire triangular façade, had been carved. This latter was for her instruction. Symbols in her possession were to be used thus in the New Era architecture. A lovely pillar was also shown her with this intent—a pillar differing in form from any she had seen on earth, differing also, very distinctly, from another pillar seen at another time, which seemed linked with cosmic affairs—a pillar in the House of our God. It was gigantic, and of a golden hue which seemed to be a living part of it rather than a colour.

Many are the symbols on the walls, both outer and inner, of the temples we visit at night. These symbols, reproduced on the physical plane, may either partially or fully awaken the memories of students. One who had been painting some of

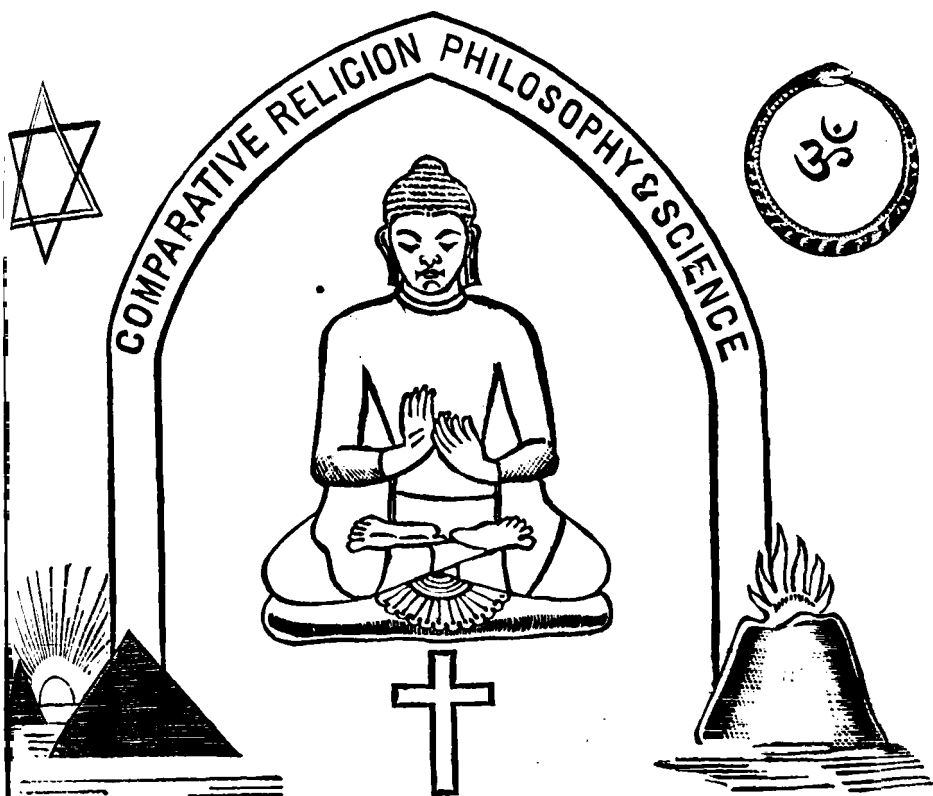
them submitted several to a Fellow. After describing his various reactions to them (some stimulating one, some another center of consciousness), he said: "Here is one I don't like at all. It makes me feel like swearing." This symbol was shown to another who exclaimed joyously, "I know that one well. It blazes in glory over the door of a temple which we enter at night." The reason why the Fellow felt like swearing has since appeared. His deeds have proved him unworthy. The symbol blazed over a portal which, for him, barred the Way.

The symbolism of architecture runs from very simple to very complex, and is fully known only to high Initiates. Architectural considerations link with symbolism in a wide way, as symbolism is allied with religion and all true art and all great undertakings. There is a deep and high symbolism in structural forms, dictated by the Ruling Hierarchies of cosmic manifestation. Structural forms are not what an average architect would limit them to; but building structures in stone, or other physical material, are based on "structural forms" when the buildings are "true". The study of symbols in connexion with architecture will be a means of rapid growth. As a basis for a beginning, we have, in numerous physical plane books, many references to architecture and architectural symbolism, in *The Ancient Wisdom*, *Isis Unveiled*, *The Secret Doctrine*, some of the Gnostic documents, *The Bible* and other scriptures. An example, drawn from *The Secret Doctrine*, is sufficiently suggestive. The Egyptian temples, the Tabernacle of Moses, all sacred square buildings, obelisks and other square erections, are connected with the Four Mahārājahs—the Protectors of mankind and the agents of Karma on earth. A different form and spirit are manifested by the Lipika, concerned with humanity's hereafter, as figured in Ezekiel's vision, and elsewhere. An American, after seeking long years for the relation between the spirit and

the form in Greek architecture, has found, in the Doric and Ionic, that which satisfies him—*viz.*, an evidence of an acceptance of the conflict of life. To his mind, the spirit of humanity rises adventurously through the fluted columns to meet the entablature, which, to him, symbolises the “thus far and no farther” decree of Fate; and, in the capital, this spirit acquiesces in calm beauty, to both factors of life—the need for conflict and the ultimate decree of destiny. The unimagina- tive say he has read too much into it. The occultist know that, by limiting it to the partial, human spirit, he has stopped far short of a complete statement.

The symbolism of architecture itself is, of course, differ- ent from symbolism applied thereto as detail suggestive of spiritual beauty and truth. Some symbols, however, are used structurally as well as decoratively and illustratively. Interchangeable are some symbols with the architectural forms which are the outgrowth of them. Simple figures often have great potency and also direct, strong meaning for the initiated. The various types of architecture are linked, each with very many abstract symbols. As a basic source, symbolism is both abstract and concrete, the latter being the early outworking of the former. The abstract symbols expand beyond their first concrete outworkings, and are embodied on one or more planes. The astral embodiment of a Gothic structure is more elaborate and much more ravishingly beautiful than the most perfect physical plane cathedral. The abstract symbolism is some- what difficult for lower manas to conceive. It is not so wholly abstract as to have no form at all, yet is sufficiently so to have less detail, less positive definition, in space, than its concret- ions which follow on lower sub-planes. Its expansions are scarcely expressible in words; and words would do little more than give a starting point for meditation.

Octavia Harcourt



NIETZSCHE AND THE OLD PHILOSOPHY

By CHARLES WHITBY

(Concluded from p. 493)

IV

BUT because the influence of Schopenhauer upon his successor was the most obvious it by no means follows that it was the most profound or lasting. As a matter of fact, I believe that it was neither, and that, perhaps unconsciously,

certainly unavowedly, Nietzsche owed far more to Hegel than to Kant, Schopenhauer or his acknowledged but remote master, Heraclitus. Of Heraclitus, who flourished about 500 B.C. merely a few fragments remain. He ascribed reality only to becoming, symbolising as "fire" that eternal flux and conflict, that sundering and reuniting of contraries which he believed to be its essence. "Strife," he said, "is the father of things"; and following his lead Nietzsche too rejected in favour of a fundamental dynamism the very conception of static being or substance. But in Hegel's paradoxical logic, the same idea is incorporated: abstract being, he said, is nothing; the unity of being and nothing, the conflict of thesis and antithesis, the reconciliation of contraries and the emergence of new antitheses, were for him, too, the beginning and end of philosophy. Only it suited Nietzsche's pride better to acknowledge an obligation to the remote Hellene than the recent compatriot. Adopting Schopenhauer's identification of will as the ultimate principle, Nietzsche intensified the element of conflict by making it not merely a will to *life* but a will to increment or *power*. In so doing he seems to me to have incurred an equal debt to Schopenhauer and Hegel—the one apparent, the other easily overlooked. And, of course, to Darwin also, and through him to Malthus, to say nothing of Adam Smith!

In Hegel's assertion: abstract being is nothing, the emphasis is on the word abstract: he means that everything real is concrete, and must be cognised synthetically. Stripped bare of all attributes but that of characterless entity, it is indistinguishable, he held, from its opposite—nonentity. I do not consider this position tantamount to a denial of being, but here, as elsewhere, Nietzsche, unconsciously influenced, I believe, by the scepticism of his generation, assimilated the negative and rejected the positive element of his predecessor's doctrine. It is at once the strength and weakness of Hegel's philosophy that the most contradictory conclusions can be

plausibly deduced therefrom : his disciples were distinguished as those of the right and left : the former orthodox in religion and politics, the latter materialists, atheists and revolutionists, as, for example, Karl Marx.

The fact that Nietzsche was an uncompromising atheist is not therefore incompatible with his having been profoundly influenced by Hegel. And on this point I must remark in passing, that the whole movement of modern philosophy, from Spinoza onward, at any rate, has been subtly but increasingly divergent from theology. The expulsion of Spinoza in 1656 from the Synagogue of Amsterdam aptly symbolises this parting of the ways. Summing up a long discussion of "Spinoza and Theology," Sir Frederick Pollock decides that

the God of Spinoza is not the personal God often said to be required by the innate religious sense of man.¹

Spinoza's God was, in fact, what we now call the Absolute ; and so, broadly speaking, has been that of every theistic philosopher since his time. Let me quote the conclusion of one of the last and greatest of these. Dr. F. H. Bradley says :

The Absolute, is not personal, nor is it moral, nor is it beautiful or true . . . The Absolute stands above, and not below its internal distinctions.²

I must not pursue this digression : the point is that the breach with theology merely *culminated* in Nietzsche ; it did not *begin* with him. He made it explicit, brought it into the open ; and, true to his negative bias, rejected the transcendental alternative surreptitiously substituted by his fore-runners for the anthropomorphic Deity whom they, too, had abandoned long before.

¹ Spinoza. *His Life and Philosophy*, 2nd Ed., p. 328.

² *Appearance and Reality*, p. 533.

Of his first book, *The Birth of Tragedy*, written in the glow of his new friendship with Wagner, Nietzsche, sixteen years later, writes thus in *Ecce Homo* :

It smells offensively of Hegel ; only in one or two formulæ is it infected with the bitter odour of corpses which is peculiar to Schopenhauer. An idea—the antagonism of the two concepts Dionysian and Apollonian—is translated into metaphysics ; history itself is depicted as the development of this idea : in tragedy this antithesis has become unity.

Of the two Hellenic art-deities, Dionysus and Apollo, the former is regarded by Nietzsche as type of the orgiastic impulse, the latter of the formative, hence restraining or individualising tendency. Dionysus expresses himself by preference through music and the dance : Apollo through epic poetry or plastic art. Dionysus is carried away by an intoxication in which he becomes merged in the primæval unity underlying the myriad forms of life ; Apollo dreamily absorbed in the contemplation of the pictures which float before his mental eye. Of the conflict between these two deities is born Tragedy, the vision of beauty and terror evoked by the choral dance of Satyrs. On the one hand, in its personages, individuation is carried to an heroic pitch, yet, on the other, they are helpless to withstand the levelling and annihilating wrath of destiny. The æsthetic appreciation of Tragedy, a synthesis of Dionysian and Apollonian art, is acclaimed by Nietzsche as the highest form of “ yea—saying to life ”.

Somewhat analogous to the distinction between Dionysian and Apollonian art is that between pessimism and optimism, as represented, say, by Schopenhauer and Hegel in philosophy. Here, too, Nietzsche, by his claim to be regarded as the first *tragic philosopher*, is evidently attempting in Hegelian fashion to transcend the antithesis. Applauding the pessimist for his insistence on the ugly facts ignored or slighted by optimists, he censures him for his condemnation of these facts, and of life on their account. Life is to be accepted without

reservation, *just as it is*. It can be justified only as an æsthetic phenomenon; its tragedy and beauty are inseparable. "Culture," he said, "can by no means dispense with passions, vices and malignities." The "evil," that is, at bottom, the *new* unrecognised impulses have, he declared, in their different way a racial value equal to that of the "good" ones. Rejecting optimism, and pessimism, his tragic philosophy led him to a transvaluation of life, resulting in a "saying of yea and an attitude of trust to all that which hitherto has been forbidden, despised and damned".

In regard to this, it should be remembered that Nietzsche lived at a time when the intellectual world was dominated by scientific materialism. He was, I believe, by no means devoid of spiritual insight, but he was also intensely sceptical, and seems to have made it a point of honour to suppress the former and encourage the latter tendency. And while I entirely agree with him in rejecting both optimism and pessimism, I am not sure that in his own "tragic philosophy" he has achieved a final resolution of the antithesis. To my mind his doctrine leans strongly to the pessimistic extreme, and this bias I attribute largely to the deliberate starvation of the spiritual potentialities of his nature, which ultimately betrayed him into what is really a static view of the universe—that doctrine of "eternal recurrence" which by his own confession he adopted with such extreme repugnance.

Those who are shocked by Nietzsche's wholesale justification of evil should remember that it is based upon an *æsthetic* not an ethical judgment.

What does the fact that to-morrow will bear matter?

asked Flaubert, *apropos* Comte's Utopian schemes and he continues:

We see only the face of to-day. It cuts hideous mugs truly, and therefore enters the better into romanticism.

From a novelist, this may pass muster; but when in a *philosophy* we find the æsthetic principle supreme we are entitled to regard it as a symptom of decadence. Nietzsche's ghoulish taste—I had almost written *preference*—for horrors reminds me of the glee with which a small child, turning over a picture book, pounces on the portrait of a tiger or a boa-constrictor. It should also be remembered that Nietzsche was a determinist and says:

Although the most intelligent judges of the witches, and even the witches themselves, were convinced of the guilt of witch-craft, the guilt, nevertheless, was not there. So it is with all guilt.¹

In his attribution of racial value to crime there is at least a modicum of truth, for doubtless the world *is* so ordered that in the long run both deeds and events generally condemned as utterly evil frequently subserve ends recognisably good. And, for aught we know, some at least of these benefits might be unobtainable on any cheaper terms.

V

It may perhaps be objected that the fact that Nietzsche's first book shows the influence of Hegel is no proof that any enduring impression was made on his mind and work by that philosopher. True enough; but the title of one of his last works—*Beyond Good and Evil*—in itself almost suffices to prove my contention that, whether he realised it or not, such an enduring impression he did sustain. A better way of expressing the situation may be that it was to Hegel that Nietzsche owed the suggestion of the terrific problem which he confronted with such desperate courage—that crowning antithesis of good and evil whose resolution he accepted as his predestined task. Problems of this magnitude are not assailed with impunity by mortal minds: they lure them into deserts haunted by Furies of remorse and madness.

¹ *The Joyful Wisdom*, III, 250.

Nietzsche's later works are permeated by a deep-seated mistrust of accepted moral standards, a tendency to deny the supremacy of the type of man that is generally regarded as the highest—the *good*, the *kind* and the *charitable*. It is easy to see why these neighbourly qualities are acceptable, but it does not follow, Nietzsche contends, that they are from a racial standpoint the best, or for that matter of any value at all, and not positively deleterious. When their universal exaltation and inculcation are, as he suggests they now are, accompanied by the persistent decrying of the self-regarding tendencies, they must he says favour degeneration. He asserts that :

To consider distress of all kinds as an objection, as something which must be done away with, is, the greatest nonsense on earth

—nonsense of the most disastrous sort :

To desire everybody to become a "good man," "a gregarious animal," "a blue-eyed, benevolent, beautiful soul" . . . would mean robbing existence of its greatest character, castrating man, and reducing humanity to a sort of wretched Chinadom.

All this is strongly reminiscent of Hegel's justification of the deeds of great men on the ground of necessity, despite their criminal aspect from the viewpoint of ordinary morality.¹ It is the same principle, universalised, and carried to a fanatical extreme.

It is not really a new principle : we all recognise in what we call "greatness" a quality transcending the accepted moral standards ; and of many men universally recognised as "great," we should be hard put to it to say whether they were "good" or "wicked" men. But so much at least is undeniable, that all greatness is rooted *in* and at least takes its departure *from* a strong egoism, commonly labelled "self-will" and as such condemned without investigation. The substitution of "greatness" for "goodness" as the ethical ideal, is, then, perhaps a fairly accurate epitome of the general tendency of Nietzsche's doctrine in this department. That he regarded it

¹ Cf. *Philosophy of History*, trans. by Sibree, p. 70.

as of universal application is unlikely, although he shows no misgivings as to its obvious dangers.

Many noble ones are requisite, and noble ones of many kinds,
in order that there may be nobility,

is one of the sayings of Zarathustra, suggesting to my mind, a higher order of pioneers or creators and a lower order of those who imitate their virtues. It is to the former class that Nietzsche really addresses himself. Those who having no direct knowledge of Nietzsche's works, have been misled by abusive references to regard him as a crude scoffer at holy things, may learn with surprise that his criterion of nobility in a soul is *its instinct for reverence*. He says :

There is an involuntary silence, a hesitation of the eye, a cessation of all gestures, by which it is indicated that a soul *feels* the nearness of what is worthiest of respect.

Still more decisive of rank is the possession or lack of

some fundamental certainty which a noble soul has about itself. Something which is not to be sought, is not to be found, and perhaps, also, is not to be lost.—*The noble soul has reverence for itself.*¹

There is at least an aroma of Hegelianism in the stages of spiritual advance described by Zarathustra in his chapter on "The Three Metamorphoses". In the first the spirit becomes a camel, that is "a beast of burden that renounceth and is reverent". In the second, the spirit becomes a lion. "To create for one's self freedom and a holy Nay even towards duty," is the lion's task. Finally, having become a child, and as such acquired innocence and oblivion, the spirit is ready for "the play of creating".

It is by no means clear sometimes whether Nietzsche in speaking of "higher men" is referring merely to the great ones of the past or present, or to the much-discussed "superman," whom upon the whole, he no doubt conceived as a biologically distinct, hitherto-unrealised species. In this intoxicating dream, which is the true corner-stone of his philosophy

¹ *What is Noble?*, G. E. pp. 238, 256.

Nietzsche had his predecessors. Goethe called his Faust a superman (*Uebersensch*). According to Tille, Prince Puckler-Muskau was the first to moot the idea of leading the human race to a higher perfection by means of artificial selection. Radenhausen in his book *Isis, Man and World* embodied the same suggestion, as did Wilhelm Jordan also in his *Demiurgos* of 1854. Five years after the publication of the *Demiurgos* Darwin in his *Origin of Species* gave to the idea of evolution a scientific basis, and after this the same poet Wilhelm Jordan in his epos *Die Niebelunge* returned to the *motif* of the higher development of the race, making it the pivot of ethical obligations. Galton, the true founder of that science of applied Darwinism now known as Eugenics, published in 1869 his *Hereditary Genius* embodying the first-fruits of his enquiry "how far history may have shown the practicability of supplanting inefficient human stock by better strains." The composition of Nietzsche's astounding prose poem *Zarathustra*, purporting to be the inspired exposition of the eugenic ideal, occupied the years 1881 to 1885; it was first published in full in 1892. It may confidently be predicted that Nietzsche's right to be regarded as the true revealer of the vast significance of this new religion—for that is what it purports to be—will, despite all obligations to his predecessors, be acknowledged by posterity.

"Ye lonely ones of to-day," Zarathustra said, "ye who stand apart, ye shall one day be a people: from you who have chosen yourselves a chosen people shall arise: and from it beyond-man." Tasks of such import will never be accepted by humanity until they have been given out with that air of unquestionable authority, in those tones of passionate conviction, those unforgettable words, which genius alone commands. "He who writeth in blood and apothegms seeketh not to be read but to be learnt by heart."

Charles Whitby

THE PATH OF ASHA¹

A STUDY IN COMPARATIVE RELIGION

By I. J. S. TARAPOREWALA, PH.D.

THE Indo-Iranian people had, beside the traditions mentioned in a previous paper,² one fundamental doctrine of Faith which was common to both the peoples.³ When exactly the doctrine came into the religion of these peoples we have no means of judging, but even in the earliest strata of the Veda some of the Hymns to Varuṇa show a clear appreciation of this great idea of *asha* or *ṛta*.⁴ The words *asha* and *ṛta* not only connote exactly the same idea but they are also philologically identical. It seems at first sight rather hard to understand how two such utterly differently pronounced words could be identical. But one of the maxims of modern linguistics says paradoxically enough that "sound etymology has nothing to do with sound" and these two words exemplify this maxim.⁵ The Avesta shows a whole series of words (all implying the same idea), which shows fairly clearly the phonetic connexion between the two :

asha—arsh (or *ērēsh*)—*arṭa—arvta—irvta—ṛta*⁶

¹ A Brahmaviḍyāshrama Lecture, December, 1923.

² A paper read at the Brahmaviḍyāshrama, November, 1923.

³ See December number, page 343.

⁴ e.g., in the fine hymn *R.V.*, I, 25.

⁵ Other striking examples are Skt. *cakra*, and Eng. *wheel* Skt. *garbha* and Eng. *call*.

⁶ The combination *ērē* (usually written *ere*) is the Avestan equivalent of the Skt. "vowel" *ṛi*. The two *ē*'s in *ērē* are to be pronounced *very short*. This connexion was first clearly pointed out by Prof. Chr. Bartholomæ, hence it is known as "Bartholomæ's equation"; *asha-ṛta*.

The change from the consonant *sh* to the combination *ṛt* (whether vocalic or consonantal) is accompanied by a change of accent. This is not the place to enter into phonetic details about this point, but it may be pointed out that the Samskr̥t words *ṛṣhi* and *ṛta* are also words belonging to a similar series and show an identical shift of accent.¹ The word *ṛṣhi* really means he who understands (and follows) the *asha* or *ṛta*.

But the phonetic identity of these words, striking as it is, is the least important part of the question. The identity of the *concept* of these two words is our most important consideration. The original conception of these two words is so sublime and so fundamental that one is forced to admit that it must have first come from a great Teacher who possessed full Wisdom.² The two words are rather loosely translated by "purity" or "righteousness". Though near enough for all practical purposes, these translations by no means give us an adequate idea of the original concept. It is true that the words "purity" or "righteousness" might be more or less accurate translations of the word *asha* as used in the later Avesta³ and in the Pahlavi works. But as we go backwards to earlier and earlier ages we find the concept gradually getting fuller and fuller until in the *Gāthās*—the chants of the Great Master of Wisdom, Zarathushtra—we get the full depth and breadth of this concept exposed to our view. It would therefore be better if we try to trace this concept in gradually widening circles until we reach the thought of the Teacher Himself. But we have to remember that Zoroaster but revived and emphasised the idea of the Ancient Wisdom which was the joint inheritance of India and of Iran.

¹ I have treated this subject in detail in an article entitled "*Ṛṣhi*" in the *Sri Asutosh Mookerjee Silver Jubilee Volumes*.

² I believe that all great Religions rest on Wisdom and *not* Ignorance.

³ e.g., in the *Vendidad*.

We Pārsis have inherited this idea through an immemorial tradition. We name it *ashoi*, which is the same word, though to most of us the idea is predominantly that of material purity. This does not of course mean mere *bodily* purity—baths, clean clothes, etc.,—but also implies mental purity. But still the idea is confined to our earthly life; hence I have used the words “material purity”. The implication of a higher degree of “spiritual purity” is at best vague in this word *ashoi*. We may understand this better if we compare the word *dharma* as used by the Hindū to-day as compared with the concept of Bhīshma or of Manu. Or again, if we compare the word “righteousness” as used by an ordinary Christian with the same word as used by the Christ, we shall clearly see that the word *has fallen* from its high original level. The Gaṅgā comes down from Heaven from under the feet of God Himself, but only Shiva can receive her on his head. We ordinary mortals must be content to bathe in her waters as they flow through the level plains of our earth.

The Pārsī conception of *ashoi* is thus principally of righteous conduct upon earth—cleanliness of the body and fair and just behaviour to our fellow men. What a Sage or a Master of Wisdom might understand by this word is something quite different. Hence we find that the nearer we go to the time of the Founder of Zoroastrianism the clearer is the conception and the higher it rises in spirituality. Some find that the compilers of the latest books of the Avesta in the early centuries of the Christian era¹ have a clearer notion of *Asha* than the Pārsīs of to-day. The great Dasturs (Religious

¹ We must be careful to bear in mind that the later books of the Avesta were put together in their present form probably at this period. But it was not a fresh composition. It was merely a re-editing of the precepts and traditions inherited from a hoary past. The first compilation of Avestan texts were made early in the Achaemenian days (about 500 B.C.) and the royal collection was completely destroyed when Persepolis was burnt by Alexander. What little was preserved by private individuals together with a great deal preserved in the memory of priests was put together again when the Aryan rule was re-established in Persia by Artakshathra the Sassanian.

Teachers) of the early Sassanian days¹ like Ārdarbad Marspand and Arta-Virāf must undoubtedly have had much clearer notions of *Asha* based upon their inner spiritual experiences. Hence we find that there is some sort of higher spirituality indicated in the *Vendīdād* as a whole by the word *Asha*. In fact another word (*yaozhdāo*) is used to indicate purity in earthly life as distinguished from "purity" as an occultist or a Wise Man understands the word. From later Sassanian days it seems that the higher idea of spiritual purity disappeared more or less from the minds of the masses at any rate. This decay of spirituality combined with the intolerance of the priests who resorted to fierce persecution of the Christians and of the followers of Mani and Mazdak, led to the sure and rapid downfall of the House of Sassan when the new and the more vigorous gospel of Islām stood up against them. The Empire, though large, was essentially devoid of its true inner strength which religion alone could give. The Athravans apparently had lost their grip upon things Spiritual and hence upon the hearts of the people. The fall of the Empire was exceedingly rapid and the conversion of the people to Islām was also equally rapid. The people who desired spiritual food found more at the hands of their accredited leaders and hence they naturally turned to the new doctrines of Islām. This latter was, moreover, distinctly meant to be acceptable to the masses and to inspire them, while the older faith of Zoroaster was so overlaid with outward ceremonies, and mere bodily purifications and penances² that people ceased to care for such outer forms of purity, which neither inspired nor gave any satisfaction to their thirsting souls.

At a still earlier period as is evidenced by the later Avestan hymns the *Yashts*, the *Yasna* (except the *Gāthās*) and

¹In those days, Zoroaster's religion was a *living* Faith. The inspiration of Arakshathra was essentially a spiritual urge, not mere political ambition.

²The larger part of the *Vendīdād* is filled only with these and kindred matters. Washings, penances and punishments for petty ritual offences became an obsession in the later Sassanian days.

the *Vispered* we get more and more of the spiritual sense in the word *asha*. We get closer to the idea of the angels (who are the *Devas*¹ of the Hindūs) holding their high positions in the spiritual world by reason of Their *asha*. Their *asha* stands for a fundamental truth of the spiritual world a truth which being understood and obeyed has led these great Beings to their various high positions. As a matter of fact even Ahura Himself is said to have "reached the highest through *asha*"; a passage of deep occult meaning. These hymns have mostly come down to us nearly unchanged through the millennia: for most of these hymns and prayers, especially the *Yasna*, have a ritual use and hence they have been handed down orally through a long line of teachers, as was also the case with the Vedas in India.

Finally we come to the concept of *asha* in the *Gāthās*. The five *Gāthās* are reputed to be the words of the Master Himself. In any case they are linguistically and also from other internal evidence the oldest extant part of the Avesta Texts. In point of time their composition would be nearly contemporaneous with Zarathushtra even if we are not prepared to ascribe to Him their authorship. They embody the highest and the best of His Teaching, the message of the World-Teacher given through the great Iranian race. Here we have the purest form of the Teacher's philosophy of life, His solution of the Problem of Life. And, here we find *asha* the very keystone of the whole structure. Sometimes vaguely personified, but never sufficiently anthropomorphic, *asha* becomes a mighty Being, standing next to God Himself. But most often the meaning is that of a deep Spiritual fact or a Spiritual Law on which the whole of the Government of the Universe depends. All that happens in this world is through

¹ The usual translation of the Skt. word *deva* by "god" in Eng. (with a small g) has led to a great deal of misunderstanding about the Hindū Religion. These *devas* are no more God than are the Zoroastrian *yazatas* (the angels) Ahura Mazda.

asha, we have to obey *asha* and it is *asha* that leads us ultimately to God. This deep fundamental importance of *asha* colours the whole of Zoroaster's Teachings.

And what is this *asha*? Scholars translate it variously as "Purity" or "Righteousness" or "Truth," but it is far more than any of these concepts. It is the ETERNAL TRUTH, the ONE REALITY that is the mainspring of all Manifestation and Evolution. It is hard to express the concept in mere words for it has to be meditated upon and realised within ourselves. It is the TRUTH which upholds God's Own Throne. It is the GREAT LAW, the PLAN made by God for the World. The best definition of *asha* can be given in the inspired words of Tennyson as:

That God who always lives and loves,
One God, One Law, One Element,
And one far-off divine Event,
To which the whole Creation moves.

Asha then is, in short, the *Divine Plan*, or the LAW, which rules the whole of manifested creation. By it Spirit descends into matter and re-ascends. One aspect of *asha's* working is the eternal conflict between the good and the evil; another aspect is the Law of Action (and Reaction) or the Law of Karma. These two aspects of *asha* are dealt with clearly in Zoroaster's philosophy. A full comprehension of this *asha* must inevitably lead the human soul to help in this great Plan of God, to go with the "Creation of Asha"—with those who are working along the upward arc. Hence, very often the word is used in the secondary sense of *the Path to God*. And of course with the idea of treading this path is also necessarily implied the Qualities requisite to fit the man to tread it successfully. Hence has grown what may be termed "the tertiary sense" of *asha*, namely "Righteousness" in the sense that Christ thought of. We have already seen the later implications of this last sense of the word.

The Samskr̥ṭ *Ṛta* has clearly the same original sense as the Avestan *asha* and it has followed a somewhat similar trend in the change of meaning and has also ultimately come to mean "Righteousness". The original idea has left its stamp upon the word that has displaced *Ṛta* in the later Hindū books of Religion. The word *Dharma*, mostly translated as "duty" or "religion," implies in the essential, "has to perform" in order to help along the Plan of God. The identity of the fundamental idea is quite evident. Varuṇa is most often the Lord of *Ṛta*, he holds his power, as all the Devas, by their *Ṛta*.¹ The word *Ṛṣhi*, as already hinted above seems to have originally meant he who possesses *ṛta*; an exact parallel to the idea of the Avestic *ashavan*, which is a constant epithet of all deities and of all Divine Teachers and Light Bringers. So is also the Avestic *Raṭu*² a cognate word. *Raṭu*³ is practically the same as the Samskr̥ṭ *Ṛshi*, and means a Teacher or a Master of Wisdom, who has trodden the Path and has realised the Great Law within Himself.

In the Avesta there are certain *mantras* which are regarded as specially holy and of great power and all of these turn upon this word *asha*. The three great *mantras* *Ahuna-Vairyō*, the *ashēm vohu* and the *Yenghe hātūm* are regarded as specially great in their spiritual contents. Like the *Gāyatri* each has got its "esoteric" meaning, which gradually unfolds itself as the life is led, as the *asha* is better understood and as we get further illumination and inspiration.⁴ We shall consider these on a later occasion. The Path, however, is exceedingly clearly

¹ Cf. E. G., *R.V.*; I, 152; V, 63, 6 and many other passages.

² Probably made up from the form *Arēta*.

³ The word is often contrasted in the Avesta with *Ahu* who is the Ruler upon Earth, a King.

⁴ Spoken of as the "Gifts of Good Mind" in the Avesta (see below Lecture IV). Cf. also the words of the *Gāyatri*: *dhiyo yo nah pracodayāt*, may he inspire our Reasons.

indicated in the last verse of the *Hoshbām* (or Morning Hymn).

Through the best *asha*, through the highest *asha*, may we catch sight of Thee; may we approach Thee, may we be in perfect union with Thee!¹

Here the three stages of a *vision of God*, the *approach to God* and the *final absorption* in God is clearly stated to be accomplished through *asha* alone, the best and the highest *asha*. Evidently this can only refer to the deepest esoteric sense of the word *asha* as we saw already. The Avesta as also the Veda refers to the "Path of *asha*" (*Ashaha pantao ritasya panthā*). The Veda has a very large number of references to this "Path of *Ṛta*". In the Avesta too the phrase "Path of *asha*" occurs and quite in the fitness of things it occurs in the last line of the long book of *Yasna*. The words as it were sum up the whole ritual and religion as preached in this book. These last words are: *awo pantao yo ashahe, vispe anyaeshām apanthām*.²

I. J. S. Taraporewala

¹ Compare with this the statement of Vasishtha in R.V., VII, 65, 3, that by the Path of *Ṛta* he would reach Miṣra and Varuṇa.

² There is but one Path, that of *asha*, all other Paths are False Paths.

THREE DESTINATIONS

AND THE SIGN POSTS

FORGING ahead hopefully,
Confident, Optimistic, Sincere,
Genuine in appearance and purpose,
Accepting Opportunity quickly, completely,
Loving, Encouraging, Appreciative, Poised.

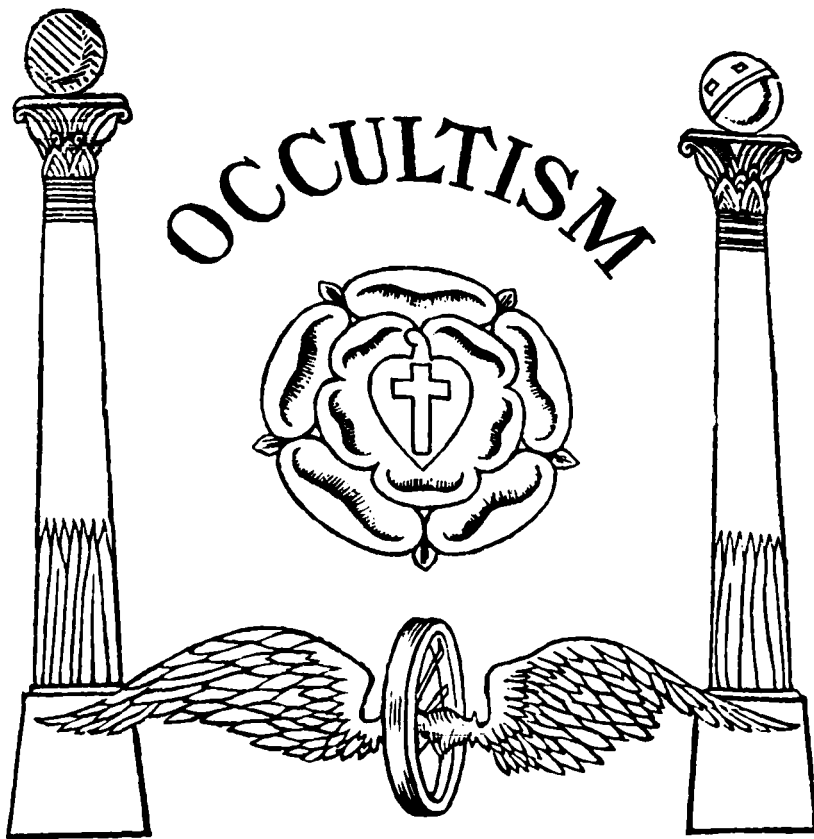
Leads to the Crystal Pool of the Great White Garden
Where Love and Peace and Safety abound.

Bitter, Cunning, Deceitful.
Oppressive in power, Unrelenting.
Keen enjoyment of material pleasures.
Sensual, Brutal, Destructive, Cruel,
Sarcastic, Sneering, Hating deeply,

Leads to the black tempestuous waves of the Great Shadow,
Where the Dark Face ever frowns triumphant.

Fault-finding, Doubting, Objecting.
Proud and Vain, Aloof, Indifferent,
Denying, Refusing, Suspicioning, Sad,
Loving but selfishly, Jealous, Gloomy,
Strict, Self-sufficient, A closed heart.

Leads to the stagnant pond of Isolation,
Where regret and remorse await.



BROWNING ON REINCARNATION

By G. HILDA PAGAN

BEFORE looking into the subject of "Browning on Reincarnation," it is well to pause and consider the very marked change in the attitude of the public towards the doctrine since his day. When in early youth Browning published *Paracelsus*, in which the hero states he seems to have "dim memories" of previous lives, his readers must have felt this was something strange and obscure, dragged into the poem from the author's learned studies and researches. Even now, the majority of the dictionaries on our shelves do not contain the word

reincarnation at all, although it is in such common use that quite often yesterday's dinner reincarnates as this morning's luncheon, and indeed the idea of rebirth has so permeated general conversation that the comic papers employ it frequently as a topic known to everybody.

I hope to shew in this paper that, with Browning, the subject was not one for merely theorising about, but that, as he came fully to his power as a great man and a thinker, he made it a vivid reality in verse several times.

There is a very important thing to notice in this connexion, and that is the immense value Browning sets upon this earth-life of ours. The whole of it was, to his mind, a means of growth. The mixture of the good and evil in the human heart may have been, in his eyes, "a marvel and a curse," yet, nevertheless, material life had a purpose and a use of its own and was an essential phase in our evolution. The human in us was dear to him in every aspect—a point fitly illustrated by the fact that his little book called *Men and Women*, consisting of fifty short pieces in all, is among the very best he ever wrote. In later and more fanciful work, his robust nature is still forcibly enlisted on the side of man's endeavour here on earth. This is, for example, strikingly brought out in the little legend of *The Boy and the Angel*. In it, we have the story of the child Theocrite leaving the workman's bench where, at his trade, he had praised God "morning, noon and night". He leaves to become Pope of Rome, for he hopes in "that great way" to praise God better. So, to take his place at his former work, the angel Gabriel

Like a rainbow's birth
Spread his wings and sank to earth.

Entered, in flesh, the empty cell,
Lived there and played the craftsman well;

And morning, evening, noon and night,
Praised God in place of Theocrite.

Of the angel, the poet then tells us

He did God's will, (to him all one
If on the earth or in the Sun).

God said, "A praise is in mine ear;
There is no doubt in it, no fear.

"So sing old worlds, and so
New worlds that from my footstool go."

This brings before us the ceaseless activity of the Creator and the song of life accompanying it—Plato's "music of the spheres". The keynote of the poem follows in the next words which the Deity also speaks:

Clearer loves sound other ways;
I miss my little human praise.

Gabriel—whom Browning has chosen apparently merely as a type of the heavenly host, and not with regard to the particular traditions that belong to the name—again obeys God's will on the instant. Theocrite at the time, in his position as Pope, is meditating in a moment of solitude upon his strange story, and thanking God for all his good fortune and advancement, when

To the East with praise he turned
And on his sight the angel burned.

Here is an instance of Browning's knowledge of the occult; for visions of higher beings ever come best during prayer, and Fire—here implied by the words "the angel burned"—is a symbol for Spirit frequently employed by poets and seers. Shelley's strange phrase, "the fire for which all thirst," will readily come to mind. We shall find several other instances of Browning's use of this elemental metaphor as we proceed with our subject.

But let us come back to *The Boy and the Angel*, and we at once see its lesson that human life with its struggle and effort is something "worth to God"—to borrow a phrase from *Rabbi ben Ezra*—for its own sake—something that no angelic creation could replace.

This very idea is worked out in *Rabbi ben Ezra* as well; not, of course, this time as legend, but as a homily in verse, spoken by a mediæval scholar. This learned man, like the prophet Jeremiah, makes use of the metaphor of "the Potter and the vessel he made with clay," and the poem ends with these two stanzas:

But I need, now as then,
Thee, God, who moulded men!
And since, not even when the whirl was worst,
Did I—to the wheel of life
With shapes and colours rife,
Bound dizzily—mistake my end, to slake Thy thirst.

So, take and use Thy work,
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim!
My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the same!

This conclusion is a little disappointing to one who trusts in a series of many lives for each of us, to give time for our development. The old age of one life can hardly take us very far. It is to be remembered that these are the words of the Jewish sage whom Browning is impersonating at the moment, and not necessarily the poet's own view in its entirety. We shall find several striking instances of a more fully elaborated scheme later, for several of his characters refer definitely to rebirth. For instance, the speaker in the poem *Old Pictures in Florence* does so—although in no very respectful terms, one must confess! In spite of considerable vagueness in his notions of the matter, his account of the process and its purpose is interesting to read. He calls it only.

A fancy some lean to and others hate—
That, when this life is ended, begins
New work for the soul in another state,
Where it strives and gets weary, loses and wins:
Where the strong and the weak, this world's congeries,
Repeat in large what they practised in small,
Through life after life in unlimited series;
Only the scale's to be changed, that's all.

Yet I hardly know. When a soul has seen
 By the means of Evil that Good is best,
 And, through earth and its noise, what is heaven's serene—
 When our faith in the same has stood the test—
 Why, the child grown man, you burn the rod,
 The uses of labour are surely done;
 There remaineth a rest for the people of God:
 And I have had trouble enough for one.

The last line is an echo of a phrase only too familiar to the ears of those accustomed to broach the subject of reincarnation; many of their hearers say they have had "trouble enough". Others, however, readily admit they can readily believe that they have lived before, because they have a sense of recollections from an unknown past. In this they resemble Paracelsus, in the passage already mentioned, in which he says, while declaring his certainty that he must dedicate his life to the pursuit of knowledge

At times I almost dream
 I too have spent a life the sages' way,
 And tread once more familiar paths. Perchance
 I perished in an arrogant self-reliance
 Ages ago; and in that act a prayer
 For one more chance went up so earnest, so
 Instinct with better light let in by death,
 That life was blotted out—not so completely
 But scattered wrecks enough of it remain,
 Dim memories, as now, when once more seems
 The goal in sight again.

We see from these words that reincarnation appears to Paracelsus evidently more as a possibility than as a Law. The blotting out of the former lives puzzles him, one may almost say, as it certainly puzzles many people still, and he goes on to call his idea "foolishness". Although fitting perfectly into his own mental condition, and explaining it as nothing else can, he expects his friends to think him merely fanciful, though their faith in him is great.

In the poems *Christina* and *Evelyn Hope*, the disappointed lovers treat reincarnation more sympathetically. Christina's lover, keenly aware of the great revelation that his love has

been to him—how he caught “God’s secret” and can never lose it—tells, in broken sentences, how *little* love has meant to *her*, and how short-lived it had been. Yet to her also he ascribes at least one moment’s illumination and understanding of the truth, when (as he puts it) “her and my souls rushed together”. And he asks:

Doubt you if, in some such moment, as she fixed me she
felt clearly,
Ages past the soul existed, here an age 'tis resting
merely,
And hence fleets again for ages.

He does not make any assertion that after more ages the soul will come back. The lover in *Evelyn Hope* is more confident. The reference in this poem is, I believe, one of the best known among the instances of Browning’s insight into the question of reincarnation. Evelyn has died as a young girl with no knowledge of his devotion to her, and he refers quite naturally to his expectation that, after “more lives yet,” his love will find fulfilment in some “new life come in the old one’s stead”.

Delayed it may be for more lives yet,
Through worlds I shall traverse not a few;
Much is to learn, much to forget
Ere the time be come for taking you.

But the time will come, at last it will,
When, Evelyn Hope, what meant (I shall say)
In the lower earth, in the years long still,
That body and soul so pure and gay.

I have lived (I shall say) so much since then,
Given up myself so many times,
Gained me the gains of various men,
Ransacked the ages, spoiled the climes;
Yet one thing, one, in my soul’s full scope,
Either I missed or itself missed me:
And I want and find you, Evelyn Hope!
What is the issue? Let us see!

Even here, the poet does not refer to lives repeated “in the lower earth,” but, if we come to poems written in Browning’s own person, we get the idea more and more clearly. In

one of the last that he wrote he seems to long for recurrent existence *here*. The poem is entitled *Speculative* and consists of two short stanzas :

Others may need new life in Heaven—
 Man, Nature, Art—made new, assume!
 Man with new mind old sense to leaven,
 Nature—new light to clear old gloom,
 Art that breaks bounds, gets soaring-room.

I shall pray : “ Fugitive as precious—”
 Minutes which passed—return, remain !
 Let earth’s old life once more enmesh us,
 You with old pleasure, me—old pain,
 So we but meet nor part again !

In *One Word More*, a dedication written in his own person to his wife, at the period when his powers as a writer were at their very highest, he tells her of his wish that he might do something in some quite *new* art, just for her, but that that ambition cannot be fulfilled, in his present life. All artists—so he says—have this longing—

Once, and only once, and for one only
 (Ah, the prize !) to find his love a language
 Fit and fair and simple and sufficient—
 Using nature that’s an art to others,
 Not, this one time, art that’s turned his nature.

In this last phrase we have a most suggestive description of the manner in which faculty is gained—whether in our working lives or between one incarnation and another, is no matter: the process is the same—here expressed as art turning nature. The poet continues :

I shall never, in the years remaining,
 Paint you pictures, no, nor carve you statues,
 Make you music that shall all express me ;
 Verse and nothing else have I to give you.
Other heights in other lives, God willing.
 All the gifts in all the lives, your own, Love !

It is fairly obvious that the arts of the musician, the sculptor and the painter would belong, by their nature, to life lived in this world. For if in any material world, why not

this one? Is it not as good a school as any! Browning does not often formulate a creed upon the matter so exactly as in the above instance, but, as we have said, in many others of his works he brings out his faith in the uses of this world. In his verses on *Rephan*, the star where life was faultless, perfect,

Where weak and strong,
The wise and foolish, right and wrong,

were all of one neutral uniformity, we are told that happily at last God's hand "unbarred the prison-gates" and *troubled* the soul stagnating there.

And I yearned for no sameness but difference
In thing and thing, that should shock my sense
With a want of worth in them all, and thence

Startle me up, by an Infinite
Discovered above and below me—height
And depth alike to attract my flight,
Repel my descent.

Then, after tracing for a moment the suffering, aspiring qualities that are characteristic of mankind, the verse returns to the imaginary experiences of this soul from a distant star, and asks us whether, despite the contrast with our own, we have truly

No assurance that, earth at end,
Wrong will prove right? Who made shall mend
In the higher sphere to which yearnings tend?

Why should I speak? You divine the test.
When the trouble grew in my pregnant breast
A voice said, "So wouldst thou strive, not rest?"

"Burn and not smoulder, win by worth,
Not rest content with a wealth that's dearth?
Thou art past *Rephan*, thy place be Earth!"

Almost on the next page, in a *Reverie* on the "common heritage of man," he speaks of

Stings of his soul which dart
Through the barrier of flesh, still keen
She climbs from the calm and clear . . .

Then life is—to wake not sleep,
 Rise and not rest, but press
 From earth's level where blindly creep
 Things perfected, more or less
 To the heaven's height, far and steep.

This is true for us, of course, whether we have one life or a thousand; the earth-life is temporary—a *means*, he tells us in this same poem, by which *the mind grows fit*. His viewpoint, therefore, is anything but materialistic.

But after looking into all these various poems, we shall find that it is when Browning speaks "in a parable" that his best reincarnationist views can be found. For it has been suggested that in the romantic fantasy *Childe Roland to the Dark Tower Came*, a *series of lives* is understood, all of them belonging to one individual soul. At the outset of the poem, we find the hero, just at dusk, in a dreary desert country on a lonely quest. Apparently he does not fully know what is expected of him, or what reward will be his at his journey's end. He only knows he must go on—that he is one of what he calls

"The Band"—to wit
 The Knights who to the Dark Tower's search addressed
 Their steps.

Browning is known to have denied the presence of any special allegory in this poem. The critics, therefore, have long agreed to regard it as an instance of an author setting down on paper a great deal more than he consciously intends at the time. The story he has evidently partly found in Sir Walter Scott's *Bridal of Triermain*, where it is more fully told. The title, from *King Lear*, is simply a song-fragment of Gloster's son Edgar when feigning madness; but it has evidently carried such a sense of mystery in its sound, that Browning has worked out a great thought from it, increasing it to more than thirty compact stanzas, all of them bearing, in the most wonderful way, the sombre and mysterious tone of

Shakespeare's line. When we speak of "mystery" in this connexion, a comparison with the *Ancient Mysteries* at once presents itself. In them were taught many sacred truths—usually by means of parable and drama—and one of the secret teachings thus given out was this very doctrine of reincarnation. The use of the word "band," gives us a new term for the *group* or *chain* of personalities that successively take birth in this material world and form *one whole*.

On the earth the broken arcs ; in the heaven the perfect round.

The destiny of this completed man we cannot yet foresee, but at least we learn from this romantic tale that it is something with a set purpose and a heroic finish.

The story opens with the hero's profound discouragement. He is absolutely alone, and believes he has been deceived about the way. His mood of extraordinary bitterness is quite unlike the usual tone found in chivalrous romances, but it is all the more striking and original for that, and no one can deny its resemblance to the attitude that many a tired traveller holds towards life at the present time. Success is very near, if only he knew it ; and it is useful to us to notice, therefore, how idle was his despair. Even the old cripple who mocked him, and who he had felt certain was maliciously setting him wrong, must have been a true guide ; for, before this same evening is over—and just at a moment when he found himself shut in by some "ugly heights and heaps," and was on the point of "giving up *one time more*," he suddenly achieved spiritual perception of the truth :

Burningly it came on me all at once
This was the place !

A drowning man is said to see all the events of his life passing before his eyes in a series of rapid pictures. In the same way the soul, at the end of its long pilgrimage, in a flash

of intuition perceives all its former personalities. Roland does so, and not by sight alone.

Noise was everywhere. It tolled
 Unceasing like a bell. Names in my ears
 Of all the lost adventurers my peers—
 How such a one was strong, and such was bold,
 And such was fortunate, yet each of old
 Lost, lost! one moment knelled the woe of years.

He sees them also

There they stood, ranged along the hill-sides, met
 To view the last of me, a living frame
 For one more, picture! in a sheet of flame
 I saw them and I knew them all. And yet
 Dauntless the slug-horn to my lips I set,
 And blew *Childe Roland to the Dark Tower Came*.

So much for this ballad as "an earthly story with a heavenly meaning"! It is no travesty to treat it so. Have not the great scriptures of the world the reputation of no less than seven such meanings, each to be apprehended as our inner senses are opened to receive them? The lesson we discover from this special piece of inspired writing is that, while Roland and his fellow knights must die, they have been but reflections of a higher self in the world of reality—"pictures" as they here are called—of something more stable and enduring "eternal in the heavens," where sorrow and shame and failure are unknown.

And what is our failure here but a triumph's evidence
 For the fulness of days?

Abt Vogler asks. Indeed, Browning is such an optimist that he will not admit life's failure. Even the verses that he wrote after looking on the dead bodies of the suicides in the Morgue at Paris, he called *Apparent Failure*. Where effort has been made, success is certain, and once or twice he even advocates action of any sort or kind, rather than weakness and lack of initiative. In the short poem called *Before*, where someone has got hopelessly involved in wrong-doing, but has

Shakespeare's line. When we speak of "mystery" in this connexion, a comparison with the *Ancient Mysteries* at once presents itself. In them were taught many sacred truths—usually by means of parable and drama—and one of the secret teachings thus given out was this very doctrine of reincarnation. The use of the word "band," gives us a new term for the *group* or *chain* of personalities that successively take birth in this material world and form *one whole*.

On the earth the broken arcs ; in the heaven the perfect round.

The destiny of this completed man we cannot yet foresee, but at least we learn from this romantic tale that it is something with a set purpose and a heroic finish.

The story opens with the hero's profound discouragement. He is absolutely alone, and believes he has been deceived about the way. His mood of extraordinary bitterness is quite unlike the usual tone found in chivalrous romances, but it is all the more striking and original for that, and no one can deny its resemblance to the attitude that many a tired traveller holds towards life at the present time. Success is very near, if only he knew it ; and it is useful to us to notice, therefore, how idle was his despair. Even the old cripple who mocked him, and who he had felt certain was maliciously setting him wrong, must have been a true guide ; for, before this same evening is over—and just at a moment when he found himself shut in by some "ugly heights and heaps," and was on the point of "giving up *one time more*," he suddenly achieved spiritual perception of the truth :

Burningly it came on me all at once
This was the place !

A drowning man is said to see all the events of his life passing before his eyes in a series of rapid pictures. In the same way the soul, at the end of its long pilgrimage, in a flash

of intuition perceives all its former personalities. Roland does so, and not by sight alone.

Noise was everywhere. It tolled
 Unceasing like a bell. Names in my ears
 Of all the lost adventurers my peers—
 How such a one was strong, and such was bold,
 And such was fortunate, yet each of old
 Lost, lost! one moment knelled the woe of years.

He sees them also

There they stood, ranged along the hill-sides, met
 To view the last of me, a living frame
 For one more, picture! in a sheet of flame
 I saw them and I knew them all. And yet
 Dauntless the slug-horn to my lips I set,
 And blew *Childe Roland to the Dark Tower Came*.

So much for this ballad as "an earthly story with a heavenly meaning"! It is no travesty to treat it so. Have not the great scriptures of the world the reputation of no less than seven such meanings, each to be apprehended as our inner senses are opened to receive them? The lesson we discover from this special piece of inspired writing is that, while Roland and his fellow knights must die, they have been but reflections of a higher self in the world of reality—"pictures" as they here are called—of something more stable and enduring "eternal in the heavens," where sorrow and shame and failure are unknown.

And what is our failure here but a triumph's evidence
 For the fulness of days?

Abt Vogler asks. Indeed, Browning is such an optimist that he will not admit life's failure. Even the verses that he wrote after looking on the dead bodies of the suicides in the Morgue at Paris, he called *Apparent Failure*. Where effort has been made, success is certain, and once or twice he even advocates action of any sort or kind, rather than weakness and lack of initiative. In the short poem called *Before*, where someone has got hopelessly involved in wrong-doing, but has

not the strength of character to own to it, Browning sees that he will at least learn now, through having sinned.

Better sin the whole sin, sure that God observes;
Then go live his life out; life will try his nerves,
When the sky, which noticed all, makes no disclosure,
And the earth keeps up her terrible composure.

In *The Statue and the Bust*, he takes very much the same view.

Let a man contend to the uttermost
For his life's set prize; be it what he will,

he urges. For the lovers in this case had only refrained from crime through sheer timidity and procrastination, and not in the least through moral strength. What must it be like, he asks, for two such souls in the after-life? And he answers his own question by fitting them with the same "frustrate," dead-alive existence that they led while here. His words might be thought to be very cutting at this point, but they are, more likely, a simple statement of fact as seen by the poet, without any irony at all.

Still, I suppose, they sit and ponder
What a gift life was, ages ago,
Six steps out of the chapel yonder.

This implies the really terrible idea that the pair have never even had the pluck to move a few paces from the places where their friends had buried them. Getting no nearer Heaven, (may we not add?) they are still further off from returning to be of any service as yet on earth. The verse goes on:

Only they see not God, I know,
Nor all that chivalry of His,
The soldiers-saints who, row on row,

Burn upward each to his point of bliss—
Since, the end of life being manifest,
He had burned his way through the world to this.

These lines—to use a phrase of his own—are "well worth thinking o'er". The warriors of God lived in the spirit while here—*burned* their way through the world—and vividly do

they enjoy their bliss above. We see, therefore, that to Browning, the individual quality of what he somewhere calls "the next world after this," follows naturally on the kind of life we have lived here. We must make a start in this world; the next might otherwise be only dreams. And "No dream's worth waking, Browning says," is a line which he puts rather quaintly into the mouth of one of his own characters; and yet we often see how deeply he cared for a life of thought and feeling. In the lyric *Amphibian* we find the three worlds contrasted—the three as they surround us now: the spirit or airy life, the life of poetry (here compared with the sea), and the dry land or material existence. Disporting himself in the sunlit waters of the bay one day at noon, "such a strange butterfly! Creature as dear as new," comes "floating" over him, and sets him thinking of it as of "a certain soul which early slipped its sheath". And he muses on the life of our friends in the heaven-world.

Whatever they are, we seem :
 Imagine the thing they know.
 All deeds we do, they dream ;
 Can heaven be else but so ?

His bathe in the water is as near as he can get to their sort of existence; and he frankly states he is most at home on "land, the solid and safe," where he comes back to "chafe the body and don the dress". Yet here we get the poet's view of poetry. It is his "substitute" for heaven, and in it does he

Swim—heaven above, sea under
 Yet always earth in sight.

It is a middle world, a connecting world between the heavenly condition and the earthly;—an astral or emotional world if we like to call it so, between a more ethereal existence and our own. Yet, strong swimmer as he was, we gather from this pretty little poem again that he would rather be doing than dreaming; and of course he is right. We are not

present in this world in order to dream of other states of consciousness, or we ought not to have come. To put it in other words, one might rather say that *we incarnate so as to get a grip on matter, and to help its evolution forward, while at the same time building our houses "not made with hands," by our thinking, our feeling, and our doing.*

In *Æschylus' Soliloquy*, an unfinished draft of which has been published in *New poems by Robert and Mrs. Browning*, we find again our poet's exalted view of poetry; for he makes his ancient forerunner, musing over an early vision of his own genius, say:

And then it was revealed, it was revealed
That I should be a priest of the Unseen
And build a bridge of sounds across the straight
From Heaven to earth whence all the Gods might walk.

These words we may well apply to Browning himself—and that in more ways than one. Of the bridges of sounds he has built himself evidences of his mastery of "the irresistible law of right utterance"—this has not been the place to speak. They are bridges which, nevertheless, at times seem to give us access to a quickened and a larger life, as should these keys by which the priesthood is intended to unlock Heaven and shut out hell. But—still as "a priest of the Unseen—we have found that we can turn to him for guidance towards the understanding of the Occult Laws of human life; and of such, most indubitably, is the revived and now widespread doctrine of reincarnation".

G. Hilda Pagan

OCCULTISM AND MAGIC

By JOSEPHINE RANSOM

(Continued from p. 516)

CHEIROMANCY has a close connexion with Occult Physiology, but here the planetary lore is related to the hand, and the influences the planets may have on human character are supposed to be read from the various parts of the hand. What is the origin of the cult it is difficult to say, but at present it is to a great degree an abused science of divination, and degraded beyond most of the occult arts.

In hypnotism and vivisection we find ourselves confronted with two subjects that are much condemned and much praised. For the sake of our present theme all we have to do is to see how much of them is true occultism and how much is magic—selfish occultism.

H. P. B. says :

The Voodoos and Duggas eat drink and are merry over hecatombs of victims of their infernal arts, and so do the amiable gentlemen vivisectionists and the Diploma-ed "Hypnotists"—of the Faculties of Medicine; the only difference between the two classes being that the Voodoos and Duggas are conscious sorcerers and the hypnotising crew unconscious sorcerers. Thus, since both have to reap the fruit of their labours and achievements in the Black Art, the western practitioners should not have the punishment and reputation without the profits and enjoyment they may get therefrom. For we say it again, Hypnotism and Vivisection, as practised in such schools, are sorcery pure and simple, minus a knowledge that the Voodoos and Duggas enjoy, and which no hypnotiser can procure for himself in fifty years of hard study and experimental

observation. Let then those who will dabble in Magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Ātma Viḍyā or Occultism aside—go without it. Let them become Magicians by all means, even though they do become Voodoos and Duggas for the next ten incarnations.¹

Motive, as we have seen, being almost everything, there will of course be a side to both hypnotism and vivisection where the motive is of the noblest and the cruel methods are regretfully used as a means for serving humanity to alleviate its sufferings. The story of Pasteur comes into this category. His passion for service to his fellows obliterated all other considerations. In the light of this passion he worked; but the facts of his methods come unequivocally under the classification of Black Magic. His nobility would modify his karma enormously, but it is open to question whether it would obliterate entirely the reaction due to the line he pursued—which meant pain and destruction to countless helpless creatures and has increasingly meant so ever since.

We must now turn to consider the methods pursued by the Obeahs, Voodoos and Duggas. It must be borne in mind that H. P. B. sought out these sects to learn from them what their secrets were. She understood them and it was out of her experience that she deliberately related them to hypnotists and vivisectionists.

Obeah Wanga means the “killing cult”. Any important ceremony among them is preceded by the shedding of blood, especially where the astral body of a dead person is evoked. This astral is called the “Dappy”; the astral of a living person is called the “Jumbi”. These astrals in both cases are evoked or called and made to obsess, or manifest through, someone. There are innumerable stories to be read in books about these people, which are of great interest to the student of psychic phenomena. The Obeah men certainly have a

¹ *Practical Occultism*, p. 37-38.

remarkable knowledge of how to control the lower astral and the corresponding physical forces of nature. One of the meanings of "Jumbi" is "nature spirit". Here it is the killing that is the point of resemblance between the Obeahs and the vivisectionists. Both shed blood in their efforts to attain results. The Obeah uses the effects of the shed blood and the mysterious properties of its effluvia; the vivisectionist endures the results unconsciously, but suffers them all the same. He equally evokes the strange creatures to whom shed blood is irresistible.

The Obeah is specially addicted to the use of the "spell of sounds". These are not a series of connected and intelligible sentences. In all spells and mantras it is not so much the words employed that are effective as the sounds used at a certain pitch with a certain rhythm and repeated many times. Glamour is one of the results of spells. The Obeah does not use human words; rather he uses the sounds of nature, the natural sounds of trees, of animals, etc. The result is that the Obeah using a spell can make his victim see harmless sticks turn to snakes and other objectionable creatures, can make him think himself bitten by them and die of the poison. Trances also are induced most effectively. One of the best stories of these trance effects is that of a little girl, Jeannette, in Haïti (one of the homes of Obeah). One day she forgot to bring her lunch to school. The other girls promised to share theirs with her if she would show them how her grandmother (a witch of evil repute), with whom she lived, "changed her skin". The child promised to do so, only begging them not to touch her till she sat down with them again. She went away a short distance and stripped herself, sat down, and began a strange chant. Very soon she was lying flat upon the grass with another Jeannette standing at her head. The other children were so frightened that they fled to the schoolmaster, but by the time he arrived

Jeannette was calmly seated, clothed, awaiting her share of the lunch.

The resemblance between such practices learnt from nature and the modern hypnotist is the trance result produced, and the evil of both is the dominance of the separated bodies by the will of the operator.

The fetish of the Obeah is a long-legged, greyish or brownish-black spider (anausi) which generally carries a large white bag with it. It moves rapidly and its bite is venomous to other insects. There are many stories relating to it, and some of them show a brighter side of Obeahism.

One other story will show the Obeah power of spell-working, or hypnotism through sounds. A priest in Trinidad was sent for inland to take charge of a parish. He had to put up in a small house one room of which was occupied by an old woman and a little girl. The woman was dreaded. She had a great deal of exceedingly heavy furniture in her small room and the only way of egress was through the room given to the priest. The only other openings in her room were two small windows. At night when the priest went to bed he put a chair against the door leading to her room. Presently the old woman began a crooning sing-song. The priest longed for her to stop, but refrained from asking her to do so, and presently fell asleep. In the morning he heard no sound at all from the adjoining room and at last he removed the chair and looked in. It was absolutely empty and swept clean!

Voodoo: Of this sect there are two branches, much the same as the two described above under Obeah. About its practices there are the same kind of stories from Africa, Ethiopia and the West Indies.

Dugpas: Tibet had and still has in parts a kind of nature-religion, a form of ancient and primitive Shaivism, the ritual of which the present Lāma-dances are a relic. Buddhism, according to Waddell, entered Tibet very early.

The same authority thinks that Patañjali's Yoga methods were engrafted on Buddhism and on to Theistic Mahāyāna by Asaṅgha (who came from Peshawar). This was known as Yogācharya Buddhism. Next came Tāntrism—a powerful kind of magic with, in its lower aspects, a sex-basis of a forbidding character. It was called also Shaivic mysticism, or the worship of Nature's feminine energies—mostly of a malignant type in the hands of the self-seeker, but for the unselfish transforming a terrible procedure into an extraordinary power. Then was added Manṭrayāna (sound-vehicle), which is, perhaps falsely, attributed to Nāgārjuna as introducer. All this gradually developed into a polydemonist doctrine, the Kāla-chakra (black-bolt) and calling itself also the Vajra-Yāna, the Thunderbolt vehicle, the followers composing which were the Vajrācharya. This is said to have developed in Sambhala (Shamballa?) described as a fabulous country. To Guru Paḍma Sambhava is given the honour of being the founder of Lāmaism in Tibet. He belonged to the Tāntrik Yogācharya School and came from the great Buddhist Nālanda College. Adyāna, his native place, was famed for the proficiency of its priests in sorcery, exorcism and magic. Hiuen Tsiang said of them :

The employment of magical sentences is with them an art and a study.

St. Padma overcame the Tibetan "devils" by the use of Vajra (force) and spells from the Mahāyāna and subjected them to his will. The Bon-pa, or original Tibetan worship, was seemingly largely a nature worship and full of incantations, etc. The meaning of all this I take to be roughly as follows :

St. Padma was a thorough adept of the Yoga School and had awakened in himself the "serpent fire," and all the "Chakras" were in working order, and of course many occult powers were in his possession. He was possibly clairaudient,

clairvoyant and could move about astrally at will, and so on. It sometimes looks as if the thirty-five disciples he is credited with were really the powers he wielded. He checked the Bonpas from making human and other blood sacrifices and substituted for living creatures figures of dough. However, he is represented with a bowl of blood, and blood was sprinkled about his image. Undoubtedly this was a later development. Thus was Lāmaism, or the order of "superior ones," begun. Several attempts were made to destroy the power of the Lāmas, but the order held on its way always growing in influence.

In 1038 Atīsha reformed Lāmaism, and three and a half centuries later this reformation settled into the Gelugpa sect, now dominant in Tibet. This was due to the influence of Tson-ka-pa, also a reformer, from whose immediate descendants came the first fraud or Dalai-Lāma—priest-kings. He built Pōtala and took on the symbols of Avalokīṭa—the God who looks downwards, *i.e.*, the manifested One. There was also a partial reformation of other sects notably of the Mu-mapas, or "old Ones" sect. This sect affected to discover "revelations" of St. Padma in caves and other places and thus made their practices legitimate. These "revelations" treat mainly of Bon-pa and other demoniacal rites which are permissible in Lāmaist sects and they prescribe forms for such worship. There were of course certain credal differences, but all had a "demoniacal Buḍḍha" and a "guardian" demon of Tibetan type.

The early Gelugpas (celibates and ascetics), the Rah-dampas, wore red caps. It was under Ison-ka-pa that the name Gelugpa, or, "Follower of the Virtuous Order" became the popular name. This sect has the mystical Vajra-dhara as its Adi-Buḍḍha. Theosophists may see in Vajra-dhara the "Lord of the World" spoken of by H.P.B. and mentioned in *The Voice of the Silence*. The Gelugpas derive their divine

inspiration from Maitreya "the coming Buddha," through the Indian saints ranging from Asanga to Atisha, and through Tibetan saints from his disciple Bröm-ton to Ison-ka-pa. It is through Atisha that this sect claims the special inspiration of Maitreya. Since 1640 it gradually deteriorated, but is feeling again to-day the revivifying influences that are stirring every religion.

The Kar-gyu-pa sect was more thoroughly mixed with Tantra practices. Oddly enough one of its symbols is the same as in Obeah, (another is Solomon's seal). This sect was founded in 1010. The tutelar deity is the "thunder-dragon". It was the nearest approach to the Mu-ma-pas with all their strange animistic rituals, and it became the supreme sect in Bhutan.

The real "red caps" are the Bon-pa, or Mu-ma-pa sects. Their guardian "demon" is the "Lord Gur"—a two-handed entity. They worship the Guru Paḍma Sambhava in a variety of forms both divine and demoniacal. These people exhibit great laxity of living, it is said. They use the ashes of human bones in necromancy. They use charms, cast spells, make sacrifices—all characteristic of the same thing the world over. One thing to note is that they use the two words of destruction—Hrim and Hri.

For domestic broils the cure is a charm—some special thing wrapped in a mouse-skin. For preparing charms against bullets and weapons they use as one ingredient human blood. For getting rid of offensive kitchen smells they sacrifice to the gods the blood of a bull-calf. In their monasteries a sorcerer is always to be found.

One writer says:

The belief both in ghosts and in witchcraft and the practice of exorcism was so deep-rooted in the country that Paḍma Sambhava gave it a prominent place in his system, and even Tson-ka-pa could not do otherwise than take them over into his yellow-sect. And that position within the Lāmaist priesthood once granted to the

heathen-sorcerer, it naturally became dogmatic and scholastic and seems to have been given its present organised shape by the fifth Grand-Lâma : respectable Lâmas despise it.

All of which statements can be taken with a certain amount of reserve.

Such, then, are some of the reasons why H.P.B. classed these sects with modern hypnotists of her day and with vivisectionists. In hypnotic states the hypnotised person is literally "under a spell". He is as much the slave of another's will as are the victims of sorcerers. The methods differ and that is all. The records of hypnotic experiments can be read up and each student may convince himself that in all cases save those of noble endeavour to release a victim from the strangle-hold of some vice—the use of hypnotism is on a level with the practices of the ordinary spell-maker. Under such a spell things may be heard seen and done by the patient which exist only in the mind of the operator.

The danger to the subject is very great in that his will is held at the mercy of another. In the hands of an unscrupulous operator such a power is simply Black Magic of the most detrimental kind.

With regard to vivisection we touch on much more delicate ground. Vivisection has its warm supporters, its earnest opponents. The only points I want to bring out here are its two inevitable concomitants, one—the destruction of a sentient creature in a cold-blooded manner ; two—the fact of blood-shed. The effort to gain knowledge at the cost of killing some animal attracts to the scene evil invisible creatures. They use the operator for their own purposes and goad the mind of the operator to still further experiments. Also there are attracted the invisible creatures who would protect the animals from their doom and who are fiercely hostile to the operator. Not all vivisection is cruelly carried

out, only some vivisectors are distinguished by devilish cruelty and desire to inflict pain. Here is where the vivisector of such a type joins hands with the Obeah and Voodoo who inflicts horror and torture upon his enemy through the effects of his blood sacrifices.

An old treatise says that in ancient days magic was the learning of the science of the wise men, but that later it degenerated and came to mean the sway of the devil and therefore degrading. White magic is the sunlight of life, black magic the shadow and gloom where evil things lurk and fasten upon human hatred as the means of their perpetuation. For all who care and are not fascinated by the excitement of evil, white magic is the exercise of growing love and compassion till they culminate in the power of perfect self-sacrifice—the crowning glory of occultism.

Josephine Ransom

CREATIVE CONSTRUCTION:
THE REBUILDING OF THE HUMAN TEMPLE

By LEO FRENCH

(Continued from p. 523)

II. THE MOON, MIRROR OF THE SUN.
MORTAL INSTRUMENT, REFLECTING SOLAR GENIUS

The Moon above, the Church below,
A wondrous race they run ;
But all their radiance, all their glow,
Each borrows of its Sun.¹

The Sun floats over the sea like an immortal God, which every evening is immersed in the maternal water and is born again renewed in the morning.²

She rises with her silver bow.
I feel the tide begin to flow ;
And every thought and hope and dream,
Follow her call and homeward stream.
Borne on the universal tide
The wanderer hastens to his bride,
The sea's white shepherdess, the Moon,
Shall lead him into harbour soon.³

THE Moon's destiny is to reflect the Sun ; to receive, direct, and distribute his rays, to refract them outward, into the realm of material manifestation.

The Moon is the Economic Minister, by appointment, to the Planetary hierarchy. Economy, as distinguished from

¹ *Hymns Ancient and Modern*, p. 168.

² *Psychology of the Unconscious*, by Dr. Jung, p. 131.

³ *The Torch-Bearers*, by Alfred Noyes, p. 82.

waste and parsimony. By discriminating lunar investment, Solar Gold reissues as wealth, from the bank of life, producing that just and equable rate of interest, proof in itself of life put to its true use, neither hoarded nor dissipated.

A clear understanding of the functions of the Moon, in any given horoscope, supplies the clue to the power and limitations of the Sun's instrument quâ instrument. In every nativity, the Moon must be first related to the Sun as life-orientation; then "the cold lunar beams" will shine and glow with spiritual inspiration and illumination. Then the lunar focus must be registered in consciousness as the soul, the temperamental, psycho-physiological self, middle principle of the first astrological triad.¹

Next, the sign and house positions, followed by each Planetary relationship formed by the Moon, in due order of precedence: when each is studied, and related to the horoscope as a whole, added to the realisation of the Moon as the Sun's consort or shakti; then, gradually the path of each silver ray shines forth with ever clearer, more revealing light, and the way of the mortal instrument is made plain to the student of the life-side of astrology.

All tidal, alternating, fluctuating forces, attributes, qualities and defects, circle round the lunar orb. Secrets of sequential recurrence, curves of undulation, wave-lengths of temporal spatial periodicity, these and many similar mysteries connected with cosmic and human magnetic relationships, man's sympathetic affinity with Nature as physical parent, lie hidden within

The bright and silver waters of the Moon, to be discovered by that combination of insight and intuition, which, together, enable the student of the life-side of astrology to plumb depths and scale heights.

¹ i.e., Spirit, soul, body = Sun, Moon, Ascendant.

The Moon, affiliated with water, from immemorial association, is naturally happiest in the parent element. The waters of Scorpio, her sign of fall, being Martian, illustrate the invariable rule-exception here; for an equally immemorial temperamental antipathy exists between the Moon and Mars. The lunar exaltation in Taurus provides a tower of strength for the temperamental personality, a rock-temple, a house of defence, wherein direct affiliation of the etheric vehicle with that of higher Manas (Venusian correspondence—*i.e.*, Venus rules Taurus) ensures temperamental sublimation via self-identification with aspiration and harmony.

When the Moon occupies Cancer, known as its "Dignity" (because intimately connected with lunar essences and substances), the lunar self is organically and temperamentally constituted and attuned to receive and reflect solar inspirations and illuminations, helped by grace of congruity, conferring "power from on high" as natural translator and transfigurator of lunar forces, attributes and faculties.

The Moon is likewise "at home" in airy signs, whether the serene limpid Aquarian ether, rippling golden light of Gemini, or Libra's seventh sphere.

Realms where the air we breath is Love,
Harmonising this earth with what we feel above.¹

When the Moon occupies a fiery sign, passionate or adventurous episodes and vicissitudes follow as a matter of course. Here, by spiritual-chemical transmutation, the Moon is gradually transformed and absorbed, till it becomes a perfect mirror of solar life, heat, light, and love,² as we our food into our nature change.

With regard to the two remaining earthy signs, Virgo gives temperamental adaptability and versatility, together with

¹ P. B. Shelley.

² Sir John Davis, *Alchemy of Poetry*.

constitutional hesitancy, difficulty in forming conclusions, though good reasoning faculties, if cultivated; likewise an objection to face unpleasant facts.

Capricorn's Saturnian earth, though exoterically "detrimental," provides good soil for experimental research into earth's secret depths, a faculty of psychological penetration to the root of the matter, when determination gives power to the elbow.

"A spark disturbs our clod," when Moon in Capricorn gets to work, as direct emissary of the Sun.

For the purpose of present illustration, the following has been chosen because of its combined incitations to godhead, and strong frustration-interpositions and interpolations on the part of the unregenerate lunar members of the realm.

The Moon occupies Scorpio, in third house, where it opposes Venus and Neptune, and squares Mars.

A Gordian "knot of human fate," indeed, at first sight: when to this is added—Sun in Aries, in eighth house; Mars, solar and lunar ruler, in Aquarius, in sixth house, square Neptune, squared by the Moon, sextiled by the Sun—such a nativity presents a Martian dharma and karma, together with a strong secondary Saturnian "complex," for not only does Mars occupy Aquarius, but Saturn, "the subduer," stands nearest the Sun, in Planetary proximity, in Aries, though not conjoining.

Fierce preliminary skirmishes are inevitable, for Mars is both on his mettle and on trial. To the fire and water of Aries and Scorpio, however, is added the calm fixed-ether of Aquarius, as military commander of the spiritual and lunar ruler: the mutable earth of Virgo, Mars' house of occupation, provides favourable soil for seeds of service in the cause of the Aquarian spiritual power now directly inspiring and illuminating the Earth's Spirit. Mars is certainly committed to an eventful paradoxical destiny and career.

Pledged to peace, conscripted for active service, detained for home defence! How shall he fulfil such diverse, warring obligations and claims?

Sun exalted in Arian fire, Moon fallen into the crimson-tinctured Scorpio waters, the Ego must "take arms against a sea of troubles," by karmically-carved obligation. By "opposing," however, how, when, where, will he "end them"? That is the question. The answer remains with the Ego, and depends upon him. Sun in Aries, Mars in Aquarius, must dominate the horoscope, and take possession of Moon in Scorpio. Until this is done, one solar plan of campaign after another will be marred and thwarted by a stubborn, unregenerate, lower Martian mortal instrument. The positions in this birth-map are sufficiently critical to warrant the assumption that the Ego has reached a transition-period, the significance of which cannot be over-estimated.

The cycles of death and rebirth ever mingle monsoons and cyclones of the last struggle for separate, unregenerate lower-self survival with the new life-breath whose Aquarian word of power comes from the four winds' breaths and raises those so lately "dead in trespasses and sins" of division, to a new life, a rebirth into unity and the bond of peace.

Scorpio is the sign of generation *and* regeneration, death *and* rebirth, "the old serpent," *and* the new spiral-Kundalini, in bondage to the lower, here breathes out its last fiery breath, reincarnating as the servant of the Ego.

The passage through the Red Sea, immediately following on the spoliation of the Egyptian foe; these, and many other like transitions will be performed and accomplished, in this troublous life-story. The career of a fighter, whose "rest shall be glorious," if spiritual determination arm to, and spiritual resolution sustain through, this earthly strife. Genius, here, should find direct expression through the medium of some form of *pioneer-pacifist* activity, taking both words in their widest sense.

Even the three difficult aspects from the Moon, Square Mars, opposition Venus and Neptune, when viewed and energised alchemically, will be found and prove themselves priceless opportunities, engines of spiritual warfare, "open-sesames," into secret treasure-houses of otherwise unrealised un-used wealth.

The square to Mars corresponds to the thrusting of the spear into the side of the heavenly, but still human, man, and the issuing thence of blood and water, "agony and bloody sweat," culminating in precious death and burial, last act in the mortal drama, precursor of the glorious resurrection and ascension of the Ego to its throne in the human realm. Here Golgotha and Gethsemane give dark hostages to the future golden fortune of triumphant spiritual victory.

From division, discord, and anarchy, to unity, harmony, and restoration of the rightful monarch to his throne, runs the gamut of this Martian life-song of degrees.

Transference of consciousness from desire to will, as central self-identity, will be found the secret of power, and the lever of progress. When the mortal instrument "signs on" in service of the genius, the tide turns; though the warfare be not yet accomplished, yet the final issue is decided; though many a battle remains to be won, yet internecine disputes will no longer rend a kingdom divided against itself.

In persistent continuance of interior spiritual will-pressure, exerted from above and within, downward and outward, and in progressive gaining of true vision, the rate of progress here depends.

Proportion and perspective alone maintain true balance of power, in every realm. Discrimination must accompany determination, or wastage will result. Discrimination must be slowly and gradually acquired, for it belongs to the "education department of human training, and must thus go through every intellectual stage, for it is born through mental travail,

not instantaneous-intuitional" in nature and origin. Patience must have her *perfect* work, before the transfiguration of Mars in Aquarius, in the sixth house, can be accomplished.

The oppositions from the Moon to Venus and Neptune, as emotional conflict complexes, will prove themselves purgatorial purifiers, washing away all base, pernicious, injurious poisons, both earthy (physical material oppositions to spiritual expression and progress) and watery (personal-emotional unregenerate opposition to the advance of the spiritual self as conqueror).

No bloodless victory is here! No weary conquest, nor "walk-over" for the native of this horoscope. But a series of priceless karmic opportunities!

Hostages to fortune are here given, through direct incitation to one conflict after another, each increasing in cumulative intensity, till at length the last bastion falls, and the heavenly kingdom yields to that spiritual violence which proves that the hero has gained complete control over all lesser factors and issues, and that "the god in the chariot" leads on the human army to "victory or death". Mars in Aquarius must *master* each situation in this series of campaigns, thus only will the "warfare" of the lower, be "accomplished," and the "iniquity" of the lesser selves, find "pardon": for the final transference cannot be effected until Moon in Scorpio cooperates with Mars in Aquarius, "the heavenly man" united with the human, after passing through the Red Sea.

In such an occult and karmic type of horoscope, it is impossible to predict and foresee the exact nature of the conflicts brought about by one complex after another, in a realm full of factitious "insequence". Rebellion, pride, selfishness, fierce karmic desires and strivings; one and all of these will make earth-life "a struggle for existence" so far as the higher powers are concerned. Many "a new way to pay old debts" will be discovered and practised by the ingenious

Mercurian personality, acting for the Martian Ego; though at first Mercurian guile and will, added to Martian self-will and the stubborn Taurean trio, will constitute a formidable phalanx of usurpation! So soon, however, as the Ego realises the heavy kârmic heritage, he will put his shoulder to the wheel of repayment, and when the mortal instrument and physical vehicle form a triple alliance with the Ego as commander-in-chief of the allied forces, the day of redemption will draw nigh! The solar centre represents the father, the lunar focus, the mother "complex": both these terms must be understood in their wider, more cosmic significance: when thus realised, one key and clue after another will be put into the native's hand. Here again, discrimination alone will prove the deciding factor as to the use or misuse made of each!¹

Progressive understanding of true relativity will enable the weaver of the combined threads of destiny and fate to weave "the death-shroud of the old, the birth-robe of the new". Many an old knotted strand must be unravelled, and cast out of the life-web, many new threads spun, ere the whole begins to shine and gleam with the hue of the fabric of truth.

"The golden evening brightens in the West," when the Sun occupies the eighth house. The silver lunar threads of the third house intervene naturally with the golden Mercurian strands, flashing with light from the mind, dedicated to the fashioning of the Spirit's vesture.

Life and form, spirit and letter, no longer opposed and conflicting, but unanimous in resolution to join forces, naught now remains for the triumphant warrior save *to lay down his arms* before the throne of Life.

Leo French

(*To be continued*)

¹ Mercury, Venus, Neptune, in Taurus, ninth house.

THE EARLY HISTORY OF THE T.S.¹

WITH ANNOTATIONS BY C. JINARAJADASA

XI

JOHN KING'S PICTURE

Letter 1

PHILADELPHIA,

*Sunday.*²

GENERAL LIPPITT

MY DEAR SIR,

Did I discover any fraud in the materialisation of the Holmes? Allah is one and Mohomet is surely *his* prophet! Why, my best beloved General, did you not discover it yourself, the first time you saw Katie's face and recognised Mrs. Holmes's *phys* instead? They are mediums, no mistake about it, but neither Mrs. Gennie Holmes nor her spouse Nelson Holmes will ever offer you a *genuine* materialisation in a bag, basket or washtub, unless they are in a *genuine, deep* trance, one or the other of them. Fraud is their nature, both of them were surely conceived in a moment of some cheating or some humbug as Mr. Sterne in his "Voyage Sentimental";

¹ No. X of this Series appeared in August, 1923.

² General Lippitt has made a note on the letter that it was received on March 9, 1875.



JOHN KING BY HIMSELF



they are two incarnated *bipède* lies, and the less you have got to do with them the better for you. I have never believed *them*; I believe *my eyes, my senses* and *John*, and know *for a certainty* that Katie has materialised through them, when Nelson Holmes was in the cabinet in deep trance, and *four* times in all when he was outside. The balance of those *Katies* was Mrs. White, child's confederate and—a young medium now out of town. I have said. Believe me or not as you like it "ad libitum".

Mr. Colby is very unjust, very unfair and—God help him, but I think him controlled for the present by some Diakka,¹ extending his fatherly protection to Dr. Child. Did you read his "Sunshine"? There is an energetic answer for you. I sent a reply to Colby; if he does not print it and that immediately as I have a right to claim it, for Child accuses me of fabricating stories, I will have it printed in the *Springfield Republican* or somewhere else and pay for it *anything they like*, but I am determined to show the public who fabricates stories, I or Child. Please let Colby know it, let him know that if I had to give \$ 100 for it I will have it published, *but* in such a case I will add something to it, to show *why* a *leading Spiritual [ist] paper* declines to publish the truth and nothing but the truth. For the Lord's sake, do not lead your unfortunate Cambridge investigators into such a company as the Holmes. Why do you want them to throw their money for? My advice to them if they are so rich and generous as that, to have an "Artemus Ward" with *his* show, if the said gentleman is to be found somewheres in flesh and bones in preference to such *unreliable* mediums. They are sure to play tricks and if they are caught, all that is genuine in them will go to the four winds and their trickery will harm spiritualism once more and hurt the cause and *yourself*.

¹ "A Diakka is one who takes insane delight in *playing parts*, in *juggling tricks*, in *personating* opposite characters," etc. This term for a spirit was coined by A. J. Davis. See *Isis*, Vol. I, 218.

John says: "*Either of them,*" "*I will try*". I suppose he means by that that you can go to Mumler or Hezelton¹ and he will do his best. I will send you his picture on his *balcony*, in *summer-land* next week. He has finished it at one sitting, but he ordered me to paint some nice flowers round it like a frame and I work very slow when he does not help me or do it himself. I feel very sick and miserable; why, I know it not myself. I find but one reason or cause for it: I wish I *were home upstairs*, and spirits do not want me.

How can you think the Holmes have lied about the photograph? The only time they spoke truth it was when they told you of it; they were very reluctant about it, for truth scratches and tears their throats like lies with some honest people. Have not you the testimony of . . .² and others besides that?

Believe me, dear General, that what I tell you about them is TRUTH. It's only when they speak true that they are under psychological influence.

I read Mr. Epes Sargent's "Proof Palpable" and I am in love with him, he writes so very cleverly and so well. His book has interested me more than any other book in Spiritualism in America. You may tell him so if you see him and say to him, that he has perfectly psychologised a true born Cossack and made her fall in love with him. My best leg *won't* heal and seems determined to remain lame.

Write a little more than you do—don't be so stingy with your letters.

Yours truly,

H. P. BLAVATSKY

¹ Photographers, I presume, who used to take spirit photographs. See later. Letter III.

² Name undecipherable.

*Letter 2*PHILADELPHIA¹

MY DEAR GENERAL,

John sends you the following wise answer that I copy "verbatim" (I asked him if he would tell you who the spirits were on your picture).

"Tell him, that John never keeps bad companie (sic). Those are ungodly sprites. Let him wait and see if he recognises some of the spirits on my picture."

He means I suppose the picture he is about finishing for you. *It's one yard square* on white satin and full of very funny things. His own portrait in the centre; on his balcony, surrounded by verdure and so forth. I only am perplexed how to send it without spoiling it. I suppose the best will be to roll it on a round stick and sew it up in oil cloth. Only please do not *let everyone know* it was done *through me*. I do not want at all to be considered a medium which *title* is synonymous to "*fraud*" in our days. Besides, I am not a medium at all and never was, at least a medium as you understand it, all of you mortals. *Basta*.

Now, my sweetest of generals, you must do me *one* favour. Notwithstanding my efforts and the combined efforts of Professor Carson, Mrs. Andrews, Col. Olcott and many others, *Colby* has sent me back my MSS. John told me he would not publish it, John was very mad with him and even (I did not verify if he said truth or not) went so far as to tell me a few days ago that he knocked down "that ungodly Colby" and *made him sick*, because "he made my labour *slake*". What does John mean by the expression "slake"? I do not know, but he has expressed of late some very funny words, which Col. Olcott tells me [are] old saxon words. Well, *en désespoir de*

¹ Received by General Lippitt, March 24, 1875.

cause I sent my MSS. to Mr. Gerry Brown, Editor of the "*Spiritual Scientist*". His is a nice paper and beginning to be quite worthy of consideration of late, for he tries evidently all he can to give it a serious direction. You find therein some very good articles, and I mean *even if he cannot publish my articles* for some reasons, to protect him and find him as many subscribers as I can. I found him *four* already, amongst others John Morton my friend, who is going to be elected Governor of Philadelphia. Well, my darling General, you just run will you to, 18 Exchange Street to the aforesaid Mr. Gerry Brown shake hands with him and *do* ask him if he can print that blessed article or not. If not, upon my word, I write the whole thing up and send it to the London Spirit papers. Won't I give it to Colby then, and to other cowards too! Will you do that for me, my dear General? You will oblige me ever so much, for I am sick of that article and sick of fighting, and want to get rid of it. (Read it please and tell me how you like it.)

Did you hear the trick John has played with Olcott? He actually wrote him a long letter, posted it himself it appears, and told him in it some wonderful secrets. He is a trump, my John. Well, you will be surprised at *his* picture. Wait and see, I think I will be able to forward it at the end of the week, if my *under-standing* is to be relied upon.

God bless you for ever and may you never see your shadow diminish in size! as the Persians say.

Yours truly,
H. P. BLAVATSKY

P. S.—So you are determined not to give up your Holmes? are you? Well, let me tell you that your bag and seal and crucial tests will prove of no avail and that they shall both of *them cheat better than ever*. I stake my head, she will. Just you

catch the first materialised face by the nose, and see what will come of it. It is no use, General. They *are* cheats and you will only hurt the cause.

Letter 3

March 22, '75

MY DEAR GENERAL

Your's with pictures received. Accept my thanks for helping our business. I have not the slightest doubt, that in a few years I will be able to open a large trade between Russia and America.

John told us, that Colby is sick in bed. Is it true? John said, he made him sick, because he was mad with him.

John is making a splendid picture for you on Satin. I have not seen it yet, and he don't wish anybody see it, before he is through with it. He is making most mysterious and remarkable manifestations with us almost every day. This evening I forgot to deliver a letter to Mme. I brought from P. Office, and, when we were sitting at the dinner table, John went on rapping and telling, and abusing my bad memory, how and why I did not give the letter to her, etc., etc.

Since we came to this house, John took away his own picture from the frame twice, kept it several days and brought back—and all this as quick as lightning. There is no end of these wonders. Although a spiritualist of only 5 months standing, I have seen and witnessed more spirit manifestations, and see it more every day, than a great many others have seen in their long lives.

I have neither space nor time to tell you all what, J. K. does with us but, if told, it will make the most remarkable story ever written on spirit manifestations.

I want to try a spirit picture, taking if I could get some of my spirit friends. Suppose, I send a photograph picture of

mine, could Mumler take spirit picture from it? Please write particulars, and also how much Mumler or Hezleton charge for it? Also, who is the best of them for spirit photographs?

With great esteem and respect,
 GEN. F. G. LIPPITT, I remain, Yours truly,
13 Pemberton Sq., M. C. B.
Boston, Mass.

(To be continued)

INTERCESSION

JUST slip into thy brother's soul
 As does the hand into the glove,
 And reach toward your common goal
 Of evergrowing, perfect love.

Another's joy and suffering
 Are thine tho' not yet felt or known
 By thee. All join in everything.
 Each being is each other's own.

I. R.

MUSIC BEFORE LECTURES

By MARGUERITE WARNER

Introduction by C. Finarājādāsa

IT is quite usual in most Western countries to have a little music both before and after a Theosophical lecture. The aim is obviously to produce an "atmosphere," that is, a general quieting and harmonising effect on the audience, who are all of different temperaments and have come in with thoughts of curiosity, worry, faith or doubt as the case may be. But the creation of the "atmosphere" depends entirely on the type of music. Much has often been done for my audiences, to prepare them for my lecture, by music, when it has been of the right kind. But there have been times when what has been sung has been utterly beside the mark, and has not in any way helped either the audience or the lecturer. The members of the Fellowship in Arts and Crafts of the Theosophical Order of Service in England have very greatly helped by appropriate music and musicians for Theosophical lectures.

At my request Miss Marguerite Warner, the Secretary of the Fellowship in Arts and Crafts, has compiled a list of suitable songs for use before and after Theosophical lectures. I have little doubt that each country can make a suitable list for itself. It would be most useful if each National Society could have some members who specialised in helping the general work by the selection of appropriate music, not forgetting music that is suitable for children.

C. J.

SUGGESTIONS

1. The selection should be made for entirely different reasons from those governing the choice of concert items.

2. The aim is to bring the audience into a receptive frame of mind before spiritual teaching is given. Nothing else should be considered. Applause should be discouraged.

3. When possible, the musician should be unseen, and in all cases should feel only that he is giving impersonal and lofty service.

4. Music must be of the finest quality, and preferably simple. It may be more or less intellectual or devotional, according to the type of lecture which follows, but technical showiness and banality must both be avoided.

5. Music in compound time, or of a faster tempo than *andante con moto*, is seldom appropriate.

6. It has been found a good plan to begin with a piece containing rich, dignified chords, to harmonise the audience. This is well followed by a piece of definite but tranquil rhythm, and in conclusion, something of a quiet, melodious character may be played, ending on a soft chord or single note, preferably not C major. When only one piece is played, the effect of the last half page should be especially considered.

7. In vocal music, the suitability of the words needs care and thought. Sentimental ballads should be excluded.

8. It sometimes happens that the music of a song gives a very good effect, while the words are inappropriate, or there may be no satisfactory translation of words which are in a language unfamiliar to the audience. In these cases it is suggested that the song be vocalised, 'a,' 'e,' or 'o' being used according to the tone-colour required.

9. If the singer has taste, a high standard of training in voice-production is not essential, but intonation must be pure, and rhythm and phrasing good. When words are sung, they must be pronounced so that everyone can hear them clearly.

10. As the work is impersonal, a dramatic style should be carefully avoided.

SONGS WHICH ARE APPROPRIATE BEFORE LECTURES

This list is merely suggestive, and not inclusive. The songs vary in style and degree of difficulty. Where they are especially suitable for a particular lecture, this is indicated. It is hoped that readers will send in other lists, stating, if originally written in another

language, if an English translation already exists. The Secretary of the Fellowship in Arts and Crafts (3 Upper Woburn Place, London, W.C.1) will give any help that may be required in obtaining copies.

TITLE	COMMENT ON WORDS	COMPOSER	PUBLISHER (When known)
The Heart Worships	(Meditation)	... Gustav Holst	... Chester.
Four Songs for Voice and Violin	(Sacred mediæval)	... " "	...
Hymns from the Rg-Veda.	(3 sets of 3)	... " "	...
Song Offerings	(Tagore. 2nd series)	... Landon Ronald	...
Five Canzonets	(2 numbers)	... " "	...
Immortality	(There is no death. Lytton).	Cyril Scott	...
Paris Angelicus	(Violin obligato)	... Cæsar Franck	...
La Procession	...	... " "	...
Geistliche Lieder	...	Bach	...
Lord, To Thee	(St. Matthew, "Passion")	"	...
Although both heart and eye o'er flow	...	"	...
Bless thou the Lord, O my Soul	...	Harold Craxton	...
Carol of Child Jesus	...	Stanford	...
To Music	(Meditation)	... Schubert	...
Wanderer's Night-Song	...	"	...
Courage	(We are gods)	...	...
Morning Song	...	Rubinstein	...
In Summer Fields	...	Brahms	...
Four Serious Songs	(Bass. Biblical words)	...	...
Give Thanks and Sing	...	Cuthbert Harris	... Warren & Phillip.
Mother Mary	(From Symbol Songs)	... Rutland Boughton	... Curwen.
The New Madonna	(Art or Dance Lec.)	... " "	... "
Fairy Song from the "Immortal Hour"	...	" "	...
The Fairy Lough	(An Irish Idyll)	... Stanford	...
While the Sun was going down	(The above 3 for Nature-Spirit Lectures)	... Clive Carey	...
The Year's at the Spring.	...	Mrs. Beech	...
Acceptation	(Galsworthy)	... Gordon Bryen	... Chappell.
Roadways	(Masefield)	... Vivian Hickey	... Augener.
The Heavens are Telling.	(Cosmic)	... Beethoven	...
Abendlied	...	Schumann	...
If I could understand	(Tennyson)	... Lily Boyd	... Murdoch.
Invictus	(I am the captain of my soul)	... Brubo Huhn	... Augener.
Numbers from "In a Persian Garden"	...	Liza Lehmann	...
Ave Maria	...	Settings by Schubert, Luigi Luzzi, and Gounod	...
Arise, O Sun!	...	Maude Crashe Day.	Cramer.
Dawn Song	(Star Lecture) (2 keys)	... Eric Fogg	... Elkin.
What ever is, is best	...	W. H. Kirby	... Metzler.
Song and Pain	(God's Purpose of Pain)	... Rupert O. Erlebach.	Curwen.
A Song of Shadows	(Returning Spirits)	... C. Armstrong Gibbs.	Rogers.
To One Who Passed Whistling in the Night.	...	" "	Curwen.
Song of the Summer Seas.	...	J. S. Stevens	... Murdoch.
In the Highlands	(R.L.S. Nature)	... Roger Quilter	...
Water-Lilies	" "	... Cyril Scott	... Elkin.

TITLE	COMMENT ON WORDS	COMPOSER	PUBLISHER (When known)
Wild Anemones	... (Five Canzonets)	... Florence Aylward	Collard-Moutrie.
An Erisgay Lullaby	...	Kennedy Fraser	...
A Little Song of St. Francis	... (Unison or Solo)	... Ernest Farrar	...
Onwards	...	Liddle	...
Night	...	Rimsky-Korsakov	...
Wang, the Teacher	... (Leigh Henry) (Chinese Philosophy)	... Felix White	...
From the Tomb of an Unknown Woman	...	Granville Bantock	...
Thanks be to God!	... (For Joy. P. J. O.'Reilly)	Stanley Dickson	...
My Prayer	... (Friendship. Bright be the Road)	... W. H. Squire	...
Beyond the Dawn	... (The morning of Eternity begins beyond the Tomb).	W. Sanderson	...
Five Mystical Songs	...	Vaughan Williams	...
Orpheus and His Lute	...	Sullivan	...
Charity	...	Hageman	...
The Sun-God	... (Baritone)	... W. G. James	...
Wind and Sea	...	G. T. Francis	...
Destiny	...	L. Pascoe-Williams	Escott.
Easter Hymn	...	Frank Bridge	...
The Passing Bell	... (Funeral)	Schubert	...
The Guardian Angel	... (Robt. Browning. A Picture at Fano)	... Granville Bantock	...
Invocation to the Mile	...	" "	...
Lament of Isis	...	" "	...
Whence	... (English Lyrics. 8th Set.)	...	...
Invocation	... (Star)	... Parry	... Novello
	... (Devotional. "Love, raise us.")	... Cyril Scott	... Elkin.

CHORAL

Hymn of Jesus	...	Holst	...
The Hound of Heaven	... (Francis Thompson)	... H. V. Jervis-Read	...
TENOR	... BOYS' VOICES. MIXED VOICES. ORCHESTRA. ORGAN	...	...
National Settings of the "Star" Invocation	...	...	...
A World Requiem	...	J. H. Foulds	...

MUSICAL MONOLOGUES

The Happy Prince	... (Oscar Wilde. 20 minutes).	Liza Lehmann	...
L'Envoi	... (When Earth's Last Picture)	... Rudyard Kipling	...

Marguerite Warner

SOME NOTES ON THE BRITISH ASSOCIATION'S MEETING AT LIVERPOOL

By ARTHUR J. WEDD

THE great Meeting of the leading Scientists at Liverpool in the autumn of 1923 afforded great interest to at least one Theosophist, and a few notes on what he gathered from the mass of subjects dealt with may prove not unwelcome to others with the same background of Teaching and Philosophy.

Perhaps it would be as well to state at once that not one theory or fact presented by the Scientist was sufficiently conclusive to give the least shade of doubt to this Theosophist in the basic teachings and ideas that Theosophy is generally understood to stand for, even though some small details may seem to require further research, one instance in mind being the actual discoveries on Eddystone and the neighbouring Islands; but the discrepancies were only hinted at in my hearing after the paper read by Captain Pape on the New Race—a paper mainly founded on *The First Principles of Theosophy* by Mr. C. Jinarājadāsa, and on which the principal criticism expressed was that the division into seven Root and Sub-Races struck the hearers as far too precise and artificial.

Perhaps the approach to the subject would have been easier to them if the points where this outline of the World's History now accepted came into harmony with the Scientific Discoveries, rather than as presented.

What struck the writer far more than the differences was the closer approach towards harmony between the two methods of study and research. After all the skull measuring and the invention of those terrible words like brachicephalous to classify races, the learned appear to have arrived at the three main types—woolly haired, straight haired, and wavy haired—by microscopic examination of a cross section of hair; so, our Lemurian, Atlantean and Aryan now hold the field.

Now the Scientist's position—one which many boldly claim as theirs—is that he founds his theories entirely on facts; but immediately the thought strikes the observer, "What induces him to collect

those particular facts?" Darwin was fully aware how easily a theory can take charge, and so made it a rule to write down any facts which did not fit his theory. He found that his memory actually refused to retain adverse facts.

A further note from the Psychological Section bearing on this is that extremely rare is the gift, often taken for granted, but which one might almost say can never be completely realised (and which those who boast of its possession are often conspicuous examples of its absence)—THE OPEN MIND.

In some test of hearing as to the direction of sound, the lecturer told us of the frequency with which error occurred owing to the mental idea that tests were coming in a series of threes, which led to a wrong appreciation if a fourth were interposed; also how one subject was suddenly misled into several errors of judgment by seeing a tuning fork lying on a table and immediately connecting it with the sound.

Professor Elliott Smith, although he seems to be regarded as unorthodox and revolutionary by some of the others, during a most interesting lantern lecture showed us maps of the world covered with arrows suggesting far greater movements of races and migrations than have gained credence. And Professor P. E. Newberry from a botanist cum Archæologist viewpoint attempted to prove migrations into Egypt from the North-East rather than from the South; his principal being drawn from the need of wood required to build ships, and the types of these found in different places.

It would be of value to know where Theosophists place the Neanderthal and Piltdown Skulls, and the American tooth, the three most recent discoveries that are still puzzling Science, and which have upset the old ladder of Evolution based on skull measurement and brain centre development. The Professor after admitting that he had no place for them, took us over all the old steps, and gave us diagrams of brain cortices neatly divided and numbered, completely overlooking certain experiments in Hypnotism, which have enabled the subjects to read with any part of the body, and also other similar feats; this being an instance of the drawback of keeping to one field and failing to look over the hedge.

The Geologists too are having to re-arrange their categories in the light of the Eoliths, or flint implements found in gravels of the Upper Miocene strata at Aurignac: but there seems great difference of opinion among "the greatest authorities" as to man-made and torrent-made implements, arrow and spear heads and scrapers (I did not gather what other shapes flint would take), and the arguments were not very convincing. One seemed to be that where few were found they were certainly made by man, but where as many as 5,000 together were found, this also implied man's work.

But anyhow the age of earliest man is being driven back and back into the remoter past with every year's research, as also history and culture. One noticed the use of this word "culture" instead

of "civilisation," quite important as a reflection or change of opinion perhaps suggested by Disraeli when he questioned whether we had not mistaken luxury for civilisation; and we may hear less of the boundless blessings we have given to other nations by introducing to them—often by force—the benefits (?) of our civilisation wherewith to replace their barbarism.

In the study of the atom, as explained in Popular Lectures by Sir Ernest Rutherford and Sir William Bragg, Occult Chemistry was more and more vindicated, though we heard too little of gyrations. Their atoms, being represented by coloured balls seemed very solid and motionless—and the nucleus quite immovable—but perhaps the omission to discuss the movements was due to the lecture being for the general public and meant to demonstrate how great was the advance in the knowledge of the structure of matter. Also the arrangement at the angles of platonic solids was not mentioned, the six-sided figure being represented as flat not cubic.

There was a cheering possibility in the Psychological Section of a considerable set back for those who are advocating drastic measures, even mutilation for the mentally deficient and defective, or various palliatives, in their readiness to scrap their categories as far too rigid in Classification and prove that the majority of those called mentally deficient are very quiet and harmless, emphasis being laid on the need for special trades, and a careful after-care for those leaving institutions with their restraints, and thrust into an outside society which they were not ready to cope with:—that the deficient boy is not attractive to the normal girl, and that the imbecile girl is generally an unwilling prey to a much more blame-worthy degenerate who is unstigmatised. So there is still hope that the true ideals of continence, chastity, and self-control will not be undermined by teaching ways of escaping the penalties attached to sensuality, lust and profligacy.

The lecture by Professor J. J. R. Macleod of Canada was heart-rending, shattering eager hopes roused in the sufferers from diabetes by a recent newspaper stunt. It is proved that the discovery is only a treatment for the worst stages of the disease, not a cure for the digestive defect, by injecting pancreatic juice of animals into the blood, whereby the effects of the poison are neutralised, but only for the time. It has no real connexion with the sufferer's power to turn (in Scientist Metabolism) the sugar to its proper use.

And the hints as to the vivisection tortures, the descriptions of dogs with livers or pancreas cut out and living two or four months, rabbits in convulsions, and the foreshadowing of endless further experiments in mixing all the different glands in various quantities and trying their effect, made at least one of the auditors very sick and sad: as also the number of different researchers, name after name being mentioned, working on the same line, doing the same experiments. It was a pitiful vision of horror for the imaginative and sensitive temperament.

There were some pleasing notes of brotherhood and appeals for closer working between Educational Sections, but reference to the jealousies between Universities showed how far off the goal was of mutual trust and co-operation.

And so the Scientists lauded each other, as chairman, lecturer or mover of votes of thanks, and the phrases "Epoch making," "foundations firmly set" were used about those latest advances that had upset the preceding set of theories; degrees were given mutually, many rainbow-coloured robes, hoods, and gowns were donned for a crowded procession up stone staircases and along draughty canvas alleys at the University Soirée; and we parted with most grateful hearts for the fine hospitality and generosity of the good people of Liverpool—hospitality in which free tram-rides formed a striking feature—to renew the search for Truth along the many paths that lead finally to the same goal.

Truly the organisation reached a great pitch of perfection, and the liberal allowance of excursions, visits to places of interest, ships, factories, parties, gave a difficult problem in the disposal of time.

There was even one night at the Theatre by invitation to see two plays, one by John Galsworthy that was rather too dismal, and the play "Magic" by G. K. Chesterton that has in it the Roman Catholic propaganda against Spiritualism very thinly veiled, and proved quite amusing where this did not intrude too obviously; though quite unconvincing in the phenomena, the chairs went over with a crash, when at a séance the most curious part of their movements is their noiseless floating movement, and a thunder storm was introduced as necessary to prove that it was evil spirits that were at work; but the wicked Magician married the heroine, so all ended well.

These are a few gleanings from a busy week, and the moral is to encourage Theosophists to keep abreast with the latest developments of Science so that they may work towards gaining at least some consideration of their background, and not but unknowingly against preconceived opinions backed by certain ascertained facts however misinterpreted, but to have the reply ready.

It is a life-time study to get a complete grasp of any specialised subject, and follow the enormous output of books, proceedings, lectures, discoveries and theories: but a general sketch can be obtained by making a visit to such meetings as the British Association, and a really enjoyable time spent, for the wearing of a similar badge breaks down to a great extent that wall of aloofness which is a British characteristic and often prevents our understanding each other better.

Arthur J. Wedd

THEOSOPHICAL LEAGUE FOR THE FEDERATION OF NATIONS

THE above League was founded in Vienna in July last during an International Congress of the Theosophical Society, and consists already of representatives from twenty-five different countries. Its purpose is to help to draw together the Nations of the world, not only of Europe, in friendly co-operation, and to strengthen and support the League of Nations.

This Theosophical League is not confined to members of the Theosophical Society, though it was decided, for the first year only to keep the present title.

Its founders, being already members of a great International brotherhood, with ideals which most of them have been struggling for years to put into practice, realise what an immense force they might be if organised for practical participation in world affairs.

The Theosophical Society as such is excluded from taking part in politics as ordinarily understood because, being truly international and comprising people of every shade of opinion, both religious and political, it is compelled to remain neutral. Within its ranks the religious teacher, the politician, the man of affairs, the business man, the artisan, the peasant, all find themselves at home. At the same time, it is possible for different groups of people from among one or all of these classes to agree to co-operate for definite work along any one line without committing the Theosophical Society.

The members of the Theosophical League for the Federation of Nations definitely agree to combine to work along the line of world politics, believing that co-operation in the widest sense is the keynote of the future and that the League of Nations is the biggest experiment that has ever been made in this direction. They agree with Lord Robert Cecil and others among its keen supporters that the League's greatest need at the present time is a "spiritual basis". This Theosophical League believes that it can vitally contribute towards such spiritual basis, because its conception of brotherhood is rooted in the unalterable conviction that there is only One Life everywhere which everyone and everything shares: therefore in the spiritual world at any rate brotherhood is a fact.

The Theosophical Society has already Sections in thirty-eight different countries; each of these National Societies has many branches, or Lodges, and in addition there are Lodges or scattered members in nearly every other part of the world. Every member believes in brotherhood in the deeper sense, and therefore, whenever

members of the Society meet in any part of the world, they meet with the warmth of friends. It will be understood that this universal friendship gives almost infinite possibilities in international work. It is these possibilities that we are so anxious to gather up and direct in forming this Theosophical League for the Federation of Nations.

We fully realise that such an instrument needs unlimited energy and initiative, as well as idealism, and that its adherents must above all be practical. We recognise also that there are numerous Societies and individuals everywhere who could contribute these qualities in a striking degree, but who have no inclination to join the Theosophical Society. May we make a very special appeal to these for their sympathy and help for our non-sectarian League, assuring them that they will be valued even more highly for the differences in outlook and experience that they will be able to bring. It is not so much good workers in good causes that are needed now, as the mutual recognition that all are working towards the same goal, and the readiness to co-operate, which will inevitably follow from that recognition.

The writer believes that if only the League of Nations could come into its own and know that it could depend upon the moral power in every nation, there is no department of life which it would not take under its protection and so change the face of the world in a comparatively short time.

S. MAUD SHARPE¹

THE YOUNG THEOSOPHISTS

THE All-India Federation of Young Theosophists is an outcome of the T. S. Convention at Benares, 1923. It is formed with the object of giving an opportunity to young Theosophists to organize and work for Theosophy according to the "Youth" Spirit; consequently it is entirely independent of the Indian Section. In order that not a single person should be prevented from joining the T.S. on account of poverty, the Federation has no Entrance Fee and no Annual Dues. The ideal is to carry on work by voluntary donations but, in the meanwhile, the Federation receives 50 per cent of the collections that each Lodge is to make among its members. The Federation retains only a half of what it receives, remitting the other half to the T. S. Headquarters, Adyar. The Federation will issue its own diplomas and charters to its members and Lodges.

The office-bearers for the year 1924 are—Chairman: Mrs. Rukmini Arundale; Secretary: Mr. K. S. Shelvankar; Treasurer: Mr. L. E. Tristram, B.A. (Cantab.), and the Headquarters is at Adyar, Madras, S.

K. S. S.

¹ 29 George Street, Portman Square, London, W. 1, to whom application should be made for further information.

THE THEOSOPHICAL FIELD

A RATHER remarkable book has been published here in Christiania a short while ago. The author, Dr. Kristian Schelderup, is a well-known Doctor of Theology at the University of Christiania. Last fall Dr. Schelderup returned from a one-year visit to the Orient. He travelled extensively in India, China and Japan, studying the various eastern people, their habits, religious cults, and general psychology. In *Where Men become Gods* he gives forth his impressions of what he has seen and experienced, and it is indeed to be hoped that the book will have a big sale, as it is nothing short of a message.

In the introduction the author says :

The book has no scientific pretensions As comparative Religion is not my special study, in many cases I have naturally had to rely on the available literature on this subject But my own experiences have given colour and life to the subject treated. I have endeavoured to experience from within the foreign religions, by trying to partake in their cult and pious worship To acknowledge the honest religious search for truth in followers of other creeds he, too, ought to succeed, who regards the Christian religion as the most sublime Creed.

Dr. Schelderup lives up to his own high standard all through the book. In a poetic language he pictures the dazzling eastern life in all its colours and enchantment, never, not even in the midst of dirt, indolence and ignorance, losing touch with the Spirit of the East. Fanatical superstition and gross yogi-charlatanism he has seen a plenty of, but whether it is the maniac, the fakir, or the saint, he always, under all disguises, finds something of the same longing and the same thirst for the realities of the inner world. The book ought to be translated into English to reach a larger public.

* * *

There are two things I might mention this month. The first is about the great activity shown, outside the T.S. as well as inside, in connexion with "Youth" movements. There have recently been a number of meetings, under the auspices of the "No More War" movement, to endeavour to bring the young people of the country into line, and to get them to co-operate with those of all other nations, to spread principles of internationalism, and to work actively against things which are likely to lead to further strife and quarrelling between nations. Of the details of the activities I am not quite certain, save that a committee has been formed to try and put these principles into practice. I need scarcely say that the "Youth Lodge" sent delegates, and that there were also representatives of organisations like the Guild of the Citizens of To-morrow, and all

other bodies of young people. Unfortunately, however, I believe that there was a tendency among those of communistic and socialistic leanings to try and make the meetings somewhat sectarian as to political views—which would be fatal in anything which should be able to embody all shades of religious or irreligious, political or non-political opinion.

The other thing about which I wish to speak is the production at the Albert Hall, on the night of Armistice Day, of a new work, entitled "A World Requiem," by John Foulds. The Hall was packed—though how much was for the sake of the music, how much in honour of Armistice Day, and how much in order to see the Prince of Wales, it is hard to say. The work, however, was planned on a large scale, for soloists and a numerous choir and orchestra. The gist of the words was, first a petition for rest for the dead, followed by a part on the theme of, "O grave where is thy sting," and then a proclamation to all nations to "Keep peace amongst yourselves, for behold! the Prince of Peace cometh".

As to the musical part, it is hard to say much which would not be in the nature of a criticism from the point of view of a pressman. There are some magnificent passages, from the musical standpoint; but, to me, there was something more, in that a new keynote was introduced into the appeal it made: music, so far, has confined itself to an emotional and intellectual appeal; but this seemed to have something more in it, in that it was evidently an act of conscious magic, putting it on a level with a ritual. This is an inadequate way of expressing what I mean, but it was this which held me during the whole of the two hours of the performance, and made me realise the applicability of one phrase in the work, "Behold! the radiance of a million wings!" It was interesting to me, afterwards, to hear from several people who are somewhat sensitive to super-physical influences, that they too were entranced, while some of those who were not so sensitive, owned that they were rather disappointed.

Impressions of a personal nature, however, are scarcely suitable as news of general interest. What I am endeavouring to suggest, however, is that Mr. Foulds has touched inspiration of a different sort from that of former composers, so that he is producing a new type of music—perhaps that of the future race, and prophetic of a new school of art, in which the artists will receive, consciously, the direct inspiration of the Deva kingdom. And herein, perhaps, lies the chief attraction of the work, as well as in the proclamation in this form of the message of the coming of a World-Teacher.

ADYAR AND FEBRUARY 17TH

It was a happy thought to associate the birthday of Bishop Leadbeater with "Adyar Day" for Adyar and C. W. L. are inextricably interwoven in our thoughts. Adyar is the home of the Masters; C. W. L. Their great servant, and Adyar would not be what it is to-day but for the years in which C. W. L. lived and worked there. It is of course impossible to dissociate him and his work from our great President, but she is still the presiding genius of Adyar, its centre and its sun and no one can ever think of Adyar without thinking of *her*, but too many forget how much Adyar owes to Bishop Leadbeater and on his birthday one may be excused for remembering him before all others.

If there is one thing that can be picked out as the chief characteristic of Adyar, it is the beautiful intense purity of the atmosphere, a sort of inner radiance which seems to shine through and intensify the natural beauty of the place. To those who can see them, the devas of Adyar must present a very beautiful spectacle; they can be felt even by those who have not the vision.

This quality of intense radiant purity is also the chief characteristic of C. W. L., the quality which strikes one most when coming into his presence. In this he and Adyar are at one.

The second feature of both which strikes one is a sense of utter consecration. Adyar exists as a centre to train workers for the Great Ones, and none who do not go there in that spirit can remain long in that atmosphere of a spiritual hothouse. The same is true of C. W. L. His life is also one of utter consecration, his work pre-eminently that of training those who come near him to become also disciples of the Masters. Some cannot stand the strain of this forcing process and break or rebel. So Adyar and C. W. L. alike have been misunderstood which matters little to them but much to the unfortunate people who cannot recognise greatness when it comes too near to them.

But, Adyar would not be what it is to-day but for the presence of many of those whom C. W. L. has trained. The band of selfless workers who are to be found in every department of the work carried on at Adyar, more especially in the educational field, owe much of their inspiration and power of service to C. W. L. His name is loved and revered in the Master's home, whatever men may say of him in the outer world: his pupils the world over are the greatest testimony that can be given to C. W. L. as teacher and inspirer. If it is permissible to single

out one of these pupils in particular, I should say that the return of Krishnaji to Adyar in 1922 brought with it a new element of beauty, the freshness and glory of the spring. That is, perhaps after all, the pervading influence of Adyar at the present time, it is the embodiment of the spring time of the world which shall surely succeed the dark days of winter, youth in its beauty and freshness and enthusiasm is coming into its own and Adyar is the home of youth because it is the home of those who are eternally young. Adyar is the guarantee of the world's regeneration, the cure for pessimism and despair. But let it never be forgotten that the vow to youth was thrown open by one who has grown old in the world's service, that his voice was the first to proclaim the glorious coming of the World-Teacher, that his wisdom and loving care has trained up a band of workers ready to be His disciples when He comes. In this month of his birth into his present physical body we render homage to one who is called Bishop, Brother, teacher, friend but most loved perhaps as C. W. L.

E. L.

OUR EXCHANGES

We acknowledge with many thanks the following :

The Calcutta Review (December), *The Canadian Theosophist* (November), *De Theosofische Beweging* (December), *El Loto Blanco* (November and December), *Light*, Nos. 2236—39, *The Messenger* (November), *Modern Astrology* (December), *Mysore Economic Journal* (November and December), *The New Era* (January), *The Occult Review* (November), *Prabudha Bhāroṭā* (December), *Revista Teosofica* (November), *Revista Teosofica Chilena* (October and November), *Service* (December), *Theosophia en el Plata* (October), *Theosophie in Ned. Indie* (December), *Theosophy in Australia* (December), *Theosophy in England and Wales* (December), *Theosophy in India* (November), *Theosophy in New Zealand* (November), *Theosophy in Scotland* (December), *Theosophy in South Africa* (September-October), *Vedānta Kesari* (December), *The Vedīc Magazine* (December).

We have also received with many thanks :

The American Review of Reviews (October), *Boletín Trimestral de la Sociedad Teosofica de España* (October-December), *Koinonia* (November and December), *Lotus No. 1* (XV), *O Discipulo* (October), *Pewartā Theosophie* (November), *Theosofisch Maanblad* (December), *Theosophia* (December).

CORRESPONDENCE

THE ATHEISM OF BUDDHISM

In his interesting article with the above title printed in the January 1924 issue of THE THEOSOPHIST the Rev. Bhikkhu Silācāra makes a statement implying that in these days atheistic Buddhists are "*looked on askance as persons of dubious orthodoxy in the Theosophical household*".

The atheistic forms of Buddhism prevail mainly in Ceylon and Burma. I cannot claim any knowledge of matters Theosophic in Burma, but speaking of Ceylon, as one who has lived and worked among "atheistic Buddhists" for many years, I can testify that, far from Buddhists being looked upon by Theosophists as "persons of dubious orthodoxy in the Theosophical household," there is the most complete amity and co-operation in Ceylon between F.T.S. of all religions and views.

In fact the boot is very decidedly on the other leg, for, during the whole of the past year there has been a regular bombardment of the "Theosophical household" on the part of the non-F. T. S. orthodox Buddhists, attempting to discredit the T. S. and its Founders and leaders, and to minimise the work done by F. T. S. for the cause of Buddhism here and elsewhere. Anyone who takes the trouble to read the articles which have appeared lately in the Ceylon Buddhist press will see plainly enough that it not Theosophists who look askance at "atheistic Buddhists," but the atheistic Buddhists who have been assiduously trying to impress upon the Buddhists public the idea that *Theosophist-Buddhists* (whether theistic or atheistic) are "persons of dubious orthodoxy" in the *Buddhist household*. (Which means, of course, the "Hīnāyana Buddhist" household, for Ceylon Buddhists regard all Mahāyanists—the vast majority of their fellow-Buddhists—as heretics.) The Buddhist spirit of tolerance of opinions has been set aside for a spirit of the bitterest mockery and persecution. Those who fear Theosophical influence have not scrupled to bolster up their cause by raking up every possible forgotten slander. The most disgusting epithets have been employed by learned "Buddhists" in ridiculing those very Masters Whose "Early Teachings" Rev. Silācāra quotes with so much approval. Every possible means has been employed to destroy the influence of Theosophists and check the spread of Theosophical views.

This sort of thing would be understandable if it were occurring among the mediæval fanatics of some proselytising creed-ridden faith, for there is no doubt that Theosophy is having a deep influence upon the young nowadays, and all those who cling to dogmatic creeds naturally feel their position imperilled, and Ceylon is no exception in this. But it is strange to find the Buddhists of all people employing such tactics—the Buddhists whose Master told them not to believe anything written in holy books, not even His own words, unless it appealed to their reason, and Who placed so much emphasis upon the living of the life, and so little upon mere creeds and opinions. It only serves to show what a long way the modern followers have drifted from the spirit of their Master's teachings. And it is Theosophy which, mainly through the young, is proving to be one of the most potent instruments in bringing back the *spirit* of Buddhism, whatever the sectarians may say.

F. G. PEARCE

MAY I write you a few words about Mr. Arundale's article "A Fragment of Education" which appeared in the December THEOSOPHIST? It is a most interesting article and fits in with the trend of my own recent thoughts on the development of character. I know absolutely nothing about education, technically speaking, but I have brooded for long over the problem of character-building, and so have formed what I always felt were most heterodox views.

Your article is the first hint that I have had that others also are developing heterodox views on education. In a flash I saw that your opening sentences were going to help me to mature my thoughts, and in the course of the last hour your article has indeed lighted up many dark comers in my mind. However, you have not developed your ideas fully enough to please me, perhaps you think it wiser to keep something in reserve, but what you have written is singularly helpful, nevertheless.

May I say, then, what is in my mind. It may help you and you may use the ideas, if you like, as if they were your own. They may not be new to you, probably they are as old as the hills, but I at least have found them my only way of salvation!

First of all, nothing in heaven can be explained as earth except one uses the materials of earth. Too much teaching is up in the air, it misses fire. The flint and match loch gives the idea, to get a spark one must contact the denser matter, then light results.

Again and again I have felt that our T. S. lectures missed fire. They neglected to illustrate Theosophy by taking analogies from nature, they failed to establish a connexion. The Great Teachers always seemed to have had concrete symbols, such as Fire or Light, and

with the Fire burning in the midst of the people, the people understood.

The Montessori method is half way to the ideal, nothing more. The apparatus method is capable of infinite expansion in every direction, if some imaginative soul would only take the matter in hand. Why, however, limit ourselves to apparatus, why have things ready made, there are other ways.

Think of a child's joy in making something. The creative instinct is mightily strong, let us use it. An average child would rather make its apparatus, than have it made, and that is where mad Montessori fails.

Someone will one day analyse the trades of the world. The world will then see the effect of trade upon character, and the results will be intensely interesting. A cutter of diamonds, or a goldsmith or a potter must have developed beautiful traits of character apart from what can be learned anywhere, namely, patience, and it is along these lines, I think, that your thoughts will lead you.

One illustration will suffice. A rough child cannot remain rough if you set him to polish things. Give him a piece of rough granite to polish, show him how to make it shine with smoothness and insensibly he will build that polish into his soul.

And so *ad infinitum*. *Talking is no use.*

WILLIAM H. MANSON

BOOKS RECEIVED

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

The Rival Philosophies of Jesus and of Paul, by Ignatius Singer (The C. W. Daniel Co.); *The Meaning of Dreams*, by Dorothy Grendie (G. Bell & Sons); *The Book of Formation or Sepher Yetzirah*, by Knut Stenring (W. Rider); *Chalmers of New Guinea*, by Alexander Small, and *Jackson of Mukden*, by Mrs. Dugald Christie (Hodder & Stoughton); *The Inadequacy of the World's Religions*, by Gilbert T. Sadler (Author); *Love Beyond the Veil* (Kegan Paul); *The Six Steps in Mental Mastery*, by H. H. Brown (L. N. Fowler & Co.); *The Light Eternal*, by U. N. Mukerji.

REVIEWS

The Life and Times of Akhnaton Pharaoh of Egypt, by Arthur Weigall. (Thornton Butterworth, London. Price 12s. 6d.)

Recent excavations in the Valley of the Kings have made the discoveries in the tombs of the Egyptians one of the topics of the hour. Tutankhamen has become almost a household word and fragments of ancient Egyptian history have become popular knowledge through the Press. The more intelligent public has been stirred to a deeper interest in the subject and there has been a demand for books hitherto neglected.

The volume before us—*The Life and Times of Akhnaton*—is the story of the father-in-law and predecessor on the throne of Tutankhamen. He is also one of the most remarkable personages in the history of the world. The book has a well deserved popularity, having passed through four editions, and of the last edition there have been four impressions. Mr. Weigall is a gifted historian, he literally recreates the past for us; and only this living representation can rightly be called history. The record of a period becomes by the alchemy of his trained imagination an absorbing human drama. Dead men and women fling off their funeral wrappings of five thousand years ago, and move and live and love as though it were yesterday.

Tutankhamen!! Who was this little sad-eyed prince in reality, born at the Theban Court in the height of its splendour, surrounded from birth with every luxury and advantage the world afforded? Frail of body, of misshapen skull and subject to epilepsy, yet with such force of character and intellectual gifts that in seventeen short years he completely revolutionised his kingdom. He founded a new capital outrivalling Thebes in beauty. He introduced a new canon of art and most remarkable of all, he founded a new religion of such philosophical power and so loftily idealistic that it was thousands of years ahead of the thought of his day.

It is the last mentioned achievement which makes this Pharaoh and Mr. Weigall's book of such extraordinary interest to Theosophists; for, though the religion died with his death, as under the

circumstances was inevitable, it is resuscitated in the twentieth century, to add one more proof of the inextinguishable light of the Divine Wisdom, and the surety of its transmission through the ages.

Mr. Weigall's book is one which every Theosophist should read ; it is difficult to imagine that any should not enjoy it.

A. E. A.

Piqué, A Beautiful Minor Art, by Herbert C. Dent. (The Connoisseur, London.)

Piqué is one of the delightful series of books for collectors published by "The Connoisseur". It contains in addition to the letter-press thirty-six plates illustrating this exquisite art-craft which originated in France in days when art was not yet divorced from industry.

The author, Major Dent, describes this art as ; "Gold or silver in point or strip, on shell or ivory ; and if mother-of-pearl be included as a very frequent added decoration it would, with but few exceptions, cover all piqué work from the time of Louis XIII, to the present day." Owing to its delicacy and preciousness the art was restricted to the manufacture of small objects such as boxes, trinkets, etc. ; although in his own unique collection Major Dent has a wonderfully ornate tortoise-shell cabinet, of the Louis XIV late period. A most lovely specimen of the work is shown in plate IV, a shaped piqué tray of the early period (Louis XIV), and may be said to be the gem of this collection. He also owns a box of peculiar interest on account of its history. It was discovered in an Agra bazaar in 1885, and is said to have been perhaps the property of a French architect, Austin de Bordeaux, who was in the service of Shah Jehan, and is credited by some with the designing of that priceless pearl of architecture—the Taj Mahal.

Major Dent has made a most careful study of this minor art, historically and artistically ; and both he and "The Connoisseur" deserve the gratitude of all amateurs and collectors for making this rare knowledge available in such an attractive form.

A. E. A.

Social Efficiency—India's Greatest Need, by Professor S. N. Pherwani. With an Introduction by Professor Patrick Geddes. (The Modern Publishing Co., Bombay. Price Rs. 2-8.)

This is an extremely good book which we recommend to everybody. It gives a detailed outline of an Ideal State, ideal in every way, in Social affairs, in Art, in Education, in Religion. Yet it is the most practical book we have ever seen on this subject. There is nothing in it which cannot be immediately introduced into any state. Its keynote is efficiency, in every department of life, in industry, in housing, food, clothing, art, religion, education, etc. We like especially the chapters on Education, and we are glad to find that the aim of education is the development of Love and good Character, by the modern methods of Montessori, Dalton, etc. We like the chapters on Art, and on Religious Efficiency. The whole book is most practical, containing a complete outline of the organisation of a perfect community, which can be easily evolved from the existing towns. We are so glad that this book is written by an Indian, as showing that at last the Indians are turning their spirituality and intellect to practical purposes on the physical plane. When they begin to do this in earnest they will do it exceeding well.

L. E. T.

The Religion of the Life Force, by R. Eddison Page. (Jonathan Cape, London. Price 3s. 6d.)

This is a philosophical work, the basis of which is a great fundamental truth. The idea is that all life in the world, all consciousness, is the manifestation of one great force, called the Life Force. All matter is a vehicle for its manifestation. The highest vehicle it has so far produced is that of man, which it is ever moulding into a yet finer vehicle. The author believes that evil is the conflict between the higher and lower vehicles of the Life Force. Perfect happiness is attained by perfect identity with the Life Force. With this comes the "freer and fuller exercise of the activities of mind and body; with it comes health and beauty, love and wisdom". It is shown how the Life Force expresses itself principally through Love.

We are glad to find so many of these kinds of books nowadays, which assert the One Self dwelling in all creation. Such books must help humanity to become more perfect expressions of that Self.

O. M.

The Greatest Power in the World, by Paul Tyner. (L. N. Fowler & Co., London. Price 3s.)

This is a textbook of the power of prayer, properly used. Prayer has a tremendously practical side, and its object is Unity with the Source of all Life, in and through prayer. But by prayer Mr. Tyner does not mean the usual cringing appeal which makes the supplicant more depressed and less godly than he was before.

No, by Prayer Mr. Tyner means such an affirmation as the following:

"There is but One Presence, One Substance, One Intelligence, One Life.

And I am One with God Omnipotent.

The God who is ONE God and the only God is in and all about all things everywhere at every moment of time.

And this God is GOOD.

No evil, therefore, can befall me!"

The book describes the proper method of prayer, and its application to the individual, the church, and the state.

W. I. I.

The East in the Light of the West, by Rudolph Steiner. (Putnam's Sons. Price 7s. 6d.)

This, the latest work of Dr. Steiner, is well translated from the German by Mr. Gandell, and has a preface by H. Collinson. The lectures were given at Vienna at the Congress of the Anthroposophical Movement in 1922. Dr. Steiner shows that the ancient wisdom of the East came to Europe through Ancient Greece. Later on, Northern and Western Europe, and still later America, gained this heritage and added to it. As it is, East and West are divergent, but the East has a faculty to be aroused by interchange of method. He divides man into a fourfold body and traces him back to other planets. Earth has been Saturn, old Sun and old Moon. Man began on old Saturn; on old Sun the etheric body was gained; on old Moon the astral body. The Ego joined the three on earth.

Two streams of life flowed from old Atlantis to the East, a northern and a southern. The great event of the northern peoples was the incarnation of the Christ, the Sun Spirit, in the body of Jesus of Nazareth, who is to be distinguished from Jesus of Bethlehem.

Apollo is the spiritual being behind the sun, and in a certain sense the garment of the Christ, but not the Christ Himself. Again, Lucifer, once an earthly god, has now become a cosmic god. "Lucifer will intensify our understanding and comprehension of the world: the Christ will strengthen us perpetually in this."

He then shows, in Chapter 7, the main differences between the organism of the eastern and the western man. In the former, the etheric double was loosely attached, and stood out above and around the body. Thus the Indian was in touch with the subtler planes always. The western, or European, is more concrete because the etheric double is embedded in him, and merely stands out a very little way all round. He returns again to show the contrast between the Kingdom of Lucifer and the Kingdom of Christ. Christ must now be sought within and Lucifer without. The possibility of evil came originally from within, from Lucifer's Kingdom—pride and ambition arose here. We take it that these are the Asuric principles. Earth, Sun and Moon, as stated above, were once one being. Sun separated from earth to receive beings of a higher stage who could then influence earth from outside. Then higher beings separated moon from earth, arousing man from a mummified state, in which otherwise he would now be. We cannot follow further these interesting classifications. We will conclude by stating his scheme of evolution, which is this: In old India wisdom was absorbed through the etheric body; in the old Persian period through the astral body; in the Chaldaic-Egyptian period through the sentient soul; in the Graeco-Latin period through that which we call the intellectual soul. This is practically what we learn in the Theosophical teachings of the different qualities, contributed by each successive sub-race of the Fourth and Fifth Root-Races. The book will be very useful to Theosophical students, as it looks at their "subjects" from a different point of view, and uses a different terminology. There is a danger of our falling into a rut or groove by adopting a fixed phraseology, often repeated parrot-like by the unthinking.

F. L. W.

Our Enemy the State, by Gilbert T. Sadler, M.A., LL.B. (C. W. Daniel & Co., London. Price 3s. 6d.)

A plea for an unarmed Commonwealth of Friends, trained to live by Reason, Love and Freedom, is the little description of itself.

This author is always interesting and he has a way of driving home his points, and this way makes the reader think and ponder.

There is much to ponder about in *Our Enemy the State*. He makes many bold assertions and draws very vivid pictures. His chapter on the Evils upheld by the State is specially true to life and to fact.

The child of a hasty love is cursed for life. But the child of a loveless marriage is regarded as respectable. This is one of the absurdities of the state.

Company law is a State-upheld trick of exploiting the workers, whose work entitles them only to fixed wages, while the shareholders may, and often do, get their money back in five or ten years, and yet go on taking dividends after that, for many years.

The author speaks much of our Prison System, calling for different Criminal Laws: he declares that our Penal System hardens the criminal and does not tend to lessen crime.

The State is a brute, and an unintelligent one, hitting out at any who threaten to take property, whereas the State can steal whole colonies, and yearly steals taxes of millions of pounds and is praised for so doing.

This is one of his hard sayings perhaps but it makes the reader think.

Mr. Sadler manages to put in a lot of information and statistics in a small space, for the book only contains a hundred and thirty pages. He ends by telling us that :

The idea of this book is a call to a Great Change . . . For great reforms come not by men all agreeing to a Programme, one by one, but by a few courageous leaders arising, in the fulness of time, and, by their fearless witness in public, they suffer by the evil thing but so conquer it for ever.

J.

Among the Headhunters of Formosa, by Janet B. Montgomery McGovern, B.L. (Fisher Unwin, London. Price 15s.)

This book is especially interesting, as it is almost the first scientific description of the aborigines of Formosa. It happily combines science with general interest, for the benefit of the general reader. Mrs. McGovern is a very courageous explorer and some of her experiences make fine reading.

The aborigines obviously came from Indonesia, as might be expected. They have all the characteristics of Indonesian culture, —Pile-Dwellings, Bachelor Houses, Nose-Flutes, Musical bows; and the language is very close to the Malay. They are headhunters, but not cannibals. No skull, no wife, is the general rule.

These people are peculiarly interesting on account of their well-developed system of Matriarchy. All the Chiefs and Priests are

women, and descent is in the female line. Some tribes appear to hold some kinds of property communally, and there is a form of fire-worship. They have exact ideas with regard to the etheric double and astral body, as have all primitive people.

Mrs. McGovern was much impressed with the strict monogamy and marital fidelity. The usual method of burial is to break down the hut over the body, but in one tribe they dry the body before a fire for nine days, and then on a platform in the open for three years. The bones are then buried inside the dead man's former hut. This process will interest Mr. Perry!

They are very rapidly dying out, as are all savages in every part of the world.

L. E. T.

The Cathedral, by Hugh Walpole. (Published by Macmillan & Co., London. Price 3s. 6d.)

The title of this book is peculiarly appropriate, because it is the cathedral and not the people associated with it that dominates the situation, not only in a physical sense but in a strange psychological sense also. The Archdeacons, the Canons, the organist and even the irresponsible choir-boys all become sucked-in, merged in the general atmosphere of the cathedral close, inevitably, by reason of the fact that they participate in the daily services. But what is still more strange, an artist, passing through the town on a sketching tour, in stopping to sketch the vast pile, becomes fascinated thereby and remains on in the neighbourhood held almost against his will. In time he seems to lose all initiative. Unable to leave the place, in the end he becomes a morose and gloomy tippler with but one redeeming feature, his love for the great building.

But the chief character is Canon Brandon, a fine, handsome man of imposing presence and of a great obstinacy. It is conveyed that in making the egregious error that the Cathedral could not be run without him he challenges fate. Though devoted to the building, it is evident that at the back of his mind lurks the unspoken thought that it is he who is the scintillating jewel and the cathedral but the beautiful setting. This arrogant assumption is the cause of his final downfall and ruin and Mr. Walpole cleverly suggests rather than asserts that it is the silent, Unseen Presence behind the cathedral who is the cause of the Canon's collapse, working slowly but insidiously to reduce the poor man to a state of humbled helplessness, disgraced in

the eyes of the close and the town alike through one humiliation after another.

Canon Brandon may be broken but not bent, he is too obstinate for that and so in the end he dies under the last and most trying ordeal in the very precincts of the cathedral, the vestry in short, where all the other ecclesiastical officials have combined against his isolated vote over a point that had become an obsession with him and upon which he has set his heart in carrying out.

Previous to this his son, the apple of his eye, equally obstinate and self-opinionated, has disgraced him by marrying the daughter of the worst publican of the place and been forced to go to London. Later, his wife, a lonely and colourless woman, who has been taken for granted as a humble satellite to his Sun for years, suddenly bursts out into independence, forced into such by an overwhelming desire that has become a complex for sympathy and companionship. She converges upon an equally lonely and gentle spirit, a clergyman of the town, and compels him to elope with her openly and flagrantly to the horror and amazement of the Canon and the neighbours.

Somehow, though the book is exceedingly clever and the forbidding atmosphere of the cathedral skillfully maintained, one puts down the book with a feeling that something was wanting. The reason for this is not far to seek, one cares not at all for any of the characters; their sufferings leave us unmoved and we become as callous and detached as the cathedral itself. It is not that we experienced an anti-climax for there was never any possibility of a climax. A climax in a sense includes the probability of the unexpected, and this never occurs. We knew that the Canon would be crushed under the weight of the cathedral and we knew that by no possibility whatever could he escape, from the first. He, his family and the remaining characters are all alike under fate, they do not even struggle against it, and seem totally without initiative; puppets dancing to the gloomy and macabre tune set by the formidable cathedral. It is true Mr. Walpole has carefully put back the clock of his period to 1897, but even so it seems strange in these days of ruthless independence of thought and rush that such could have taken place, almost unbelievable in fact, and the truth is borne home to us we live too rapidly to realise what even the immediate past was like, with its reverence for traditions and custom.

B. A. R.

National Therapeutics Booklets (a) The True Nature and Source of Vitamines, (b) Acute Diseases; their uniform treatment by natural methods. (Part I.) Mental, Emotional and Psychic Disorders (Part II) (Lindlalar Publishing Co., Chicago. Price 50c.) *Vaccination and Small Pox* (Bombay Humanitarian League).

These pamphlets are of very varying merit, the best being the first one. The subject of Vitamines is a very popular one just now and it is treated in a popular way; the information given is correct as far as it goes, but it does not go very far, and the whole book might be summed up in two sentences—Vitamines are necessary to health. Vitamines can be obtained from whole-grain cereals, fruits and vegetables.

The second pamphlet deals, in the first part with the treatment of diseases by cold water packs, and the second with the treatment of mental diseases by common-sense, the weak point being that the cold water treatment may kill instead of curing if applied haphazard by well meaning but unskilled people, and that common-sense is usually conspicuously lacking in people suffering from mental or emotional diseases.

The Vaccination pamphlet is the usual one-sided presentment of horrors, specially calculated to send any fair-minded person into the opposite camp. No one writing in THE THEOSOPHIST is likely to defend Vaccination or any other treatment which involves experiments on animals, but no cause gains anything by ignoring or denying the facts on the other-side.

E. M. A.

Stories from the Russian Operas, by Gladys Davidson. T. Werner Laurie. (London. Price 7s. 6d.)

We were pleased to see this book, it being a long time since we first desired to find some easy means of becoming acquainted with the stories of the chief Russian Operas. This book contains the stories of the 16 most famous of the Operas, written in a pleasing and interesting style. It is one of the best books of short stories we have read. Why are not the librettos of all operas up to this standard? The book is illustrated, the frontispiece being Chaliapine as "Boris Godounov".

A. L. M.

The Wolf Trail, by Roger Pocock. (Basil Blackwell, Oxford. Price 7s. 6d.)

Mr. Roger Pocock seems to have followed every profession under the Sun—policeman, soldier, sailor, missionary, war-correspondent, shopkeeper, pirate, cow-boy, gold-miner, war-scout, explorer, fisherman, author, cook—at present he is organiser of the world-flight of the legion of Frontiersman, and is to command the N. Pacific Expedition in that service.

The book describes the adventures about twenty years after Waterloo, of the son of a drunken Vargeman on the Thames who, in the astral flights of sleep, visits his twin soul, a little Red-Indian girl, who was his wife in former births. After extraordinary adventures as a seaman, describing which Mr. Pocock evidently writes from experience as an able seaman, our hero, Bill Fright, reaches the States—and the couple meet once more in the body.

The language used by the barge is that of to-day, not of early-historian times; it does not harmonise with our mental pictures of love days. Again, the 'planes' of existence of this extraordinary creature are so mingled that at this we are completely mystified as to who is acting or speaking, and where, or in what character, and we must confess that we had to skip a good deal, for the latter part of the book is a Chinese puzzle.

T. I. S.

The Voice of the Beloved, by Arthur Burgess. (Simpkin, Marshall Hamilton, Kent & Co., London. Price 2s. 6d.)

A book, small but choice, both in language and in attire, print and paper. It is a little sheaf of musings on the mystic life, from which we extract a few ears of corn:

Those who would serve wisely and well must ever retain breadth of outlook. They must look ten years ahead, not ten minutes; think in months, not in days; act in days, not in hours. They must plan for lives—not for one day in their school of existence: they have to learn *how* to do these things now. It is the special lesson of those souls who will have these things to do in lives to come [p. 38].

The relationship between the Master and a pupil must not be one big question mark. Within the hidden place of a pupil's Real and Mighty Self can ever be found to light which removes all question; a light which can be kept glowing and bright with the fire of Faith [p. 49].

When thou art weary, pause, look back with understanding and vision in their eyes. See the bricks that thou hast built into the House of Life, if they be true and square and strong. Then, if such be so, to these will surely come a sweet content.

L. O. G.

Chiromo the Witch Doctor, by Frank Worthington. (The Field Press. Price 7s. 6d.)

This is a collection of short stories dealing with the African Negro. They cannot be said to be especially informative, but they make good reading. This kind of book is a relief from the usual sort of novel.

O. M.

An Introduction to Indian Art, by Ananda K. Coomaraswamy, D. Sc. [Vol. IX of The Asian Library.] (Theosophical Publishing House, Adyar, Madras. Price Rs. 3 and Rs. 3-8.)

This little book is No. 9 of the *Asian Library* Series and presents in a small compass some valuable information about Indian Art. It may serve as an introduction to the larger works of Dr. Coomaraswamy, who is a recognised authority on the subject. Indian art, as the author says in his preface, "has been produced by professional craftsmen following traditions handed down in pupillary succession . . . Tradition is a living thing, and utterly unlike *the copying of styles* which has replaced tradition in modern life." Moreover, it has a definite purpose and depicts the national life and sentiment. In this brief introduction we have an admirable selection of the main characteristics of Indian Art, illustrated by no less than thirty-four plates from excellent photographs reduced to suit the size of the book. These are wonderfully clear and instructive. These, together with an improved font of type and better paper, make this volume the best, to our mind, of those hitherto produced in this series.

F. L. W.

CORRECTION

In the November issue, 1923, the "General Report of the Vienna Congress" should be signed C. Jinarājadāsa, not John Cordes as on p. 266.

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.

CONTENTS

	PAGE
On the Watch-Tower	701
The Eve of a New Cycle. "A HEARER"	711
The Problem of Nationality. D. JEFFREY WILLIAMS	729
Hero Worship. ALICE WARREN HAMAKER	736
A Day Celestial (Poem). C. F. HOLLAND	740
Occult Chemistry. EDITED BY C. JINARĀJADĀSA, M.A.	741
The Seven Keys: Studies in Symbology and Correspondence. JACOB BONGGREN, F.T.S.	753
Dawn at the Manor, Sydney (Poem). M.	768
Classic Myths. ARNOLD S. BANKS	769
Primitive Magic—False or True? LEONARD TRISTRAM, B.A., F.R.A.I.	779
Creative Construction: The Rebuilding of the Human Temple. LEO FRENCH	790
The Lives of Alcyone.	796
The Early History of the T.S. (With Annotations by C. Jinarājādāsa) XI (Concluded) JOHN KING'S PICTURE.	797
Non-Co-operation in the Light of Theosophy. SRI PRAKASA	804
A Fine Arts Exhibition. J. H. C.	815
Brahmavidyāshrama, Adyar. J. H. COUSINS	817
The Theosophical Field. J.	820
Correspondence	823
Reviews	827
Books Received	835
Our Exchanges	835
Supplement	xi

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

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 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.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

THE THEOSOPHIST

ON THE WATCH-TOWER

I sometimes wonder what future splendour of development awaits the Theosophical Society in Russia after its long martyrdom. In the days of Russia's wondrous daughter, H.P.B.—that royal soul that chose for habitation the best body for occult purposes that had been born for 200 years—Theosophical teachings were banned by the Censor, and were kept out of Russia, though a Russian Grand Duke used to have smuggled in to him a copy of *Lucifer*, edited by his country-woman. Yet could not the Divine Wisdom be wholly kept out. For brave Russian youths and maidens would steal across the frontier, bent on gaining knowledge, and as the gates were closed in their eager faces in Russia, they e'en sought to quench their thirst abroad. So many a foreign university, in Switzerland, Sweden, and elsewhere, welcomed these children of an unkind mother, and they gathered ideas of liberty as well as the lessons of science, and went home enriched with knowledge and with ideals of freedom, to free their own people alike from ignorance and from tyranny. Among these were Anna Rabbinoitch, who had gained some Theosophical knowledge during her exile, and thought that

she could give to her people no more precious gift than this. So she and a few others set up a secret press, and printed Theosophical pamphlets and these were passed from hand to hand. After a while the seed began to grow, despite the White Terror, and some Russians came westwards, and among them Anna Kamensky and Nina de Gernet, and a few books were smuggled in, and a small band of Theosophists was formed, a light in a dark place. And, greatly daring, Anna Kamensky dreamed of a Theosophical Society in Russia, and she and a tiny band of devoted women were sent back as sheep in the midst of wolves. Presently came a respite of tyranny, and a little Lodge was formed, and then tiny groups here and there, till the T.S. in Russia became an accomplished fact, and what had been whispered from ear to ear was spoken aloud for all to hear who would, and the T.S. in Russia sent its reports year by year, and the fine genius of Russia spoke through a Pogovsky, an Ootomsky, a Poushkine, and the hearts of the pioneers were glad.

Then came the day of Freedom, so soon quenched in blood, and the Red Terror began. And the Bolsheviks attacked the Theosophists, arresting their leaders, and mockingly offered them liberty if they would teach the people atheism and that religion was the great cause of misery. And as they would not, their Lodges were closed, and they were kept under restraint, and suffered extreme privations. Some died of starvation and hardships, among them brave Anna Rabbinovitch, and many others, and some escaped, and through many dangers reached foreign lands. Among these was the General Secretary, Anna Kamensky who, after many perils came to safety. In 1922, all societies were called on to ask for registration again, and the T.S. applied, but was definitely refused in the spring of 1923, and its library was seized and its seal taken, and Russia became again to all intents and purposes an unsectionalised country, as

before 1908. But as there are many T.S. Lodges of Russian exiles, they can remain "In the Wilderness," with their former General Secretary as Presidential Agent, keeping in touch with them all, as indeed she has been doing during these years of Bolshevik persecution and tyranny, with the Charter suspended until the tyranny is broken and religious freedom is again possible. For nothing can deprive Russia of her inner mystic life, and though it be buried in the sepulchre by the present tyranny, she shall reap the harvest of her agony, and shall have a glorious resurrection.

* * *

In Jugoslavia—or Zagreb, as the people themselves call it—a circular has been issued by a few members, who hope to publish a quarterly journal, as a beginning of Theosophical propaganda. Here are some extracts, poignantly interesting, which breathe the spirit of this land, so little known in the West of Europe.

Be our first word Greeting to all who strive after the same goal of the brotherhood of man in the spirit and in truth! . . . We earnestly wish at once to join the full tide of the world-wide spiritual revival, for thus we shall receive more strength—better, swifter and more direct help, without which we may have to wait and experiment for a long time ere we can serve humanity and progress. In this we want to begin by helping first of all those who are nearest to us—our country and our people, so that they may become a profitable factor and a harmonious element in the scheme of future evolution. . . . We are beginning late, pretty well the last among the nations of Europe, and in a region which has from the earliest times to this day, been the point where the opposing influences and interest of North and South, East and West have ever crossed and clashed,—the region which has been the battle-ground of secular struggles, the flint from which were struck the first sparks whence arose the recent world conflagration, and which is even to-day the ring in which the old spirit and the new around us and in us are contending for the mastery. Political unity we have gained at the cost of immense sacrifice; socially and spiritually we are yet seeking to establish ourselves; wherefore we entreat all those who read these lines of ours with understanding to concentrate their thoughts of peace harmony and progress all the more frequently upon us and to direct their thoughts, sympathy and love towards this our land and our people, so that they may thereby purify the atmosphere in which we are now beginning our labours.

Our Yugoslav land, ever martyred and rent asunder, this land between the Pannonian plains and the mountains of northern Greece, between the Ægean, Black, and Adriatic Seas, is full of remnants of the ancient Pelasgians, Illyrians, and Thracians. It was settled by the Greeks and Romans, overwhelmed by Avar, Tatar, and Turk; invaded by Germans, Latins, and Magyars, Papal Rome, Patriarchal Byzance, and the Prophet's Islâm have cast the nets of their ecclesiastical organisations over it. This land of several branches of the Slav race, yet all one in Slav blood, soul and aspiration, achieved its union after the greatest war in history, the clash of two mighty Empires—the Hapsburg and the Turkish, those champions of the antagonistic worlds of the West and East; wherefore this land and the people within it desire and require before all things unity, peace and spiritual growth. . . . Here, around us and among us, in these still undeveloped and insufficiently civilised lands of South-Eastern Europe there is much exceptional material, much healthy promise of high spiritual culture; there are in our national tradition, poetry and customs many memories of the ancient Slav sun-religion; we are told that the forefathers of these heroic clans came to the frontiers of old Byzance without weapons, only with flutes and viols; there are traces of the old Bogumils, spiritual children of the Manicherean schism and fathers of the French Patarenes. There have never been religious wars in our nation, not even at the time of the change from Paganism to Christianity, which was accomplished smoothly and without religious hate. Whatever religious persecution we have known among us has been the work of foreign masters. The saying "My brother is dear whatever his faith" is an old national proverb and the greeting "brother" is the most usual form of address among men; and brotherhood-in-God the most sacred tie. The spirit of co-operation has from time immemorial found expression in the Yugoslav family communes, the foundation, the unit of society in our mainly agrarian, deeply ethical, and highly poetical people.

Already in the early days of Christianity our people had its own apostles,—Cyril and Method—who preached the Gospel in a way suited to its special needs; it introduced and preserves to this day the use of its ancient language in divine service, even in the Roman Catholic Church; it developed the vigorous Bogumil movement and an independent Orthodox Church; it produced great pioneers of the idea of Union between the Churches of the East and West: in the seventeenth century Krizanic, the inspirer of Peter the Great, and in the nineteenth Bishop Strose Mayer, the dauntless opponent of the doctrine of Infallibility at the Council of the Vatican in 1870.

Our people possesses a vast store of exceptionally beautiful national poetry, unequalled in Europe—poetry abounding in myths and legends often concealing profound symbols or perchance the initiation through which our people passed in its struggle with the Turks. This is the legend of Kosovo, for instance, enshrining the tradition of the Vitus Day (Vidov dan) initiation . . . Already in the seventeenth century there were Masonic Lodges in our country.

Throughout the whole of the nineteenth century we had a vigorous idealistic and spiritual movement . . . Of those who knew about Theosophy there were but few; of those who were interested in it, very, very few; and of those who seriously tried to become Theosophists, scarcely a one.

Only recently, since the war, a few lectures given in Zagreb have drawn public attention here to this movement, and upon that occasion those who were interested in the subject also became acquainted. Two years have now passed since it became possible to found a small circle which decided to set to work. This circle has so far been recruited in the first place from our intellectuals, because it was considered that in view of our conditions it would be wiser to protect a good and sacred cause from being held too lightly, and to give it a serious aspect.

With this outlook and purpose we in this part of the world are beginning to light the lamp of the Divine Wisdom and preparing ourselves for modest participation in the European Congress in Vienna next July. We do not know whether we shall receive sufficient strength to carry out our work; we do not know when and whether we shall continue the publication of these booklets and of a small Theosophical library which is a first requirement.

This is long, but I have cut out much that I should like to have printed. All will wish Zagreb well.

* * *

New York will have, ere very long, a fine building for its Theosophical Lodge. Mr. Eugene S. Wheeler has sent me some of the plans and the following description:

We have bought a plot of ground on 64th Street near the park, size 100×100 and our plans call for a nine storey apartment-house of from three to four rooms and bath. The Society will occupy the full basement, first and second floors, divided as follows. The basement floor will contain a large assembly room 25×40, a dining-room and kitchen and a large swimming pool and showers. The ground floor will contain a large auditorium seating 600 people and will be equipped with the regular opera chairs of the finest quality and also a very fine pipe organ. There will also be an assembly room for 200 people, a library and a very large reception room. On the next floor will be a suite of three rooms for the President to live in and also a suite for visiting guests, a large reading room and a room for the Esoteric School, and a business office. There will be smaller rooms for other uses. It is costing us \$80,000 to furnish and equip the Society Headquarters, and everything will be of the very finest quality.

Mr. Wheeler is himself erecting the building, and is giving the Society a lease of the three floors described for twenty-one years at a rental of one dollar a year. At the end of the lease he

hopes that the building will have paid its cost and it will revert to the Society. It is to be opened in June next, and is named Besant Court. I heartily wish success to our earnest and generous brother, and trust that the New York Lodge will prove itself to be worthy of its helper. I believe it will be.

* * *

It is surely "a sign of the times" that a Committee should have been appointed by the Lambeth Conference to report to the Church of England on "spiritual means of healing". It was composed of fifteen bishops and clergy and six eminent doctors of medicine. The Committee state unanimously that the

power to exercise spiritual healing is taught by Christ to be the natural heritage of Christian people who are living in fellowship with God, and is part of the ministry of Christ through His Body the Church.

On this assertion the *Observer* remarks :

It is difficult to believe that any Committee so composed could have implied that disease was not directly sent by God or declared that it was the "natural heritage of Christian people" to heal it, even twenty years ago. Such utterances certainly open up a wonderful vista of hope alike to the community and to members of the Church, for nothing could more certainly restore its rightful influence to the Church of Christ as the one true guide and friend of mankind than that it should once more exercise the ministry of Christian healing.

This function is already largely exercised both by the Church, as in Australia, and outside it, and the Church in England is late in taking it up. It is repeatedly stated in the *Christian New Testament* that faith—confidence in the sufferer, self-confidence in the healer—is necessary to the success of the healing act. The patient must feel sure the healer has the power to cure the disease, and the healer must feel sure of his own power to heal, whether that power resides in himself or is transmitted through him from a Being superior to himself. The apostles and disciples of the Christ healed in His name; the Christ Himself healed by His own power. But even He could do "no mighty works" where there was unbelief. This is sometimes used as a proof that His power was not real.

It might as well be said that electricity was not a power because the supposed power did not manifest in a water-laden atmosphere. All natural forces require certain conditions for the production of results, and no one avers that the operator is a charlatan because he produces results when suitable conditions are present, and fails to produce them when they are not.

* * *

This lack of faith is the reason why healing power has disappeared in the Church. Where the anointing with oil in the name of the Lord took place, it was, according to S. James, to be followed by the healing of the sick man; it is done now only when the sick person is believed to be at the point of death. Neither the sick man nor the priest expects the results predicted by S. James, and they do not follow. This same entire lack of faith is shown in the conclusion at which the Committee finally arrives, and the comments of the *Observer* are certainly caustic, but, I think, deserved; it considers the conclusion "strangely weak":

It says that "the Church must sanction methods of religious treatment of bodily disease, but in so doing must give full weight to the scientific discoveries of those who are investigating the interrelation of mind, spirit and body". And it then proceeds to knock away the basis for a ministry of spiritual healing by declaring that "No sick person must look to the clergyman to do what it is the physician or surgeon's duty to do". It is not surprising, perhaps, after this statement that the Committee's only practical recommendation is that clergymen should be "adequately trained" in medical psychology, which is certainly not healing by the "Spirit of God," and that they should be authorised to add Unction (anointing by oil) and the Laying on of Hands as a ritual addition to the traditional offices of prayer for the sick and uplifting spiritual consolation. That is all. Nor do they show great confidence in the practical efficacy of this method of giving effect to the "natural heritage of Christian people".

The *Observer* quotes as against the Committee the words of the Christ, as reported by S. Mark:

And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they

shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick and they shall recover.

It proceeds to ask whether this part of the Gospel is untrue, and the other part which has "transformed the history of the world" is true? It points out that Christian Science has acted on this message and has proved its truth. The contrast is pithily put. Medical men had been put on the Committee:

This act almost committed the Committee to the view that spiritual and medical methods were but two aspects of one process. The Christian Science view is that spiritual and medical methods of healing are two entirely different systems, which can no more be mingled than can Spirit and the flesh, for "these are contrary one to the other". Christian Scientists claim that it is the understanding of God which heals the sick and redeems the sinner, and that the admixture of any other element simply hinders the manifestation of the power of the Spirit to heal. The Committee manifestly relies primarily on medical means for bodily healing, does not put "the power of the Spirit" first, and consequently confines the clergyman's function to that of acting as a kind of auxiliary to the doctor and not as a healer himself.

Still, as the *Observer* concludes, "the Committee's report marks a definite stage". How marvellously has the world changed during the last fifty years : it has turned its face from materialism to the immanence of God, from matter to Spirit.

* * *

A Federation of British Youth Movements was formed on January 5, 1924, at a meeting of 57 delegates from the following organisations :

Ankh Lodge, Band of Hope Union, Fabian Nursery, Federation of University Women's Camps for Schoolgirls, Federation of Working Girls' Clubs, Fellowship of Youth, Girl Guides' Association, Guild of the Citizens of To-morrow, Independent Labour Party, International League of Youth, International Young Theosophists, Kibbo Kift, National League of Young Liberals, No More War Movement (Youth Section), Neo-Vitalists, Order of the Round Table, Order of Woodcraft Chivalry, Poplar Federation of Girls' Clubs, Practical Idealists' Association, Primrose League (Junior Branch Committee), Socialist Round Table, Stepney Association of Working Boys' Clubs, Student Movement House, Young England, Young Friends' Committee, Young Labour League, Youth Lodge (Theosophical Society).

The delegates of the following organisations were not able to attend : League of Nations Union, National Union of Teachers, Royal

Arsenal Co-operative Society (Junior Circles), Social Institutes' Union for Women and Girls, Young Men's Christian Association.

The following organisations sent visitors only: Boy Scouts' Association, League of Young Peoples' Society, Toynbee Students' Association, Young Communist League.

There were two resolutions moved, discussed and agreed to, the first being "that it was desirable to federate British Youth Movement," and the second that the object of the Federation was "to co-ordinate all British Youth Movements, and to collect and disseminate news concerning National and International Youth Movements". A constitution was drawn up after discussion and carried, I have not space to print it this month, so put it into *The Young Citizen* for March. The Secretary *pro tem* is Theodore Besterman, 2 Upper Woburn Place, London, W.C. 1. It is simple and sensible.

* * *

A circle of Danish Theosophists, "in order to do more effective work for Theosophy in Denmark" have started a periodical, *Tidsskrift for Teosofi*. Much may be done by a Theosophical magazine, well edited. Another effort, this time in Cuba, is the founding of a community. A very high ideal is set, that will prove difficult of attainment for fifth-race people, especially for those of its fifth sub-division, but Cuban Theosophists are very devoted, and may be able to carry it out, and they belong to the fourth sub-division.

* * *

My readers, knowing that I regard the Non-Co-Operation movement as the greatest setback to India's freedom that has been started, may be surprised that I have put in Mr. Sri Prakāsa's defence of it. For many think, despite all I can say, that I want to dominate the opinion of other people. As a matter of fact I have so strong a faith in Truth and Right Reason that I always give the fullest opportunity to the expression of views from which I dissent, provided that they are expressed in decent language and do not state what is to my

knowledge false about individuals. I shall criticise Mr. Sri Prakāsa's statements next month.

* * *

A novel, but by no means useless, movement has been set on foot, entitled the Welfare Meditation Union. The idea is to create a "general reservoir of good thought," to send out good thoughts into the mental atmosphere. Thoughts are sent out to the members, or public objects which need such help are mentioned. Doubtless much good might be done in that way.

* * *

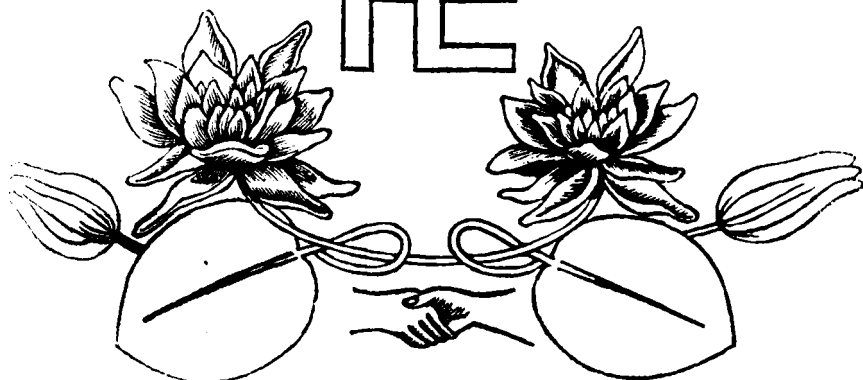
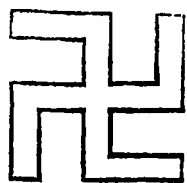
I print the following letter, showing how ready are Theosophists in America to give help to the stranger within their gates. I was a little anxious about a young Indian girl, leaving India for the first time, and going to an American University, so I wrote to Mr. Rogers, the General Secretary, and asked him if some lady could meet her at Boston and see her safely into the train. I have received the following from Mr. Rogers:

Replying to yours of November 6th about Miss . . . , I will say that we have carefully looked after her comfort. In a letter from our Headquarters, forwarding yours to me, the Secretary-Treasurer, Mrs. Maude N. Couch, says: "I have attended to all the details to the last degree, at Boston, New York, Brooklyn, Detroit, and even to finding a girl member who lives five miles from Ann Arbor, who has promised to make week-end motor trips to the College to see Miss . . ." If she does come on to Chicago before going to Ann Arbor, we will look after her comfort here.

Faithfully yours,

L. W. ROGERS

Now is not that thoroughly nice and kind?



BROTHERHOOD

THE EVE OF A NEW CYCLE

I

INDUSTRIAL DEVELOPMENT IN THE LIGHT OF THEOSOPHY

By "A HEARER"

INDUSTRIAL development in the light of Theosophy is a vast subject, and yet, if we would understand our position in the evolution of our race, we must make an effort to obtain, at least, a broad conception of the industrial process in its historical setting.

Such a conception was never more necessary than it is to-day. The forces of evolution have been for the last few generations, as it were, speeding up their processes, with the result that we and the peoples of all civilised countries are at the parting of the ways.

It is no strange thought to a Theosophical audience that change and life go ever hand in hand, that there is no such thing as a static condition even as regards inorganic matter; and if this is true, it is also true of humanity, its industry and of all that flows from it.

We Theosophists believe in the operation of law in the affairs of mankind and the Universe. We believe that there is a trend, an evolutionary urge, in the environment and the consciousness of the race, which, by means of processes largely not yet understood by us, has brought us to our present stage of development, which from now onward demands more and more our intelligent understanding of it, and co-operation with it, in order that we may eventually achieve the glorious end in view.

That end may, I think, be briefly stated as involving the highest development of the individuality, together with a full consciousness of the underlying and fundamental unity of all.

We shall all agree that the great law of human progress is evolution, but evolution is many sided, it has many facets and all of these are phases of the great life impulse of the Logos. All are important in their place, all are instruments in the hands of the great Beings who watch over and direct the whole evolutionary process.

And not the least important of these instruments is the industrial evolution. It is by means of industry that man satisfies the needs and desires of the body, it is largely by the concentration which industry demands that man has grown in mental power. It is, therefore, quite in accord with Theosophical teaching that the development of human industry should be of profound importance as an instrument for man's progress.

Like all phases of truth, the truth as to this subject will be found to take its place and to dovetail into a philosophy of human progress, and therefore, I may have to touch upon

other matters, if its implications in connexion with the progress of the race are to be made clear.

According to scientists who have investigated the early history of the race, the earliest known form of society was a primitive communism. Private property was unknown. All industry, such as it was, was carried on for the benefit of the group. Many very useful industrial discoveries were made in this early society, such as the wheel and the potter's wheel; and spinning, weaving, and various other useful arts were practised. These were not undertaken for the enrichment of individuals as such, but for the good of the whole group or clan.

Production for profit was unknown. Rent was unknown. Interest was unknown.

The welfare of the individual was so merged in the welfare of the clan, or family group, that he could not imagine himself as existing apart from it. Banishment was the greatest punishment, even greater than death: for all around the little circle, bound together by ties of blood, was a mysterious, terrible and hostile world.

Ignorant and poor, the member of the primitive group identified himself so completely with the life of his clan, that one might be led almost to suppose that the race was repeating, in that form, the experiences of the group-soul.

I am really inclined to the belief that this was the case. As I shall try to show later, the progress of the race appears to proceed in cycles. At the commencement of each cycle one may, I believe, trace the fundamental unity, always existing, it is true, but at these times dominant—not yet broken into, as it were, by its opposing pole of separateness. Then, as time proceeds, this general consciousness of unity becomes for the time being, and for the purpose of developing some special human faculty, submerged—only to reassert itself at the close of the cycle in a higher form.

So poor were the members of this primitive society that to have allowed individual appropriation of the necessities of life would often have meant the destruction of the group. Its communistic form was therefore forced upon it by the logic of circumstances.

Such a system of small clans or family groups, bound together by ties of blood and necessity into a more or less harmonious unity, was extremely tenacious of life. This primitive communal form, this co-operative commonwealth on a tiny scale, lasted according to orthodox science for hundreds of thousands of years. It was, so far as is known, world wide. All the societies of historical times show clearly in their traditions and customs their descent from the same form. And this being so, the movement toward the higher state of industry was slow, almost imperceptible, but it did go on.

With the domestication of animals the conquest of the rudiments of agriculture, and the invention of such tools as I have mentioned, a time was reached at last when the labour of a man was sufficient, and then more than sufficient, to supply his needs and those of his children with some considerable degree of certainty. A great advance surely? Certainly it was a great advance, but it split the social unity of primitive society from top to bottom.

It is not necessary for us to suppose that a state of society literally as old as the hills, should pass away, so to speak, in a night. "Though the mills of God grind slowly, yet they grind exceeding small."

At this stage of our investigation, we are dealing with periods of time, in comparison with which all written history is but as yesterday. Let us then consider for a moment the natural effects of this increased power of man over nature, taking into account at the same time his degree of mental, moral, and spiritual enlightenment.

I have said that the clan was a tiny group, bound together by necessity and the blood tie, real or traditional; that outside the group was a hostile environment, natural and human. This being so there was no such thing as what one might call an inter-clan morality. Between clan and clan there generally existed a state of war, indeed it was considered a highly moral act to slay the outsider. Prisoners of war were rarely taken. To have kept them alive under the precarious conditions of the food supply would have been a source of danger to the group.

But in other conditions, with other manners, a point was reached in the productivity of labour, when it *did* become profitable to save the prisoners, when it became profitable to force them to work and to take from them all the results of their labour except such as was barely sufficient to keep them alive and working.

Such was the genesis of chattel-slavery and, in fact, of the exploitation and oppression of man by his fellow-man, whatever its form, all the world over.

The effect of this industrial development, working slowly from generation to generation, was to make possible, for the first time in the history of the race, the individual accumulation of property by the strongest members of the clan. Primitive society, under this gradual process, thus became slowly but radically transformed, its internal cohesion was ruptured beyond repair, its members became self centred and individualistic; the executive power of society became ultimately the more or less despotic state of its wealthy and powerful members.

On this foundation of chattel-slavery was reared the power of all the ancient empires of historical times: all were like colossal pyramids, shining like stars at the apex, but with their foundations sunk in the mire of injustice and infamy. But through all this tragic pain and wrong, deep down in the

human heart still lived the innate longing for unity and fellowship, and the memory of the old, old time, when man lived in fellowship with his brother, lingered as the tradition of a long lost "Golden Age," and served as a foundation for hope for the future.

And we, viewing the path of human evolution from a higher standpoint, may, through all the sorrow and suffering, yet trace the influence of a Guiding Hand and of a Directing Spirit which in due time will justify the loftiest aspirations of the race.

I have dwelt at some length upon the primitive society of our fifth race and the cause of its break-up, because this matter is, I believe, of the deepest interest and significance for us as Theosophists. For we believe, as I have said, that human evolution proceeds in cycles, from unity, through separateness, returning again to unity upon a far higher plane.

In this destruction of Primitive Communism can be traced the progress of the race down the arc of separateness, which is selfishness; a painful tendency for the time, it is true, but the necessary preliminary, as I believe, for wider groupings, higher conceptions, and brotherhood upon a far broader basis than would otherwise have been possible.

Here we are witnessing the outgoing into the wilderness. Later we shall, I feel sure, have clear indications that the return journey is already well on its way.

With reference to the great social change we have been considering, with all the Theosophical implications it involves, there is one point of almost paramount importance to which I would draw your attention. The immediate force which accomplished it, was the development of human industry. And why was this instrument chosen, if chosen it was? Surely the explanation is simple.

As I have said, man has been brought to his present stage of evolution, largely by means of forces, the meaning of which

he could not comprehend, and, because of his ignorance, quite beyond his power to control. He was not sufficiently evolved to take the necessary progressive steps of his own free will, therefore he had to be forced onward by pressure of circumstances.

But if he was to co-operate with forces of this nature, it is evident that he must do so quite naturally and unknowingly. Man's natural desire to get his living leads him to concentrate his thinking upon the matter ; this again leads naturally to the development of his thinking powers, and to the invention and improvement of the tools which he uses to assist him in that object. The improvement of his tools so increases his power over nature and so changes the circumstances of his life, that ultimately he outgrows his social clothes and his codes of law, and must needs make himself a new suit of laws and social institutions to fit the altered circumstances.

Therefore we come to this important conclusion : that the necessary development of man's individuality, in this our fifth race, was mainly achieved through the instrumentality of his industrial development.

And what is to me a truly wonderful thought is that it is exactly this same instrument which is now forcing him along the upward arc towards unity with his fellows.

It must not be thought that, with the break-up of a communistic social organisation, the clan itself dissolved into a disconnected number of individuals. Not at all. It was not necessary that separation should go to such lengths. Side by side with the growth of internal disunity and separateness went the welding of the clan into the tribe, of the tribe into the nation. Neither was this internal antagonism by any means complete and universal. We may safely believe that human affection was not wholly destroyed although it had no opportunity to express itself to any high degree.

We must now approach the consideration of conditions which are well within recorded history.

The old slave empire of Egypt had gone down before the armies of Greece, where art and literature had reached a very high pinnacle. But the glory of Greece was equally based upon the degradation of huge masses of slaves. Meanwhile, the more simple and republican Roman was gradually building up his commonwealth. The law of karma was then, as now, in full operation, and in due time the power of Greece went down before a more virile, and a juster, if less artistic, people.

But humanity learns its lessons very slowly.

With Greece conquered, and Egypt a Roman province, the same canker which had destroyed their predecessors began to eat into the heart of Rome also. The haste to amass wealth followed upon the opportunity provided by their military successes, and the Romans themselves became the owners and oppressors of vast numbers of chattel slaves.

This introduction of slave labour had the ultimate effect, once more, of making work appear ignoble. The free farmers could not hold their own, and lost their estates to the money-lenders and patricians. Vast numbers of handicraft and agricultural slaves were the foundation upon which the luxury of Rome was based, sapping the public spirit and physical energy of its rulers, until at last the Gothic tribes, vigorous in body and still democratic in their social institutions, swept over them like a flood.

What was the root cause of the downfall of all these mighty empires? It was that the principle of separateness or selfishness, expressing itself in the field of economics, had over-reached itself. Thus did men's brothers appear to them as mere tools for the accumulation of riches, and justice, mercy and love were forgotten. It is for us to ask ourselves how far this may still be true to-day.

It is possible that only by the knowledge of evil, that we may, in time learn to love good, by the successive disasters which have befallen mankind, whenever he attempted to build up

a state upon an evil foundation, to prove its utter instability. And so the Roman Empire went down, and our attention must be turned to this mass of victorious barbarians, for from these has arisen modern industry, and modern civilisation.

The feudal society which they established was, on account of the break-up of the Roman system of communications, very much more local in its formation. They were still very largely an agricultural people. Industry, such as it was, was of course in the stage of handicraft. A feudal society was certainly an improvement in many ways upon the Roman slave economy. It is true that the common people were largely the serfs of the large land-owning barons, but they were not without their rights to land and to some extent to the product of their toil. In fact, with the growth of the guilds, a considerable measure of freedom and well-being was won by the craftsmen.

For a century or two, the conditions of the workers was in many respects better than at any time in history, before or since. A workman could, at that time, provide for a year's subsistence with only forty weeks of labour. This is an amazing statement, perhaps, to many people, but such is the historical fact. Industry and labour did in fact at this time reach as high a point as was well nigh possible under a system of handicraft.

From one point of view we can only regard its passing with profound regret, but not from the larger and Theosophical point of view. Separation and individualism did, perhaps at this time, the best of which they were capable, but from the higher standpoint it was not good enough. Out into the wilderness again the mass of the people had to go, in order that they might through further suffering learn the lesson and reap the rewards of co-operation and brotherhood.

The break-up of feudalism was caused by the growing strength of the industrial forces of the country, the greater productivity of labour and the need for its greater mobility, the

growth of means of communication and the expansion of trading; all these were aided by the revolts of the peasants and the craftsmen of the towns.

The merchant class was now growing in power and importance. A large trade was done with India and the East and Venice and the cities of the Hanseatic League were at the height of their wealth and power. With the growing demands of trade, a new type of industrial organisation was born. Many craftsmen were gathered into one workshop, and subdivision of labour began.

Mental progress was, however, largely held in check by the domination of a bigoted, powerful and worldly Roman Church. Scientific discoveries of profound importance were made, only to be frowned upon and their discoverers persecuted, and it seemed that the progress of knowledge might be hindered indefinitely by an ignorant and powerful priesthood. But, as we believe, human affairs are not left to the play of blind and ignorant forces.

The psychological moment had arrived—and, like a bolt from the blue, the Turks swooped down and straddled all over the trade route to the East. The effect upon the progress of the race cannot be exaggerated.

Relying upon the discoveries of astronomical science, Columbus set sail upon his perilous voyage to the West to find a new trade route to the Indies. He discovered America. He paved the way for the proof of the rotundity of the earth and so helped to carry the mental progress of the race a huge step forward.

May we not recognise here, once again, the tremendous importance of the economic or industrial factor as an instrument of human progress.

Had the trade route to the East remained open, the discovery of America might have been delayed for centuries. This discovery effected enormous changes in the industrial

life of Europe. The whole trend of trade now began to change from the East to the West, the ocean was henceforth to become for a long time the great highway between the nations, and the English as an island people became, by reason mainly of their geographical position coupled with their inventive genius, the pioneers of those tremendous industrial changes, which in a few centuries have revolutionised society and the world.

From this point onwards we must, in the main and for this reason, follow the course of economic progress in England, the classic land of modern industrial development.

I must remind you that in spite of the fact that the beginnings of collective industry, in the drawing together of many craftsmen into one workshop, had already made its appearance, by far the greater part of industry was still of a purely individualistic nature; to use a technical phrase, the tools of labour were "scattered": they were in the hands of a large number of more or less isolated workers. Another very important factor; the land was still very much more in the hands of the common people than it is to-day.

Therefore a workman, owning his own tools, not only also owned the product of the work he did with them, but in a very large number of cases he was also in possession of sufficient land upon which to grow his food stuffs. He was thus in a position of very considerable independence, and conditions such as these provided an important barrier to the extension of the principle of collective industry and the division of labour in the manufactory.

Thus the progress of collective industry involved the wresting from the common people of their rights in the land, and the destruction of their independence.

We have seen how the craftsmen and peasants had been emancipated from the chains of feudal society, and the prosperity which followed upon that emancipation; but, had

they known it, the future was for them black as night with stress and storm. The beginnings of trouble go back even to before the time of Elizabeth, when English wool became in great demand for the textile industries of the Continent. Then began the great robbery of Englishmen, women, and children of the land of their own country to make way for the large sheep farms.

The process of clearing the people off the land was then only beginning. The growth of the manufacturing industries was demanding larger and larger drafts of labour, and the impetus given to trade by discoveries and the enlargement of the world market led the growing trading interests to join with the larger land-owners in a general conspiracy of robbery against their more helpless countrymen. The workman, half craftsman, half peasant, became their common prey, and was driven by force or by fraud from his holding. In England, thousands of Enclosure Acts were passed by Parliaments consisting entirely of landowners, transforming into private property tens of thousands of square miles of land which had been common from time immemorial.

Kings were ready enough to be guilty of gross breaches of trust, and to give away large tracts of the national crown-lands to the children of their favourites.

In Scotland, the chiefs of the clans set to work in the same iniquitous fashion, turning the clan lands, of which they were the trustees, into private estates for themselves. Not only was all this wrong and robbery committed, but the world was ransacked for specie, for a greater and greater supply of the precious metals to serve as a medium of exchange. Mexico and Peru were conquered, their peoples butchered, plundered and enslaved, and the trade of the buccaneer had its heyday. With massacre and torture the populations of India and Java, and the islands of the sea, were raped and looted, and the cry of an outraged humanity went up to Heaven.

I said earlier that the teaching of Theosophy was that the evolution of humanity proceeds from unity, through separateness, back to unity on a higher plane.

The break-up of the primitive unity was achieved by economic or industrial forces working, temporarily, in the direction of separation or selfishness. We have now reached the lowest point in the downward direction, *the return journey commences* and we are to see those same forces, developed through history to gigantic proportions, sweeping humanity irresistibly forward, with ever increasing speed, to a momentous and world-wide climax. In a word, we are to witness the operation of powers, whose purpose is no longer the separation, but the unifying of the race.

Industrial history, for the last one hundred and fifty years is the history of the great inventions, and the harnessing of steam power to machinery. The effects of these developments, upon the future of the race, are fundamental in their importance.

In the ultimate, the forms and institutions of any Society largely depend upon the methods of its industrial production and distribution, at any rate until such a degree of general intelligence is reached that these matters are relegated to their proper place in human thought and feeling. No Society, not yet at that high stage of attainment, can remain unaffected by important and far-reaching changes in its industrial processes.

Now in spite of the tendency towards the aggregation of labour in the manufactory, and the measures taken to provide that labour which I have described, there was still left a very considerable village industry. But improvements in machinery and the harnessing of steam power changed all this. The new methods soon threw out of employment numbers of those who had formerly worked by hand, and made all classes of workers depend upon capitalist employers.

England was rapidly becoming the leading industrial nation in the world, but the plight of labour was tragic. The workers in the factories are described as living in *filth* and *rags* and *poverty*. But I have no desire to harrow your feelings with the tale of their sufferings. My object is to give you a wider view of this historic drama. Some of you may perhaps remember those lines of Browning

Our time is in His hand
Who said—"A whole I planned".
Youth sees but half. Trust God.
See all—nor be afraid.

So the race for wealth went on and industry and trade continued to expand. From the employers' point of view there seemed to be no end to this amazing prosperity. And then it was that the Commercial Crisis of 1815 struck the industrial world with astonishment and dismay. Continental markets were glutted with British goods, piles of which lay unsaleable on the continent and many manufacturers were in consequence ruined.

From that day to this, similar crises have dogged the steps of modern industry, and must, I believe, continue to do so, as long as our present method of distribution lasts.

We are thus brought face to face with one of the glaring contradictions inherent in the system. On the one hand there are warehouses stocked with goods; there are enormous industrial forces ready to reproduce these goods and more, the moment the market can absorb them; and on the other, are millions of men, women and children who have produced these goods, who have never had enough of them, and who are thrown out of employment because there is what the so-called economists characterise as "no effective demand".

For a system of society so newly born it is amazing that this evidence of disease should so early manifest itself. It was as if some higher Power had very regretfully been compelled

to use drastic measures to achieve its object, and therefore was very careful, right from the start, to make clear to those who had eyes to see, the temporary nature of the expedient.

Not the least important effect of such constantly recurring periods of stagnation was a strong tendency towards the aggregation of capital. As the century progressed, we see the birth of the Limited Company, and following upon this comes the amalgamation of Companies, the Syndicate, and the Trust. Indeed, we witness the erstwhile apostles of free competition leading the way towards huge combinations, whose object is the destruction of the very competition which their organisers formerly preached as a gospel.

Now the point I would emphasise to you at this stage is that industry, under such organisation, has ceased to be *individual* and becomes *co-operative*. For, by gathering together the scattered tools of industry into mighty forces which can no longer be operated by the individual workman, these organisers of industry have all unconsciously been guided to do a very necessary and fundamental work, to wit, the laying of the economic foundation stones of a new social order.

I have shown you that before the Industrial Revolution the tools of industry were more or less scattered. It naturally followed that the men who used them were also more or less scattered and isolated, but side by side with the growth of modern industry and the combinations of the employing class have grown the combinations of the working class. The one is a necessary sequence of the other. From secret societies, made so by laws which condemned as a penal offence any sort of combination which sought to raise the workers' standard of life; these have fought their way, step by step, until to-day millions of workers are united in vast federations, openly treated with by Prime Ministers. I, at least, if I have any historical sense and any trust in a

Divine guidance in human affairs, believe that these men will ultimately be guided to use the vast powers which are coming nearer and nearer to their hands, not for selfish ends but for the uplift and happiness of the race. I, at least, believe that we are now fairly started on the return journey, out of the wilderness of separation, and that the goal of the higher unity is to-day almost in sight.

Briefly I must now draw your attention to other factors upon which I base my belief that we are on the eve of a new cycle.

Turn your attention, for a moment, from England and take a look round the world. We have just emerged from a terrible and disastrous war. What was the ultimate cause of this war? To my mind, the fundamental cause was trade rivalry and the struggle for the markets of the world.

For a considerable period since the Industrial Revolution England had nearly a monopoly of the manufacturing trade of the world, but she could not expect to hold this position for ever. In the nature of the case her machinery and her methods must, sooner or later, have spread to other countries, who would thus begin manufacturing, first for themselves, and then for export.

As early as 1850 these spread to America, and year by year since then they have been spreading outward in ever widening circles through Europe and beyond, until now in the far East a power has arisen whose industrial development is giving shocks of a very severe order to the nerves of our Eastern merchants. We need not be surprised at the process; it was inevitable. The great war, by throwing previously undeveloped countries upon their own resources, has accelerated the process, and, to put the situation into a nut shell, the industrial countries of the World, are now in possession of productive forces of such magnitude that the "effective

demand," under our present system of distribution, is unable to keep them employed.

The disease of trade depression is year by year becoming more and more virulent, so that unless we set ourselves seriously to solve the problem of the consumption of the product, industry will surely be paralysed by reason of the prodigious nature of its wealth producing forces. The need for a new outlet will very shortly become irresistible, and thus the opportunity for a full and bounteous life for all is now within our reach if only we have the courage and the faith to take it. All the forms are now ready; all the powers are there; and the world is crying out for a great spiritual inspiration to carry it over into its next great cycle of progress.

If we are rapidly approaching a crisis in the industrial field, what is to be said of developments in other directions? If the world is shrinking from the point of view of the export market, it is also shrinking, just as rapidly, from the point of view of communications.

Within the memory of most of us here the motor car was a wonderful novelty. Probably all of us remember the breathless interest with which we read of the amazing flight of Bleriot across the Channel. Then came the wonders of wireless telegraphy and wireless telephony, and our scientists, not content with the havoc caused by high explosives, are to-day endeavouring to unlock the atom, and thus to release the most stupendous forces of the physical plane. We may trust that they will not succeed in this until such time as a great spiritual awakening has safeguarded humanity from making this earth tenfold the hell that it is to-day. But quite apart from such a possibility as this, the powers for destruction now in the hands of the nations are such as to fill one with a sickening sense of horror at the mere thought of the next war. Should such a catastrophe be allowed to come to pass, it may be well that our civilisation be smashed to

atoms, and our fifth race go down to history as another terrible warning of the inevitable end of self seeking to the race which will succeed it.

Surely we may trust that some gleam of wisdom from humanity will be vouchsafed to the nations, so that they may see that the only path to peace and well-being lies in fraternal co-operation, and brotherhood between nation and nation throughout the world.

If I have succeeded in making anything clear to you, surely it is that we are rapidly approaching a crisis in the history of our race, that we are, in fact, upon the eve of a new cycle. The possibilities for the race are dazzling; the perils are commensurate with the possibilities. Therefore should we, in our individual, our social, and our international life, seek to express those aspirations towards unity which Theosophy would inspire, and so in our day and generation help towards the salvation of all mankind.

Our course is clear. We must stand for justice, co-operation and fellowship in our social relations. We must consistently support those forces in the state which appear to us to be heading in this direction. Remembering that "Hatred ceases not by hatred, but hatred ceases by love," we must stand for human and fraternal sympathy between man and man, and between nation and nation all the world over; and thus, realising our position in the great evolutionary scheme, do our best to be "workers together with God" in the Divinely wonderful enterprise of human redemption.

"A Hearer"

THE PROBLEM OF NATIONALITY

By D. JEFFREY WILLIAMS

A study of the rise of nationalism in the modern sense of the rise of national independence will prove that it is a comparatively recent development. Perhaps we regard a nation to-day in a somewhat different light from the great nations of the past. We speak of the Egyptian, Persian, Indian and Babylonian, the Greek and Jewish nations of antiquity, but we cannot be quite sure that we speak of these nations of the past in quite the same sense that we speak of, say, a French, German or English nation. We may, perhaps, equally well speak of the great nations of the distant past as civilisations, and we find, for instance, that the Greek civilisation rested upon the City-State rather than the Nation-State. We very often find that "the glory that was Greece" as a nation—the "golden moment of the world" as it was described by William Morris—is also called, rather loosely perhaps, the Athenian and Hellenic civilisation.

The spirit of the Roman civilisation, which succeeded the Hellenic was entirely anti-national. Rome evolved from the status of a hill fortress to that of a vast Cosmopolitan empire, but Nationality was incompatible with either condition . . . Rome gave men peace and order, the material apparatus of civilised life, a limited degree of self-government, and a scientific system of law. She received in return a very deep and genuine devotion . . . but it was essentially a civic devotion . . . rather than the simple human love of a native land and its traditions.¹

¹ *Nationality and its Problems*, by Sidney Herbert.

It is interesting also to note that it was in the Roman Empire "that the idea of Universal religion conquered". Both Christianity and Stoicism to a greater or less degree flourished in the Roman Empire, and both were universal in their appeal. To the one there was neither Jew nor Gentile, neither bond nor free; to the other nothing was alien which was human.

It was not upon Rome, but upon the fragments of Rome that the Nations of the modern world have been established. Perhaps the Germanic invasion had no such intention behind it; the Germanic invasion had its visions of empire building in imitation of Rome, but it never succeeded in this great aim. The result was the dissolution of the Roman Empire, leaving the Church supreme in its stead as a universal institution. Feudalism followed upon this great disintegration of Empire and strangely enough:

It is in the feudal age that we see the modern nations springing up, and growing alongside the modern states . . . As we traverse the middle ages, we find the idea of nationality appearing with ever more and more of permanence.¹

Machiavelli's *Prince*, it is said, marks at once the death of one era and the birth of another, in relation to the emergence of nations in the modern sense.

Coming to the eighteenth Century we find it stated that:

It was as a result of the French Revolution and of the Wars which it initiated that the idea of nationality came to occupy the place of importance in human affairs that it holds to-day.

How precisely this result was brought about it is rather difficult to say, and there is much difference of opinion concerning it. At this time, too, the principle of democracy in the matters of government began to find its way into European States, and this principle of consent introduced into social institutions stimulated the growth of the idea of nationality. It is very curious that the intellectual and philosophic teachings of the pre-revolution area, which were so

¹ *Nationality and its Problems*, by Sidney Herbert, p. 66.

cosmopolitan and abstract, and which were concerned with man as a general and abstract concept, and with the rights and status of man in this sense, should in some way, not very easily explained, find themselves translated into terms and doctrines of national unity and national independence in the post-revolution period. The doctrines of the French Revolution were super-national in theory; in practice they speedily took on a strongly national character. And from this time forward the history of Europe, from one point of view, is the history of the struggle and emergence of nationality.

After this brief historical outline it would be well to consider what we mean when we speak of nationality. As a rule, students of the question in the past maintained that nationality was dependent on about six conditions which were considered to be absolutely indispensable. These six conditions were: a definite geographical area or territory; a common language; Government; organisation; a common religion; and a common ethnic type or identity of racial type. All these six conditions of nationality, in various combinations and in varying degrees of importance have been claimed as providing the essential basis of a nation's existence.

To-day, students of nationality do not regard these things as essentials. They point out that a nation may exist without most or half of these essential conditions, and that in any case the conditions by which a nation exists are not to be confused with the thing conditioned by them. Of course, it will be found that other things as well have been claimed as being essential conditions of nationality, one of which is the identity of racial origin. One writer says:

This consciousness of descent from the same original stock, or a common ancestry, never fails to appeal to the national instinct; in earlier days it was undoubtedly a very powerful stimulus to the creation of a national sentiment and a patriotic bond of union But as ages have passed, and increasing admixture of populations has taken place, the incentives which identity of race once supplied have, in such cases, become modified by this admixture.

Especially in the case of conquered races and nations. Consequently there are few nations to-day which can claim pure or unmixed descent from a common stock. Mazzini said:

There is not a single spot in Europe where an unmixed race can be detected.

Of France, he said :

The most powerful nationality of the modern world (this at the time of Napoleon) is a mixture of Germans, Celts and Romans, and, some say, Iberians.

Identity of religious belief in the past was also a very potent bond of union, and this led in many cases to the establishment of a state religion coupled with legal penalties and disabilities very often in case of disobedience. Uniformity of religious belief is hardly anywhere to-day considered to be a test of nationality. Unity in diversity is considered nowadays to be a far nobler and greater thing than strict uniformity.

The part played by territory and geographical considerations in the development of a sense of national unity has also been a very important one, but we must also remember that the influences of mountains, rivers and seas, have been rather different in different cases and circumstances. In the case of the Jews we have an example of a nation having no territory, but nevertheless a nation with a strong sense of unity.

Similarly, economic interests, like religious and other interests, provide no basis for national unity. Nationality cuts across, and very often supersedes, conflicting economic interests that may be found in the national life.

Again, the part played by Government in the development of National Unity and National Self-consciousness is not very significant in this sense. If we take the trouble to read the history of the rise and struggles of nations, especially of the smaller nations, we shall find that Government, as known in the past and very largely in the present, has been far more often the enemy and opponent of nationality than its friend.

The history of nationalism, in practically every case, has been a Cinderella story, and this is putting it very mildly indeed; in very many, if not most cases, it has been a question of tyranny and crushing and destroying the independence of small nationalities. Mr. G. P. Gooch's little book called *Nationalism* gives a very clear historical outline of the immense struggles and sacrifices which have attended the growth and development of nationality in Europe and Asia. When you remember the history of Poland, which is typical of the history of many of the smaller European Nationalities, and when you think of Ireland, India and Egypt, you will realise at once the part played by government in the development of independent national existence. The examples of Scotland, Ireland and Wales are but a few of many which go to show how nationality may exist in a very strong and proud manner in spite of alien government. Yet we do come across people sometimes even to-day who believe that Government is the greatest nation-making force, and who seem to think that, if other nations are brought together under the ægis of the government of a dominant nation, the good influences of government, tempered by a judicious amount of force, will enable all these subsidiary and subject nations to become welded into one great nation. Such an argument is sometimes seriously put forward in days like these, (and, strangely enough, the last time the writer saw this kind of argument, it was related to the Irish crisis and the Irish nation, of all nations in the world!) The writer is one who believes that the right to self-government is the inalienable right of every nation, and that sooner or later every nation will possess its own state and form of Government.

What, then, is a nation, and what is the essential basis of nationality? It is, of course, freely acknowledged that it is a very difficult thing to define what we mean by a nation. It

may, however, be useful to give some definitions and views of recognised students of the subject. The view of Mr. G. P. Gooch is that :

The Nation is an organism, a spiritual entity. All attempts to penetrate its secrets by the light of mechanical interpretations break down before the test of experience . . . The occupation of a naturally defined territory, which supplied the simplest ties of affinity, will not carry us far ; for the conviction of national unity is sublimely indifferent to rivers, mountains and even seas. Nor is identity of racial type an indispensable factor of nationhood ; for no race has ever been gathered into in single nation-state, while Great Britain and France, Belgium, Switzerland and the United States remind us that countries where national self-consciousness is most highly developed are peopled by men of different blood. Unity of language, again, despite its immense practical convenience, can hardly be described as a necessity with the example of Belgium and Switzerland, Canada and South Africa before our eyes. Religious unity, in turn, though a potent bond of Union, above all in communities such as the Poles, the Irish or the Armenians . . . becomes ever less essential with the growing secularisation of thought. And, finally, common economic interests avail as little as forced obedience to a single ruler to achieve the birth of a nation.¹

Of course, Mr. Gooch, like other students, does not say that these things have no value and importance as "binding ties"; they all tend, as he says, to produce the cohesiveness and solidarity in which the strength of a nation resides.

Indeed, in the absence of these factors it would be childish to expect a vigorous national sentiment.

After having full regard to the importance of these factors, it must be admitted that they do not provide the indispensable condition and essential of national self-consciousness.

Ernest Renan thought that :

What constitutes a nation is not speaking the same tongue or belonging to the same ethnic group, but having accomplished great things in the common life in the past and the wish to accomplish them in the future.

This view of Renan is interesting because it implies a spiritual unity and a sense of self-consciousness, and this unity of spirit and consciousness as a continuing "something"

¹ *Nationalism*, by G. P. Gooch.

from age to age as an active and energising principle. Here, in Renan's definition, if we may call it so, we see the nation as an individual, organic spiritual whole, which is characterised by its ability in having accomplished certain things in the past and has the wish to accomplish great things in the future. Of course it is impossible to ascribe a wish and the ability to perform any purposive action to anything but a self-conscious entity or being. We cannot say whether Renan saw and acknowledged these implications of his view of what constitutes a nation; it is very likely that he did not do so, for while he frankly said:

A nation is a soul,

he also said:

Two things, which are at bottom only one, constitute this soul. One is the past, the other is the present.

From this we gather that Renan did not mean by soul what Theosophy means by soul, that is, in the sense that a man or a nation is a soul and has or possesses a body.

D. Jeffrey Williams

(To be continued)

HERO WORSHIP

By ALICE WARREN HAMAKER

UNTIL people lose their sense of separateness, and their egos live consciously on all planes, instead of having to have their consciousness on the lower planes through a limited personality, they require some kind of hero or bigger personality to look to, and, as it is called, worship. If a person in the flesh cannot be found, an imaginary one will be made, or an unknown person will be found to fit the need. If that cannot be done, then an ideal personality will be imagined into existence, based on the person's own idea of a religious Saviour or Teacher of some kind. Many a religious person would get a terrible shock if he or she were to meet the real Christ, and realise his or her idea of Christ was so petty or narrow. They might shock themselves right out of Christianity.

People live in this phase of hero worship, often leading good and useful lives, and yearning towards the spiritual life—and suddenly the consciousness expands, and they are face to face with their own ego-consciousness. The shock throws them off their spiritual balance, and sometimes away from their yearnings for a spiritual life, and they are left stranded high and dry. They look back to the hero they worshipped and their expanded consciousness shows them the shortcomings of their hero, and he is their hero no more. Quite the contrary, he is now no more than someone with sundry sins and shortcomings, and they feel they have been defrauded.

For the moment, they forget that, even with the expanded consciousness, they still have sins and shortcomings themselves, but of different natures.

How trying it is when a person in the flesh is the worshipped hero may be seen in what happens to all spiritual guides and leaders, who may induce in any way an expansion of egoic consciousness. No leaders are immune, from top to bottom, and it is becoming a self-evident truth in the annals of the Theosophical Society by this time that an expansion of spiritual consciousness in a disciple means that the sins and shortcomings of the leader in question will be in full view of the departing disciple, however small those shortcomings may be, and the disciple has a sense of being defrauded!

From the point of view of the Logos, not even a Master is perfect. He has quite rid himself of all and every vice contracted in the kingdoms below the human and carried over into the human, but Logoc perfection has not been reached. As everyone is on the way to being a Master and still greater: every leader, however humble, is bound to be faced with disciples that are forging ahead, and finding him inadequate for their expanded consciousness. This, however, is no excuse for vilification.

For one thing, no one has any knowledge of another except as far as he is able to personally respond to the vibrations of the other person. We can only respond to Christ if we have ourselves the qualities that correspond to His, and our knowledge and impression of Him depends on the extent we do so. The qualities and vibrations in the Christ that are lacking in us are outside our consciousness, and we know nothing of them—we cannot. So it is with everyone else. Our "hero" can only appear to us to have the qualities and vibrations that we have, only possibly rather stronger and more vivid or vital. His other qualities and vibrations are simply unperceived, and the thought form that

is worshipped is not the real hero, either the person or the ego, but a limited entity, and any expansion of consciousness shatters the idol to pieces, because the idol is not real and living. It is nobody.

There is another consideration in connexion with this. No two people follow the same line of kārmic sequence, though the dharma may be the same for all. The line followed by one ego can never be the same line of another. The difference may be infinitesimal, but it is there nevertheless, and an expansion of consciousness must serve to show a divergent line of experience away from the line chosen by the hero at that particular moment. All the experiences will be obtained, but not in the same sequence, and in the now expanding consciousness of the disciple there come fleeting visions of new experiences to be followed next, and the line of his erstwhile hero seems distasteful. If the next experiences are of a similar nature, requiring different vibrations, the distaste will give rise to opposition, and woe betide the man in whom opposition becomes an obsession, for the expansion of consciousness becomes arrested. Obsession retards, for the obsessed person is too busy in the one groove to pay attention to anything else.

These considerations are also reciprocal, and apply to the disciple from the side of the leader in the same way as they apply the other way round. The disciple will also have had some experience that his "hero" has not had, just because his kārmic line of experience has been different. However little this difference may be, it is there nevertheless, so that there is always something that is part of the qualities and vibrations of the disciple that lies outside the consciousness of the leader, and the teacher's efforts at spiritual guidance will be handicapped by that much. If the gulf is wide enough between the teacher and disciple, the less of the disciple will the teacher know, and the teaching will be more adequate, but this is not the way of humanity at the present time. A teacher very

far advanced has too many calls from disciples nearer his advancement to be able to take over pupils very far behind him. The pupils are delegated to teachers just ahead of them, and each expansion of consciousness necessitates a more advanced teacher, who is always there if the disciple can obey the Christ's injunction, "Judge not". Vilification will only throw the disciple back to the old teacher before the new one can take him. Hate is a stronger tie than love, because the hater thinks more intensely and makes a stronger thought form, and thought forms of hate must be expended on the lower planes where the sense of separation exists. If we loved as intensely as we hate, hatred would be defeated in the kármic battle.

Most of the hero-worshipping in the T.S. has been directed towards living people, known personally or not, and it has led to personalising Theosophy, and the vilification of *persons* has been the result. Now something new is starting. A new "hero" is being manufactured on the mental plane, a thought form of H.P.B. as she is imagined from books, and manufactured by those who never knew her in the flesh. This new thought form may become a *Deva* or a *Devil*—one may wonder which—but it is *nobody*, and far more so than the heroes of thought-forms of people in the flesh. The new thought form of H. P. B. may do more good than harm, but it is as well to emphasise that it is *nobody*.

Personally I prefer H. P. B.'s books to those of any other Theosophist, but I am not going to accept this new hero to worship, for H. P. B. says in her *Key to Theosophy*, page 149, that modern Christianity as accepted by church people is based on "hero-worship", hence its illogical attitude on philosophical questions. This thought-form-hero of Christ was manufactured three or four centuries after His death, and by those who did not know Him in the flesh or the astral plane, etc., and look at the result—churchianity.

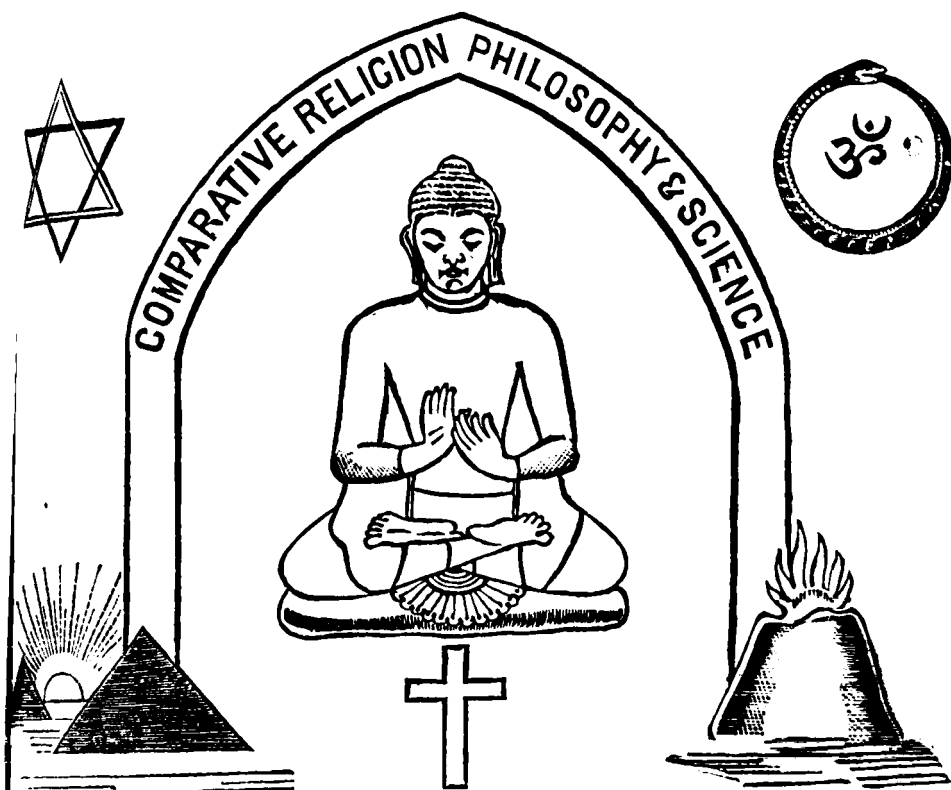
Nowadays we do not start new churches as we used to, but we start new "societies," each one a new sect based on revelation—all kinds of revelations with the "hero" in the star-part. Dozens of these new societies (sects) have come from the Theosophical Society, and a new ground is being prepared for yet another, till we may reach the consummation of one person, one sect.

Alice Warren Hamaker

A DAY CELESTIAL

FROM out the soundless depths where time is not,
And spirit slumbers in the bosom of duration,
A Voice proclaims the dawn.
The throbbing pulse of life foretells the coming day,
A flash of light through fiery mist,
And from that silent realm proceed the mighty Hosts of
Heaven,
Whose flaming orbs in glory light creation's morn,
Then onward move in majesty through endless space,
And Gods descend,
And pilgrim souls of men go forth in mortal garments robed,
And journey on through changing worlds,
And strive while ages roll,
Till they and all that live
Shall sing to dreamless slumber once again,
And there within the stillness of that mystic realm
Shall find eternal peace.

C. F. HOLLAND



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

I

URANIUM, COMMON SALT, METHANE, WATER

THE clairvoyant investigations into Chemistry by Dr. Annie Besant and Bishop C. W. Leadbeater which have been published in the book *Occult Chemistry* have dealt so far only with the composition of the chemical Elements. The first investigations were in 1895, and Hydrogen, Oxygen

and Nitrogen were examined, and drawings published of their structure. The second series of investigations were in 1907, and the drawings of 63 additional elements were given in *Occult Chemistry*. Investigations were carried on into other elements, and in THEOSOPHIST, July, 1909, a list of 26 more is given, with brief descriptions of them, but their diagrams, though drawn, were not published. These diagrams have been in my custody since 1913, when Bishop C. W. Leadbeater left for Australia.

In all the investigations recorded above, no attempt was made to map out chemical compounds. As far back as 1895, however, compounds had been noted. Thus the investigations of 1895 into Oxygen, Hydrogen and Nitrogen record: "Investigations of a molecule of water reveals the presence of twelve bodies from hydrogen and the characteristic snake of oxygen, the encircling walls of the chemical atoms being broken away." But, though the structure of the molecule of water was then noted, no attempt was made to follow up the line of research leading to the mapping out of compounds.

The first definite investigations into compounds were in June, 1920, when Water H_2O , Salt $NaCl$, and Methane CH_4 were mapped out. Mr. F. Kunz published a drawing of the water molecule in THEOSOPHIST, March, 1921. The next series of investigations were in June, 1922, when the investigations into Carbon compounds of the "open chain" series, begun with Methane in 1920, were continued. Methyl Chloride CH_3Cl , Chloroform $CHCl_3$, Carbon Tetrachloride CCl_4 , Methyl Alcohol CH_3OH , and Ethyl Alcohol C_2H_5OH were examined. In July, the "closed chain" or "ring" series of Carbon compounds, Benzene C_6H_6 , Napthalene $C_{10}H_8$, and Alpha and Beta Naphthol were examined. The Hydroxyl ion OH , Hydrogen Peroxide H_2O_2 , Hydrochloric Acid HCl and Ammonia NH_3 were mapped out. During September, the following compounds were examined:

Nitrates: Nitric Acid HNO_3 ; Potassium Nitrate KNO_3 ; Sodium Nitrate NaNO_3 ; and Silver Nitrate AgNO_3 .

Carbonates: Calcium Carbonate CaCO_3 ; Sodium Carbonate Na_2CO_3 .

Sulphates: Sulphuric Acid H_2SO_4 .

Oxides of Phosphorus: PO_3 , PO_4 .

Oxides: Carbon Monoxide CO ; Carbon Dioxide CO_2 .

Chloride: Ferric Chloride Fe Cl_3 .

Cyanide: Potassium Cyanide KCN .

Cyanate: Ammonium Cyanate NH_4CNO .

Acetate: Acetic Acid CH_3COOH .

Hydroxide: Sodium Hydroxide NaOH .

Carbide: Ca C_2 .

Acetylene: C_2H_2 .

One chemical reaction was observed, the production of Acetylene from Carbide, $\text{CaC}_2 + 2 \text{H}_2\text{O} = \text{C}_2\text{H}_2 + \text{Ca (OH)}_2$.

This is where the investigations now stand. There exist for publication complete diagrams of the 26 additional elements, not published in *Occult Chemistry*, which were prepared in 1908-9 and reported in *THEOSOPHIST*, July, 1909; and of the compounds mentioned above there are sketches for diagrams. I propose publishing in *THEOSOPHIST* as opportunity occurs all this material bit by bit, with brief notes. I have a verbatim stenographic record of the investigations of September, 1922, giving the details as seen by clairvoyance. These will be most valuable material for the specialised student of the future, but it is impossible to publish them now, as any volume with them would be far too bulky for practical use.

URANIUM

Readers of *Occult Chemistry* will remember that the last element mapped out in that book is Radium. Soon after the

book was published in 1908, Uranium was examined. The chief difference between Uranium and Radium lies in the "spikes". The central ball in Radium of 819 atoms is the same in Uranium, except that, in each of the 24 segments which make up the sphere, its six outermost atoms are not separate, as in Radium, but are joined to make the well-known "cigar" form. The four funnels in Radium, each of 618 atoms, appear unchanged in Uranium. The only change, as

Radium - spike 199 atoms

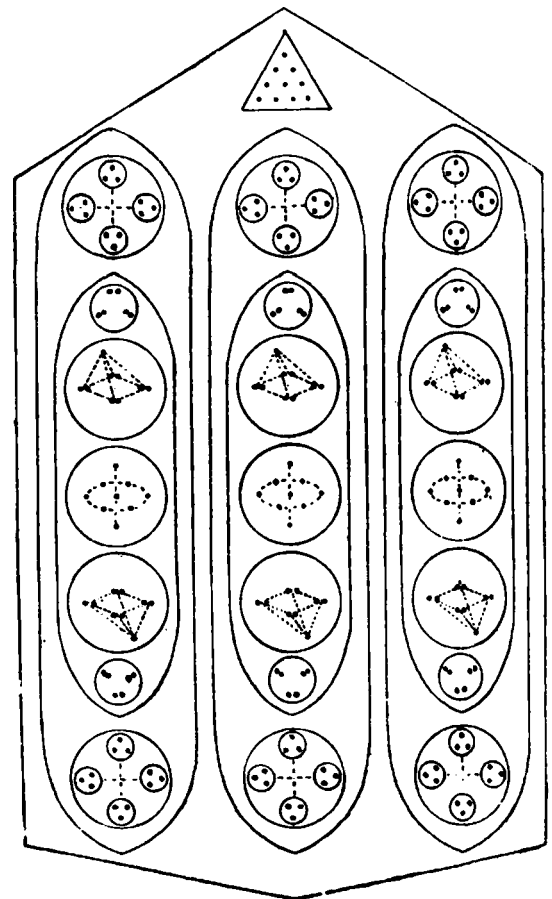


FIG. 1

said above, is in the four spikes, which lie to the four corners of a tetrahedron. Fig. 1 gives the Radium spike, with the

three spikes, each of 63 atoms, from Lithium, and the conical cap of 10 atoms.

When we compare the spike of Radium with that of Uranium (Fig. 2), we note that the cone of 10 atoms is replaced by two bodies of 36 and 19. The former body is

URANIUM SPIKE 244

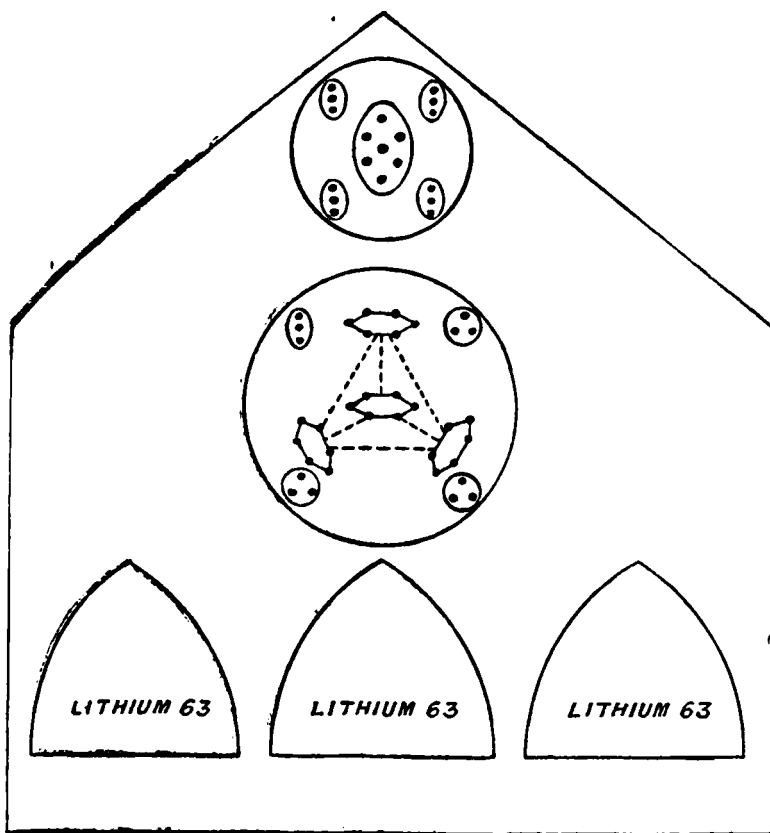


FIG. 2

exactly half a Helium atom. "Though heavier than Radium and so like it in appearance, Uranium is far less active."¹

¹ THEOSOPHIST, July, 1909, p. 463.

URANIUM :

4 funnels of 618 atoms	...	...	...	2,472
4 spikes of 244 atoms	...	...	...	976
Central sphere	...	...	...	819
Total ...				4,267

Number weight $(H=18)^{\frac{4 \cdot 267}{18}} = 237.055$

International Atomic wt. $(O=16) = 238.2$

COMMON SALT

The molecule of common Salt, NaCl, is composed of one atom of Sodium Na and one atom of Chlorine Cl. Both are of the "dumb-bell" type (Fig. 3). Each consists of a central rod, at each end of which is a sphere, and from each of the two spheres revolve twelve funnels. Detailed descriptions of both are given in *Occult Chemistry*. Fig. 5 shows the

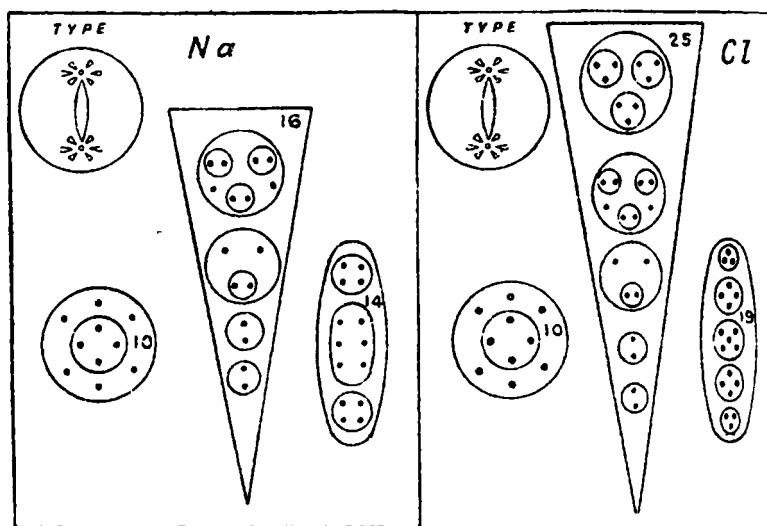


FIG. 5

salient points of the two elements, a diagram being given of the central rod, of a sphere and of a funnel.

SODIUM 418



FIG. 3. SODIUM Na

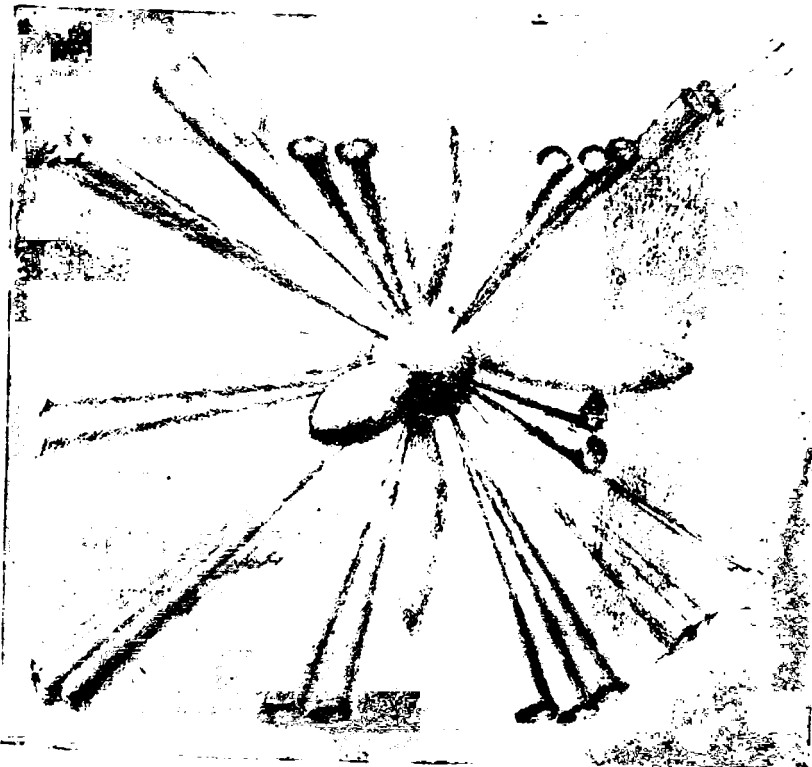


FIG. 4. MOLECULE OF SALT NaCl

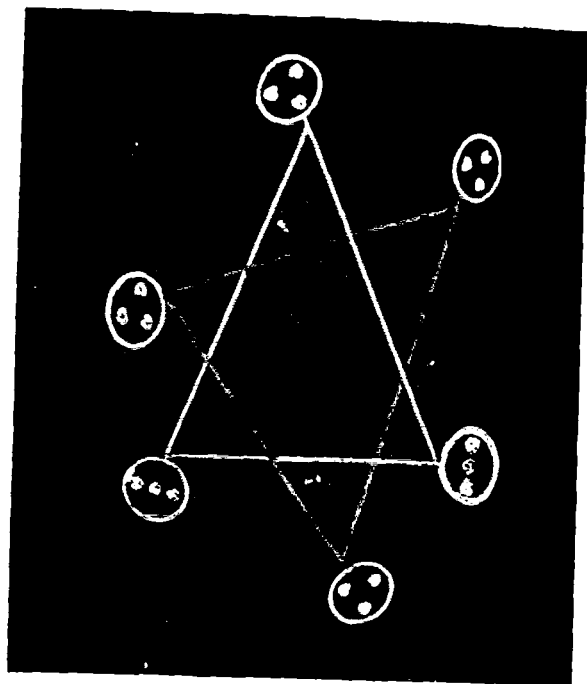


FIG. 8 HYDROGEN H

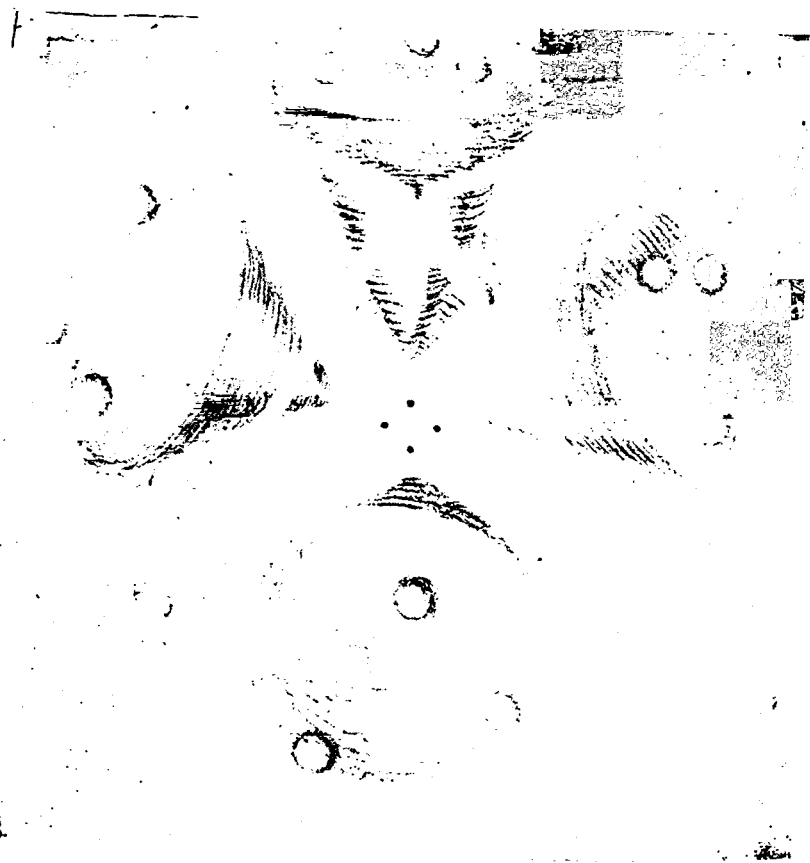


FIG. 10 METHANE CH₄

In the central rod of Sodium, there appears a body of 6 atoms. This body is positive, and appears to act as the centre of the whole atom. It is evidently the positive core or nucleus postulated of late by the physicist. The physicist considers the nucleus as composed of one or more protons¹; in Sodium, while the nucleus is positive as a *whole*, it is however composed of 6 ultimate atoms. (For detailed description of the composition of this body of 6, see *Occult Chemistry*, under Sodium.)

When Sodium and Chlorine combine to make a molecule of salt, the constituent bodies arrange themselves so as to make a cube (Fig. 4). The 24 Chlorine funnels radiate, from the centre of the cube, in groups of three, to the eight corners of the cube; the 24 shorter Sodium funnels radiate, in groups of two, to the 12 middle points of the twelve edges of the cube. A rearrangement takes place in the bodies composing the two rods and in the spheres at each end of the dumb-bell. From the two rods, six bodies are made, to radiate from the centre to the

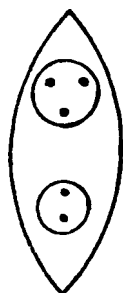


FIG. 6

six middle points of the six faces of the cube. Each of these six bodies is as in Fig. 6.

¹ Rutherford however, in his British Association address (1923), visualises a possible complex nature of proton, as follows: "we may reserve in our mind the possibility that further inquiry may some day show that these units [proton and electron] are complex, and divisible into even more fundamental entities."

The grand centre of the cube is made from the 4 spheres and from 3 atoms left over from the two rods. (Fig. 7.)

CENTRAL SPHERE No 02.

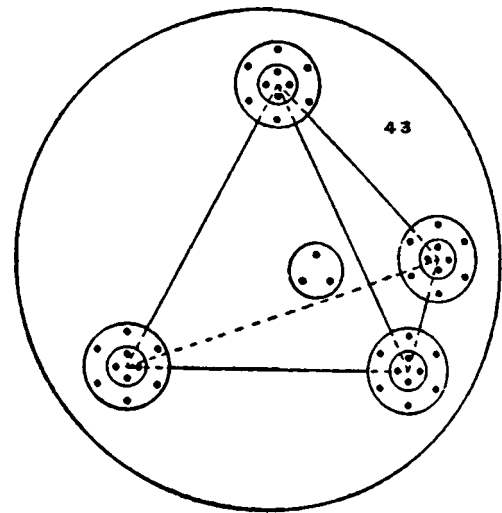


FIG. 7

The four spheres are at the four corners of a tetrahedron, while the small body of 3 is at its centre. Counting up the individual atoms in Sodium and Chlorine, all are accounted for in the molecule of salt.

SODIUM:	Upper Part	{ 12 funnel of 16 each	...	192
		{ Central globe	...	10
	Lower Part, Same	...	...	202
	Connecting Rod	...	...	14
				—
				418
				—
CHLORINE:	Upper Part	{ 12 funnel of 25 each	...	300
		{ Central globe	...	10
	Lower Part, Same	...	...	310
	Connecting Rod	...	...	19
				—
				639
				—

Sodium + Chlorine = 1,057

SALT: 24 Chlorine funnels to eight corners of cube ...	600
24 Sodium funnels to twelve middles of twelve edges of cube	384
6 bodies of 5 atoms to six middles of six faces of cube	30
Central sphere... ..	43
	1,057

METHANE

Methane is the simplest of the Carbon "open chain" series, composed of one Carbon and four Hydrogen atoms. To understand its structure, it is necessary to glance briefly at Hydrogen and Carbon. Hydrogen (Fig. 8) consists of "six small bodies, contained in an egg-like form . . . The six little bodies are arranged in two sets of three, forming two triangles that are not interchangeable, but are related to each other as object and image. . . Further, the six bodies are not all alike; they contain each three smaller bodies—each of these being an ultimate physical atom—but in two of them the three atoms are arranged in a line, while in the remaining four they are arranged in a triangle".¹

¹ Investigations of 1895.

Carbon is an octohedron of eight funnels, four of which are positive and four negative. Figure 9 gives two of the funnels,

C

TYPE

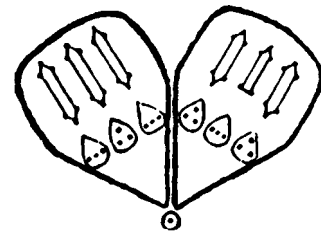
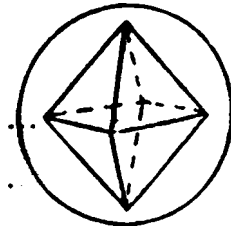
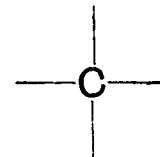


FIG. 9. CARBON

one positive, and one negative, spread out flat, with the single loose atom which binds them. A striking fact about this single atom is that it does not combine. In the centre of Carbon (made up of 8 funnels) there are four loose atoms, circling like moons. It is interesting to note that all chemists have tried to conceive of the quadrivalence of the Carbon atom, represented diagrammatically as



as four valencies radiating from the centre of a tetrahedron to its four corners. No chemist has, so far as I know, conceived of the Carbon atom as consisting of eight half valencies in the eight directions represented by the eight faces of an octohedron. This is what is seen by clairvoyance. An intuition of this fact is seen in Collie's space formula for Benzene

where he postulates that the 6 Carbon atoms are at the corners of an octohedron. He does not however conceive of the Carbon atom itself as octohedral.

The combination of 4 Hydrogens with one Carbon atom is seen in Fig. 10. The 4 Hydrogens break up into eight triangular groups, four of which are positive and four negative. Each positive group floats at the mouth of a negative Carbon tunnel and vice versa.

WATER

The molecule of water is composed of 2 Hydrogen and one Oxygen atoms. Diagrams of Oxygen are given in *Occult Chemistry*, and in *First Principles of Theosophy* (Fig. 91). Another

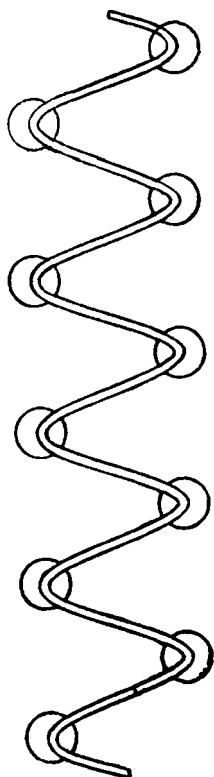


FIG. 11. OXYGEN

diagram, showing the two revolving "snakes," one revolving clockwise and the other anti-clockwise, is given in Fig. 11.

What happens when two Hydrogens and one Oxygen combine is shown in Figs. 12 and 13. Both illustrations are of the same model, but taken from two different angles. The Oxygen "snakes" remain the same, and the 2 Hydrogens arrange themselves round it. While Fig. 12 shows the Hydrogen bodies as forming with the Oxygen a sphere, it is clear from Fig. 13 that each Hydrogen atom (in its interlaced triangular form) keeps its separate individuality, and when the link with Oxygen is dissolved, can fly off unimpaired.

When we look at the arrangement of the Hydrogen "charge units" as they circle round Oxygen, it is interesting to note that, if we group them by vertical axes, along one axis of the molecule only negative "charge units" are found, while on the axis at right angles to it there are only positive units. This arrangement probably accounts for the special shape of snow and ice crystals, but no investigations have yet been made into crystallisation, except in one instance, Nitrate of Silver.

(To be continued¹)

¹ I hope to have ready by next month the Benzene molecule, a model of which is now being made.

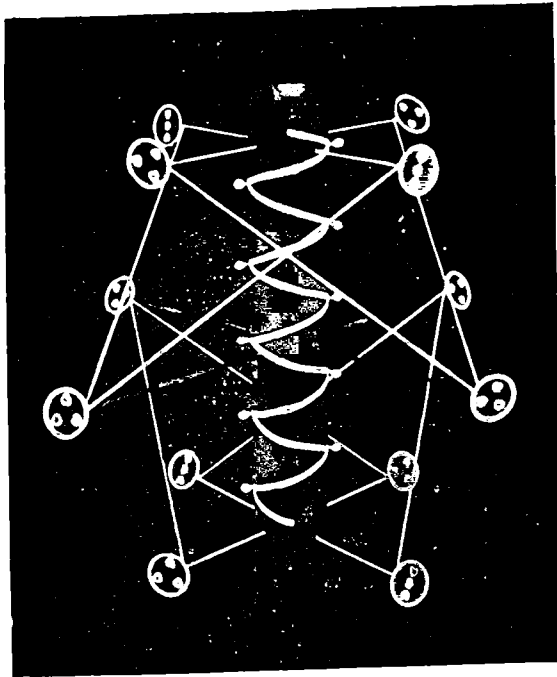


FIG. 12 MOLECULE OF WATER H_2O

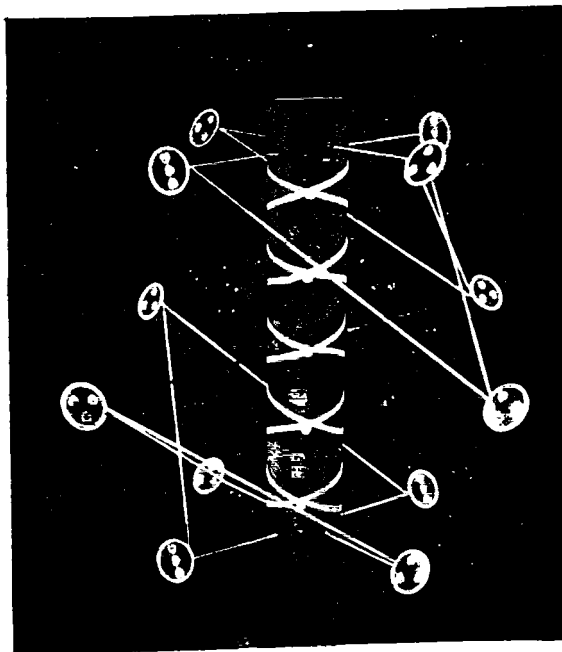
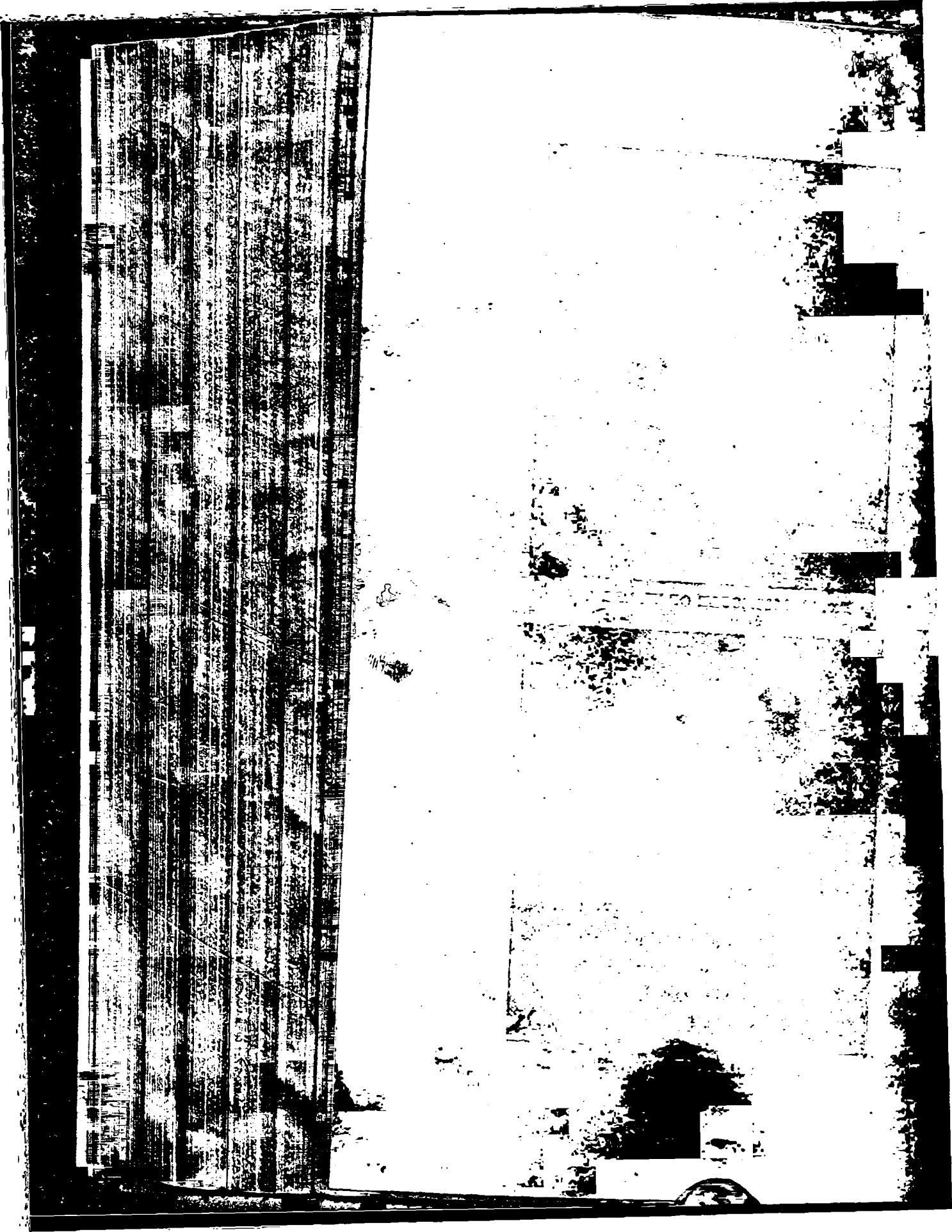


FIG. 13 MOLECULE OF WATER H_2O



THE SEVEN KEYS¹

STUDIES IN SYMBOLOGY AND CORRESPONDENCE

By JACOB BONGGREN, F.T.S.

H. P. Blavatsky said that every great religious mystery was unlocked with seven golden keys.—EDMUND RUSSELL.

I. EXOTERIC AND ESOTERIC

IT is well known, that words have more meanings than one. This being a fact, the same word can be differently interpreted and understood, not only by different people, but also by the same ones at different times, when the word is differently associated and connected. For instance, the word *esoteric*, which means "the inner" and "the hidden," is by some people thought to be nothing but the label for any statement made by clairvoyants of what they have experienced, or for any interpretation offered of things exoteric. When *Esoteric Buddhism* was published, there were many who thought that facts publicly stated and printed broadcast, *i.e.*, made exoteric in it, were still esoteric, and that things openly divulged still remained hidden.

Mme. Blavatsky dispelled this illusion in the opening pages of her *Secret Doctrine*, Vol. I, where she made it plain, that anything openly told no longer could remain esoteric and

¹ Dr. Bonggren kindly sent me this, which appeared in *The Beacon*, New York, with permission to reprint. It is the kind of article which his teacher would have been delighted to read.—A.B.

that Bro. Sinnett in his book had given us the nucleus of all true religions, not of Buddhism alone. She told, too, that when she named her book *The Secret Doctrine*, this did not mean that what there was published for everybody to read still remained secret, only that she made exoteric some parts of the doctrine hitherto hidden from the multitude, at the same time giving hints of how to find more of what was concealed.

An esotericist, who wants to make exoteric some of his knowledge, does no longer call that esoteric which is plainly told. An esotericist puts up various problems for solution and gives hints how to solve them. Of such problems and such hints there is an immense number in H.P.B.'s great standard work, and for this reason, if for no other, its name is appropriate and well chosen. In a letter to Bro. Sinnett the Master K. H. told quite plainly the method of esoteric teaching. He said that "the traditional modes of teaching" by the Brotherhood to which He belonged was "by provoking the perplexity," by making the neophyte seek and thus find. And he added: "If you should work out the problem by yourself, it will be my duty to tell you so."

Esoteric is to us any problem that we have not yet solved, anything that is still a secret to us, any hint given that we have not yet taken up and investigated. And exoteric are to us all the problems we have solved, all the secrets that we have found out, all the hints that we have followed up. The less we know, the greater the number of things that are esoteric to us; the more we know, the less the number of secrets, of things hidden.

II. THE ESOTERIC SYSTEM

"Figures and Numbers are Keys to the Esoteric System."
(*The Secret Doctrine*, Vol. I, p. 188.) In these few words

Mme. Blavatsky gave us the most valuable hint for our study of esotericism. Let us here call to our mind the fact that every word is a figure, a figure of speech, that every word also is a number, being either singular or plural, and that every letter of a word corresponds to a certain number. Hence every word in a sentence is a key to the Esoteric System, and every sentence is a number of such keys.

Another thing also becomes clear: that there are more keys than one. The different associations of words cannot but give different meanings also to the words used. Take for instance the adjective "blue". Standing alone, it means a certain colour vibration. Put the noun "sky" beside it, and its application is clear. It describes the colour of the firmament. Put the noun "flower" next to it, and the application is changed. Put the words "I feel" ahead of it, and you have the description of a sensation, a feeling of the cold, gloomy kind, because blue is a cold, quiet, somber colour in comparison to red, orange and yellow, which are exciting, warm and bright.

In his book, *With the Adepts*, Dr. Franz Hartmann gives a fine explanation of the numerical foundation of the keys, which is here quoted in full:

"You know that each occult symbol and sign, from a mere point to the double-interlaced triangle, to the Rose and the Cross, has three significations. The first is the *exoteric* meaning, which is easily understood; the second is the *esoteric* or secret signification, which may be intellectually explained; the deepest and most mysterious one is the third, the *spiritual* meaning, which cannot be explained, but which must be spiritually experienced within yourself. This practical, internal experience is arrived at by the power of intuition, or the faculty by which the soul feels the presence of things which one cannot see with the bodily senses. If a person once feels interior things with his heart, sees them by his internal sight, and

understands their attributes, then such a person has become illuminated, and is practically an Adept.

“As the number *Three* grows out of the *One*, likewise the *Seven* grows out of the *Three*; because by a combination of three numbers or letters four complications arise, forming with the original *Three* the number *Seven*, and then there are not merely three, but seven explanations of each symbol. You see, therefore, that the matter is very complicated, and requires deep study.” (*With the Adepts*, pp. 118-119.)

Mme. Blavatsky mentions the septenary system of keys in all her works. In one of the first pages of her *Secret Doctrine*, Vol. I, she says:

“Speaking of the keys to the Zodiacal Mysteries as being almost lost to the world, it was remarked by the writer some ten years ago in *Isis Unveiled* that ‘The said key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole’.

“The same may be said of the whole Esoteric System. Much more is explained in these volumes. In those days the writer hardly knew the language in which the work was written, and the disclosure of many things, freely spoken about now, was forbidden. In Century the Twentieth, some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a science called *Gupta Vidya*: and that, like the once mysterious sources of the Nile, the source of all religions and philosophies now made known to the world has been for many ages forgotten, but it is at last found.” (*S. D.*, I, p. 22.)

III. THE MYSTERY LANGUAGE

The different keys are sometimes, and for a very good reason, spoken of as dialects of the one universal language.

We know that every word in a language is a symbol of something, and not the thing itself. When we speak of a flower, the word that symbolises and signifies the flower is not the flower itself; it is its figure, its symbol in our speech. Every word in every language is a symbol; every language is a collection of symbols. Knowing what the different figures and symbols in a language signify is to know that language. The Senezar language—or rather the figures and symbols which were given that name—consisted entirely of a certain kind of hieroglyphics, signifying objects and thoughts and feelings, Mme. Blavatsky told us. And about the dialects of the one universal language she says:

“The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language—suspected by the Mason Ragon—the language of the Hierophants, which has *seven 'dialects,'* so to speak, each referring, and being especially appropriate, to one of the seven mysteries of Nature. Each has its own symbolism. Nature could thus be either read in its fulness or viewed from one of its special aspects.” (*S. D.*, I, p. 329.)

It is often said, that there are seven different ways to express any truth; but still more often we are told, that there are seven different keys to unlock seven fundamental secrets. We quote again:

“The seven Keys to the Mystery Tongue . . . [have] . . . always been in the keeping of the highest among the initiated Hierophants of antiquity; it is only the partial use of a few out of the seven which passed, through the treason of some early Church Fathers—ex-Initiates of the Temples—into the hands of the new sect of the Nazarenes . . .

“It is maintained that *India*—not confined to its present limits, but including its ancient boundaries—is the only country

in the world which still has among her sons Adepts, who have the knowledge of all the seven sub-systems and the key to the entire system." (*S. D.*, I, p. 330.)

In one place Mme. Blavatsky mentions by name three sub-keys of a certain key. She says:

"Chaldea had preserved only three (keys) in the days of Berossus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolising the human, and especially the physiological, functions. They never had the higher keys." (*S. D.*, I, p. 330.)

In another place we read:

"The Secret Records hold the said Seven Keys to be the mystery of the genesis of man." (*S. D.*, I, p. 344.)

"The Seven Keys open the mysteries, past and future, of the seven great Root-Races, and of the seven Kalpas." (*S. D.*, I, p. 346.)

IV. THE SEVEN KEYS

While the seven keys to the mystery of a special kind, that of the genesis of man, must be looked upon as minor keys of the same general type, the anthropogonical, and while these can be found, as we are told, through the Secret Records of the seven time and change measures of humanity, there are other major keys that unlock the doors to entirely different mysteries. The circumstance that they are used by human minds correlates them all; still, they are separate keys and applied to separate branches of knowledge, as the following quotations will show:

"As truly stated by Ragon: The ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully explained only by the combination and knowledge of *all* the Keys. They

can be only *approximately* interpreted, even if one discovers three out of these seven systems, *viz.*, the anthropological, the psychic, and the astronomical. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, were preserved in the greatest secrecy, until the latter fell into the dominion of the profane. Thus far, with regard only to the prehistoric Hierophants, with whom that which has now become purely—or impurely—phallic, was a science as profound and as mysterious as Biology and Physiology are now. This was their exclusive property, the fruit of their studies and discoveries. The other two were those which dealt with the Creative Gods, or Theogony, and with creative man; that is to say, with the ideal and practical mysteries. These interpretations were so cleverly veiled and combined, that many were those who, while arriving at the discovery of one meaning, were baffled in understanding the significance of the others, and could never unriddle them sufficiently to commit dangerous indiscretions. The highest, the first and the fourth—Theogony in relation to Anthropogony—were almost impossible to fathom. We find the proofs of this in Jewish 'Holy Writ'." (*S. D.*, I, p. 389.)

"While the Eastern Occultists have seven modes of interpretation, the Jews have only four; namely, the real-mystical, the allegorical, the moral, and the literal, or Pashut. The latter is the Key of the exoteric Churches and not worth discussion." (*S. D.*, I, p. 401.)

Mme. Blavatsky gave often a warning, that what information she offered should not be taken as the one immutable and infallible truth, which would simply create a new orthodoxy instead of the old, but only as her understanding of what she had been taught. She says:

"The teaching is offered as it is understood; and seeing that there are seven keys of interpretation to every symbol

and allegory, a meaning which may not be suitable from, say, the psychological or astronomical aspect, will nevertheless be found quite correct from the physical or metaphysical." (*S. D.*, I, p. 25.)

The geometrical is mentioned as one of the Keys :

"Geometry, the fifth Divine Science—'fifth' in the series of the Seven Keys to the universal Esoteric Language and Symbology—was desecrated by the Talmudic Jews, applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and Religion were degraded." (*S. D.*, II, p. 494.)

The seven Keys opened the doors to the secret knowledge of the ancients, we are told :

"Aye, there existed, indeed, a mighty civilisation, and a still mightier secret learning and knowledge, the entire scope of which can never be discovered by Geometry and the *Kabalah* alone ; for there are seven keys to the large entrance-door, and not one, nor even two, keys can ever open it sufficiently to allow more than glimpses of what lies within." (*S. D.*, III, p. 178.)

V. THE SEVEN WAYS TO BLISS

In the Stanzas of Dzyān, upon which the two first volumes of *The Secret Doctrine* were founded and to which these volumes were commentaries, we learn more about the fundamental septenary division of existence, which underlies the division of the universal language into seven dialects, and the system of seven keys for opening the doors to universal knowledge. In the first stanza is described a pralaya, a world slumber, when everything in a certain world is asleep, is potential, not yet actual, not yet awake and active. The fourth verse reads :

“The Seven Ways to Bliss were not—the Great Causes of Misery were not, for there was no one to produce and get ensnared by them.”

The sixth verse gives this added information :

“The Seven Sublime Lords and the Seven Truths had ceased to be.”

The Seven Sublime Lords here spoken of are more often called the Seven Planetary *Logoi*, and the Seven Lords or Rulers of the Seven Hierarchies, into which the cosmic existence is divided up. Each Hierarchy has a certain Fact, a certain Truth, also called a “Way to Bliss,” to give to the world. And the opposite to every Fact is an Illusion, to every Truth is an Untruth, to every “Way to Bliss” is a “Great Cause of Misery”.

It is a well-known fact, that where there is any division there are always differences between the things divided. We find it already in the atom, where negative electrons circle round a positive nucleus of protons, like the comets and planets around their sun—a veritable solar system in miniature.

Substance plus form give individual existence as a sum ; father and mother issue the child as their product. In Stanza II, Substance, or Father, is called the Ray, Form, or Mother, the Germ, and the Kosmos ready to receive the product is called Maṭripaḍmā, the Mother-Lotus. We quote the third verse :

“The Hour had not yet struck ; the Ray had not yet flashed into the Germ ; the Maṭripaḍmā had not yet swollen.”

To make it somewhat plainer, let us re-translate, using synonyms :

“The Time was not yet at hand ; the Active Force had not yet entered into the Passive Receptacle ; the Mother-Lotus was not yet ready to bear fruit.”

The following verse makes us acquainted with the very foundation of the septenary division :

“Her Heart had not yet opened for the One Ray to enter, thence to fall, as Three into Four, into the lap of Mâyâ.”

Once more let us re-translate, so as to make it somewhat easier to grasp :

“Her Buddhi, Spiritual Receptivity, had not yet opened its doors for Ātmā, Spiritual Activity, to enter, thence to evolve as Threefold Spirit—Ātmā—Buddhi—Manas—into Fourfold Matter on the Plane of Illusion.”

The fifth verse of the Stanza reads :

“The Seven were not yet born from the Web of Light. Darkness alone was Father-Mother, Svābhavaḥ; and Svābhavaḥ was in Darkness.”

This means: “The Seven Lords of Hierarchies were not yet differentiated from the Foundation of Life—Potentiality alone was Father-Mother, the Plastic Essence; and the Plastic Essence was in Inactivity.”

VI. THE CLASSIFICATION OF KEYS

The two great divisions: Spirit and Matter, Active and Passive, Positive and Negative, appear also among the Keys to the Kosmic Mysteries. Mme. Blavatsky calls the two great divisions the Theogonical and the Anthropogonical. The first named, she says, has to do with things divine, the ideal mysteries, the second with things human, with the practical mysteries, those of the genesis of man.

The Seven Keys, as given in the quotations above, can be classified thus :

- (1) The Spiritual Key,
- (2) The Astronomical Key,
- (3) The Metaphysical Key,
- (4) The Anthropological Key,
- (5) The Geometrical Key,
- (6) The Psychic Key, and
- (7) The Physiological Key.

And for every major key there are seven minor keys. Those belonging to the seventh and lowest are enumerated thus :

- (a) The astronomical,
- (b) The geometrical,
- (c) The numerical (*S. D.*, I, p. 330) ;
- (d) The real-mystical,
- (e) The allegorical,
- (f) The moral, and
- (g) The literal (*S. D.*, I, p. 401).

There are seven subdivisional or minor keys to every major key. In the Physiological Key its astronomical minor key opens up these Zodiacal mysteries that refer to the human body and its functions, where Aries signifies the head and face, Taurus the throat, neck and ears, Gemini the arms, shoulders and lungs, Cancer the breasts and stomach, Leo the heart and back, Virgo the bowels, liver and pancreas Libra the groins and kidneys, Scorpio the genitals, Sagittarius the hips and thighs, Capricorn the knees, Aquarius the calves and ankles, and Pisces the feet. In her *Isis Unveiled* Mme. Blavatsky turned that key once, as she explains. Six turns more will open it fully.

Let us try to understand that minor astronomical key a little better and see how comprehensive it is. The twelve signs of the Zodiac and the twenty-four parts of the human body to which they refer are correlated by the seven celestial rulers of the said signs : Mars representing Aries and Scorpio ; Venus, Taurus and Libra ; Mercury, Gemini and Virgo ; the Moon, Cancer ; the Sun, Leo ; Jupiter, Sagittarius and Pisces ; Saturn, Capricorn and Aquarius. Colour being, with form, the characteristic of the visible world, *red*, the colour of Mars, symbolises not only that planet but both its houses, Aries and Scorpio, and all Martian traits ; *orange*, the solar colour, stands for Sun's house, Leo, and for everything bright and sunny ; *yellow*, the colour of Mercury, is also that of the signs Gemini and Virgo, and of all Mercurian peculiarities ; *green*, the

Saturnian colour, refers to the signs Capricorn and Aquarius, as well as all Saturnine characteristics ; *blue*, the colour of Jupiter, is also that of his signs Sagittarius and Pisces, and of jovial temperament ; *indigo*, the colour of Venus, also belongs to her signs, Taurus and Libra ; and *violet*, the lunar colour, is also that of the lunar sign Cancer, and of lunar traits. As to form ; sharp angles and barbs, and pointed fine, straight lines stand for Mars and his signs ; regular circles, full curves and helical scrolls stand for the Sun and his sign ; short, incisive lines and slender curves signify Mercury and his signs ; hard, clear-cut outlines, straight lines, and cramped forms characterise Saturn and his signs ; full, generous curves are those of Jupiter and his signs ; curved lines and rhythmical scrolls signify Venus and her signs, and irregular curves and crooked lines characterise the Moon and her sign.

VII. TURNING OF THE KEYS

Let us now see how this key can be used. We must remember, that anything belonging to a separate part of the septenary system can be made to symbolise anything else within its own sphere. For instance, still using the minor astronomical key to the physiological, when *Mars* is named, it may mean many things, from the highest here, the spiritual-astronomical, the Dhyān-Chohan Ruler of the red planet, its *Logos*, to the physiological, the head and face, thought-creating, in one aspect, the genital organs, physical creative vehicles, in another. It may mean the Martian houses. Aries and Scorpio, together or separate. It may mean by the geometrical key sharp angles, barbs, fine and pointed straight lines ; by the numerical key, the number 1 ; by the real-mystical key, the creative faculty, which in the male is always connected with fighting rivals ; by the allegorical key, the red colour to the eye, the note *Do* or *C* to the ear, hot acids, pungent odours and

burning astringents to the smell and taste, the masculine among sexes, hot as to temperature, the wolf among mammals, the vulture among birds, the pike among fishes, the red fighters among insects, the thistle among flowers, the ruby among gems and iron among metals. By the moral key it means courage, the father of all the virtues. What the word "Mars," or "red," or "do," or "pungent odor," or "hot," or "thistle," or "iron," or any other of the above-mentioned Martian symbols, mean to an Occultist at a special moment, this depends entirely on the temporary application. For each and all of these symbols are convertible and interchangeable, within their own type—in this case the Martian. The Law of Correspondence is back of all the keys, big and small alike.

In conclusion, let us take two well-known verses from two different sacred books, belonging to two different religions, and use the seven Major Keys on them, to demonstrate how the keys are turned and what the result of such a turning is.

Genesis opens with this statement: "In the beginning God created heaven and earth." (*Gen.*, I, 1.) Using the first, the spiritual key, this means that the Divine—specialised as the seven Elohim—started co-operative activity, dividing it into the positive and the negative, with the result that God's own images, active and passive, came forth out of potentiality into activity, and that to them this was the beginning of their period of existence. Using the second, the Astronomical key, it means the starting of a particular period in some part of space, when from the Undivided separated the active—the Sun—and the passive—the comets, the planets and the moons; the passive to be circumferences, to encircle the active, their solar centre. The Metaphysical key opens up to us the fact, that the beginning of all things, as separate from the One Life, is when in conjunction

with the negative or passive the positive or active principle starts to propagate their own kind in new vehicles. The Anthropological key takes us to the division of activity between the two sexes, a division brought about by the Divine Builders shaping male and female bodies for co-operation in order to perpetuate their own race. The Geometrical Key shows us the dot becoming a line as a connecting link between two dots and as the first attempt at division by motion and expansion. The Psychic Key unfolds to us the Psyche of man working through the Mental and Astral planes, those two co-operating, one being positive and giving, the other negative and receiving to its companion. The Physiological key takes us down to Nature's workshop, to the fashioning of the male and female procreative organs by nature spirit workers under the supervision of the Divine Builders.

In *Bhagavad-Gītā*, the second discourse, Shri Kṛṣṇa, the charioteer and Divine Teacher, speaks repeatedly to his pupil, the royal warrior Arjuna: "You are a warrior; warfare is the legitimate duty of a warrior; therefore fight, O Arjuna!" Using the Spiritual key on this, it means: "You are divine; to act like a divine being is your proper work; therefore do your divine duty, O divine one!" Using the Astronomical key it means: "You are the Sun in your own circle; the duty of the Sun is to vivify and to brighten everything within his circle; therefore vivify and brighten, O Sun!" The Metaphysical key will give this result: "You are the active principle; the duty of that principle is to act; therefore act, O thou active principle!" The Geometrical key gives us this: "You are a triangle; the duty of a triangle is to enclose and to guard a space; therefore enclose and guard your space, O triangle!" The Psychic key offers this translation: "You are a constructive thinker; the duty of such a one is to think constructive thoughts; therefore think such constructive thoughts, O

constructive thinker!" And the Physiological key gives this result: "You are the masculine; the duty of the masculine is to become a father; therefore do your paternal duty, O masculine!"

Jacob Bonggren

NOTE: In sending this article to *The Beacon*, Dr. Bonggren wrote in part:

"I enclose here my 'Seven Keys,' a copy from my own copy. There is no third in existence. Do with it as you please. It was worked out under the guidance of H.P.B. when I was her pupil 1885-1891; in its present form, however, it is only a year old or so. But I had the scheme before."—ED.

DAWN AT THE MANOR, SYDNEY

THE seagull skims over the waters,
The wavelets sing to the shore,
The coming sun lights up the tree-tops,
While Beauty grows more and more.

And the gull is as Holy Spirit
Brooding o'er Waters of Space.
The Feminine Aspect of Godhead
In Seas of Matter I trace.

The Logos arises through Matter,
As Venus is born of Sea,
The Great Sun of Love and of Glory
Who cometh for you and me.

O Father, O Mother Eternal,
Duality second to none,
O Son from that Godhead emerging,
O Trinity Three in One.

I open my heart to Thy Beauty,
Rest in the bliss of Thy Strength,
I guide my poor steps by Thy Wisdom,
Which flows through Earth's breadth and length.

And the Peace of the Vast Eternal,
The Peace of the Boundless Deep,
The Peace of Christ and His Angel Hosts,
For ever my soul shall keep.

O Holiest Godhead of Father,
Of Mother, of Son, Blest Three,
With Angels and Gods we adore Thee;
Grant us Thy Glory to see.

CLASSIC MYTHS

By ARNOLD S. BANKS

I. ORIGINS

The time is one of darkness, and all lights are needed for the illumination of the groping world. Interpretation of myths, legends and dark sayings; new aspects of thought; . . . new schemes for social reformation; new ways of political action; new visions of the inner worlds; new comradeship with Nature, the devas, and the denizens of the unseen worlds; new realisation of one's own essential being and of its relationship with the cosmic scheme; all these are waiting for the "tongues of flame" to descend and speak the new Word of Power, Peace and Progress through those who in the modern world are ready to proclaim the ever-new Evangel.

SO runs part of an article¹ in these columns. Its message purports to flow from the hill-country beyond the plains of this ordinary yet most wonderful material life. But whether it sprang there or here matters little, for the words carry their own appeal. They express something of ideals already conceived by a world-spread multitude of watchers for the dawn.

When of old the tongues of flame appeared, those upon whom they fell "were all with one accord in one place," an "upper room". Conditions are different now, and the physical qualification may be impossible, yet there is no warrant for deeming that the pre-requisite need of accord has been in the least degree abrogated. The increased amount of discord in the world may be regarded either as a temporary and necessary product of these changing times, or as an outcome of the

¹ Concerning Mediumship, p. 186, November, 1922.

deliberate efforts of the enemy to delay progress. It suggests forcibly that accord must be attained before there can be heard the sound as of a rushing mighty wind. The enemy would hinder, if he can, the outpouring which must come, and yet he can but subserve the purposes of the high gods. The Apple of Discord—the ripe fruit of past Karma, be it noted—has been thrown to some purpose in these present days, as also before the early struggle symbolised by the War of Troy. And the widest and wisest attitude is that which regards these activities of the enemy forces as being but a temporary necessity and really a preparation of the way. When the discord has exhausted itself and its votaries, then the tongues of flame may be heard to speak their many messages.

Now there are offered some examples of the subjects of those messages, and it is obvious that our Society and the Theosophical Movement at large are already deeply concerned in preparatory study and search in all of them; yet in varying degree, for tastes and temperaments differ. Further, it is only natural that the appeal of certain of them should be considered to be more urgent and practical, and therefore more real, than that of others. A man who would have the message of flame reveal new schemes for social reformation might naturally be impatient with any study of visions of the inner worlds or of comradeship with the devas. "How," he would say, "shall I have comradeship with the devas whom I have not seen, if I love not my brother whom I have seen, and if I seek not to better his lot in every way?"

But as the message of flame, when it comes, will not be restricted, but will be like a mighty flood seeking myriads of channels, so now it is justifiable, and urgent too, to direct our study along even the relatively unpractical lines of preparation.

Let us then turn to the first-named division of the message of flame, apparently one of the most unpractical, the interpretation of myths.

The many theories as to the origin of myths may be found in standard works on Mythology. The interpretation of myths, and the subject of Mythology generally, is where learned men have agreed, or disagreed, to differ exceedingly. Where one savant sees in all myths only a conventionalised record of obscure tribal history, another sees merely a dramatisation of local phenomena of Nature, such as the rising of mist from a marsh, or the draining and drying of a miasmatic swamp by the heat of the Sun. Or every myth is to be explained by reference to the phenomena of the rising and setting of the Sun, and of the march of the Seasons. Scholars in the western nations have deemed that they find in the ancient Vedic, Egyptian or Classic myths merely a dim groping for, and a crude foreshadowing of truth which they fondly think was once and for all revealed fully in their own scriptures, or in those they have adopted from ancient Hebraism. The mythical element of so many of the Bible stories is ignored by them. "These events," they would say, "really happened in the ancient time, for our instruction; they are no myths, but *true*." Yet there is a sense in which it may correctly be said that in proportion as an event actually happened to an obscure ancient tribe, rather than remaining as a myth with the fount of its being on the planes of archetypes and principles, so much the less is it true. As recently well said :

Facts—of history or science tend to congest the mind and paralyse the imagination, as Darwin lamented in his own case. Principles stimulate and illumine the imagination, and enable the mind to interpret facts and adjust them to their proper relation.¹

The great Myths were and are overwhelmingly true. Ruskin says :

Never confuse a myth with a lie. The thoughts of all the greatest and wisest men hitherto have been expressed through mythology.

¹ *The Meaning of Masonry*, by W. L. Wilmshurst, p. 192.

And Novalis, with illumination,

Mythology contains the history of the archetypal world. It comprehends Past, Present and Future.

In this sense myths are truer than history, for the shadows which make up history play for a brief time and flash away into the past; but the drama of a great myth is enacted anew when any soul comes to that stage of unfolding of which the myth-story limns the struggles and adventures.

Now the scholars, though partial to one or another of the many views of the origin and meaning of myths, may well be correct, each in his own sphere and within his own limits. The trouble is that they have tried to confine themselves to one set of meanings only, and to ignore others. In *Classic Myths in English Literature*, C. M. Gayley writes:

Old literatures abound in explanatory myths of so highly imaginative a character that we moderns are tempted to read into them meanings which probably they never possessed. For the diverse and contradictory significations that have in recent years been proposed for one and the same myth could not all, at any one time, have been entertained by the myth-makers.

Students of Theosophy will be familiar with the assertion that a key to occult teachings may be turned more than once, and may reveal many layers of meaning. Of all subjects, symbolism is perhaps the most protean and many-sided, and mythology depends almost wholly thereon. The same laws and principles are in force on more than one plane of being, and a story which by drama or personification reveals truths of one plane, may be found to apply extremely well to facts of other planes at the same time. The laws which govern day and night and the phases and appearances of the Sun-god; the seasons of the year; the mysteries of birth, growth, decline and death; and the inner and superphysical "tides in the affairs of men," are all one. In this way many meanings to the same set of

symbols may exist together and be equally true. To quote again from Ruskin's *Queen of the Air*,

To the mean person the myth always meant little; to the noble person, much.

The original makers of a myth may not have had consciously in mind at one time all the meanings disclosed by successive turns of the key, yet, if the actors and events in the myth were made to express truly the deep principles of divine law as seen on one plane or from one angle, they could hardly fail at the same time to exemplify the same protean and all-pervading law from other view-points. Yet it is possible that by the myth-makers and initiates of the Mysteries of those days all the meanings were fully seen to exist, and that according to the degree of illumination attained by the initiate in the Mysteries, so the plane of the explanation of any myth and the teaching given to him was simple or advanced.

Our teachers in the old Mysteries and in the modern message of Theosophy respectively are dealing with details of the same great principles. What we now know as Theosophy was formerly taught more guardedly and secretly in the Mysteries, of which many of the great Myths are remains. Our own studies and speculations as to the Soul and the facts of human nature generally, greatly assist us in the interpretation of those old stories where the same facts were set forth, though sometimes wrapped up and disguised. For human nature does not change in kind, but in degree; the conditions of Occult progress do not change, but in our fuller understanding of them; and a story of the Labours of Hercules is just as much a symbol of the difficulties to be surmounted by the Initiate to-day as in the early days.

A good summary of a number of the theories put forward to account for myths may be found in *Studies of the Greek Poets*, by John Addington Symonds. Among others mentioned and dismissed by him is one which seems worthy of more

consideration. This is the theory which attributes the origin of myths to

priests and sages, in order to convey to the popular mind weighty truths and doctrines which could not be communicated in abstract terms.

Symonds objects that

to extract a body of doctrine from the vast majority of myths is not possible.

Perhaps to one who lacks the necessary teaching and intuition it would be impossible to see a deep meaning in even the noblest myth, and many of the stories are of relatively small import, being of local and exoteric application only. But his further objection that in the age of the origin and growth of the classic myths there could not have been men of sufficient intelligence to conceive profound truths and to clothe them in parables, is one which will appeal to few students of occult tradition. It is becoming somewhat unfashionable even in the world at large for thinking people to believe that the

first and germinal commencement of intelligence took place within the period of history, greatly extended though that period has come to be regarded. And there are not wanting Scientists who, with no bias from Occultism, not only push back the confines of the historical period into ever remoter antiquity, but also state that they find there mighty civilisations which had even then been for long on the downgrade, so that they seem almost disposed to regard those ancient systems and their leaders as having sprung forth fully armed and equipped. Recent scholarship's point of view is expressed by Dr. E. A. Gardner, who admits that

no one system of interpretation is universally applicable, but that Greek mythology was derived from many different sources.

A valuable contribution to the looked-for new interpretation—or is it not rather the old and original interpretation, newly set forth?—has recently appeared, in

The Dictionary of the Sacred Language of all Scriptures and Myths, by G. A. Gaskell, a work as valuable for its quotations and cross-references as for the illuminating Theosophical interpretations of which it is full.

In the origin and development of myths there appear to be three main factors, which shall now be very briefly summarised. 1. The Institution known as The Mysteries. 2. The mythopœic or myth-making faculty of humanity in a certain stage of evolution, or state of emotional stress. 3. The Drama and the Poets. These factors are so interdependent that it would be incorrect to regard them as being separate from one another, but rather as aspects in the one set of conditions.

1. The Mysteries played a mighty part in the ancient civilisations, and it is possible that they will recur in some form when the world has settled down into the approaching age of Order and Ceremonialism on a higher turn of the spiral of progress. They may be studied in various books, and it is not our purpose to examine them here in detail, but only to remark that they existed in different grades of reality and power. The initiates were taught the science of the day, including chiefly the knowledge of their own superphysical life. They were led on in development towards the unfolding of certain powers of consciousness. In the exercise of those powers the initiate saw in vision the workings of Nature; but, for those who could not yet see by direct vision, not having attained to so high a degree of unfoldment of faculty, there were in the lower grades dramatic performances of stories which were symbols of those processes of Nature. In the inner ranks the initiates were taught to put themselves into direct touch with knowledge, but in the outer the instruction was given through ceremonial and the acting of dramas, in some of which the initiate was made to play the part of the central figure—god, hero or man. Thus, in the Mysteries of

Isis there was enacted in the eyes of the many, the death of Osiris, the dismemberment and scattering of His body, the grief of Isis and her search through the land, and the final reconstitution and triumph. But the few saw also by direct vision the inner living truth, how Osiris was indeed slain in every human son of the Gods and was scattered, till after the long search through many lives and regions the God was re-formed within, and the son of the Gods became the Osirified one, triumphant in all his nature, and at peace.

So also was it in the Mysteries and myths of Greece. The direct teaching and experiences of the higher grades became in part the ceremonial rituals of the lower, whence they became part of the folk-lore and god-lore of the outer and popular religion. The ancient traditions of the conquered Pelasgian race were preserved in the Mystery-Cults, emerging later to be adopted by the dominant and conquering Achæans. In the form of stories of the gods and demi-gods, and all other constituents of the Pantheon, they were repeated and handed down by tradition with just as much faith in their reality as has been held for the old stories adopted by Christianity and preserved to our day. Here the first factor is overlapped by the second, namely :

2. The psychic and mythopœic faculties. Doubtless myths were in many cases visions, psychically externalised, of inner truths. Races, no less than individuals, come "trailing clouds of glory," and before the shades of the prison-house close around them in concrete materiality and worldly advantage they spend a longer or shorter period of child-like imagination and of friendship with the powers of Nature. There is at that stage not only the faculty, frequently manifest, of seeing by direct vision the superphysical beings and powers in their own true guise, beautiful or terrible, but also the tendency to express all such ideas, whether seen or not, in terms of human or other familiar forms. The mind of the child

externalises the denizens of the clouds of glory until his day-world is peopled with visible fairy-playmates, guardian angels, and heroes of Grimm or Andersen. For him plants and trees have each their incarnate intelligence, and the shadows are sometimes tangible and living bogies. So has a Race produced a vivid personification of the Dawn, or the Life behind it, as the beautiful maiden Ushas—of the lightning-flashes, or the great Intelligences who wield them, as the dancing Maruts; men have visualised the glory of Apollo in ideal human shape, and in an ecstasy of love have beheld abstract beauty as the visible, bird-encircled form of Angus Og.

This is not a process which precedes the development of mind or belongs merely to primitive and uninstructed days. It is not the dull or mindless ego which experiences an imaginative childhood, nor the wholly uncultured race that externalises an idea as a great myth story. But the process belongs to a period of personal or racial history when the consciousness is vividly active and imaginative in the best sense, and thinks in terms of pictures, catching glimpses of archetypal and other lofty ideas and handing them down even to the physical consciousness as forms. There is, of course, a later and necessary stage when the child or race thinks it has outgrown such non-sense, but it has then begun to come under the dominion of what a Celtic writer has characteristically called "the base tyranny of mind". The rainbow has become by analysis merely a grey mist, unillumined, and the clouds of glory are seen, by superior intelligence, to be damp, uncomfortable and unhygienic.

The mythopœic faculty involves the mixture of the emotional nature with the mind, and the conditions are sometimes formed even at the present day in periods of stress or exaltation. The recent War provided examples in the *Angels of Mons*, and for the French the objective appearance of their national devas and guardians. Some aspect of the

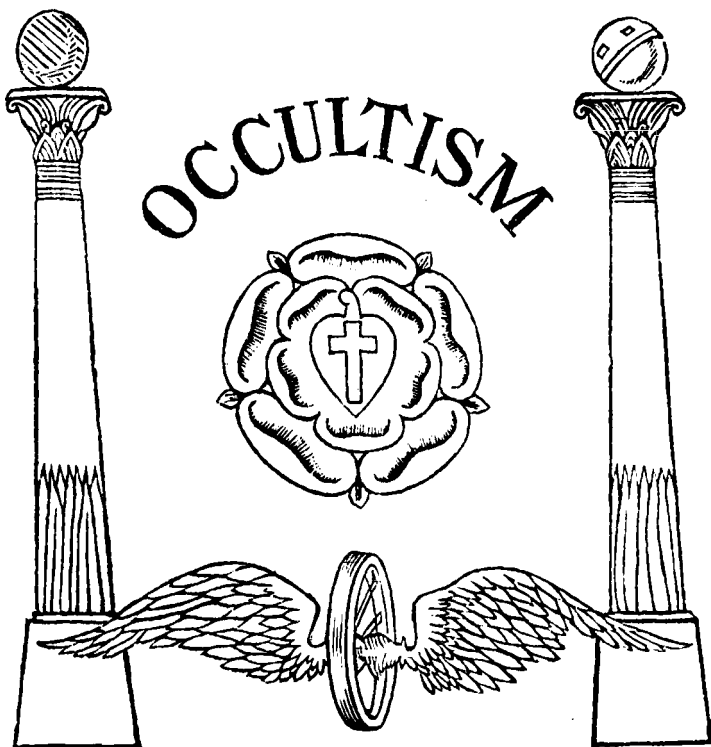
myth-making process is manifest in certain types of imaginative fiction, as in the writings of Algernon Blackwood, and James Stephens, and in the *Just-So Stories* of Kipling, and many others.

3. The Poets. Closely connected with the Mysteries, and using the mythopœic faculty in very large degree, were the poets and dramatists of ancient Greece. These cast the stories into forms supremely beautiful, and raised literature to sublime heights never surpassed, and perhaps only equalled by Shakespeare and the Authorised Version of the Bible.

The subject of Greek Drama in its bearing on Mythology will form the next article in this series, so that it will not now be further elaborated.

The foregoing, then, appear to be the chief factors in the production of the wonderful body of the classic myths. There is a connexion, perhaps not entirely fanciful, with the three great departments of the Inner Government of the World. At a period of racial history determined by the Ruling Department of the Manu, when the mythopœic faculty was at its height in the race, the Departments of the Bodhisattva issued its teaching in and through the Mysteries, utilising that faculty. Thereafter the result was taken up, beautified and preserved by the art of chosen agents of the Lord of Civilisation, Whom many know under the title of the Mahā Chohan. Thus in that age the Ancient Wisdom was presented in the guise of the most supreme beauty the world has yet seen, for all the Arts drew their material from the Mythology. Beauty was also the keynote of the message of the Great Teacher of that sub-race, and for all time and all peoples Greece of old remains Beauty.

Arnold S. Banks



PRIMITIVE MAGIC—FALSE OR TRUE?¹

By LEONARD TRISTRAM, B.A., F.R.A.I.

ANTHROPOLOGY, of all the sciences, is probably that which is nearest akin to Theosophy. Anthropology is the study of man; the study of man himself, of his whole history and development, of all his attributes physical and psychic, and of all the channels through which these attributes express themselves. It thus comprises the study of all religions, of all social and political organisations of all languages, and of all

¹ The First Transaction of the Youth Lodge of the Theosophical Society, London.

elements of material culture. Merely physical anthropology is only a small department. Moreover it is impossible to study anthropology thoroughly without a good working knowledge of nearly all the other branches of science and of philosophy. In fact its very name, the study of man, bears witness to its all-embracing scope, and may be contrasted to the study of God, which is Theosophy.

Yet the study of God and the study of Man are truly one. The second is but a fragment of the first. How far is this truth realised in present-day anthropology? We shall see that anthropology has turned its steps in the wrong direction, and that this truth is that fact which it is the very purpose of anthropology to deny.

Anthropology owes its origin to the materialistic thought of the third quarter of the last century. It was begun by materialism, and for materialism, in order to study, and if possible explain, those "curious aberrations of the human mind" of which beliefs in a life after death, in other worlds, and in angels, are examples.

The man who beyond all others is regarded as being the founder of the science is Sir E. B. Tylor, who is often called the Grand Old Man of Anthropology. It was his famous book, *Primitive Culture*,¹ which formed the starting point, and gave the key-note, as it were, to all later discussions. This book is a most remarkable work, and should be read by all who believe in other worlds, in a life after death, in angels, and in Theosophy, since it gives the materialistic point of view in the most materialistic way, and it is always advisable to read the views of our opponents.

The book may be read, not only for knowledge, but also for amusement; for there are many passages which, to one who has achieved a slightly higher philosophy than this crude materialism, must seem exceedingly funny.

¹ First published, 1871.

Thus:

We listen with pity to the rude Indian as he maintains against civilised science and experience the authority of his rude forefathers . . . We smile at the Chineese appealing against modern innovation to the Golden Precepts of Confucius.¹

Again,

The modern educated world, rejecting occult science as a contemptible superstition, has practically committed itself to the opinion that magic belongs to a lower level of civilisation.²

It is a harsher, and at times a painful, office of Ethnography to expose the remains of crude old culture which have passed into harmful superstition, and to mark these out for destruction.³

Anthropology has followed in the footsteps thus carefully marked out for it. If it ceased to be intolerant it would cease to be anthropology. The anthropologists study magic, reincarnation, Theosophy, Spiritualism, Religion, etc., but always from the point of view that these are kinks instead of graces.

It is interesting to notice that while all the other sciences have always been ahead of public opinion, and in fact have moulded it, orthodox anthropology has always lagged well behind. It was not until the materialistic school of thought had attained its greatest expression that Anthropology was founded; and it is still utterly materialistic although public opinion has advanced slightly beyond this stage.

Anthropologists go and live among primitive people in order to investigate their customs and beliefs, their magic and religion. They relate multitudes of cases where the native black magic appears to have achieved some success, cases which they cannot explain. They live for years among savage people to whom the other world is as real, or more real, than this one, and who can see their dead every moment of the day

¹ P. 142.

² Vol. 1, page 101.

³ Vol. 2, page 102.

and relate what they are doing ; such people, for instance, as the Ba-Ila, of whom Mr. Smith says . . .

If ever there were a people conscious of being surrounded by a great cloud of witnesses it is these. They might say with Milton,—

Millions of spiritual creatures walk the earth,
Unseen, both when we wake and when we sleep.¹

But they would not agree with the last line, because they believe that they can very often see the other spirits, and they possess a very large amount of information about them. Yet the anthropologists try to explain this very simple experience by the invention of the most involved and fantastic materialistic explanations. Do they realise that the whole world, with the exception of a few people in modern Europe, has always believed in the existence of the next world, and that communication with that world has been a matter of daily experience for thousands, if not millions, of people? Can it be that out of the whole of humanity, past and present, the only people who have not suffered under a great delusion are these few people in Western Europe? Is not it rather the other way?

The late Dr. Rivers once told a circle of his pupils at Cambridge the following most interesting story. He was once in an island in the Solomons, (which island this was, the writer has forgotten, but he believes it to have been *Espiritu Santo*), when he was invited to attend a meeting of the natives held for the purpose of talking to their dead relatives. An English trader, the only other white man in the island who had lived there some years, accompanied him.

The meeting was held at night in an enormous hut, which was packed with natives. Now in this district the natives have invented a "whistling language". They can talk to each other by whistling, and this mode of communication is quite highly developed, even more so than the drum language in Africa. Dr. Rivers was not yet able to interpret it, but the trader could understand a little.

¹ *The Ila-speaking Peoples of N. Rhodesia*, 1921, Smith and Dale.

After they had all waited inside the hut for some little time, in intense darkness, a most wierd whistling noise began. It seemed to come from everywhere, roof, floor, walls, etc. Many people seemed to be whistling at the same time. The natives said that the whistling was caused by their dead ancestors, and that they themselves could understand what their ancestors were saying to them. They proceeded to answer, also by whistling. It all had a most eerie effect, and the English trader, (who thoroughly believed in it), was terrified. Dr. Rivers came out of the hut while it was still going on, and walked round the outside, but could see nothing unusual. The whole native population appeared to be inside.

Dr. Rivers declared that he could think of no satisfactory explanation. He said that it was the only phenomenon connected with so-called ghosts which he had been absolutely unable to explain. He told us that the only explanation he could think of was that the natives had indulged in an extraordinary effort of ventriloquism. Yet he said that this appeared to be so improbable that he could not bring himself to believe it. But, he added, the only other explanation was that there were ghosts! This explanation he treated as being unworthy of discussion. It is an explanation which, in scientific circles, is hardly good form to mention. This attitude can hardly be called scientific.

With regard to black magic, it is remarkable how many cases there are where Europeans in Africa have seen the native magic actually succeed and have seen people die from its effects. The Europeans generally explain its success by referring to suggestion or auto-suggestion. If the question was really gone into this could probably be shown to be impossible. Even if it was correct, it would merely be a description of the mechanism by which the magic works. The trouble is that all explorers who have noticed the cases where the magic has been successful, and who have taken the trouble to record them,

have always *assumed* that they are due to suggestion. No investigation has ever been made to find out if this view is correct.

Roscoe gives us two good instances of the success of black magic . . .

A Sudanese soldier on Lake Albert was said to be choking with a bone in his throat. I heard the particulars from the Commissioner, who said that there was no trace of anything in the throat, but that the man had suddenly fallen down gasping for breath and saying he was dying from a bone in the throat. An examination was made and remedies used, but though there was nothing to be found, in a short time the man died. It transpired that the man was convinced that he was under a spell worked by another soldier. After death no trace of anything in the throat could be found, so that the man had died from a firm conviction that magic had been worked against him.¹

Years later, in another part of the country, three men were brought to me to have wounds dressed. They had been in a leopard hunt and the beast had jumped out upon them, clawing two of them badly and tearing their scalps nearly off; the third was not much hurt, only having a scratch on the neck. I attended to him last and after dressing his wound I said: "There is not much the matter with you; you will soon be well." To my surprise he said: "I am dying." Thinking that he had got an exaggerated idea of his wound, I talked to him for a few moments and dismissed them all, telling them to come again in the morning. Next morning two of the men came, but the third with the scratch on his neck was missing and when I asked for him I was told he was dead. He had gone home and, saying that he had been killed by magic, had died in a short time. So far as it was possible to discover, no complications had arisen, but he was convinced that the animal had been caused by magic to attack him . . .²

Captain F. Clarke, formerly of the East African Rifles, has furnished the writer with some interesting information. On one occasion an Askari who had killed an Acholi native became ill soon after, and the spirit of the killed man was said to have got into him. He became quite ill. Captain Clarke allowed him to undergo the purification ceremony. His friends killed a black goat by cutting its throat, and smeared its blood and the contents of its stomach on the legs and chest of the sick man. He was told to wear part of the intestines

¹ Folk-Lore, 1923, p. 33.

² *Ibid.*, p. 32.

as a charm, and he also had to eat some of the meat raw. In two days he was better. This purification ceremony by the contents of a goat's stomach is very common in Africa.

On another occasion an Acholi porter marching along in a caravan had just come in sight of the next camping place when he fell down and began to tremble all over. He could not get up, and he began to foam at the mouth, etc. His friends said that he had a devil in him. He was carried into the camp, the purification ceremony was performed, and he recovered. These people would certainly have died if the purification ceremony had not been performed.

It is extraordinary, if the native magic has any power, that all Europeans seem absolutely immune from it. This is the reason why Europeans do not believe in it. It is really no argument, as the psychic constitution of the Europeans is obviously very different from that of the natives. Europeans can often render great service to native communities by breaking up the evil magic, which by reason of their immunity they are able to do. It is curious how confident we Europeans are about our own knowledge, which after all is very little, while we utterly refuse to believe that other people have ever got hold of anything worth knowing. There are many cases recorded where the native divination of lost objects, or of events, etc., has been absolutely successful, and yet these are generally referred to as mere coincidences.

H. G. Angus relates an interesting story . . .

In all cases of perplexity or a wish to know the future the Ula is consulted . . . I may mention my own experience of the Ula. I was at a village on the Rewubwe awaiting the return of the messengers whom I had sent to a distant chief and about whom I was becoming anxious, so more in the hope of catching a High Priest tripping than anything else, I consulted the Ula as to when the men would return. The answer was, "send two men to-morrow to Chuvale," (a village about fifty miles distant and quite away from the route which my men would have to take), "and they will

return with your messengers in four days". I sent the two men as directed, and in four days they returned with my messengers, who had arrived at Chuwali on the day that my men had arrived there. I asked the messengers why they had gone to Chuwali, as it was quite out of their way; their reply was that they had heard that there was "war" in the direct road and that they had avoided it accordingly. So I did not catch the High Priest tripping.¹

Angus offered no comments, but apparently sent the story direct to the society for psychical research.

R. Wessman also tried to get the better of a sorcerer, but the sorcerer got the better of him, much to his surprise. Wessman also obtained from a witch-doctor some perfectly correct information when he went to him with a test case.² In consequence Wessman believes in the native divination. He thinks that the natives have got hold of some form of hypnotism, without knowing how or where they acquired it. Even the greatest diviners cannot often educate their children in the art, although the ordinary medicine doctors always pass on the art to their children. The diviners apparently cannot work when there is no medium.

Callaway says that the diviner is evidently a kind of medium. He converses with the spirits on the other side. The test for being a true diviner is to be able to find things that are hidden. Examples are given.³ Moreover Callaway says that each black man has a means of divining within himself, which he can use to find lost cattle, etc. When he has lost anything he sits down quietly by himself and shuts his eyes. After a while he seems to see the cattle, or whatever it be, and the very place where they are to be found.⁴ This is evidently some kind of astral sight.

Dreams are very real things to these people, as all Africans.

¹ Journal Royal Anthropological Institute, 1898, p. 316 seq.

² R. Wessman. *The Bawenda of the Spelonken*, p. 93.

³ Bishop Callaway. *The Religion of the Ama-Zulu*. Circa, p. 300.

⁴ *Ibid.*, page 338.

A very interesting account of a diviner is given by Hobley . . .

There lives in South Kikuyu-land an elder named Kichura, who is credited with the extraordinary power of being the recipient of messages from the Supreme Being, and in consequence possesses the gift of prophecy. He was interviewed and cross-examined by the writer (Hobley), and stated that at intervals, about twice a year, during the night, he falls into a deeper sleep than usual, a trance in fact, and that while in this condition he is taken out of his bed and statements are made to him by a voice, but he cannot see who gives him the message. The trance always occurs at night, and he is generally taken outside the hut while in this cataleptic condition, but says that he never remembers being able to distinguish the huts or any familiar objects in the village. The interior of the hut appears to be lighted up and the message comes to him with a booming sound which he understands.

He stated that one day when visiting an elder named Kibutu, he was seized during the night and taken bodily through the thatch of the roof, and was found on the top of the hut next morning. On another occasion a young man of the warrior class, belonging to his village, was sleeping alongside him in his hut when he was temporarily carried off, and the young man's hair all came off as if it had been shaved, and in the morning was found lying in a heap on the floor by the bed, the owner having no idea how this had occurred . . .

The day following one of his seizures he collects the elders and delivers his message. He states that after one of these seizures he is very exhausted, and for three days he cannot rise from his bed. His father and paternal grandfather had this gift or power.

He stated that he believed the gift came from God and not from the *ngoma* or ancestor spirits, and that if he did not deliver to the people the messages which he had received he would be stricken with sickness . . .

He gave examples of the kind of messages he had received. On one occasion, some time before the advent of Europeans, he was told that the Masai would be severely smitten with smallpox, and that subsequently many would settle among the Kikuyu, and shortly afterwards it happened accordingly. On another occasion he was told that a white race would enter the country and that they and Kikuyu would live side by side in this country, and now it has come to pass.

He was seized before the great famine of 1900 and foretold its arrival. Later, he was told to inform the Kikuyu to sacrifice a white sheep, a red sheep, and a black male goat at the sacred fig trees, and that the chief Kinanjui was to sacrifice a white heifer at the head waters of the Mbagathi river. These orders were obeyed, and the famine and the smallpox were lifted from the land.¹

¹ C. W. Hobley. *Bantu Beliefs and Magic*, pp. 36-39.

This is only one of the many similar accounts.

Thus Sir H. H. Johnston in his *Uganda Protectorate* states that Masai rulers are credited with the power of second sight, which they can evoke at will through the agency of a certain medicine whose composition is known only to the royal family. The reigning chief invokes this power once or twice during each year and remains under its influence for several days, the taking of the medicine being always followed by a drinking bout. On his emergence from the effects of this the chief makes known what has been revealed to him about the future when he was under the power of the medicine. This power is invoked before a raid is undertaken, and the prophet then says where and how the attack ought to be made, and where the enemies' cattle are to be found. These predictions are almost invariably correct.

There are many recorded cases in Africa where the native diviners prophesied the coming of the white man, and his domination of the country, even before any white men had been seen or heard of.

The writer has only a superficial knowledge of primitive customs outside Africa, but similar phenomena have probably been reported from many other lands. It must be remembered that divination of events and black magic against individuals are only two out of the many departments of magic. Some others are, rainmaking, protection and multiplication of the crops, protection against the enemy, counter-magic against the enemies' magic, curing disease (perhaps the most important branch), magic to make hunting, fishing, etc., successful, down to magic which enables people to steal successfully without being caught.

In many places it is thought that nothing can be done, that no trade can be followed, without the possession of the appropriate magical medicine. Among the Ba-Ila the remedy for an old and antiquated muzzle-loading gun is not its

replacement by a modern rifle, but all that is required is some medicine to make the old gun shoot straight.¹

No one would dream of being a thief unless he had provided himself with the appropriate medicine. He would be breaking the thieves' code of honour if he stole without it. He would not be playing the game.

This is an example of how magic, founded upon a basis of fact, can degenerate. The trouble is that it is hard to distinguish fact from fancy, and proper use from unworthy degeneration.

However times are changing, and the veil which divides this world from the next is being torn away. To quote Mr. Hobley . . .

The leaders of psychical research allege that the survival of human personality after death has been scientifically proved, and that, under favourable circumstances, communications from the dead have been received. If this be so, might it not be said that races on a lower plane of culture are possibly more sensitive to such influences and that their belief in the activity of the ancestral spirits is therefore not wholly unreasonable?²

Leonard Tristram

¹ *The Ila-speaking Peoples of N. Rhodesia*, Smith and Dale.

² See Hobley (above), p. 31.

CREATIVE CONSTRUCTION:
THE REBUILDING OF THE HUMAN TEMPLE

By LEO FRENCH

(Concluded from p. 665)

III. MERCURY, MESSENGER OF THE GODS

Release me from my bands,
With the help of your good hands.
Gentle breath of yours my sails
Must fill, or else my project fails.¹

MERCURY'S principle and power is "Reason, companioning the seraphim".

Connecting-link between divine and human minds, thought's sublimation. Thought itself is too inclusive a term for identification with any individual planet. Thought mines, delves, dives, with Saturn the inspired labourer; ascends to the empyrean with Jupiter's imperial architectural dreams, the master artificer; breathes the "soft Lydian airs" of Venusian love-expansion and relaxation; rests not there, but plumes fiery brings for the last phoenix flight to the Sun, for creative thought is the goal of every thinker.

A well-tempered and balanced, "discrete" Mercury, interprets all messages "from above" to the human thinker, and moreover enlightens him as to the extent and nature of his flying capacity; whether, indeed, he must essay that last fire-flight in the present incarnation, or content himself with "short swallow-flights" only.

¹ From Epilogue to "The Tempest". Shakespeare.

Enlightenment, interpretation, perception, translation. The girdling of earth's mind with Mercury's golden cincture, woven of air and sun-fire.

The heritage of this magic circle descends to man by virtue of his divine sonship. In the image of the Gods made He man. "I have said, ye are Gods." The divine descent to every human tenement is already accomplished in eternity; here below it is only a matter of time.

The direct conscious response to Mercury's "golden overshadowing," illumination from the God-mind, depends on the ego's age, and mental temerity, the kârmic lot and portion, designed and deserved, for and in, each successive plot of earth, assigned as fit sphere of occupation, throughout those cycles of progressive reincarnations whose sum alone spells "life" to each inheritor of the kingdoms in heaven.

To awaken the Mercury-principle to full response-capacity in any given horoscope is to arouse the "air-service" (mental) ministry to consciousness of its powers, responsibilities, duties and privileges; thus, to enlarge the circumference, and widen the scope of its ability as a corporate force. Union is strength, all worlds over: co-ordination of faculties evokes increased facilities for intercourse; intercourse brings progressive enlightenment, deepened insight, heightened intuition, according to the kind and quality of members of the mental cabinet. How much depends on the translation of reports, only those know who have had practical administrative experience in any capacity!

Here, individuality looms large, or grows small by degrees, and *unbeautifully* less, with exactly proportionate effect in the realm of those reflected shadows "whose gathered rays are reality".

For example, if Saturn be weak, placed in an antipathetic sign, with difficult aspects, "something wrong with the foundations and fundamentals of the mental cabinet in that

human polity"—constitutes the logical verdict from any astrological jury: in such a horoscope, either deep thought or consecutive reasoning, or concrete staying power, will prove either faulty, unreliable, or attended with considerable difficulty of attainment. If Mercury be invoked and lends his aid to the native of such a horoscope ("Saturn afflicted"), then he flashes his torch, casts his bright beams of light into the mental realms, and sees how to repair, restore, and make good any Saturnian damage, faulty fabric, insufficient or unsuitable fabric of thought.

If Jupiter, the architect, has not designed as he should, either has not considered climatic conditions or character of the surrounding landscape and that of the future owner of the house (these and kindred considerations differentiate the skilled master-artificer from the raw article, in the architectural world), then Mercury is called in to reason with the architect, and persuade him to abandon the old, and prepare a new plan.

Where Venus, lover and harmoniser, smiles not on the work, nor gives that sweet glance which approves the whole, then Mercury will cease not until he persuades and enlightens Venus as to the desirability of her active co-operation and approval if that house is to prove no mere dwelling and lodgement but a human habitation and a home, till at length every tangled thread in the Venusian complex is smoothed and straightened, and harmony is once more restored to the "state of man".

In the same way, even the Solar Life-Giver disdains not to walk with his minister in the cool of the day, nor even to take counsel with him.

The Moon cannot reflect accurately, nor receive with discrimination and discretion, nor the engineer construct the lighting and heating systems, without those words of reason and intelligible knowledge which Mercury can alone bestow.

Even Uranus the occult empowerer, the super-man and spiritual dynamic actor, and Neptune, celestial artist, whose permeations and pervasions alone impart universality and cosmic consciousness to every work of human and divine art, these great ones disdain not to accept light from the Messenger of the Word, nor to avail themselves of his lucid information as to how best to dispose and direct their tremendous forces in each human realm, so that it shall hold together under their administration when in active service, neither exploding beneath the Volcanic iconoclastic jury of Uranian preliminary devastation nor dissolving and disappearing at the first touch of Neptune's heap-wave, precursor of sundering floods!

For present illustrative purposes, Mercury's position in Leo, and fourth house is chosen. (Sun and Jupiter in Leo, in third.) The Native here depicted was Head of a college, successful in the teeth of almost incredible oppositional difficulties and circumstantial handicap-obstacles. The majority of exoteric astrologers rule this position of Mercury in Leo as detrimental. Esoterically, what a golden opportunity! Mercury here beholds the very face of the Father, and if he be not blinded by the Light of that express image of His person, surely the very thoughts and meditations of the heart of deity, will be directly received from this obedient son: registered in the golden ether of Mercurian memory, interpreted to his brethren. Mercury is here born in the house of the Moon, (fourth, ruled by Cancer, hence the Moon,) with her silver light to temper solar heat, cooling too-fervent ardour, likewise affording special faculties and facilities for sensing the needs of the young, and thus ensuring successful administration thereto.

Mercury's inter-planetary aspects include a *sextile to Saturn* (latter on horizon, in Gemini, an excellent position for a teacher, blending depth and staging power, with lucidity and

versatility of mind) *semi-square to Venus* (in Cancer, and second house) *square to Neptune* (in Taurus, and twelfth house). Hence, the mind will be most suitably employed (most congenially as emissary of the ego) in public work, diverted from emotional-occupation and introspection. Mercury's consular service in a horoscope of the present character and calibre will be most perfectly performed, along the path of exclusive concern with and tutelage of others so far as direct discipline is concerned—for self-knowledge here has reached the point whereat the mind is to function more in the sphere of outer than inner rule and government, the latter having been achieved to a considerable extent, the mental "via crucis" trodden and Mercury's most crucial sacrificial ordeal experienced and "passed". Mercury's holy order and office here is that of "appointed bearer and upraiser of the pyx of the Sun," chalice of the mind, the elevation of whose "host," invokes the descent of the Dove, with consequent mental illumination.

The fourth house as tenement for Mercury points to the temple of the Moon as the consecrated building wherein these Solar Mercurian rites and ceremonies are to be performed, including the elevation of the host,

with the corresponding divine response to potently-directed human supplication, in transubstantiation, the air, fire, and water, of Mercury in Leo, in fourth house,

becoming

the immortal ichor, the immortal ariel.

This fourth house constitutes a fatal, water-vortex, when personal private concerns are allowed to inundate and swamp the area of mental occupation—a fruitful source of maternal-hereditary mental and emotional complexes.

But Mercury here, in the present horoscope, stationed in the Father's fixed-fiery sign, though the mother's cardinal-watery house, indicates spiritual power behind and above the

reasoning mind, with sufficient mental creative-determinative force to rise above, though passing through the great water floods.

Thus considered, each Mercurian-aspect in this horoscope pre-figures the possibility of an initiation-ceremonial within the divine enlightener's realm of jurisdiction. The Venusian semi-square, the emptying of the cruse of personal-love, the re-filling with those waters whereof whoso drinks thirsts no more.

The Neptunian square, the substitution "offering, single and complete," the dedication of emotional powers to world-service the drinking from the rock-fountain deliberately foregoing the rivers of pleasure.

The Saturnian-sextile, the taking (and going forth to meet) of some special opportunity, at the meeting and parting of two ways, whereat alternative courses are presented, one involving personal self-aggrandisement, in some form, the other, definite self-denial, limitation and contraction on the lower-mental plane, leading to subsequent bursting of some Saturnian bonds, hitherto supposed binding for the entire period of the present incarnation.

To sum up—the higher possibilities of this Mercurian position and aspects, the apotheosis and pre-figurement of the Mercurian heavenly "pattern in the mount". These include self-identification with the Mercurian perceptive, lucid, reasoning principle and power, as "the Son of the Father," with the Father's temple-palace as the heart's and mind's true home. Thither will heart and mind ascend, and with Him continually dwell, if the initiation-ritual union between heart and mind, be here performed and accomplished.

Leo French

THE LIVES OF ALCYONE

WITH the commencement of the next volume with the April issue, the following "Lives of Alcyone" will be published in THE THEOSOPHIST. These "Lives" have not yet been published; they precede those published in THE THEOSOPHIST, vols. XXXI and XXXII.

No.	DATE	PLACE	No.	DATE	PLACE
	B.C.			B.C.	
1	70,000	Gobi	10	29,700	Persia
2	"	"	11	28,804	"
3	60,000	Manoa	12	28,129	Manoa
4	42,000	"	13	27,527	Ireland
5	40,000	Arabia	14	26,801	Manoa
6	38,000	Africa	15	26,126	China
7	32,064	Manoa	16	25,528	N.Z.
8	31,139	"	17	24,700	Mexico
9	30,275	Persia	18	23,681	U.S.A.

The number relates to the numeration of the Lives in the book *The Lives of Alcyone*, and not to the order of the reincarnations of Alcyone.

THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADASA

XI

JOHN KING'S PICTURE

(Continued from p. 672)

Letter 4

[Post card to :]

GENERAL FRANCIS LIPPITT,
13 Pemberton Sq. (Room 13),
BOSTON, MASS.
[April 3, '75.]

Picture ready and sent by Adams Express Co. Was as clear, and pure as a newly fallen snow. B. carried it to his office to show to some artists and it passed through so many uncleanly hands that it lost partially its virgin purity. John asks you to give your attention to the flying figure of the spirit *above*—"mother and child". Says you will recognise her. I do not. Johnny wants you to *try* and understand all symbols and masonic signs. He begs you will *never* part with this picture and must not let too many persons touch it, not even *approach* it too close. I will explain *why* I changed house. Sansom Street 3420 West. Phil [adelphia].

Yours truly,
H. P. BLAVATSKY

Letter 5

PHILADELPHIA,
3420 Sansom Street,
West Philadelphia.

GENERAL LIPPITT

MY DEAR GENERAL,

I am glad you like Johny's picture, but you must not call him a Turk, for he is a noble dear sprite and loves you much. It is nobody's fault, if you did not see him till now, *as he is in reality*, and always thought him to be like the old Jewish half-materialized phyz, you were generally treated to at the Holmes. In London *only*, he appears as he is; but bearing still on his dear countenance some likeness to his respective mediums, for it is hard for him to change completely the particles drawn by him from various vital powers. How is it you *do not* recognise your Katie King of last May? John says it is herself as she *is now*, and several persons have recognised her *immediately* upon seeing the picture at the time. I did not know of it myself for John told me but afterward. Evans and Mr. and Mrs. Amer and Morton and others exclaimed right away, "It's Katie King"! I did not see her so I cannot tell. The mother and child are not *likenesses* and of course you cannot, no more than any one else recognise spirits you *do not know*. Now my dear General, what's that about the fortune we are to make? It's your tipping machine, your invention, I have no doubt, *for I am told so*. I wish I could go to Boston now, but its improbable for my law suit is coming off on the 26th day of April, Monday, and I have to go to Riverhead, Long Island, with my lawyers, so that before the beginning of May it will be impossible for me to go to Boston. Try and keep off the job till then if you can.

My dear, very dear General, do come in with us for the "Scientist". See now, you have fallen out with that

old, overboiled pumpkin of Colby, and the Galafy¹ is a heartless paper that will print nothing but sentimental lies, as all the rest of them. We must have your articles published. See what Stainton Moses says about them in his letter to Mr. Epes Sargent. I am determined to lift up the "Spt. Scientist" and to keep it afloat till the people find out for themselves what an ably conducted little paper it is. If Mr. Epes Sargent and Col. Olcott and yourself and Prof. Corson of Cornell U. and Mrs. Andrews, will all write or begin writing for this paper so as to make of it our special *truthful* organ, what a blessing it will prove to spiritualism in general and the cause in America in particular. *Now*, as the case stands with only the "Banner" and the filthy Relig. Phil.,² the leaders of the spiritual cause may be assimilated to the "les aveugles conduisant les borgnes".³ *Then*, if my plan succeeds, we shall get the lead, and direct the world in the true path, showing the skeptics and infidels the *cause* of the results, while now they have but doubtful and ever doubted effects thrust in their throats without so much as a word of rational application, or trustworthy evidence. What can we expect from the outsiders. How can we hope of their ever dropping off their Christian notions and membership of diverse Churches that furnish them with a certain light—false as it may be—of respectability, to pitch headlong in a belief that is unpopular, full of illusions as long as facts are disputed, and the chief leaders of which, as Eusebius of old, that pious old fraud of the first Christians, not only interlope fancy fairy tales but actually withhold from the knowledge of the world at large the crimes of certain parties that happen to be, for certain mysterious reasons, the "beloved ones" and the favorised of those leaders and "en odeur de sainteté" with

¹ This is how the word appears, as near as I can decipher it.

² "Religio-Philosophical Journal."

³ The blind leading the lame.

the organs. You call my article against Child furious! Why, if, you had in hand the proofs *I have*, with all your inborn mildness and sweet temper you would be the first to confess that the "Father Confessor" richly deserves a cow-hiding. Do give a helping hand to the poor Gerry Brown, not for *his sake*. I know very little of him beyond that John says he is a true, honest worthy, untiring worker and will and can do much for the cause if properly helped—but for our own, for the benefit of spiritualism and humanity. Olcott is writing an article for the "Sptl. Scientist". I understand that Mr. Epes Sargent does the same. Prof. Corson is going to send one next week. Why should not you contribute the same, and have your articles printed in that paper. I wrote to Wittgenstein and asked him to write every month something for the "Scientist," relating to phenomena occurring in Germany and elsewhere. I am sure he will do so. John says he heard your daughter the other day "flourish on the harpsichord" and that she "flourished mighty sweet". When I told him that his expressions were very queer and that I did not well understand what he meant by "harpsichord" he got mad at me and abused me, adding that other people would prove to be *less fools* than I was, and would certainly understand his meaning. I send it you "Verbatim". Well, God bless you and may your life pass in the sunshine for ever till the last.

Yours sincerely and truly,

H. P. BLAVATSKY

Letter 6

3420 Sansom Street,
PHILADELPHIA,
April 20, 1875.

DEAR GENERAL,

In reply to your postal card, as well as to your letters to Mme. de B, which she has shown me, I give you the following

explanation of the way in which the John King picture was done:

By John King's request, Mme. de B bought some fine satin, and a piece of the required size was tacked on a drawing-board. Dry colors, water, and an assortment of brushes were provided and placed in the room devoted to the spirit, and the whole left there over night, covered with a cloth. In the morning the whole upper portion of the picture and John's face were found traced in faint outline; the spirit figures were surrounded with a faint body of color, which formed the outlines as you see them now, without the usual single sharp lines of the pencil. When Mme. de B sat down at the table John told her to begin the wreath of flowers and the vines which form the perpendicular supports of what may be called the central panel. Dissatisfied with her work, he bid her go away, after covering the satin, and when he called her back, she found that he had laid in the outlines of the perpendicular foliage, and the marble balcony upon which he stands. She then went to work upon the large wreath below the latter, and thereafter confined herself exclusively to that; John doing everything else himself—piecemeal, sometimes by day and sometimes by night. I was in the house most of this time, and on more than one occasion sat near her while painting, and with her stepped out for a few minutes while the spirit artist drew some portion of the picture, beneath the cloth that was spread over its face. The Greek and Hebrew words and the cabalistic signs were put in last of all. You have correctly read the former, but must not suppose they are anything exceptional, for they are known to every student of the Kabbala. They and the signs and the Jewel John King wears upon his breast are all Rosicrucian symbols, he having been a brother of the Order, and this being the tie which binds him to our gifted friend Mme. de B. You may properly estimate the favor done you when I tell you that the madame has vainly begged John to do something

like this for her, for years past, and I hope that if any other inducement lacked to enlist your sympathies and help for the proposed newspaper organ, through which we are promised the knowledge that we old spiritualists have been so many years waiting and praying for, this may serve to that end.

I was unable to secure from my Publishers enough copies of my book¹ for my friends until now ; but you may expect one in a few days, which I hope you will accept in token of my warm regard.

When I was at Chittenden, Mme. de B tried to sketch some Oriental figures for Mr. Kappes the artist, but made a wretched attempt at it ; so she did in Hartford when she wished to show Mr. Williams the artist of the Am. Pub. Co. how to correct certain errors in the costumes of the materialised spirits who appeared to her at C. I can certify, therefore, to the impossibility of her having drawn the charming figures which appear in the J. K. picture.

Yours truly,
H. S. OLCOTT

Letter 7

Box 4335

N.Y., February 12. '77

GENERAL F. J. LIPPITT

DEAR GENERAL,

You speak in riddles. I have no recollection of the inscriptions you refer to. I enveloped the picture myself and addressed it with my own hand, and myself took it to the Adams Express office. How it came to be addressed in *your* handwriting I do not know—"it beats cock fighting"!

¹ Col. Olcott's book, *People from the Other World*. In the copy which he presented to H. P. B. he has written: "From Henry Steel Olcott (The Author) to Helena Petrowna Blavatsky, whom he respects for her virtues, admires for her talents, pays homage to for her lofty courage, and loves for her noble self-sacrifice. The good regard her as a sister and benefactress ; the bad dread her as one sent to punish and scourge. New York, March, 1875."

However I'm so used to miracles now that such a trifle as this—if it should be one, indeed—is hardly worth my dwelling upon. You should live in the same house with that She Sphinx of the Age, Mme. B, if you would have your hair curl and uncurl itself with wonder everyday. Talk about the wall-writing at Belshazzar's feast!—why things have got so now when a Hindoo friend of mine (a living man and an adept) wishes to communicate with me he writes instantaneously in gold letters, on the panels of the doors of a walnut library. One has just disappeared this evening that had been there nearly a week in plain sight of every caller! But if I begin on this subject I should require a volume to hold all that I might recount. You may well fancy that for me the sombre Séances of the mediums have little or no remaining charm, "greater works than these" I see daily in full light, and produced without a medium by the aid of magic.

Yours truly,

H. S. OLCOTT

Letter 8¹

7 Beckman Street

N.Y. 2-4-'76

GENERAL F. J. LIPPITT

The Jno. King picture was duly received and Mr. Newton has photographed it. But the difficulties have been enormous, on account of the non-photographable colour. Mr. N is not satisfied with the result but will keep on trying. Remember me kindly to Smith.

¹ Postscript to a letter to General Lippitt from Colonel Olcott.

NON-CO-OPERATION IN THE LIGHT OF THEOSOPHY

By SRI PRAKASA

I am readily availing myself of the generous permission accorded to me by the venerable President and editor, to write on "Non-Co-Operation in the Light of Theosophy". I fear the title will come as a surprise, to say the least, to all those who have had only one side of the question put before them, and have been, perchance, taught to regard "Non-Co-Operation," the great national upheaval in India to-day, and Theosophy, the great harbinger of Brotherhood, the great interpreter of life on earth in terms of spiritual verities, as contradictory expressions. It will be my endeavour to show, to the utmost of my humble capacity, that the two are not contradictory, but eminently controvertible, terms; and that the two, instead of being at war with each other, should be the most friendly of collaborators towards a common goal.

I shall begin with a confession. We have just been through the General political elections in India. In the present state of the country, passions ran very high and the contests were very keen and bitter in many places. I was in charge of running the elections, so far as my town and district and division of Benares (as administrative and electoral units in India are called) were concerned, on behalf of the Swarājya party of the Indian National Congress, the most extreme section of such of the political-minded among our people as are not

entirely opposed to the seeking of election to the official legislatures of the land.

We in Benares, were directly or indirectly connected with nine seats in all, for the Indian Legislative Assembly and the Provincial Council of the United Provinces. For one of these, the party did not set up any candidate: but it contested all the remaining eight. We lost only two seats, both special Muslim ones—one to the Local and one to the All-Indian Legislature. All the other six, both Muslim and non-Muslim, we captured. Two out of these were hotly contested: but both of them fell to our lot. The two opponents in these two seats, whom I helped to defeat, were men of great worth; of sterling merit and capacity; of vast and varied experience; with long records of valuable and selfless public services behind them. I knew they would be ornaments to any legislature in the world: independent, patriotic and able. Their ultimate defeat, even when I had worked for it, came to me as a tremendous shock. An infinite sadness seized my soul: and I found it difficult to concentrate my attention on my daily duties. Victory appeared worse than defeat when gained at such a tremendous cost: it ousted the worthiest men; it deprived them of serving their country in the spheres in which they were best fitted to serve her; it perhaps even jeopardised the wider interests of the land we all love.

Only a few days after the publication of the final results, I happened to be travelling. The defeat of two great men, whom I had loved and honoured for their private and public virtues for years—and through my efforts—was sitting heavily upon my soul. And in that mail train that day, rushing through smiling fields on either side—as Indian fields alone can smile in the month of December—I had only my sad thoughts as my companions.

The brain was weary of thinking; the heart was heavy with sorrow. Then suddenly the Light seemed to dawn on

me. Some kindly spirit seemed to say: "Do not grieve. All is well. There is no reason for sorrow when you have done what you thought was your duty, even if it meant the discomfiture of many elders whom you have learnt to love and honour through years of close association. But to-day they stand against the *Zeitgeist*, the spirit of the age, which will take no denial, and which remorselessly brushes aside high and low, great and small, that seek to stand against it. They do not grieve: why should you? They understand and are reconciled: so should you be: All this turmoil—and it is all temporary—was necessary for two purposes. Firstly, those who had carried on a great agitation against the heaviest possible odds were entitled to get full opportunities for further service in other spheres of activity, and so prove their mettle and their worth; and secondly, those others who regarded these elections as the unfailing barometers of public feeling, and who imagined that the general body of electors were for them and not for you, had to get a rude awakening to judge and appreciate the truth by their own standards."

But I asked this kindly mentor, who seemed to me like the proverbial straw to the drowning man, whether, after all, non-co-operation, in the interests of which all this fury and passion had been expended, was the best method of India's liberation. "Not only India's," came the gentle reply, "it is the grandest, the noblest movement that the world has yet known for the truest freedom of mankind, however much one would have preferred a better name for this fine human endeavour." The explanation of this amazing statement was given to me as the train was rushing along; and I shall try to put it down here as best as I can. I might say that that moment when the answer framed itself in my mind, was, perhaps, the only moment of illumination that I have yet known in life, as its preceding moments were the saddest and the most excruciating mentally that I have yet experienced.

Theosophy, as we all know, stands for Brotherhood: not the brotherhood of the levellers, who start on the wrong basis that all men are equal; not even the brotherhood of the socialist, who recommends weak-kneed mercy for the humble and the helpless, and desires the state to take charge of everyone and everything; but a true and genuine, strong and generous Brotherhood, that recognises the natural differences of man and man, and seeks to weld humanity in one, on the essential spiritual basis of dividing the rights and duties of every individual and every class, so that each shall perform his and its dharma, and the wheel of life is kept going harmoniously and joyously. Manu, the great Law-giver of the ancient world, a careful study of whom is enjoined, I believe, on all earnest Theosophists by the great founder of the Theosophical Society, Madame Blavatsky, preached this Brotherhood. He recognised the essential difference in physical habit and mental temperament of individuals and classes; and so assigned duties and rights to each, so that none should predominate and none should be prostrate; and that by interdependence, society might be kept strong and stable. Thus was the conception of Brāhmaṇa, Kṣhatriya, Vaiṣhya, and Shūdra given to the world of men, each with his definite duty, each with his corresponding right, each dependent on the other: none dominant, none depressed.

Europe, through the centuries of its history, has suffered because of the inadequate distribution of rights and duties among the classes that compose its society. Its history has been called the history of freedom, a continual struggle of man against the undue supremacy of man, in any department of human activity, in any phase of human life. What do we see in Europe's history? Soon after the passing of Jesus Christ and the establishment of the Church triumphant, we see Europe in the death grip of a relentless theocracy: a heartless sacerdotalism

that was crushing all life. For many centuries Europe fought and struggled; and, at last, when, after immense suffering and great endeavours, she got out of this "Brāhmaṇism," she fell into the cruel trap of feudalism. The hosts of landed magnates came to enjoy immense power, which they thoroughly abused. Freedom hid her head in shame and the misery of the humble was untold. Europe took another few centuries to struggle against this; and after fearful sacrifices, she was able at last to overcome this mighty *Kṣhātrīya-ism*. Then came the era of capitalism: the unquestioned supremacy of the *Vaiṣhya*. For the last two centuries Europe was struggling against it. We are already seeing the first signs of its coming collapse; but along with it we also see the danger of the emergence of mob-rule, the dominance of the *Shūdra*. If all that one reads of the Bolsheviks be true, we can realise that, while "*Vaiṣhya-ism*" is going, the ugly monster of "*Shūdra-ism*" is becoming ascendant. A struggle against this, which Europe will have to wage, will perhaps entail the bitterest suffering that she has yet experienced. And all this because the classes would not be balanced; society would not be an equilibrium; one class at a time would want everything for itself, thus antagonising the others, who would naturally fight for their freedom.

In strong and strange contrast to this we find that the mighty author of the non-co-operation struggle, with a genius perhaps unrivalled in the history of human thought, has given us as the basis of our agitation, like the *Manu* of old, a few simple principles, enabling us to wage a fourfold war at one and the same time; to avoid the pitfalls that class supremacy and class wars inevitably open; and to get an all-round freedom when once more duties and rights would be fairly divided between classes and individuals, and different members of society adjusted in one beautiful and harmonious whole. *Mahātmā Gandhi* enjoins on all who would fight for India'

freedom to-day absolute absence of hatred. Therein he follows the teachings of Shrī Kṛṣṇa, in the *Bhagavad-Gītā*, requiring Arjuna to strike without passion or hatred.

The non-co-operation struggle in India is, therefore, strangely free from personal animosities and bitterness; and even the worst of political opponents, even those who are actually working against what the other stands for, can and do live on the friendliest and most affectionate of terms. It is curious how Indian non-co-operators have real and intimate friendships among Europeans, while Indian politicians of moderate political views are constantly getting into unseemly personal squabbles with European officials, and others. The non-co-operator's attack is not against any person, but against a system: the struggle is entirely impersonal. That gives it a strange and fascinating beauty. Many members of the higher services in India have told me that non-co-operators must be praised for being entirely free from personal animus: there is no bitterness even between the magistrate who, in the performance of his inexorable duty, sentences, and the political prisoner at the bar, who is condemned, for the fight is a fight of principle, wherein suffering is cheerfully borne because it is self-invited; and even he who inflicts the suffering, does so in a sad and reverent spirit. And on this fundamental basis of absence of all hatred, Mahātmā Gandhi builds his wonderful edifice. He says all faiths are one, all humanity is one. You must have the closest possible unity among Hindūs, Muslims, Christians, Buḍdhists, Sikhs, Jains and Pārsis, among all castes and creeds that live. He also enjoins that there shall be no man who would be deemed "untouchable". The soul-killing notion that any man is unclean, because of birth alone, must be banished from the world.

Thus in a few simple sentences, Mahātmā Gandhi strikes at the root of all possible aberrations of sacerdotalism. Priestcraft can only live and prosper by setting man against man

under the guise and pretence of search after God ; and when you declare that God is one and that man is one, priest-craft comes tumbling down with a tremendous crash. An irresponsible Brāhmaṇism is knocked on the head.

Then Mahātmā Gandhi goes on to preach dissociation from government—from feudalism, from bureaucracy, from unquestioned *Kṣhatṭriya* dominance, whatever you call it—which refuses to be just and righteous. Government can only live by the willing consent of the people it governs. When, in the anguish of your heart, weary of its irresponsible doings, you declare : “ We shall have none of your titles, your services, your education ; no, not even your law and your justice.” Government has not a leg left to stand on. When such a mighty protest is raised from the mass of mankind, government has to bend ; its autocratic irresponsibility has to go ; it has to make terms with the people. Thus Mahātmā Gandhi prevents the growth of absolute *Kṣhatṭriya-ism*.

The bureaucrat rubs his eyes in wonder, as he wakes one fine morning from a dazed dream, and sees that the world has marched past leaving him and his ideas far behind. Mahātmā Gandhi then proceeds to plead for a simple life. Discard all luxuries and complexities that have come into your existence ; aye, even grow your own corn, spin your own yarn, weave your own cloth ;—so runs his message. Verily, capitalism can only live by pandering to the taste for luxury in man. When a simple life is preached and followed, the love for ease and its consequence, capitalism, cannot thrive. Thus does Mahātmā Gandhi abolish irresponsible ascendant *Vaiṣhya-ism* from the world. And, lastly, but most insistently, he preaches and pleads for non-violence. Perverted demos, the ignorant mob, has but one weapon for all times, one relief against all sufferings : and that is to get angry and strike at the least provocation. It believes in the big stick and the strong right arm, on every conceivable occasion. Mahātmā Gandhi says :

"No, no violence ; no striking of your opponent ; no rowdyism in which the good and the bad suffer equally. Thou shalt suffer thyself, but inflict no suffering on others, even if these others are thy worst enemies." Thus *Shūdra-ism* has no chance to grow ; and the battle of India's—and therefore, the world's—freedom is to be fought without the short-comings of similar battles in other lands, avoiding the danger of the emergence of a powerful class, at the end, which, monopolising all power in its own hands, inevitably abuses it ; and thus forces the peoples of the world to continue everlastingly their struggle for freedom from the yoke of classes and interests.

I do not mean to say that the mighty lesson of the movement, its great significance, has been learnt by all. Of course there are aberrations. It would be surprising if, in such a vast country, the whole lesson could be learnt by all in so short a time. I know there are persons who do not believe in the unity of faiths or the oneness of man. They still cling to their own old beliefs and bolster up an unmeaning and harmful sacerdotalism. I know there are people who still rush to the Government and ask for its favours, though at heart they dislike it and would like to see an end to it. They prop up irresponsible bureaucracy. I know there are persons who still love their ease and their luxury and revel in a complicated existence. They help to enhance soul-killing capitalism. I know there are people who commit violence and enact tragedies of a most revolting character. They support mob-rule and ochlocracy. But regard being had to the very short time that the new movement had a chance, and the vast expanse of space on which it had to spread, one cannot help wondering at the enormous hold it has got on the minds of men, women and children in the remotest corners of the country ; how it has permeated every department of Indian life, every strata of Indian society.

I ask: "Do we find in human history any example of such wide spread national upheaval, such a universal demand for liberty, as we have in India, accompanied by such little violence and bloodshed as we have experienced here?" I defy any historian to point to a parallel. All the same, I am the first to acknowledge that mistakes have been made and failures have been suffered. But I ask whether there has been any movement, great or small, in which mistakes were not made, in which failures were not risked and suffered. Mistakes, verily, are the foundations of right thinking and right doing; and failures, in all truth, the very pillars of success. But of this I am certain that the movement is bound to live, it is bound to spread as the surest method of remedying an evil that might be felt as existing by any one, at any time or any place. It alone can help the harassed nations, at times of stress and storm, to get true freedom, to attain a state of social existence where all classes are co-ordinated and seek to serve only the common good.

It is a mistake only to think of the political aspect of the great struggle. Politics is the least important part of it all. The non-co-operation movement is symbolic of India's revolt against an all-sided wrong: crushed by priest, by government, by capitalist, and by the ever-present possibility of a revolt of hunger by the lowly she has, by this national upheaval, tried to solve all her problems on the spot, assuring peace and plenty for the future, when freedom has come, with no aftermath, making peace even worse than war, to think about or take care of. By non-co-operation she faces the priest, she faces the ruler, she faces the married class, she faces democracy: she attacks the selfish element in all, keeping the good and fostering the noble aspects of each. India was being crushed on all hands: India has determined to free herself from all sides. Those who know India, know how the priest holds her children and orders immediate ostracism in case his least little

mandate is not obeyed. We have to fight him ; to upset his "law and order". Strangely enough many people think of law and order only in the sphere of political life. At least to us in India, social and religious spheres are even more important than political. I have been amazed to see how those very persons, who have been the strongest to attack any violation of law and order, so far as political government is concerned, on the plea that it engenders a spirit of defiance of authority subversive of public peace, have on the other hand themselves praised it as courage when law and order have been defied in the social and religious spheres and its consequence of ostracism and other penalties have been boldly faced. These good folk have praised such people as courageous and condemned their tormentors as narrow-minded, bigoted, cruel and unjust ; while they have condemned non-co-operators for defying the law and order of the bureaucracy, often inequitable and arbitrary, and have praised the magistrate who sent them to jail for disobedience, as just and even generous. A mentality like this is difficult for some of us at least in India to understand, because politics and political allegiance are not very important for us, do not loom so large in our lives as social injunctions and religious sanctions.

Mahātmā Gandhi, the great founder of the new movement, may to-day be shut behind the cruel bars of a bureaucratic prison, but his image is enshrined in every heart in India, his message is writ in every head in the land. And whether he knows it or not, and whether he is recognised as such or not, he is bound to be regarded by those who come after us, as one of the greatest Theosophists of to-day, among the greatest preachers and practisers of Truth and Brotherhood ; as worthy of being ranked among the foremost and the mightiest teachers of mankind of all time, past or future. His teachings are bound to live ; his message is bound to spread, till mankind has accepted it, and has resolved to solve its problems along

the lines and by the methods he has given unto them. His body may be in prison, but he is really free, for none can engage the Soul. He may even die, but across distant lands, athwart distant seas his name shall live for ever. When the angry voice of controversy is hushed in the glad home-coming of the Nations, his tri-color flag of freedom shall be carried triumphant from country to country, not symbolic of political dominance, not expressive of imperial aggression, but an emblem of Peace and Goodwill, with the dainty outlines of the humble *Charkhā*, woven upon it, ever giving a message of hope and cheer to the lowliest; and ever calling away the wealthy and the careless from paths of fashion and folly to those of austerity and simplicity, of undying Truth and Universal Brotherhood. For myself I submit with gladness to be a pawn in the Great Game, for the fulfilment of a Great Purpose, for the completion of a Great Plan. MAHĀTMĀ GANDHI KI JAI.

Sri Prakasa

A FINE ARTS EXHIBITION

THE precedent of having an Exhibition of Indian Arts and Crafts, associated with the Annual Convention of the Theosophical Society which was made by Colonel Olcott and revived at the 1922 Convention at Adyar, was followed up at the recent Convention at Benares.

Through the kindness of the authorities of the Hindū University, the spacious School Hall was placed at the disposal of the promoters of the Exhibition who included Mr. B. Sanjiva Rao, Principal of Queen's College, Rai Krishna Das, Mrs. A. E. Adair and Dr. J. H. Cousins. After some days of earnest co-operation, the plain efficiency of the schoolroom gave place to the decorative harmony of Art and Craftsmanship.

With the invaluable help of Messrs. Sanjiva Rao and Rai Krishna Das, a large number of representative mediæval Indian paintings were lent from the priceless collections of His Highness the Mahārāja of Benares, of the Bharat Kalā Parishad (Society of Indian Art, Benares), and of Babu Sitaram Saheb. To these were added pictures by the Bengal painters from the Kalā Bhavan, Santiniketan; and other pieces representative of artistic effort in Gujerat and South India. A touch of the classical age was given in copies from the fresco paintings in the Cave Temples of Bagh in Gwalior, and of Pudukkottai in the Madras Presidency.

A Private View was held on the afternoon of 24th December, when Dr. Besant, as President of the Theosophical Society, gave an "At Home". There was a large gathering not only of delegates for the Convention but also of local notabilities, amongst whom was Babu Bhagavan Das. Two old members of the Theosophical Society turned up in the persons of Miss Lilian Edgar and Mr. Bertram Keightly.

As already indicated, the pictures exhibited covered practically the whole history of Indian painting from the classical era in the first century, on to the seventh and down to the present day. Its special feature, however, was the large selection of mediæval works, the majority of them being masterpieces of Mughal Art, with some examples of Rājput painting. Examples of the variations of style within the title Rājput could be studied—such as the Pahari or Mountain school of the Kangra Valley, with its intimate presentations of Indian life and of the Celestial Hierarchy; and of the Jaipur style, so different, yet so perfect in portraiture and in the presentation of music rāgas in pictorial form.

Numbers of the frequent visitors spent hours rejoicing in the exquisite perfection of technique of the Mughal pictures with their charm of Persian delicacy absorbed by Indian genius. Several of those pictures were original masterpieces that have become famous in reproduction.

The modern schools were well represented, notwithstanding the regrettable absence of examples from Calcutta on account of the almost contemporaneous exhibition of the Indian Society of Art in Calcutta. The younger artists of Santiniketan sent an interesting set of works and the Kalā Bhavan at Santiniketan kindly lent examples of the masters, Dr. Abanindranath and Babu Gogonendranath Tagore. These, with works by Nandlal Bose, Asit K. Haldar, S. U. Kar and others, gave a survey of the work of the entire school.

A notable contribution to the Exhibition was a set of paintings by Babu P. K. Chatterjee of the Bengal School, now Art master at the Andhra Jatiya Kalāsāla, Masulipatam. These were remarkable for their strength, energy and technical ability. Two fine portrait studies, Asoka and Rana Pratab Singh, were bought by the Home of Greatness, Indore, and an impressive painting of "Chandrasekhara" was bought by a group of friends for the Art Collection of the Theosophical Society Headquarters, Adyar.

A small group of pictures from Gujerat and Madras indicated that the spirit was again beginning to stir in those areas, but has to break through lethargy in addition to badly assimilated foreign influences. It is to be hoped that the recent discovery of fresco paintings in South India, of which Mr. Sundara Sarma showed interesting copies, will draw artists to their own tradition and give a true direction towards their own distinctive outlook and expression.

As a part of the exhibition there was three lectures, one by Dr. Cousins on "The History and Characteristics of Indian Painting"; another by Mr. Mehta (I.C.S.) on "Indian Painting in Relation to the Pictures in the Exhibition" and a third by Mr. O. C. Gangoly on the special subject of "Mughal Painting," illustrated by lantern slides of extraordinary interest.

The attendance at the Exhibition was unusually encouraging and a number of pictures were sold. There is no doubt that the opportunity of comparing the Ancient and Modern Schools was thoroughly appreciated and the occasion was one of unqualified success in its demonstration of the pictorial aspect of Indian culture.

BRAHMAVIDYĀSHRAMA, ADYAR

A social gathering of the lecturers and students of the Brahma-vidyāshrama, Adyar, was held under the Banyan tree on January 19, there being fifty present. Mr. C. Jinarājadāsa, M.A., Vice-President of the Theosophical Society, presided. The following report was read by the Principal, Dr. J. H. Cousins :

Our gathering here to-day is to mark the opening of the second half of the Ashrama's second session. It also coincides with the completion of a century of lectures. These proceed with remarkable regularity. The time-table is practically complete to the end of March, with some allowance for adaptation to exigencies. One such exigency is the receipt of a paper from Wales on "Some Fundamentals of Druidic Teaching," by Mr. D. Jeffrey Williams. This is a sequel to a remark made by Dr. Besant at a previous social gathering. Many similar sequelæ will ensue as the members of the Theosophical Society all over the world realise the importance of the coming era of free exchange and assimilation of world-culture, of having a centre of international reference. To this centre will come the latest and best information and thought concerning the five-pointed Star of Knowledge—mysticism, religion, philosophy, art, science; in this centre such information and thought will be co-ordinated and illuminated; and from it will go forth the fruits of this world-gathering, for the purification, nourishment and refreshment of humanity.

Already the outward movement has begun. The six lectures on the main lines of the Ashrama's work which were delivered at its opening by Dr. Besant in October, 1922, are now available in book form under the title "Brahmaviḍyā," published by the Theosophical Publishing House. The book is attractive in appearance, and cheap (Re. 1-8), and should carry its great and greatly needed message around the world. Shortly Mr. Arundale's opening address of the present session on "The Ashrama Ideal" will also be published in book form. These constitute the first transactions of the Ashrama, and set out broadly its aims, methods and field of study. By and by the publication of detailed studies will begin.

As an example of wisely chosen contribution to the reference department of the Ashrama's work, I may mention the gift of the Indonesian Section of the Order of the Star in the East through Miss E. van Motman. This gift consists of six handsomely produced and illustrated books dealing with the architecture, sculpture, dance, music, hand-gestures, mantrams, folk-lore and crafts of the Dutch East Indies. The books are in the Dutch language; but Adyar is never without a representative of that sturdy people for translation.

But the illustrations alone are a disclosure of the influence which the Aryan root-stock in India has exerted on the development of local cultures beyond her own borders.

These books and others are handed to the Adyar Library; and in this connexion I may say that while such contributions directly through the Āshrama go naturally to enrich the Headquarters library of the Theosophical Society, contributions to the library apart from the Ashrama are grist to the Ashrama's mill. The splendid gift of modern books on Anthropology and Egyptology to the Adyar Library by Mr. Leonard Tristram provides a mass of valuable material for future study—in which the students at present, and we hope for some time to come, will have the expert guidance of the donor himself.

In another way the Āshrama promises to be a means of enrichment to the international work at Adyar, that is, in drawing to it objects of beauty as examples of the arts and crafts of the various sections of the human family. As an example of this I have the pleasure of asking the President of the Theosophical Society to accept through the Brahmavidyāshrama for the art-collection at Headquarters a water-colour painting of "Chandrasekhara" by Babu P. K. Chatterjee of the Bengal school. The acquiring of this impressive masterpiece of modern Indian art is due to the initiative of two students of the Āshrama, Miss Booth Scott and Miss Bertram, who determined that so sanctifying a work of art should not pass into the darkness of private ownership, but should find a world-home at Adyar, and who raised for the purchase of the picture a fund happily just completed to-day.

Works such as these have not only a high spiritual value, but are also necessary adjuncts to the study department of the Āshrama. There is a growing demand on certain of our members for lectures on topics that involve extensive knowledge of the best products of arts and crafts East and West. The cultural renaissance of India is being largely inspired and interpreted from Adyar. My own recent post-graduate lectures in Calcutta University were practically Brahmavidyāshrama extension lectures. At the art-exhibition at Benares during the Annual Convention of the Theosophical Society in December last I had a valuable experience of the usefulness of the Āshrama's work to myself. I was unexpectedly called on to give a lecture on "The History and Characteristics of Indian Painting." With no books or notes at hand I was thrown back on my inner Āshrama, and found myself able to build up a lecture from invisible synopses so clearly that I did not need to refer to the notes which I made from memory. I feel sure that other members of the Āshrama will have the same experience; for much of the drag of study is overcome when one has a central concept, keen and happy interest which makes for thoroughness and retentiveness, and the great inspiration of preparation for service such as we have, whether that service be in this life or in lives to come.

I may mention another significant item of the Āshrama's service. During the visit to Adyar at the Convention of 1922 of Dr. Stella Kramrisch, she indicated her desire to obtain a translation and authentic illustrations of the ancient Indian sacred dance. During the year that has elapsed she has procured the translation; and arising out of a series of co-operative circumstances, I was able to obtain, and ultimately to hand to her in Calcutta last month, photographic negatives of the dance postures carved on the walls of the temple of Chidambaram. The result of this co-operative activity between one who was a representative of Dr. Rabindranath Tagore's Āshrama at Santiniketan and a representative of the Brahmavidyāshrama will be an immensely valuable contribution to the cultural linking up of East and West in a book to be published in Europe in both English and German editions.

I emphasise the art side of the Āshrama's work on this occasion; for while the field of comparative study in religion and philosophy has been well dug over by Theosophical students, the Divine process of creation reflected in the various grades of creative activity in humanity has heretofore received inadequate attention. The place of beauty and beautiful things in life is far from being understood and valued, even by Theosophists; yet scholarship recognises the creative arts of the past as the truest expression of history; and educational idealism to-day is realising the importance of art-activity as a potent means of expression, and also as the natural and certain means of helping youth to rise above the unlovely things in young growing life.

There are other aspects of the Āshrama's work that are developing satisfactorily, but of these I shall speak on another occasion, contenting myself now with a mere reference to the excellent work of anthropological interpretation in the light of Theosophy being done by Mr. Tristram in his Āshrama lectures.

These varied activities are part of that wholeness of development at which the Āshrama aims. Many things are needed for the ultimate fulfilment of our ideal—housing facilities for our rapidly growing library; wall space for pictures in both temporary and permanent collections; space for scientific paraphernalia; a hall and stage adaptable to the cinematograph, drama, music, lectures; and by and by the means of broadcasting Adyar's message to the world. These will come in due time. I only mention them in the hope that their appeal to the imagination may stimulate a larger response than might otherwise be made to the various opportunities to participate in the service of giving which the members of the Theosophical Society will have between now and the jubilee of the Society in 1925.

After an address by Mr. Jinarājadāsa which will be published elsewhere, refreshments were served, and several students of the Āshrama from abroad made short speeches expressing appreciation of its work.

J. H. COUSINS

THE THEOSOPHICAL FIELD

THE activities of the Young Australia League are creating much interest at present in view of the world tour in process of organisation. The contingent of 50 boys from Australia to go to the exhibition with Mr. John Tucker as co-director, one of the most prominent of the Headmasters in the west Australian State School Department, is now nearly complete.

The boys will travel in the Y. A. L. uniform as on previous occasions, and will leave Sydney in February by the Commonwealth steamer "Esperance Bay". The cost of the trip to each boy is £250 which is to cover uniform, fares, accommodation, entertainment, etc., throughout the British Isles, France and Canada; one wishes that India might be included in the itinerary. Mr. J. S. Simons, the founder of the movement, is an outstanding man, possessing a sympathy and understanding of boys coupled with a capacity for organisation that gives him far-reaching influence in the Y. A. L. movement. He has just arranged for a tour for 340 boys from Western Australia who left during the last week of 1923 for the Eastern States, travelling with every possible official help and recognition throughout the commonwealth for educational purposes. Since the foundation of the movement the Y. A. L. has conducted 50 tours varying in duration from three days to 12 months. These tours have involved the disbursement of over £30,000. Up to the end of 1922 over 6,000 boys have participated in the travel scheme. The founder of the N. S. W. Division of the League is Capt. C. A. Brough.

The fact that the Central Council of the organisation includes Protestants, Roman Catholics and Jews, speaks for the very real basis of brotherhood upon which the whole movement flourishes. While the League is non-sectarian it is not non-religious, as its policy is that boys should attend regularly the churches of their parents. It seems safe to prophesy that the knowledge which assuredly comes to boys through travel, both in their own country and abroad, must make in

the future for a citizenship that will exercise among its noble powers, the power of sympathy, for if knowledge is power, it is also sympathy.

* * *

In this connexion it is of interest to note that in his address to the classical association on his recent visit to Australia, Dr. John Mackail (the well known Oxford scholar) emphasised the desirability of interchanges of such visits. He said that his trip had made him realise acutely that Great Britain had much to learn from the dominions. Dealing with Australian Universities, he expressed the opinion that the Faculty of Arts had suffered a risk of becoming a mere faculty for the training of Teachers. It would be a thousand pities if it became particularised, like agriculture and mining; "Intellectual trade unionism" was the greatest of all the dangers which threatened education generally, because it was most pernicious in its influence. Referring to Queensland, Dr. Mackail remarked that the general opinion in Australia was that that State was in advance of Great Britain in its encouragement of the classics in its secondary schools. He found less of the overcrowded curriculum which impeded concentration of effort in Great Britain.

* * *

One of the most interesting events to chronicle this month is the formation of a new organisation known as the "Australian industrial Christian fellowship". The movement is constituted upon similar lines to the industrial fellowship, already established in England, with the object as follows :

The application of the precepts and practice of the Carpenter Jesus of Nazareth to politics, industry, and social life—the same ethics for the home, the workshop, the party, the congregation, the nation, and the community of nations.

Its purpose will be

to unite for service Christians who believe it is an essential part of their province to make justice and love, the controlling motives in all social change, and are prepared to support all movements towards a new and better order which have for their fundamental object the recognition of Christ and His teaching.

* * *

The Thirteenth Annual Celebration of Bird day, under the auspices of the "N.S.W. Guild League of Bird Lovers," draws attention to the fact that there is a section in Australia, which is endeavouring to inculcate a spirit of protection among young Australians for our feathered brethren. The League claims at the present time to have 300,000 child members.

* * *

There are many interesting tendencies in Australian Education at the present time. One has to do with the inculcation of a love of flowers. The Teacher's Federation Horticultural Society with its slogan,

A garden in every school, and a garden in every home,

held an exhibition recently in the art gallery of the Education Department, Sydney. The Director of Education spoke of the school garden as having two very definite functions to perform, a vocational function, and a cultural function. Although the school garden was largely a cultural instrument, it was closely associated with nature study, and helped to give children an interest in the æsthetic side of life. They learned to love beauty for its own sake. The interest taken by the children all over the commonwealth in their school gardens is something of which teachers and parents have every reason to be proud.

* * *

The special Sydney correspondent to the *Argus* gives the following paragraph:

It would seem that there is no lack of money for Theosophic enterprises. The costly building that is being erected for one of the two Sydney Lodges is slowly rising on its admirable site nearly opposite the Union Club in Bligh Street. When this edifice is completed it will be found to be garnitured with Indian decoration of striking character that will proclaim even to the most casual passer-by its special association with what we speak of as "the East". Another building even more interesting is rising across the harbour. This is the Star of the East Amphitheatre. When first announced, it was regarded by the uninformed as a dream that would fade away, leaving no trace. But the end of the year will see it finished. It is one of a series being constructed round the world for the second coming of the Messiah, in accordance with the intimation of the inner circle of the order. Pending the great event, it will be used for ordinary purposes. It would return a fair revenue as a place of curiosity for visitors to Sydney who would get not only a fine view of the harbour, but a mystic flavour, mingled with the ozone. When these buildings are completed there will be at least four associated with Theosophy—Mr. Leadbeater's church, known as the Liberal Catholic, the King's Hall in Hunter Street, the Bligh Street Hall, and offices, and the Balmoral Amphitheatre.

* * *

The *Evening News* states that one of Germany's highest scientists Wilhelm Ostwald has organised a new system of colour notation based on the musical scale, and from 15,000 to 20,000 children in Saxony are being taught under this system.

"If it is good for German children," asks Mr. Hector, "why should not Australian children receive the same benefit in the land where the idea originated?"

CORRESPONDENCE

TERMINOLOGY

FOR the leaders of thought in an international Society like the T.S. always to employ terms which will equally appeal to the understanding of Hindūs, Buddhists, Christians, Muhammadans, Pārsis, Atheists, Materialists, Mystics, Agnostics, etc., is obviously impossible. Nevertheless, there are certain terms which, if used without preliminary explanation of what the writer or lecturer precisely means by them, are bound to lead to misunderstanding. Among such terms may be included the words *God*, *soul*, *self*, *spirit*, *spiritual*, *immortal*, *permanent*. The danger of misunderstanding is all the greater when the words are those which are in common use—especially when they are loosely used in all sorts of different senses, like the word *spirit*, or even the word *God*.

In the early days of the Society, there was the same difficulty over words such as *astral*, *adept*, *ether*, but the danger of misunderstanding was much less because these words are less widely used, and the public appealed to was a smaller one. Besides, in later times our leaders, especially our revered President, to a large extent put an end to any confusion still remaining by using those terms in a very exact sense in their writings and standardising the use of certain terms to some extent in Theosophical literature.

To accomplish such a task now with regard to the terms above mentioned would be a tremendous and well-nigh impossible undertaking, even if it were limited to the use of such terms in Theosophical literature.

But may I humbly suggest that it would make the work of spreading accurate conceptions of what Theosophy does and does not teach very much easier if our lecturers and writers, in general, would define their terms more frequently, especially when they happen to be obliged (if ever) to use the more or less *conventional* terms or phrases.

Mr. Jinarajadāsa said, in a lecture delivered in England in 1913: "Let us take care that we label our facts properly, for there is a great deal of slipshod speech and slipshod thought. Instead of speaking in conventional phrases, we . . . should pick our words, should select them. It is natural to use certain phrases because they are handy and quick, but we must not be led into this." This advice applies especially to the careful use of words which have generally accepted meanings in Science, Theology or Philosophy. We are bound to alienate unnecessarily the sympathies of those who think

deeply along any of these lines, if we use such terms loosely, or even if we attach to them meanings which they are not generally accepted as bearing. In the latter case it would be better to have our own Theosophical terms, and explain them, as Dr. Besant usually does.

In addition, my own slight experience in trying to spread Theosophical knowledge in a Buddhist land has also served to show me how readily Theosophy is misunderstood when conventional terminology is used, without due explanation or preliminary definitions. For example, a large proportion of the standard Theosophical literature is of little use here because the terms *God*, *soul* and *immortality* convey to the average Buddhist nothing but the narrow and inadequate conceptions resulting from years of aggressive missionary propaganda hotly resented by all earnest Buddhists. And, naturally, together with those narrow conceptions, the terms convey something of a similar resentment too, or, at least a prejudice. It is possible that such terms may be used in Christian, or even Hindū lands, without being so misunderstood; but, even there, are not very *narrow* and *sectarian* conceptions likely to be attached to them, and would it not be safer to avoid them, or at least to explain the precise significance attached to them when used in Theosophy?

F. G. PEARCE

ON SCIENCE AND SCIENTISTS

SOME time back, a correspondence between Mr. Coode-Adams and Mr. Sutcliffe, appeared in *THE THEOSOPHIST*¹ in which he briefly and clearly summarised the methods of Science in dealing with the problems which face it. These somewhat scattered thoughts are meant for an amplification and an addition to his correspondence.

Mr. Coode-Adams wrote from the point of view of one working in the more mathematical branches of Science. (And here may I digress to point out that this term is a misnomer, in that *all* science is in reality ruled by mathematical laws; in fact, it is but true to say that, if we look deep enough into the matter, we shall find that a mathematical function governs, not only the courses of the stars, but even the probability of a certain person using a certain word at a given time.) But the principal difference between the physicist and the biologist is that the former has to deal, to a greater extent than the latter, with the life underlying the forms he studies.

An atom or an electron is, it is true, a manifestation of an immanent life; but they can scarcely be said to possess what one may call a personality. In short, they are part of a mass consciousness, of one of the elemental kingdoms. When we pass on to the higher grades, we find that the consciousness of a mineral or a crystal is of so small an account still as to cause no appreciable variation amongst

¹ See July, 1923, p. 495; September, 1923, p. 753; and November, 1923, p. 269.

the different parts of one type. Plants and animals, however, begin to show emotions of pleasure or of pain, of attraction or repulsion; and as we go higher we find that these emotions become more and more complex, and that they affect the physical form the more. We find also, that individuality develops to a higher pitch, involving a greater difference between the individuals of one species. For whereas the whole group of protozoa (*i.e.*, one-celled organisms) give very similar responses to stimuli, the higher animals show differences in their responses, which first of all manifest themselves in respect of whole species, then in respect of smaller and smaller groups, until each form seems to be animated by a separate and distinct individual—or, to put it into Theosophical terminology, the group-soul has reached the stage of individualisation.

The biologist, therefore, has to deal with occult factors, of which he can really know but little by personal experience, and which he cannot, as it were, measure with the foot-rule in his pocket. The most he can do is to classify emotions, for instance, as positive or negative.

The method, of course, is the same in all cases: all science is based on the method of observation, classification of the phenomena observed, and the deduction from them of general laws—which laws are then applied to the observation of further phenomena. In the one case the laws are made to apply to so-called inert matter, with which it is comparatively easy to deal, whereas in the other they have to be made to fit in with the far more variable behaviour of the living cell or collection of cells which goes to make up an animal or a vegetable body.

The Scientific Method, (which is indeed the true philosopher's stone, in that it turns the dross of ignorance into the gold of knowledge,) is the rock upon which the Temple of Science is founded, and has existed since the first man symbolically roused himself from the primal slime and began to look about him for a means of satisfying his needs. Since that time, every true scientist has lived but to test and cast out from the building any flawed stone, and to replace it by a new one. It is often that "the stone that the builders rejected has become the headstone of the corner," while the old headstone, or the very keystone of the arch, has been heaved over among the rubbish, and the arch rebuilt upon a firmer foundation.

The archetypal scientist is one who allows no emotion to come between himself and the facts, and who considers these in the cold, clear light of pure intellect, before using them in the statement of a fresh law to be added to the store of human knowledge. Perhaps after he has made his observations he gropes for a time, unable to unravel the tangled skein, until, like the mystic, he receives from a sphere transcending far that of mere mind the inspiration which gives him the key he seeks.

The human scientist emulates the archetype in so far as he is able. As a rule, he is but partly successful: a chemist may have been perfectly logical while he is within the walls of his laboratory,

but has lost this logic when one sees him at home, in his armchair: he then exhibits the same prejudices as any other person, and no amount of logic will persuade him to change his views, however irrational they may be. It is as though the window of his mind had but a small clear space through which he could see clearly a certain limited field, while the rest of the world he saw but "as in a glass, darkly".

My description of the archetypal scientist seems inhuman and coldly unattractive; but we must bear in mind that this archetype is an embodiment of the *common* characteristics of *all* scientists, but does not represent in himself a summation of all these scientists as we know them, as human beings. A man may, however, be "human" as well as a perfect scientist: he may be perfectly scientific, both in and out of the laboratory, yet may have all the emotions of an ordinary person. He will not, however, allow the latter to cause him to see facts in a prejudiced light, nor to lead him into taking up an irrational standpoint, contrary to the dictates of his logical mind—unless, that is, he has reached that stage where he can recognise an impulse which comes to him from ultra-mental and spiritual realms, and acts in accordance with these, certain that he is not being deceived by the wiles of his emotions.

To be a good scientist, a man must also be a great lover: he must love knowledge for its own sake; he must love the subject of his researches—but he must not love himself. There is a common idea that science, on the one hand, and religion and art on the other, are irreconcilable. This is far from being the truth; for science has a mystical philosophy all its own, while there is a strange and wondrous, if austere beauty, unrealised doubtless by such as cannot grasp in some measure its import, in a well-planned experiment, or in a problem of the higher mathematics. There is a world of romance in a slide under a microscope, showing the movements of some primitive one-cell animal or plant; or in a section of a more complex tissue, with its myriad cells arranged by some unseen hand in just the way in which they will best serve their purpose; or in the wonderful mechanism by which an animal body will adapt itself to a thousand different demands.

True it is, unfortunately, that (for the time being only, let us hope) before the onslaughts of modern science, our elfin palaces are laid waste, our fairies are fled to remote places; but, although we "murder to dissect," by that dissection we lay open the gates of a new world of wonder and beauty, not framed, as is so often the case, in the vapours of sentiment and superstition, but in the clear air of the mind. Romance is there, indeed—the romance of life and creation, the romance of the philosopher's stone, the great romance, not of mere human love, but of the divine. Truly may scientists exclaim:

Transmutemus, transmutemus, de lapidibus mortuis in lapides vivos, philosophicos.

L. J. BENDIT

REVIEWS

The Real and the Unreal, being the four Convention Lectures delivered at Adyar at the Forty-Seventh Anniversary of the Theosophical Society, December, 1922, by Annie Besant, C. Jinarājadāsa, and G. S. Arundale. (T.P.H., Adyar. Price: Boards, Re. 1-4; Cloth, Re. 1-8.)

The first two of these lectures are by our beloved President, and are composed round the saying of the Master that, if a man desires to become a disciple, "You must come from your world into Ours". She traces out the reasons that led to the foundation of the E.S.T., which was formed in order to preserve the knowledge of the Masters. She teaches that Brotherhood is the foundation of the life of those who aspire to Initiation, and that the Buddhi is developed through the power of Love. Pure Love can never be polluted. "A person who has love and sympathy, even if he has many many faults, is nearer to the higher world than a hard and rigid and unsympathetic person, whose life may be absolutely pure from the physical standpoint, but who is not responsive to the feelings of others, and who holds himself apart from the lower because, in his ignorance, he fears that they can pollute him." "If you would come into 'our world' cease your cruel and ignorant judgments of your fellow-men, cleanse your lips from unkind speech, and your heart from unkind judgment; realise that those who would serve the One must spread unity among the separated, that they must be centres of peace in the storm, centres of love amid hatred, centres of purity in the foul."

The second lecture deals with the change of outlook that is required if a man is to enter into the world of the Masters.

The third lecture, by Mr. Arundale, is entitled, "The Centre and the Circumference". Mr. Arundale shows how each of us ought to be a centre of spirituality, and ought not to be at the circumference merely because we are not at one of the spiritual centres such as Adyar or Benares. But he goes on to show how Adyar is a great spiritual bath for all its inhabitants, and a true "centre" of spiritual influence.

In the fourth lecture, entitled "The Vision of the God-Man". Mr. Jinarājadāsa shows how the nature of man as god has been revealed in different ways in different civilisations. In India it was man as the Guru, in Christianity it was man the Friend. In Greece man discovered God in the Youth. Mediæval Christians found God in the Maiden. At the present time man is beginning to find God in the Child. Now there is taking place another mode of discovery in addition to all these. This is the vision of the God-Man, the vision of God in every creature, with all divine powers and possibilities. Since there is this divinity within us, all creatures have a wonderful kinship-brotherhood with ourselves.

Open out your nature to man, open out your nature to the heavens, to the seas, to the plants, to the animals. Let the hidden divinity which is within you come out, and do not allow any tradition, any law, any custom, to stand in the way of your going forth, do not let it prevent you from receiving the universe as it comes to you in all its entirety.

L. E. T.

Transactions of the Eighth Congress of the Federation of European National Societies of the Theosophical Society, held in Vienna, July 21st to 26th, 1923. (Amsterdam, J. F. Duwaer & Zonen. Price 10s for prepaid subscriptions; otherwise, 12s.)

Or, in short, the Report of the Vienna Congress, containing the Official Business, the Principal Lectures and addresses, an account of the amusements, and reports of the subsidiary activities. Such a book as this makes clear the great disadvantage which any world wide society labours under in that there is at present no international language. Some of the lectures are printed in German, and some in French, while the principal lectures by Mr. Jinarājadāsa and Mr. Krishnamurti are translated into both French and German. The rule at the Congress was that lectures were mostly given in English, but there were French and German translations afterwards for those who desired them. I believe that there were one or two unfortunate people who knew neither English, French nor German! This, perhaps, was only to be expected, seeing the number of countries the delegates came from. One delegate even managed to come from Moscow. Another had to swim the Rhine. Such was the devotion of some members. It is these little incidents that cannot be reproduced in a mere report. Neither can the *spirit* of the Congress be reproduced in print, although this spirit was the most remarkable thing about it. It will be a long time before some of us forget it. Nor can the *happiness* of the delegates be expressed in the report. There must be few of

them who have ever had a more pleasant time. Most divided their time between Vienna and the Congress, and were "on the go" from morning till night. The general happiness of everybody was in no small measure due to the extraordinarily fine manner in which the Congress was organised and conducted, thanks to the skill and energy of Mjr. Dikgraaf. It will serve as a model to all future Congresses.

It is a book such as this which shows how multifarious are the activities carried on by the Theosophical Society. Besides the ordinary Theosophical lectures there were lectures by eminent specialists on such subjects as Education (many), Child-welfare, Industrial Welfare, League of Nations, Arts and Crafts, Theosophical Order of Service, Medicine, Science, Co-Masonry, Liberal Catholic Church, etc., etc., not to mention such activities as the International Correspondence League, or the European Federation of Young Theosophists. The whole forms an epitome of Theosophical teaching as applied to every walk of life. The report gives a consensus of Theosophical opinion upon every branch of human activity, every lecture being by an eminent specialist in his own subject. The report is a veritable Theosophical Monument.

It was pleasant to see that, however bitter the outside world, there is still the spirit of Brotherhood within the Theosophical Society. This was remarkably evinced by the formation of a "Société d'Approchement Franco-Allemande," having for its object the creation of a better understanding between France and Germany.

L. E. T.

Transcendental Magic, its Doctrine and Ritual, by Éliphas Lévi, translated by Arthur Edward Waite. (William Rider & Son, London. Price 25s.)

Éliphas Lévi is the pseudonym under which Alphonse Louis Constant wrote his occult works. He was born in 1810 under poor circumstances as the son of a shoemaker. But his keen intelligence drew the attention of the Parish priest, who managed to get for him free education at the St. Sulpice for the priesthood. He took minor orders and became in due time a deacon and even Professor at the Petit Séminaire de Paris. But he became entangled in the Legitimistic movement, wrote books of Socialistic tendencies and was expelled from the Church. He was cast back upon the world, and no one knew how he got his living, till he emerged as a writer of occult

works. He published in 1855 *Le Dogme de la Haute Magie* and in 1856 *Le Rituel de la Haute Magie*. These two are combined in the English translation of Mr. A. E. Waite under the title *Transcendental Magic, its Doctrine and Ritual*. In 1860 followed *l'Histoire de la Magie*; in 1861 *La Clef des Grands Mystères*; in 1865 *La Science des Esprits*. He died in 1875 fortified by the Extreme Unction, the last Rite of the Church which had expelled him.

Éliphas Lévi is undoubtedly the most learned, if not the greatest, of modern Kabalists. He has during the last two centuries captivated the mind of the student of occult lore, for he is the living spirit of modern thought forcing an answer from the old oracles. His brilliant style is intensely suggestive, but without depth; his splendid generalisations are lacking in accuracy; his literary fluency covers historical inaccuracies. His Gallic liveliness could not bear the burden of mere research. He was constitutionally incapable of deep study.

He is the best and most learned expounder of the Chaldæan Kabalah and gives us the essence of Western Kabalistic Occultism, but he tried to reconcile the Jewish Magic with Roman Ecclesiasticism. Thus the philosophy which Eliphas Eli gives out as Kabalistic is simply mystical Roman Catholicism adapted to the Christian Kabalah. As such he is the greatest representative of modern occult philosophy as it is studied in Roman Catholic countries, where it is modified to fit in with the preconceptions of Christian students. But he never taught the real universal Kabalah, and least of all did he teach Eastern Occultism.

The genuine Eastern Occultist keeps silent and remains unknown; he never publishes what he knows and rarely speaks of it as he knows too well the penalty of indiscretion. Éliphas Lévi's explanations are too vague to be understood by anyone who is ignorant of the Kabalistic teachings. There are no false statements, but there is a superabundance of ill-applied metaphors. His genius and crafty intellect had to submit to a certain compromise dictated by the Church of Rome. He never left the Church of his childhood deliberately, but he defended it on his own terms.

Éliphas Lévi says truly :

We must not set out rashly on the path of transcendental sciences; but once started we must reach the end or perish; to doubt is to lose one's reason; to pause is to fall; to recoil is to plunge into an abyss. You, therefore, who undertake to study this book, if you persevere to the end and understand it, you will be either a king of men or a madman. It is extremely dangerous to make sport of the Mysteries of Magic; it is above all extremely rash to practise its rites and to exploit higher forces out of curiosity. The inquisitive who, without being an Adept, meddles with evocations and occult magnetism plays with fire near an explosive, and will sooner or later be blown up. The mystic characters, alphabets and numerals of the great Kabalah are

perhaps the most dangerous, especially the numerals, because they are the quickest to produce effects and results, with and without our will, even without our knowledge.

Éliphas Lévi shows us that, outside the circle of physical and normal mental science, there is a dark borderland, the realm of folly and hallucination, and that true occult philosophy has to apply the touchstone of rational criticism to all phenomena coming from that mysterious realm and to all persons exploring that realm.

Notwithstanding this, *Transcendental Magic* is useful reading for all those who know more of real Occultism than he did. Éliphas Lévi mystifies the reader more than he teaches him, divulging nothing and leading him off the right track. But still it is interesting to read his book; it abounds in paradoxes, aphorisms and witty sayings. H.P.B. calls him that "incarnate paradox". Here are some of his paradoxes.

The Logos of God is the revealer of man and the Logos of man is the revealer of God . . . Man is God in Heaven and God is man on earth. He alone can truly possess the pleasure of love who has conquered the love of pleasure . . . Death is neither the end of life nor the beginning of immortality. It is the continuation and transformation of life . . . All that is proceeds from what has been, and consequently nothing that is can cease to be. All things change, nothing perishes. Liberty, Equality, Fraternity: three words which seem so luminous and yet are full of obscurity: three principles which in their combination produce a triple falsehood, because they destroy each other. Liberty of necessity makes inequality manifest, while Equality is a level which does not admit of liberty, for the level abases or suppresses all heads which emerge above the level . . . The wise man who dies for reason bequeaths his science to fools. We must live rather for reason, while making use of folly. *Hoc est arcanum magnum.*

The excellent translation of A. E. Waite, himself a great scholar in occultism, and his caustic remarks, when Éliphas Lévi's imagination becomes too exuberant, makes the reading of *Transcendental Magic* a real treat for lovers of occult lore.

M. G.

The Evolution and Progress of Mankind, by Professor Hermann Klaatsch, M.D., edited and enlarged by Professor Adolph Heilbron, M.D., and translated by Joseph McCabe. (T. Fisher Unwin. Price 25s.)

This book gives a clear and concise account of the beliefs of science with regard to the origin and evolution of man. It would be hard to find a better statement of the scientific view-point. The gradual evolution of man from the animal kingdom is traced, with suggestions as to the reasons for this evolution. It is interesting to notice that Professor Klaatsch concludes that man separated from the other animals a very long time ago. Even the apes are only very

distant relations. The apes and men had a common origin, but at an exceedingly remote period.

The author believes that the discovery of fire was the determining factor in the separation of man from the animals. He believes that this discovery awoke the carnivorous spirit in man, and caused him to prey upon his fellow creatures. It is interesting to observe that the apes are almost entirely vegetarian.

A. L. M.

Our Infinite Life, by William Kingsland. (George Allen & Unwin. Price 6s. 6d.)

Mr. Kingsland's earlier book *Scientific Idealism* is doubtless well known to many. The present volume, says the author, "is practically a re-written version in a condensed form" of it. It is an inquiry about life in general and our own particular lives. The main principles laid down are the Rational Unity of the whole universe, the One Substance of which Matter and Force are the modes of motion. The One Life is manifested in Planes. There is also a continuity of individual bodies for each plane. These collectively are the One Self. The process of this One Life is Evolution, through which the individual selves realise the Cosmic Self. The activity of this One Self is Cosmic Mind working in matter according to certain laws, which we may transcend, but which are really changeless and eternal. Such transcendence may be called supernormal, not supernatural. Nothing is lost in the process of evolution, but all acts are stored up in memory. There is a race memory as well as an individual memory. This Mind works as a duality of lower and higher: the higher mind must eventually predominate. Good and evil are relativities, not diversities. The One Life is absolute Truth, Goodness, Beauty, and in it all is harmonised. The individual exists in Time, but the self in Eternity. Thus the Theosophical standpoint is emphasised, *viz.*, that the individual, by abandoning selfishness, can reach the true Self. This it can do by the paths of devotion and of knowledge. The two Paths finally join in the One.

L. O. G.

The Dream Problem, by Ram Narayana. ("Practical Medicine," Delhi.)

A book of philosophy, being the second volume of a long work. The basic principles believed by the author are: *one* absolute real, *many* relative reals, *no* unreal. He seeks to prove these and other things in a new way and scientifically. The way is a study of the three states of consciousness—waking, dreaming, and deep sleep—or as he calls it the Dream Problem: he has fourteen questions in connection with these three states, specially dreams, which he sends out to learned people, and publishes their replies along with his own.

The first volume discussed a problem to the effect that, a dreamer, whilst dreaming, cannot convince his dream creatures that they are not real. (This corresponds to our difficulty in believing in "māyā".)

The present second volume contains fourteen such points. The chiefest is the first which is worded thus: Who is it that sleeps, who is it that dreams, and who is it that wakes up? The book is in five sections. (1) A long introduction; the author introduces himself and his subject, and comments upon his correspondents' and critics' opinions of the first volume. (2) His philosophy which includes his own solutions of the fourteen points. This is in the form of a dialogue between the writer and a sage whom he says he meets in his dreams. The talks take place in the dream-world, but the writer declares he is awake, or self-conscious, all the time. (Evidently some sort of Yogi or dreamer.) (3) The replies of six Indian philosophers to the fourteen points. One of them is Mr. Bhagavan Das. (4) The replies of twelve Europeans—spiritualists, psychologists, philosophers, Christian scientists, and one Theosophist, Mr. Wybergh. (5) Brief answers to the fourteen points from twenty-two people. The book is illustrated with portraits of most of the contributors.

D.

The Spirit of Music, by G. P. Green. Wm. Reeves, (London. Price 4s. 6d.)

This is a collection of 16 little sketches, tending to show how the spirit of Music is everywhere and in everything, if only one can see it. There are little sketches of life in Japan and China, and in Europe. There are disquisitions upon Valhalla, and upon Browning. But the spirit of Music runs through all.

O. M.

Purpose and Transcendentalism, by H. Stanley Redgrove. (Kegan Paul. Price 5s.)

This book is "an exposition of Swedenborg's philosophical doctrines in relation to modern thought". Swedenborg's works are probably not much read to-day, being smothered under the litter of spiritist books resulting from the general attempt to get "spiritual" experiences at first hand. He was a great soul born out of due time, and was regarded as a fool and madman in his own day, the penalty of all pioneers. It is forgotten that he was an able scientist and philosopher. In 1743 he claimed to have had his eyes opened to things spiritual and that thenceforth he was in constant communication with the heaven world. As Mr. Redgrove points out, many of the things which he saw and reported, sometimes with distorted vision or exaggeration of detail, have come to pass in our day. For instance, he regarded light and heat as products of motion, anticipated La Place, and in his Doctrine of Correspondences struck upon an atomic theory which in its simplicity throws a great light on Cosmogony and compels an acceptance of the dictum "as above so below". No seer is infallible, and in reading Swedenborg we are not to swallow uncritically all that he says, but must apply to it what we have learned from modern discoveries. Mr. Redgrove, himself a sound scientist, in this able book examines from the modern scientific view-point Swedenborg's ideas on the Doctrine of Degrees, Symbolism, Ontology, Physics, Biology and Ethics. He considers that the theory of Relativity put forward by Einstein is in opposition to Swedenborg's views, but that both thinkers agree in denying reality to Time and Space and in "treating them as essentially co-ordinate elements of one and the same Manifold".

L. O. G.

Practical Spiritualism, the Great Ideal, by Annie Pitt. (London, L. N. Fowler. Price 3s. 6d.)

This book contains a Life of Jesus, spiritualistically interpreted. Jesus is called 'the greatest Medium,' a medium for God Himself. We are all becoming like Him.

YOUTH

BOOKS RECEIVED

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

Mysterium Magnum, Vols. I and II, translated by John Sparrow ; *Some Minor Works of Richard Rolle*, translated by G. E. Hodgson (J. M. Watkins) ; *Examples of Indian Sculpture at the British Museum* (The India Society, London) ; *Ashanti*, by R. S. Rattray, and *Classical Sanskrit Literature*, by A. B. Keith (Oxford University Press) ; *Bureau of American Ethnology, Bulletins No. 79 and No. 40* (Washington Government Printing Office) ; *Dante*, by E. G. Gardner (J. M. Dent) ; *The Sheer Folly of Preaching*, by A. MacColl, *Some Aspects of Christian Belief*, by H. R. Mackintosh, *Buddhism and Christianity*, by J. E. Carpenter, *Metaphysics of Life and Death*, by W. Tudor Jones, *St. Francis of Assisi*, by G. K. Chesterton, *The Renaissance*, by Sidney Dark (Hodder & Stoughton) ; *Outward Bound*, by Sutton Vane (Chatto & Windus) ; *The Ritual of Business*, by A. E. Powell (Theosophical Order of Service) ; *The Path of Life*, by J. Mangiah (Dakshinasyan Co., Hyderabad).

The following pamphlets have been received :

The Indwelling of God, Within God's Glow, and In God's Workshop, by Rev. J. Tyssul ; *Business Is Business*, by Fritz Kunz (St. Alban Press).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Asiatic Review (January), *Bulletin Théosophique* (January), *The Calcutta Review* (January and February), *The Canadian Theosophist* (December), *The Co-Mason* (January), *De Theosofische Beweging* (January), *El Loto Blanco* (January), *Isis* (November), *The League of Nations* (November), *Light* (Nos. 2240—45), *The Madras Christian College Magazine* (January), *The Message of Theosophy*

(December and January), *The Messenger* (December), *Modern Astrology* (January), *The Mysore Economic Journal* (January), *O Theosophista* (November), *The Occult Review* (December and January), *Prabuddha Bhārata* (January), *Revista Teosofica* (December), *Teosofisk Tidskrift* (December and January), *Theosophisches Streben* (IX, No. 5), *Theosophy in the British Isles* (January), *Theosophy in India* (January), *Theosophy in New Zealand* (January), *The Vedic Magazine* (January).

We have also received with many thanks :

The Beacon (December), *Espero Teozofia* (November-December), *Garden Cities and Town Planning* (January), *The Harbinger of Light* (December-January), *Koinonia* (January), *Light of the East* (August-September), *Mayab* (September-October), *Pewartia Theosofie* (January), *Revue Théosophique le Lotus Bleu* (November and December), *Reincarnazione* (January-February), *Teosofia* (December), *The Star in the East* (January), *Theosofisch Maanblad* (January), *Theosophia* (January), *The Young Theosophist* (December, January, February).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1923,
are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Hongkong Lodge, T.S., New members per 1923	...	11	8 0
Indian Section, T.S., Account Dues per 1922	...	50	0 0
New Zealand Section, T.S., 1,283 members per 1923, £42-15-4	...	631	9 0
		<u>693</u>	<u>1 0</u>

Adyar

10th September, 1923

A. SCHWARZ,

Hon. Treasurer.

**OLCOTT PANCHAMA FREE SCHOOLS
FINANCIAL STATEMENT**

The following receipts, from 11th August to 10th September, 1923,
are acknowledged with thanks :

DONATIONS

		Rs. A. P.
Lotus Group of A. B. Lodge, San Diego, California	...	7 10 0
Srimati S. Uma Bai, Adyar	... ..	5 0 0
Collected by Mr. P. Seshiah Chetty, Adyar	... ..	400 0 0
Mr. W. D. Koot, Madioen, Java	... ..	372 4 9
The School of the Open Gate, Hollywood	... ..	200 0 0
Mr. C. N. Subramaniam Iyer, Adyar, for feeding on 1st October, 1923	... ..	60 0 0
		1,044 14 9

Adyar
10th September, 1923

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
San Pedro, California, America	San Pedro	21-2-1923
Napa	Napa	22-3-1923
Chicago, Illinois	Activity	1-4-1923
Chattanooga, Tennessee	Chattanooga	10-4-1923
Santa Clara, Cuba	Amor	"
Knoxville, Tennessee	Knoxville	"
New York City	Realisation	25-4-1923
Ashland, Oregon	Ashland	29-4-1923
Wichita, Kansas	Wichita	2-5-1923
Grand Forks, North Dakota	Grand Forks	5-5-1923
Chicago, Illinois	Copernicus	8-5-1923
Philadelphia, Pa.	Pythagoras	"
Chicago, Illinois	Englewood	12-5-1923
Fort Hayes, Ohio	Army Lodge No. 1	16-5-1923
Bismarck, North Dakota	Bismarck	16-6-1923
Perth, Scotland	Mercury	"
Grenock,	Grenock	"
Miles City, Montana,	Miles City	24-6-1923
Sibsagar, Assam, India	Sibsagar	7-8-1923

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Wenatchee, Washington, America	Wenatchee	15-6-1923

ERRATA

In the Supplement of the August number, page xii, under New Lodges, the name
Lunen a Lippe, Germany, should read *Bruderschaft*.—EDITOR.

Adyar
10th September, 1923

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1923, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

		Rs. A. P.
Nairobi Lodge, E. Africa, 3 members		
per 1922	} £7-5-0 ...	106 9 7
25 members „ 1923		
1 new member		
T.S. in Iceland, 278 members, per 1923, £9-5-4...	... 135 11 11	
Indian Section, T.S., Account Dues per 1922 ...	... 4 0 0	
„ „ „ „ 1922, Rs. 199 9 0		
„ „ „ „ Part payment, 1923, „ 1,823 1 0		
	2,022 10 0	
Mr. Jose Maria D'Almeida, Hongkong Lodge, T.S. ...	... 6 0 0	
American Section, T.S., per 1923, £233-3-4 ...	... 3,410 13 2	
South African Section, T.S., 303 members per 1923, £10-2-0 ...	... 147 6 5	
T.S. in Canada, 795 members per 1923 ...	... 409 0 0	
Mr. George A. Dutton, H. M. S. Cairo, Colombo, per 1923...	15 0 0	

DONATIONS

Mrs. Jean R. Bindley, Edinburgh, for upkeep of buildings, £25 ... ..	... 366 5 6
	6,623 8 7

Adyar
10th October, 1923

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1923, are acknowledged with thanks :

DONATIONS

	£	s. d.	Rs. A. P.
Through Mrs. V. Christie, Edinburgh...	...	5- 0-0	
Olcott Lodge, T.S., Edinburgh ...	...	3- 0-0	
Lever and Kirkcaldy Lodges, T.S., Edinburgh, White Lotus Day Gift ...	...	0-15-0	
St. Andrews Lodge, T.S. ...	...	0-11-7½	
Anon, Edinburgh ...	...	0-13-4½	
			73 12 0
Through Dr. Annie Besant, U. S. America, for Food Fund ...	...	Rs. 102 0 0	
	For Adoptions	" 32 0 0	
			134 0 0
Mr. Chimanlal Nathorbhai Doshi, Ahmedabad, in memory of his departed son, for Food Fund ...	...	25 0 0	
Mr. Arthur C. Ploth, Chicago, for Food Fund, \$5 ...	...	15 12 0	
Mr. H. Defares, Bandjermasin, Java ...	...	80 0 0	
"A friend," Adyar ...	...	1,000 0 0	
Mrs. Ramabai R. Paranjpe, Indore, for Food Fund ...	...	10 0 0	
			1,338 8 0

Adyar
10th October, 1923

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in POLAND" was issued on July 26th, 1923, to MISS WANDA DYNOWSKA, with its administrative centre in WARSAW, POLAND.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Mendoza, Argentina...	... Clemencia ...	... July, 1922
Angelholm, Sweden...	... Angelholm ...	... 1-8-1923
Jorda, Roumania (Adr. Hd. Qrs.) ...	... The Transylvania Lodge in Roumania ...	... 14-8-1923
Jorhat, Assam, India ...	... Jorhat ...	... 11-9-1923
Dibrugarh, Assam, India ...	... Sanatan ...	... 27-9-1923

Adyar
10th October, 1923

J. R. ARIA,
Recording Secretary, T.S.

Sketches of Great Truths, by Wayfarer. (The Theosophical Publishing House, Adyar, Madras. Price Re. 1-8.)

Theosophy has been given to the world in many garbs in the solid volumes of *The Secret Doctrine*, in the scientific exposition of the *First Principles of Theosophy*, in the many manuals and pamphlets that have been published from time to time; but the volume under review supplies a real need. It is a collection of articles written for *New India* and is a neat little volume in boards, of 170 pages divided into fifteen chapters.

The chief thing that strikes one, as one glances through the book, is its close relation to practical life. The tendency for books on Theosophy is to get away from the problems of life and deal with mechanical facts, which, however true, are after all dogmatic statements to an enquirer. The amount of appeal that a book is likely to make to any reader depends on the extent to which the theory put forward solves the riddles and problems of life. The Author, by his (or her) constant references to the difficulties of everyday life, has been able to supply a real need for the enquirer, who is anxious to ascertain the attitude of Theosophy towards life rather than its doctrines, and yet has not the patience or the inclination to go through the more bulky volumes on Theosophy.

The exigencies of a daily newspaper have made the chapters self-sufficing to a certain extent, which again is an advantage, as one may well be tempted to read a chapter by itself and yet find it interesting and readable. The style of the author is extremely lucid and avoids the error of being too pedantic on the one hand and that of simplicity to the point of flatness and uninterestingness on the other. The last chapter named "The Light It Brings" is perhaps the most eloquent in the whole book and is as nice a summary of the practical consequences of a Theosophical Outlook as can be found anywhere.

The *nom-de-plume* of the author is well known in Theosophical circles and so is perhaps the author, but it is not the duty of the reviewer to reveal identities. The book is recommended to all enquirers to whom the practical side of Theosophy makes the greater appeal.

P.

OUR EXCHANGES

We acknowledge with many thanks the following :

The Asiatic Review (October), *Bulletin Théosophique* (October), *The Calcutta Review* (October, November), *The Canadian Theosophist* (September), *De Theosofische Beweging* (October), *El Loto Blanco* (October), *Light* (Nos. 2228--2232), *The Madras Christian College Magazine* (October), *The Message of Theosophy* (October), *The Messenger* (October), *Modern Astrology* (October), *The New Era* (October), *Prabuddha Bhārata* (October, November), *Revista Teosofica* (September), *Service* (October), *Shama'a* (October), *Teosofisk Tidsskrift* (August, September), *Theosofie in Ned. Indie* (October), *Theosophy in Australia* (October), *Theosophy in England and Wales* (October), *Theosophy in India* (September), *Theosophy in Scotland* (October), *The Vedic Magazine* (October).

We have also received with many thanks :

The Harbinger of Light (October), *Koinonia* (September, October), *Lotus* (No. 6), *Luz de Oriente* (August, September), *Mayab* (Mexico) (July, August), *Occult Press Review* (September, October), *Pewartia Theosofie* (October), *Revue Théosophique, le Lotus Bleu* (September), *Servizio* (September, October), *Theosofisch Maanblad* (October), *Theosophia* (October), *Theosophy To-day* (New Orleans) (September), *Tomorrow* (September).

BOOKS RECEIVED

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

Hebrew Illumination, by W. Winslow Hall (Longmans); *The Scale of Perfection*, by Walter Hilton (J. M. Watkins); *The Message of Aquaria*, by H. A. and F. H. Curtiss (Curtiss Philosophic Book Co.); *Reasonable Religion*, by E. Brayley Hodgetts (J. M. Dent); *A Psychological and Poetical Approach to the Study of Christ in the 4th Gospel* by Eva Gore-Booth (Longmans); *Vedic Hymns*, by E. J. Thomas (J. Murray); *The Psychology of Music*, by H. P. Krishnarao (H. P. Krishnarao, Bangalore); *My Religion*, by J. D. Shroff (Taraporewalla).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1923, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Spain, 416 members, per 1923, £13-17-4 ...	201	8	0
" " Sweden, 815 " " " £26-10-3 ...	387	14	0
Mr. W. C. Bunvel, Manila, diploma fee, 5s. ...	3	8	5
T.S. in Finland, 560 members, per 1923, £2-17-0 ...	40	9	0
" " Egypt, 85 members, per 1923, £2-16-8 ...	40	1	3
" " England, 754 members, per 25th May—23rd September, 1923, £25-2-8 ...	359	4	0
T.S. in Scotland, 814 members, per 1923, £27-2-8 ...	382	4	7
" " Ireland, 124 " " " £4-2-8 ...	61	0	0
" " Danish Lands Lodge, T.S., 118 members, per 1923, £29-5-0 ...	415	10	7
T.S. in Norway, 300 members, per 1923, £6-4-3 ...	88	5	0

DONATIONS

Mr. L. A. Comptan-Rickett, for Dispensary ...	8	0	0
	1,988	0	10

Adyar

A. SCHWARZ,

10th November, 1923

Hon. Treasurer.

SUPPLEMENT TO THE THEOSOPHIST DECEMBER
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1923, are acknowledged with thanks:

DONATIONS

				Rs. A. P.
Lightbringer Lodge, T.S., Washington, \$23	...	...	...	72 6 2
Mr. W. H. Kirby, Genoa	...	...	...	50 0 0
„ Fabrizio Ruspoli, Genoa	...	...	...	50 0 0
St. Paul Lodge, T.S., Minn., America, £2-16-5	...	...	...	39 14 6
T.S. in England, £10	...	...	...	142 15 3
				355 3 11

Adyar
10th November, 1923

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location		Name of Lodge		Date of Issue of Charter
Weimar, Germany	...	Sonnenadler	...	2-7-1923
Hanover, Germany	...	Hubbe-Schleiden	...	10-7-1923
Leipzig, Germany	...	Hephata	...	19-7-1923
Ommen, Holland, Netherlands	...	Vrede	...	9-9-1923
Bari, Italy	...	Osiride	...	1-10-1923
Amsterdam, Netherlands	...	Sattva	...	8-10-1923
Devonport, England...	...	Devonport	...	17-10-1923
Jaffna, Ceylon, India	...	Viriya	...	27-10-1923

Adyar
10th November, 1923

J. R. ARIA,
Recording Secretary, T.S.

FOUNDATION DAY OF THE THEOSOPHICAL SOCIETY, 1923

THE Forty-eighth Anniversary of the Theosophical Society was celebrated at the Headquarters, Adyar, on November 17, and—as the monsoon has objected to the production of the portraits of the General Secretaries for this number—it has been suggested to me that I should incorporate here the report that appeared in *New India* of that date. It was a very bright meeting, and the speeches were short and well-arranged, so as to present the various phases of Theosophical thought.

The Residents in Adyar gathered this morning in the Headquarters Hall, which was prettily decorated for the occasion, the President in the Chair. A cablegram of congratulations was received from Bishop Leadbeater. M. R. Ry. A. K. Sitarama Shastri Garu chanted very beautifully a Samskr̥t prayer. Then followed a series of short speeches on the Message of Theosophy to the world.

THE MESSAGE OF THEOSOPHY TO RELIGION—J. R. ARIA

This day forty-eight years ago, in the city of New York, Helena Petrovna Blavatsky, a Russian lady of noble birth, and Henry Steele Olcott, a Colonel in the American Army, founded the Theosophical Society, which carried its Message of Brotherhood throughout the length and breadth of the world. Its Chief Message to the world was to spread the idea of Universal Brotherhood without distinction of caste, colour, sex or creed, and to stem the onward growing tide of Materialism, which was then very rampant both in the East and the West, by reviving the various religions of the world which were in danger of degenerating into materialism. Let us examine what was the condition of India and of Hinduism when they first set foot on Indian soil. Scepticism and Materialism had eaten out the life of the Nation. The crowds of the so-called English educated classes were followers of Huxley, Mill and Spencer, and they had entirely forgotten their own literature, were contemptuous of the past, and hence hopeless for the future. They were copying English ways, English manners, filling their houses

with English furniture, to the destruction of Indian arts and crafts. They had lost all National spirit. Despiritualisation had brought about National degeneracy and there was hardly any activity of National life. The Founders realised that Spirituality must first be restored to its place in life, and so they began by the revival of religions. At that time, there was no National life, and no idea of the unity of Indian people. Col. Olcott and Madame Blavatsky saw that not until India recognised the value of its Ancient Faith could there be any bond of unity among the Indians. So they began the revival of religions. They pointed out the value of Hindū teachings; they held up the Vedas and the Upanishads as the glory of India, proclaimed the value of Indian thought and the priceless heritage of the Indian people, until the Indians began once more to pride themselves on their past and to realise that the Hindū Scriptures were not the babblings of children, or the fancies of savages, but were the foundation of a mighty system, the glory of the past and the life of the future.

Boys' Associations were formed by Col. Olcott in which boys were helped to study their Ancient Faith and were taught to love and feel pride in their Motherland. Similar revival was brought about in Zoroastrianism by Col. Olcott, who gave such an impetus by his lectures to the Pārsi community, that many earnest Zoroastrians joined the Theosophical Society, and thereby revived their religion in the light of Theosophy. Subsequently, the profound expositions of Madame Blavatsky shed immense light on the Allegoric, Mystic, and Occult Teachings of Zoroastrianism, which would have remained a dead letter—as they still are to the uninitiated.

Buddhism changed its character, and where a Buddhist formerly was ashamed to call himself a Buddhist, after the advent of the Theosophical Society in Ceylon, he began to be proud of his own religion, and took pride in calling himself a Buddhist whenever occasion arose. Gradually in the Buddhist country Theosophy did very good work, especially along educational lines among the Buddhist children. Before Theosophy went to Ceylon, that Buddhist country was becoming a drunken one. With the revival of Buddhism by the T.S. and the constant repetition of the statement in the Pansil that no intoxicating liquor might be taken, came the revival of temperance in Ceylon. There was good deal of superstition associated with religion which Theosophy dispelled by its light of Knowledge and by showing the difference between the essential and non-essential.

In the West, the teachings of Theosophy brought to light many of the hidden passages of the Scriptures and the fact of Reincarnation, Karma or Law of Cause and Effect, the law of evolution, the states of consciousness in the superphysical world, and other problems of life and death became quite clear and illuminative in the light of Theosophy. Thus, Materialism received a great blow even in the West where it was most prevalent, and the recent War has brought conviction to many about the doctrine of Brotherhood of Man and Fatherhood of God, which we hope will take deeper roots and bring about the desired effect.

Though the Theosophical Society has not done anything very definite for the Islâmic religion as we have very few members of the Islâmic Faith in the Society, still the lectures of Dr. Besant on Islâm provide many valuable hints which an Islâmic brother could very easily take and work them for the betterment of his own religion.

The speaker concluded with some words of loving appreciation of the President and of Bishop Leadbeater.

MESSAGE OF THEOSOPHY TO SCIENCE—
N. S. RAMA RAO, B.A. (CANTAB.)

The Theosophical Society has, for its Third declared Object, the investigation of the unexplained and unexplored Laws of Nature and the powers latent in man. Theosophists and the Theosophical Society, as a whole, have done a good deal in furthering the cause of Universal Brotherhood and in stimulating the study of comparative religion and philosophy. The contribution of Theosophy in the cause of Science is not as obvious as its contribution in the other fields of its chosen activities. It is not because the Society has failed to carry out its Third Object; it is because Science and scientists grudge the expression of their indebtedness to Theosophy. Theosophy has forged many a link in the chain of human knowledge, but the facts unearthed by it are unwelcome to those worshippers at the shrine of Experimental Science. *The Secret Doctrine*, that monumental work of H.P.B., is a mine of information for all the scientific societies of the world to work upon.

To take an example. In the field of Chemistry, our revered President and her able helper Bishop Leadbeater have carefully worked out the structure of a few chemical compounds. They have also discovered some new elements, whose discovery was predicted to be possible by Mendelieff in his Periodic Classification of Elements. Modern Science through long years of toil has rediscovered the same elements. But not a word of thanks to their precursors in this field of research, as they employed means yet unacceptable to the mind of the modern scientist. In the field of Physiology, the contribution of Theosophy is equally great. The recent discovery of Ductless Glands amply testifies to the foresight of Theosophical investigators.

The greatest contribution, however, which Theosophy is going to make to Science is this. There is a legend handed down to us from far-off days. In the very beginning of Time, the Gods were so new that they had no names. Man was still wet as he had just been dug up from a clay-pit. Man thought that he was also a sort of deity. He asked the Gods to free him from the trammels of brutish instinct so that he might enjoy the consequences of his own actions. The Gods assembled together, weighed his evidence and found that his claim was good. But Gods never offer anything without a price. They came stealthily to him and stole his God-head, They wanted to hide it. They

found that no place was safe from man. Thus they came to a standstill. The wisest of them all, the God who became Brahmā, asked them to give him the God-head. They gave it to him. He closed his hand on it, and lo! it was gone. "Where have you hidden it?" the Gods asked him. Brahmā said that he had hidden it within man himself, and that none will be able to discover it except man. Theosophy, therefore, is going to help the greatest of our scientists to discover God within himself. This, it seems to me, would be the greatest Message of Theosophy to Science: "The discovery of the hidden God."

MESSAGE OF THEOSOPHY TO POLITICS—
YADUNANDAN PRASAD, M.A. (CANTAB.), B.SC. (LOND.)

The effect of Theosophy on Politics, though not direct and positive, has been incalculable in shaping the political thought of the world. World politics is generally associated with all that is selfish in man or Nation, at the present time, because the watchword of the last century was incomplete. Liberty, Equality and Fraternity should have been associated with two other words—Duty and Sacrifice. Theosophy by its proclamation of the Universal Brotherhood of man has shown the world that we are not merely individuals with rights, but brothers—sparks of the Divine Fire—with duties and responsibilities. The lack of this had given us the spectacle of the strong crushing the weak, and the rich getting richer at the cost of the poor. Further, by the proclamation of the Brotherhood of religions and their common origin; by the teaching that Nations are like classes in the world-school for the teaching of particular lessons to humanity, Theosophy has paved the way for the formation of the League of Nations. It has taught the world that citizenship is the focussing point of all human virtues. The virtues and honesty of the citizen react on the State, and those of the Nation on the peace of the world. In India, the work of Theosophists in the political field has been positive and substantial. The Indian National Congress was started and chiefly supported at first by Theosophists, and the vigorous Home Rule agitation was started by Dr. Annie Besant; but her claim for Home Rule for India is not that India may work for self-aggrandisement at the expense of others, but that she may be free to grow to her full stature, and make her contribution to world-culture. Finally, the best contribution of Theosophy to Indian as well as to world politics is our revered President herself, and the most inspiring Message is her attitude to political problems.

MESSAGE OF THEOSOPHY TO SOCIAL REFORM—S. RAJA RAM

Some centuries ago, there came to Benares a young Sannyāsin of great intellectual splendour. He had previously travelled all over India, vanquished in intellectual combat all the exponents of rival philosophies that held the field at the time and established his own. One day, when he was returning after his holy bath in the sacred waters of the Ganges (Gangā), an outcaste happened to cross his way.

The Sannyāsin promptly told him: "Get away, get away from the road." The outcaste looked up and asked: "Great Sannyāsin, who asks whom to get away? Is it your Annamaya (physical body) that asks my Annamaya (physical body) to get away, or is it the in-dwelling consciousness in you that asks the consciousness in me to get away?"—implying that the physical bodies being similarly constituted of matter, one cannot reject the other and that the same consciousness dwelling in all, one bit of consciousness cannot repel another. The seeming outcaste continued: "In the changeless Pratyag-Aṭmā, full of natural bliss and wisdom, where is the difference that one is a Vipra (Brāhmaṇa) and the other is a Svapaka [a (dog) flesh-eating outcaste]? Where is the difference in the resplendent sun shining on the sacred waters of Gaṅgā and on the waters in an open pot in an outcaste's residence? Where again is the difference between the Akāsa pervading a golden vessel and an earthen pot?" The learned Sannyāsi pondered over these words, saw the hidden light shining in the seeming outcaste and bowing to him said: "He who realises the One Consciousness abiding in all states of waking, dreaming and dreamless sleep, who recognises the same consciousness in all the embodied beings from the mightiest Deva (Brahmā) to the tiniest ant, who thus realises that the reality is not in the apparent forms of the world but the in-dwelling consciousness, he is my Guru, whether he has the form of a Chandāla (outcaste) or of a Dvija (the twice-born)." The seeming outcaste is said to have been Shri Mahādeva Himself and the Sannyāsi, Shri Shankarāchārya.

It is that Message that is to be reproclaimed to the world, especially to India to-day. Social reformers, political reformers, all alike are all agreed on this problem of the removal of unapproachability and untouchability. It seems to me that it should be the message of the hour when India is to take a definite step forward and when the Great Friend of all created beings is again to walk on its soil. We at Adyar have endeavoured to tackle the problem successfully to some extent, and when we thoroughly live our lives and make the problem non-existent here and hereabouts, then we can make our lives eloquent messages of the Ancient Truth and thus enable people to see God in the Brother Man and in all created beings.

MESSAGE OF THEOSOPHY TO EDUCATION—

G. S. ARUNDALE, M.A., LL.B. (CANTAB.)

The message of Theosophy to Education is, of course, a message of Brotherhood, or Brotherhood to be applied in life. And Brotherhood applied has a two-fold aspect—service and character-building, each dependent upon the other for its complete unfoldment. Service without character-building as a concomitant cannot be true or wise service. Character-building without service is no true building of character. Now character-building demands knowledge, demands wisdom. Hence part of the Message of Theosophy to Education is its message to the individual: Know thyself; understand thy Whence, How, Whither. Exploring the whence, the how, the whither, the individual discovers

the inter-relation of himself to this surroundings, be these what they may, be these his family, his village, his town, his province, or his Nation; be these one or other of the various kingdoms of nature. There is One Life, One Great Brotherhood of Life; and the growth of its constituent parts is interdependent. Hence through a knowledge of himself, the individual grows to realise that service is self protection in the very best sense of the word, and that it is only when the larger is protected and served that the smaller self can truly be protected and served.

A similar message is to a Nation : Know thyself. Know thyself to be dependent upon other Nations, upon other peoples, for thy own growth and prosperity. A similar message is to a religion, to a race: Know thyself. Know thyself to be an expression of God, a facet of the great diamond of His Life. Live, therefore, in amity, in mutual understanding, in mutual respect, with other creeds, with other races. There is the one Fatherhood of God and the one Brotherhood of Life, be the forms what God wills that they shall be.

The application of this Message is a matter of casting out of that which obstructs its fruits. And I would sum up these casting-outs under three heads. The casting out of Fear, the great foe of Love, which is the heart of Brotherhood; the casting out of Ignorance and Delusion, the great foes of Wisdom, which is the right hand of Love; the casting out of Indifference, the great foe of Will, which is the second self of Love. These three—Fear, Ignorance, Indifference—must gradually disappear and make way for the release, to use Mr. Jinarājadāsa's expression, of the God within. And they must be cast out both by individuals and by Nations.

THE PRESIDENT

glanced at the early days of the Society, when the existence of Great R̥shis as the Guardians of the world was the Message of the Founders of the Society. Then in the second stage—prepared for by H.P.B., by the founding of the Esoteric Section, or School, to which one of the conditions of entrance was the acceptance of Their existence and the open path to Them as Teachers—it was definitely laid down that members might, or might not, believe in Their existence, and that the Society preserved absolute neutrality on all matters of opinion. That was handed on to her, when she became President, and she had rigidly guarded that neutrality, the best condition while waiting for the Advent of the World-Teacher, the Master Builder, who would found for the Sixth Sub-Race, now being born into the world, a new presentment of the Ancient Wisdom. They had been told that the Theosophical Society would be the corner-stone of the religions of the future, and they must keep it free to be founded by Him. On that would be founded the accompanying new civilisation, in which Brotherhood would be practically worked out in society and politics, for the benefit of all Nations.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1923, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Brazilian Section, T.S., 393 members, per 1922—23, £19-13-0	285	15	7
" " " " 14 " " " " 1921—22, 14s.			
T.S. in Mexico, 440 " members, per 1923, £14-13-4	206	2	0
" " Austria, 728 " " " " £2	28	3	9
Argentine Section, T.S., 313 members, per 1923, £15-13-0...	217	8	0
French Section, T.S., balance of dues for 2,476 members, per 1923, £12-14-7	176	15	3
Hongkong Lodge, T.S., Entrance fee and dues of 2 new members, per 1923, 15s.; and dues of 15 members, per 1924, £3-15-0	64	7	0
T.S. in England, 301 members, per 24th Sept.—30th Oct., 1923, £10-0-8	139	4	0
Danish Section T.S., 414 members, per 1923, £13-16-0	191	5	3
Chilian " " account dues per 1923, £4-5-0	59	0	0
Belgian " " 268 members, per 1923, £5	69	6	0
Mr. Irving J. Davis, Manila, per 1924	18	6	7
T.S. in Wales, 285 members, per 1923, £9-10-0	131	8	1
Mr. Julius Arnold, Shanghai, per 1924	15	0	0
" B. Kon, Tokyo, Japan, per 1923	15	0	0
Hankow Lodge, T.S., China, Dues of 8 members, per 1923, Rs. 28; and entrance fees and dues of 2 new members, 14	42	0	0
Mr. O. Dufaur Clark, Kuala Ketil, F.M.S., per 1923	15	0	0
T.S. in Spain, 24 members, per 1923, £1-4-0	16	10	6

DONATIONS

T.S. in Wales, for Theosophical Society, 10s	6	14	0
" A Friend," Adyar, for Adyar Library	1,620	9	3
	3,319 3 3		

Adyar
10th December, 1923

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1923, are acknowledged with thanks:

DONATIONS

					Rs. A. P.
Anon, Bombay	...	...	...	...	100 0 0
Mr. Robert Davidson, Roseville	...	...	...	...	22 10 0
Mr. W. D. Koot, Madioen, Java	...	...	...	...	354 2 5
					476 12 5

Adyar

10th December, 1923

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Salttillo, Mexico	Pablo C. Maldonado ...	15-7-1923
Missoula, Montana, America ...	Missoula ...	18-7-1923
Port Angeles, Washington, America... ..	Port Angeles ...	29-7-1923
Medford, Oregon, America ...	Medford ...	12-8-1923
Mazatlan, Mexico	Amor ...	19-8-1923
Eureka, California, America ...	Eureka ...	28-8-1923
Los Gatos, California, America... ..	Los Gatos ...	13-9-1923
Durango, Dgo., Mexico	Sabiduria y Amor ...	19-9-1923
Prollhattan, Sweden	Prollhattan ...	22-9-1923
Sabadell, Barcelona, Spain ...	Fides... ..	21-10-1923
Coimbatore, India	Arundale Youth ...	7-11-1923
Adyar, Madras, India	Youth ...	17-11-1923

REORGANISED

Savannah, Ga., America ...	Savannah ...	1923
----------------------------	--------------	------

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Krotona, Holl., America ...	Krotona ...	30-6-1923
Schenectady, New York, America... ..	Schenectady ...	15-7-1923

Adyar

10th December, 1923

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1923, to 10th January, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

		Rs.	A.	P.
Barbados Lodge, T.S., 19 members, per 1923, £4-15-0	...	66	2	0
Italian Section, T.S., 546 " " " £6	...	83	6	0
Indian " " account dues per 1923	...	450	0	0
T.S. in England, 209 members, per 31st Oct.—28th Nov., 1923, £6-19-4	... ..	95	10	3
Dr. Mario Roso de Luna, Spain, Adyar dues per 1923, £1...	...	13	10	9
Singapore Lodge, T.S., 5 members, per 1923, £1-5-0	...	17	8	0
Swiss Section, T.S., per 1923, £7-2-3	...	9	9	0

DONATIONS

Miss Hero Elder, for Adyar Library	...	20	0	0
Mrs. D. Graham Pole, for Adyar Library, £2-12-6	...	36	4	6
		882	2	6

Adyar
10th January, 1924

A. SCHWARZ,
Hon. Treasurer.

SUPPLEMENT TO THE THEOSOPHIST FEBRUARY
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1923, to 10th January, 1924, are acknowledged with thanks:

DONATIONS

		Rs. A. P.
Mr. J. F. Mc Kechnie ... ..	...	75 0 0
Mrs. D. Graham Pole, £2-12-6 ... ..	...	36 8 0
Miss Nellie Rice, Honolulu, for Food Fund, £2 ... ..	...	27 6 6
Mr. Frank L. J. Leslie, Harrogate, £5 ... ..	...	68 8 2
„ J. Kruisheer, Batavia ... ..	...	15 0 0
“A Friend,” Adyar ... ..	...	1,000 0 0
“An Indian Lady Sympathiser” ... ..	...	25 0 0
		1,247 6 8

Adyar
10th January, 1924

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Budapest, Hungary	Pythagoras	1923
Rangoon, Burma	Youth	25-11-1923

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Turin, Italy	Torino	31-10-1923

Adyar
11th January, 1924

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Prof. D. Van H. Labberton, Tokyo, Japan, per 1924	3	12	0
Shanghai Lodge, T.S., China, per 1923-24	94	8	0
Sun Lodge, T.S., China, per 1923-24	21	0	0
Mr. W. W. Brooks-Warner, London, per 1922-23	27	6	0
Australian Section, T.S., balance of dues per 1923, £35	479	14	11
Miss A. Wernigg, Port Blair, per 1924	15	0	0
H.P.B. Lodge, Canada, Charter fee and Dues per 1923-24, £3-8-4	52	0	0
Hongkong Lodge, T.S., 5 members, per 1924, £2-10-0	34	3	6
T.S. in England, account dues, 183 members, per 29th November-21st December, 1923, £6-2-0	83	11	10
T.S. in England, account dues, 315 members, per 1st-16th January, 1924, £10-10-0	143	9	0
Indian Section, T.S., Benares City, account dues per 1923	140	0	0

DONATIONS

Mrs. A. S. Moore, New York, America, for Adyar Library	1,000	0	0
Mr. Burjorji D. Mehta, Bombay, for T.S.	1,000	0	0
T.S. in England, £50	5	0	0
	683	9	6
	3,783	10	9

Adyar
11th February, 1924

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1924, are acknowledged with thanks:

DONATIONS

	Rs. A. P.
Mrs. B. A. Samuel, Hinsdale, Ill., America, \$1	... 15 12 7
„ A. S. Moore, New York, America	... 1,169 15 0
Donation under Rs. 5	... 2 0 0
	1,187 11 7

Adyar
11th February, 1924

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Bozeman, America ...	Bozeman ...	7-7-1923
Tulsa, Oklahoma, America ...	Tulsa ...	13-8-1923
Waterloo, Iowa, America ...	Waterloo ...	14-10-1923
Muscatine, Iowa, America ...	Muscatine ...	28-10-1923
Stralsund, Germany ...	Lao-tse ...	8-11-1923
Davenport, „ „ ...	Davenport ...	14-11-1923
Trinidad, Colorado, America ...	Trinidad ...	16-11-1923
South Bend, Indiana, America ...	South Bend ...	28-11-1923
Manresa, Barcelona, Spain ...	Filadelfos ...	7-12-1923
Moron, Sevilla, America ...	Blavatsky ...	„
Tarragona, America ...	Montolin ...	„
Evansville, Indiana, America ...	Evansville ...	11-12-1923
Geneva, Switzerland ...	Jinarajadasa ...	13-12-1923
Neuchatel, Switzerland ...	Krishnamurti ...	25-12-1923
Sidi-Bel, Algeria, France ...	Uparati ...	28-12-1923
Rahova, Bulgaria ...	Alcyone ...	1923
Sliven, Bulgaria ...	Bojan the Mage ...	„
Montpellier, France ...	Etoile ...	15-1-1924

REVIVAL

Vratza, Bulgaria Cyril and Methody ... 1923

Adyar
11th February, 1924

J. R. ARIA,
Recording Secretary, T.S.

Theosophical Publishing House

ADYAR, MADRAS, INDIA

CIRCULAR—OCTOBER, 1923

The Brotherhood Birthday Book. Compiled from the sayings of Great Thinkers. With seven illustrations of Theosophical Leaders. 4X3 inches; about 200 pages. Cloth, Re. 1-8. Wrapper, Re. 1. (Also obtainable in special leather binding.)

Letters from the Masters of the Wisdom. First Series, Second Edition. Transcribed and annotated by C. Jinarajadāsa, M.A., with a foreword by Annie Besant, D.L., P.T.S. Cloth and Gilt; Rs. 2-4.

FORTHCOMING PUBLICATIONS

Studies in Occult Chemistry and Physics. By G. E. Sutcliffe. (Reprinted from THE THEOSOPHIST.) Boards, Re. 1-8. Cloth, Rs. 2.

Meditations on "At the Feet of the Master". By "A Server". Second Edition. Wrapper, As. 14. Boards, Re. 1.

Brahmavidyashrama Lectures. By Annie Besant, D.L., P.T.S. Being the opening lectures of the first session of the Brahmavidyashrama, delivered at Adyar, Madras, in October, 1922.

Early Teachings of the Masters, 1881—1883. Edited by C. Jinarajadāsa, M.A., containing the original answers given by the Masters of the Wisdom to the questions of Messrs. A. P. Sinnett and A. O. Hume.

First Principles of Theosophy. By C. Jinarajadāsa, M.A. Third Edition.

An Introduction to Indian Art. By Dr. Ananda K. Coomaraswami. With numerous plates. (Number IX of the ASIAN LIBRARY Series.)

Sind and its Sufis. By Jethmal Parsram Gulraj. (Number X of the ASIAN LIBRARY Series.)

INITIATION

HUMAN AND SOLAR

The work of the GREAT WHITE LODGE, the PATH and the relation thereto of those whose desire is service are comprehensively discussed in this fascinatingly interesting book.

\$3.50 ; 15s. ; Rs. 8.

Three Books

by

Alice A. Bailey

Which all students of Theosophy should read, for they make clearer their fundamental knowledge of the basic teachings in the Society.

LETTERS ON

OCCULT MEDITATION

Gives the rationale of what is to many Theosophists one of the most important acts of daily life, setting forth its aim, its method and the effects on those who desire to win power for the service of the race.

\$4.00 ; 17s. 6d. ; Rs. 9.

Lectures on the Laws of Consciousness and of Matter, giving the latest WESTERN physicist teachings on atomic structure, dovetailing with EASTERN ideas of the kindred structure of those "atoms" which are man, the planet and the Solar System.

The
CONSCIOUSNESS
of the
ATOM

\$2.00 ; 8s. 6d. ; Rs. 4.

Obtainable from :

Theosophical Publishing House, 9 St. Martin's Street,
London, W.C. 2.

The Principal T.S. Bookshops, Australia, New Zealand,
South Africa and Argentina.

and the

LUCIFER PUBLISHING CO., 140 Cedar St., New York.

FELLOWSHIP LODGE OF THE THEOSOPHICAL SOCIETY

78, Lancaster Gate, Hyde Park, London, W. 2

President: Mr. BENJAMIN BAYLISS

The Public Lectures and Discussions to be held on certain Mondays at 8.15 p.m.
are given below.

Please note that Lodge Meetings for Members and their Friends are held on alternate
Mondays at 8.15 p.m.

1923

- 5th Nov., 1923. Public Meeting and Discussion. Lecturer: MR. EDWARD L. GARDNER.
The Theosophical Principle which should underlie Scientific Research.
- 19th Nov., 1923. Public Meeting and Discussion. Lecturer: MRS. HILDA POWELL.
The Theosophical Principle which should underlie Domestic Relationships.
- 3rd Dec., 1923. Public Meeting and Discussion. Lecturer: MRS. JANETTE M.F. THESIGER.
The Theosophical Principle which should underlie the Vagaries of Fashion.
- 17th Dec., 1923. Public Meeting and Discussion. Lecturer: MRS. OLIVE STEVENSON
HOWELL.
The Theosophical Principle which should underlie Social Relationships.
- 31st Dec., 1923. Social Gathering and Dance for Lodge Members and their Friends.

1924

- 7th Jan., 1924. Public Meeting and Discussion. Lecturer: MR. CHARLES L. BURDICK.
The Theosophical Principle which should underlie Ownership of Land.
- 21st Jan., 1924. Public Meeting and Discussion. Lecturer: MISS KATE BROWNING, M.A.
The Theosophical Principle which should underlie Human Relationships.
- 4th Feb., 1924. Public Meeting and Discussion. Lecturer: MRS. DAISY GROVE.
The Theosophical Principle which should underlie the Expression of Art and Music.
- 18th Feb., 1924. Public Meeting and Discussion. Lecturer: DR. CHELLA HANKIN.
The Theosophical Principle which should underlie Hospitals and Nursing.
- 3rd March, 1924. Public Meeting and Discussion. Lecturer: MRS. JOSEPHINE RANSOM.
The Theosophical Principle which should underlie Teaching and Education.
- 17th March, 1924. Public Meeting and Discussion. Lecturer: MR. JOHN SCURR.
The Theosophical Principle which should underlie Industrial Relationships.
- 31st March, 1924. Public Meeting and Discussion. Lecturer: CAPT. SIDNEY RANSOM.
The Theosophical Principle which should underlie Sport (including Hunting and Racing).
- 14th April, 1924. Public Meeting and Discussion. Lecturer: MR. H. S. L. POLAK.
The Theosophical Principle which should underlie International Relationships.
- 28th April, 1924. Public Meeting and Discussion. Lecturer: MR. FREDERICK THORESBY.
The Theosophical Principle which should underlie Government and Legislation.
- About 21st June, 1924. Garden Party for Lodge Members and their Friends.

All communications, enquiries, and applications for Membership of Lodge to be
addressed to the Hon. Secretary, Mr. Frederick Thoresby, 78, Lancaster Gate, London, W. 2.

THE
**Gospel of the
Holy Twelve**

New Edition

with Introduction and Notes

by

E. Francis Udny

Priest of the Liberal Catholic
Church



The late Rev. G. J. Ouseley

Obtainable from the Publishers:

EDSON (Printers) LIMITED

125 PALL MALL,
LONDON, S.W.

ENGLAND

Cloth bound, 4s. 3d. Paper cover, 3s. 2d. (*Free of Postage*)

B. P. and Am. P. Standard.

Sandalwood Oil

Manufactured at the

— **MYSORE GOVERNMENT DISTILLERY** —

Available from: THE MYSORE AGENCY

Gurpar Road, Calcutta

THE OCCULT REVIEW

Edited by RALPH SHIRLEY

THE SUBJECTS DEALT WITH INCLUDE:

Psychical Research, Occult Philosophy, Hypnotism, Magic, Supernormal Phenomena, Telepathy, Reincarnation, Dreams, Multiple Personality, Mysticism, etc.

Large Royal Octavo. 1/- net. Annual Subscription, payable in advance, 12/- or Rs. 9/6.

The OCCULT REVIEW has for many years enjoyed a leading position as an authority on the subject of Psychic and Occult Phenomena. It numbers amongst its contributors and readers many of the most distinguished men of the day. Its freedom from bias and independent standpoint have secured for it a unique position in contemporary periodical literature. Indian subscribers may order from the T.P.H., Adyar, Madras.

London: **WILLIAM RIDER & SON, LTD.**, 8 Paternoster Row, E.C. 4.

THEOSOPHICAL TRAINING CENTRE

78, Lancaster Gate, Hyde Park, London, W. 2.

There will be Four Courses, each consisting of six classes, as follows :

(I) Practical Occultism

Under the sole charge of MRS. JOSEPHINE RANSOM

Monday Evenings, 6.30 p.m., Oct. 22nd and 29th ; Nov. 5th and 19th ; Dec. 3rd and 10th.

(II) Philosophy of Astrology

Under the sole charge of MR. FREDERICK THORESBY

Wednesday Evenings, 6.30 p.m., six consecutive Wednesdays from Oct. 24th.

(III) Psychic Health and Healing

Under the sole charge of MRS. ADELAIDE GARDNER

Thursday Evenings, 6.30 p.m., six consecutive Thursdays from Oct. 25th.

(IV) Applied Occult Science

Under the sole charge of MR. EDWARD L. GARDNER

Friday Evenings, 6.30 p.m., six consecutive Fridays from Oct. 26th.

No payment is being made to anyone for personal services, but as a contribution towards the cost of rent, heating, lighting, printing, advertising, and actual out-of-pocket expenses, a charge will be made of 5/- for each Course of six Classes, 7/6 for any two Courses, and 10/- for all four Courses.

NOTE.—Those unable to attend can secure an outline of the Courses drawn up by each Leader, with list of suggested reading, for 2/6 each Course.

Kindly bring the above information before the notice of anyone likely to be interested

All enquiries for information, or applications for tickets of admission, or outline of Courses, which should be accompanied by the necessary amount of the fees, should be addressed to the Hon. Secretary, Mr. Frederick Thoresby, 78, Lancaster Gate, London, W. 2.

THE HERALD OF THE STAR

The International Organ of the Order of the Star in the East.

A monthly survey of the idealistic movement of our times; Social, Educational, Religious, Humanitarian, etc.

“The Herald of the Star” is conspicuous among contemporary periodicals for its loftiness of tone and the largeness of its outlook.

Price 1/- (posted 1/2). Annual subscription, 12,- (postage 1/6 extra).

U.S.A.—Single copies 25 cents. Annually 3 dollars 50 cents posted.

Specimen copy free on application

Published at the office of the

HERALD OF THE STAR, 6 Tavistock Square, London, W. C. 1

Agents for India : T.P.H., Adyar, Madras

(Annual subscription : Rs. 9-8, post free)

READY FOR SALE

Railways and the Budget

BY

"ECONOMY"

A Collection of articles published in the "Servant of India"

(Crown 16mo. size. pp. 80)

Price: As. 8 net

The book exposes the happy-go-lucky system of the work of the Railway Board and the distribution and management of railway finance. It demonstrates how, instead of managing the Railways as a business and conserving and improving them as a valuable national asset, the Board and the Government of India have been only muddling through at the expense of the travelling public and the general tax-payer.

The Book For You

If you want a treatise noted for clearness and conciseness, a treatise that within a limited space will teach you the principles of clinical medicine, better than most books of *double the size and double the price*, then buy

An Introduction to Clinical Medicine

BY

DR. A. J. NORONHA, M.D.

The book is illustrated most profusely with actual photographs from Indian experience. You have the very example, the actual typical clinical picture before your very eyes. Purchase the book to-day and it will bring it home to you that we are speaking the truth!!

To convince you still further we need only mention that the book is recommended to all the Civil Hospitals and Dispensaries all over the Bombay Presidency, Aden and the Persian Gulf by the Surgeon-General with the Government of Bombay. Besides it is spoken of in the highest terms by leading teachers of Medicine in India.

It is the book for the Student.

The book for the Practitioner.

Price: Rs. 12.8. Postage Extra

For Copies apply to:

The Aryabhushan Press,

POONA CITY.

RIDER'S NEW PUBLICATIONS

Freemasonry: Its Aims and Ideals

By *J. S. M. Ward, B.A., F.S.S., F.R.Econ.S.* Author of "*Freemasonry and the Ancient Gods*," etc. Demy 8vo, Cloth. 10s. 6d. net.

CONTENTS: Part I.—The Ideals of Freemasonry—The Political Ideal—The Social Ideal—The Ritualistic Ideal—The Archaeological Ideal—The Mystical and Religious Ideal—What Mysticism is—Conclusions. Part II.—Grave Problems: Women and Masonry—The "Black" Lodges—The International Aspect of Freemasonry—Freemasonry and Established Religions—The Grand Ideal—The Formation of an International Grand Lodge.

This work may be broadly regarded as a statement of the position and aims of Freemasonry. It gives a comprehensive review of Masonry in the past and present, and raises many questions of paramount importance in reference to the immediate future of the institution.

Mr. Ward insists that every thoughtful Mason should decide what is his personal attitude to the issues involved, and it is hoped that this informative and suggestive work may pave the way for the adoption of a more spiritual and wider outlook among Freemasons generally.

JUST PUBLISHED

NUMEROLOGY. Its Practical application to Life. By Clifford W. Cheasley. Crown 8vo, cloth, 2s. 6d. net.

In this work the Author presents Numerology as a science which can be applied to every expression of life and character. By these studies he shows how every number indicates certain qualities which may be tested. "Our name," he says, "is an exact record of our place in the cosmic plan."

JUST PUBLISHED

New Volume of "The Mystics and Occultists' Series".

ZOROASTER. The Great Teacher. By Bernard Springett. Limp cloth, 1s. 6d. net.

CONTENTS.—Introduction. Legend and Tradition. Birthplace and Early Years. Zoroaster's Visions. The Conversion of King Vishtaspa. Zoroaster's Later Years. The Zoroastrian Scriptures. Zoroaster's Teachings. Rites and Ceremonies. Selections from the Avesta.

In this volume the author has collated the contents of the works of many writers, and presented in a simple and condensed form the main features of the life and teachings of the Persian sage.

JUST PUBLISHED

New Volume of the New Thought Library

Crown 8vo. Crimson Cloth, 5s. net.

Making Yourself

By O. S. MARDEN

One of the Marden Inspirational Books which have so successfully spread the gospel of the possibility of self development and achievement by the application of new-thought principles.

WRITE FOR RIDER'S COMPLETE CATALOGUE

William Rider & Son, Ltd., 8, Paternoster Row, London, E.C. 4.

THE
**Gospel of the
Holy Twelve**

New Edition

with Introduction and Notes

by

E. Francis Udny

Priest of the Liberal Catholic
Church

• • •
•

The late Rev. G. J. Ouseley

Obtainable from the Publishers :

EDSON (Printers) LIMITED 125 PALL MALL,
LONDON, S.W.
ENGLAND

Cloth bound, 4s. 3d. Paper cover, 3s. 2d. (*Free of Postage*)

B. P. and Am. P. Standard.

Sandalwood Oil

Manufactured at the

— **MYSORE GOVERNMENT DISTILLERY** —

Available from : THE MYSORE AGENCY

Gurpar Road, Calcutta

THE OCCULT REVIEW

Edited by RALPH SHIRLEY

THE SUBJECTS DEALT WITH INCLUDE :

Psychical Research, Occult Philosophy, Hypnotism, Magic, Supernormal Phenomena, Telepathy, Reincarnation, Dreams, Multiple Personality, Mysticism, etc.

Large Royal Octavo. 1/- net. Annual Subscription, payable in advance, 12/- or Rs. 98.

The OCCULT REVIEW has for many years enjoyed a leading position as an authority on the subject of Psychic and Occult Phenomena. It numbers amongst its contributors and readers many of the most distinguished men of the day. Its freedom from bias and independent standpoint have secured for it a unique position in contemporary periodical literature. Indian subscribers may order from the T.P.H., Adyar, Madras.

London : WILLIAM RIDER & SON, LTD., 8 Paternoster Row, E.C. 4.

DIVINE MESSAGE UNIVERSAL CODE OF ETHICS
PROCESS OF CREATION DETAILED

SCIENTIFIC WAY TO SALVATION

THE ABSOLUTE & THE SOUL-FORM PICTURED

ETERNAL TRUTH

SCIENCE, PHILOSOPHY AND RELIGION RECONCILED IN ONE TRUTH. Rs. 7

HINDI TRANSLATION READY. BEING PUBLISHED IN AMERICA ALSO

Shri Yidhushekmar Shastry, Principal, Viswabharati, Shantiniketan, Bolepur—
"thoughtful . . . deserves to be placed before a learned Society." Shri Pramath Mukerji,
M.A., lately of Ripon College, editor of 'Servant,' Calcutta, "reasoning close . . . style
simple and engaging . . . certainly . . . will prove both interesting and instructive to all
lovers of truth and students of philosophy." Shri Bnagwandass, M.A., Benares—"Work is
full of promise and shows much power of independent thinking . . . much freshness of
exposition and independent utilisation of various scientific ideas . . . very interesting and
readable . . . excellent in . . . the combination of Eastern and Western philosophical
thought." Shri Hari Har Shastry, Sahityopadhyaya, Sanskrit Prof., Usmania Univ.,
Hyd., Deccan.—"Indeed the author has done immense service to humanity by writing this
extremely useful book . . . so lucid a treatment of soul and the primal reality . . . In
showing the process of Creation the author shows great learning." Shri Surya Kant
Shastry, Vyakarantirth, Vidyabhaskar, Mahwar, Dist. Saharanpur—"Western scien-
tists . . . Eastern philosophers . . . the learned author has done splendidly in making them
all the devotees of one primal reality . . . the author's Divine Message has dispelled
ignorance, raised the curtain of falsehood, and has done its work by pointing to the nectar
of love . . . burning flame for the path of life." Shri Gopinath Kaviraj, M.A., Govt.
Sanskrit Library, Saraswati Bhavan, Benares—"A work of singular merit . . . a
positive contribution to the philosophical literature of the country . . . unusual insight
and power of analysis . . . brilliant work . . . of lucid and logical exposition . . .
fundamental and eternal principles underlying all philosophy and religion . . . a universal
code of ethics.

Satgyan Prakashak Mandir, Manubhanja Street, Aligarh City, U.P., India

THE HERALD OF THE STAR

The International Organ of the Order of the Star in the East.

A monthly survey of the idealistic movement of our times; Social, Educational,
Religious, Humanitarian, etc.

"The Herald of the Star" is conspicuous among contemporary periodicals for its
loftiness of tone and the largeness of its outlook.

Price 1/- (posted 1/2). Annual subscription, 12/- (postage 1/6 extra).

U.S.A.—Single copies 25 cents. Annually 3 dollars 50 cents posted.

Specimen copy free on application

Published at the office of the

HERALD OF THE STAR, 6 Tavistock Square, London, W.C. 1

Agents for India : T.P.H., Adyar, Madras

(Annual subscription : Rs. 9-8, post free)

INITIATION

HUMAN AND SOLAR

The work of the GREAT WHITE LODGE, the PATH and the relation thereto of those whose desire is service are comprehensively discussed in this fascinatingly interesting book.

\$3.50 ; 15s. ; Rs. 8.

Three Books

by

Alice A. Bailey

Which all students of Theosophy should read, for they make clearer their fundamental knowledge of the basic teachings in the Society.

LETTERS ON

OCCULT MEDITATION

Gives the rationale of what is to many Theosophists one of the most important acts of daily life, setting forth its aim, its method and the effects on those who desire to win power for the service of the race.

\$4.00 ; 17s. 6d. ; Rs. 9.

Lectures on the Laws of Consciousness and of Matter, giving the latest WESTERN physicist teachings on atomic structure, dovetailing with EASTERN ideas of the kindred structure of those "atoms" which are man, the planet and the Solar System.

The
CONSCIOUSNESS

of the

ATOM

\$2.00 ; 8s. 6d. ; Rs. 4.

Obtainable from :

Theosophical Publishing House, 9 St. Martin's Street,
London, W.C. 2.

The Principal T.S. Bookshops, Australia, New Zealand,
South Africa and Argentina.

and the

LUCIFER PUBLISHING CO., 140 Cedar St., New York.

READY FOR SALE

Railways and the Budget

BY

"ECONOMY"

A Collection of articles published in the "Servant of India"

(Crown 16mo. size. pp. 80)

Price : As. 8 net

The book exposes the happy-go-lucky system of the work of the Railway Board and the distribution and management of railway finance. It demonstrates how, instead of managing the Railways as a business and conserving and improving them as a valuable national asset, the Board and the Government of India have been only muddling through at the expense of the travelling public and the general tax-payer.

The Book For You

If you want a treatise noted for clearness and conciseness, a treatise that within a limited space will teach you the principles of clinical medicine, better than most books of *double the size and double the price*, then buy

An Introduction to Clinical Medicine

BY

DR. A. J. NORONHA, M.D.

The book is illustrated most profusely with actual photographs from Indian experience. You have the very example, the actual typical clinical picture before your very eyes. Purchase the book to-day and it will bring it home to you that we are speaking the truth!!

To convince you still further we need only mention that the book is recommended to all the Civil Hospitals and Dispensaries all over the Bombay Presidency, Aden and the Persian Gulf by the Surgeon-General with the Government of Bombay. Besides it is spoken of in the highest terms by leading teachers of Medicine in India.

It is the book for the Student.

The book for the Practitioner.

Price : Rs. 12-8. Postage Extra

For Copies apply to :

The Aryabhusan Press,

POONA CITY.

UNIVERSAL BROTHERHOOD

	Rs. &
Universal Brotherhood, by L. W. Rogers	... 0 6
Universal Text Book of Religion and Morals. Part I, by Dr. Annie Besant	... 0 14
” ” ” Part II	... 0 12
” ” ” Part III. Vol. 1	... 0 6
Brotherhood, by Dr. Th. Pascal	... 0 2
Brotherhood of Religions, by Dr. Annie Besant	... 0 2
Education as Service, by J. Krishnamurti	... 0 12
Education as a National Duty, by Dr. Annie Besant	... 0 2
Education as the Basis of National Life, by ”	... 0 1
Some Aspects of School Life in India, by G. S. Arundale	... 0 2
Education of Indian Girls, by Dr. Annie Besant	... 0 1
Theosophy and the World Problems, by Dr. A. B. and others	1 8
Ideals of Theosophy, by Dr. Annie Besant	... 1 0
Problems of National and International Politics, by B. P. Wadia	... 0 15
Problems of Reconstruction, by Dr. Annie Besant	... 1 0
Nationalism in Hindu Culture, by R. K. Mookerjee	... 3 8
Meeting of the East and West, by C. Jinarajadasa	... 2 0
India and the Empire, by Dr. Annie Besant	... 0 4
Hinduism : The World Ideal, by Harendranath Maitra	... 2 14

62

—————

Theosophical Publishing House

Adyar ——— Madras ——— India

Theosophical Publishing House

ADYAR, MADRAS, INDIA

CIRCULAR—DECEMBER, 1923

NEW BOOKS AND NEW EDITIONS

Meditations on "At the Feet of the Master". By "A Server". Second Edition. Wrapper, Re. 1. Boards, Re. 1-4.

Studies in Occult Chemistry and Physics. By G. E. Sutcliffe. A learned and scholarly contribution. (Reprinted from THE THEOSOPHIST.) Cloth, Rs. 3-8.

Early Teachings of the Masters, 1881—1883. Edited by C. Jinarājadasa, M.A., containing the original answers given by the Masters of the Wisdom to the questions of Messrs. A. P. Sinnett and A. O. Hume. With pictures of H. P. B., A. P. S. and A. O. H. Boards, Rs. 2-8. Cloth, Rs. 3-8.

The Brotherhood Birthday Book. Compiled from the sayings of Great Thinkers. With seven illustrations of Theosophical Leaders. 4×3 inches; about 200 pages. (Also obtainable in special leather binding.) Boards, Re. 1-4. Cloth, Re. 1-8.

First Principles of Theosophy. By C. Jinarājadasa, M.A. Third Edition. Rs. 6.

The Garland of Letters (Varnamala). Studies in the Mantra-Shastra
By Sir John Woodroffe. Price Rs. 7-8.

Letters from the Masters of the Wisdom. Cloth, Re. 1-8, Wrapper
Re. 1.

FORTHCOMING PUBLICATIONS

Brahmavidyashrama Lectures. By Annie Besant, D.L., P.T.S.
Being the opening lectures of the first session of the Brahmavid-
yashrama, delivered at Adyar, Madras, in October, 1922.

Sind and Its Sufis. By Jethmal Parsram Gulraj. (Number X of the
ASIAN LIBRARY Series.)

An Introduction to Indian Art. By Dr. Ananda K. Coomaraswami.
With 34 Illustrations (Vol. IX of the ASIAN LIBRARY Series.) " 'Art
in India,' and 'art' in the modern world mean two very different
things. In India, it is the statement of a racial experience, and
serves the purposes of life, like daily bread. Indian art has always
been produced in response to a demand . . . In India, where no one
discussed art (there is no Sanskrit equivalent for the modern concept of
'art'); where none but philosophers discussed the theory of beauty;
and where sculptures and paintings were regarded, not as 'works of
art' but as means to definite ends—there, art was an integral quality
inhering in all activities, entertained by all in their daily environment,
and produced by all in proportion to the vitality (not the kind) of their
activity." [From the Introduction.] Cloth, Rs. 3-8. Boards, Rs. 3.

Eternal Truth. By Jwala Prasad Singhal, M.A. Science,
Philosophy and Religion reconciled in one Truth. Price Rs. 7.

Dr. F. H. Bradley, the renowned English philosopher, writes from Merton College, Oxford: "Congratulate you on having produced an interesting and important piece of work."

Herr Jagmastaren Gustaf Encrantz. Kalleberga, Ljungbyhed, Sweden: "I have become very much interested of this fine work . . . I beg your permission to translate the whole book in Swedish . . ."

Prof. David Auchterlonie, M.A., Patna University, Patna: ". . . am very favourably impressed . . . I think your style of exposition is so lucid and clear, and entirely free from unnecessary verbiage, that it could not well be improved upon—and that, you know, is a rare thing in books on metaphysics; . . . a real scholarly and serious treatment of the subject . . ."

THE THEOSOPHIST says: "Such books always do the world a service, and cannot fail to have a good effect on anybody who reads them. Especially impressive is the concluding appeal to the Lord of Love incarnate upon earth."

THE HERALD OF THE STAR

The International Organ of the Order of the Star in the East.

A monthly survey of the idealistic movement of our times; **Social, Educational, Religious, Humanitarian, etc.**

"The Herald of the Star" is conspicuous among contemporary periodicals for its loftiness of tone and the largeness of its outlook.

Price 1/- (posted 1/2). Annual subscription, 12/- (postage 1/6 extra).

U.S.A. - Single copies 25 cents. Annually 3 dollars 50 cents posted.

Specimen copy free on application

Published at the office of the

HERALD OF THE STAR, 6 Tavistock Square, London, W.C. 1

Agents for India: T.P.H., Adyar, Madras

(Annual subscription: Rs. 9-8, post free)

THE
**Gospel of the
Holy Twelve**

New Edition

with Introduction and Notes

by

E. Francis Udny

Priest of the Liberal Catholic
Church

The late Rev. G. J. Ouseley

Obtainable from the Publishers :

EDSON (Printers) LIMITED

125 PALL MALL,
LONDON, S.W.

ENGLAND

Cloth bound, 4s. 3d. Paper cover, 3s. 2d. (*Free of Postage*)

B. P. and Am. P. Standard.

Sandalwood Oil

Manufactured at the

— **MYSORE GOVERNMENT DISTILLERY** —

Available from : THE MYSORE AGENCY

39/6 Sukla Street, Calcutta

THE OCCULT REVIEW

Edited by RALPH SHIRLEY

THE SUBJECTS DEALT WITH INCLUDE :

Psychical Research, Occult Philosophy, Hypnotism, Magic, Supernormal Phenomena, Telepathy, Reincarnation, Dreams, Multiple Personality, Mysticism, etc.

Large Royal Octavo. 1/- net. Annual Subscription, payable in advance, 12/- or Rs. 9-8.

The OCCULT REVIEW has for many years enjoyed a leading position as an authority on the subject of Psychic and Occult Phenomena. It numbers amongst its contributors and readers many of the most distinguished men of the day. Its freedom from bias and independent standpoint have secured for it a unique position in contemporary periodical literature. Indian subscribers may order from the T.P.H., Adyar, Madras.

London : WILLIAM RIDER & SON, LTD., 8 Paternoster Row, E.C. 4.

INITIATION

HUMAN AND SOLAR

The work of the GREAT WHITE LODGE, the PATH and the relation thereto of those whose desire is service are comprehensively discussed in this fascinatingly interesting book.

\$3.50 ; 15s. ; Rs. 8.

Three Books

by

Alice A. Bailey

Which all students of Theosophy should read, for they make clearer their fundamental knowledge of the basic teachings in the Society.

LETTERS ON

OCCULT MEDITATION

Gives the rationale of what is to many Theosophists one of the most important acts of daily life, setting forth its aim, its method and the effects on those who desire to win power for the service of the race.

\$4.00 ; 17s. 6d. ; Rs. 9.

Lectures on the Laws of Consciousness and of Matter, giving the latest WESTERN physicist teachings on atomic structure, dovetailing with EASTERN ideas of the kindred structure of those "atoms" which are man, the planet and the Solar System.

The
CONSCIOUSNESS
of the
ATOM

\$2.00 ; 8s. 6d. ; Rs. 4.

Obtainable from :

Theosophical Publishing House, 9 St. Martin's Street,
London, W.C. 2.

The Principal T.S. Bookshops, Australia, New Zealand,
South Africa and Argentina.

and the

LUCIFER PUBLISHING CO., 140 Cedar St., New York.

READY FOR SALE

Railways and the Budget

BY

"ECONOMY"

A Collection of articles published in the "Servant of India"

(Crown 16mo. size. pp. 80)

Price : As. 8 net

The book exposes the happy-go-lucky system of the work of the Railway Board and the distribution and management of railway finance. It demonstrates how, instead of managing the Railways as a business and conserving and improving them as a valuable national asset, the Board and the Government of India have been only muddling through at the expense of the travelling public and the general tax-payer.

The Book For You

If you want a treatise noted for clearness and conciseness, a treatise that within a limited space will teach you the principles of clinical medicine, better than most books of *double the size* and *double the price*, then buy

An Introduction to Clinical Medicine

BY

DR. A. J. NORONHA, M.D.

The book is illustrated most profusely with actual photographs from Indian experience. You have the very example, the actual typical clinical picture before your very eyes. Purchase the book to-day and it will bring it home to you that we are speaking the truth!!

To convince you still further we need only mention that the book is recommended to all the Civil Hospitals and Dispensaries all over the Bombay Presidency, Aden and the Persian Gulf by the Surgeon-General with the Government of Bombay. Besides it is spoken of in the highest terms by leading teachers of Medicine in India.

It is the book for the Student.

The book for the Practitioner.

Price : Rs. 12-8. Postage Extra

For Copies apply to :

The Aryabhusan Press,

Len
POONA CITY.

Theosophical Publishing House

ADYAR, MADRAS, INDIA

CIRCULAR—JANUARY, 1924

OUR 1923 PUBLICATIONS

Rs. A.

1. **Brahmavidya : Divine Wisdom.** Six inaugural lectures of the Brahmavidya-shrama by Dr. Annie Besant. With a Preface by Dr. S. Subrahmaniam, LL.D.

Cloth 1 8

2. **The Brotherhood Birthday Book.**

A dainty little book (4in. x 3in.) of extracts from the Teachings of the Wise.

From Mahabharata; Sayings of Muhammad; The Buddha's Way of Virtue; The Path of Light; Mahavamsa; Abbas Effendi; Fa-Khen-pi-u; Sayings of Lao Tze; Baha'u 'Llah; The Bustan of Sadi Dhammapada; The Bible, etc., and the Writings of Theosophical Leaders.

Contains fine pictures of Annie Besant, C. Jinarajadasa, C. W. Leadbeater, G. S. Arundale, H. P. Blavatsky, H. S. Olcott and J. Krishnamurti.

Neatly got up in cloth and gold lettering. With a page for each day and Proem by Dr. Annie Besant.

Cloth 1 8

Limp 1 4

3. **Early Teachings of the Masters, 1881—1883.**

Edited by C. Jinarajadasa, M.A., containing the original answers given by the Masters of the Wisdom to the questions of Messrs. A. P. Sinnett and A. O. Hume.

Boards 2 8

Cloth 3 8

4. **India : A Nation.**

By Dr. Annie Besant.

This popular book containing a forcible plea for Self-Government has been revised; and the well-known historic introduction in 'How India Wrought for Freedom' has been brought up to date and added to. A practical book of reference and usefulness to every student of Indian political evolution.

1 8

Special concession to students of Schools and Colleges 1 0

5. **Indian Art and Art-Crafts.** By Stella Kramrisch,
R. Srinivasan, Krishnaswami Pillai and W. D. S. Brown.
- CONTENTS: 1. The Significance of Indian Art, 2. Indian Music of the South,
3. The Art-Crafts of South India, 4. Guild Socialism and Indian Handcrafts, and
5. Recent Movements in Western Art. With 2 Illustrations. 2 0
6. **Indian Teachers of Buddhist Universities.** By Phanindranath Bose, M.A., of
Visvabharati, Shantiniketan. Vol. VII of The Asian Library Series. Cloth 2 8
Boards 2 0
7. **An Introduction to Indian Art.** By Dr. Ananda K. Coomaraswami. With 34
illustrations. Vol. IX of The Asian Library Series. Cloth 3 8
Boards 3 0
8. **The Light of Ancient Persia.** By Maneck B. Pithawalla, B.A., B.Sc., M.R.A.S.
Vol. VIII of The Asian Library Series. Cloth 3 0
Boards 2 8
9. **The Real and the Unreal.** T.S. Convention Lectures of 1922.
I and II. **Your World and Ours.** By Dr. Annie Besant.
III. **The Centre and the Circumference.** By G. S. Arundale.
IV. **The Vision of the God-Man.** By C. Jinarājadāsa.
Boards 1 4
Cloth 1 8
10. **The Reign of Law: Eight Buddhist Essays.** By C. Jinarājadāsa, M.A. (Cantab.),
who has 'sought to make the Buddha, the Dhamma and the Sangha a living
power' in his life. Neatly got up with a frontispiece of the author. 0 12
11. **Religious Thought in the East: and the Effect of the Theosophical Society upon
it.** By Purnendu Narayan Sinha. 0 14
12. **Sketches of Great Truths.** By Wayfarer. Cloth 1 8
Boards 1 4
13. **Studies in Occult Chemistry and Physics.** By G. E. Sutcliffe. A learned and
scholarly contribution. Reprinted from *The Theosophist*. Cloth 3 8

Eternal Truth. By Jwala Prasad Singhal, M.A. Science,
Philosophy and Religion reconciled in one Truth. Price Rs. 7.

Dr. F. H. Bradley, the renowned English philosopher, writes from Merton College, Oxford: "Congratulate you on having produced an interesting and important piece of work."

Herr Jagmastaren Gustaf Encrantz. Kolleborga, Ljungbyhed, Sweden: "I have become very much interested of this fine work . . . I beg your permission to translate the whole book in Swedish . . ."

Prof. David Auchterlontie, M.A., Patna University, Patna: ". . . am very favourably impressed . . . I think your style of exposition is so lucid and clear, and entirely free from unnecessary verbiage, that it could not well be improved upon—and that, you know, is a rare thing in books on metaphysics; . . . a real scholarly and serious treatment of the subject . . ."

THE THEOSOPHIST says: "Such books always do the world a service, and cannot fail to have a good effect on anybody who reads them. Especially impressive is the concluding appeal to the Lord of Love incarnate upon earth."

Satgyan Prakashak Mandir, Manubhanja Street, Aligarh City, U.P., India

THE HERALD OF THE STAR

The International Organ of the Order of the Star in the East.

A monthly survey of the idealistic movement of our times; Social, Educational, Religious, Humanitarian, etc.

"The Herald of the Star" is conspicuous among contemporary periodicals for its loftiness of tone and the largeness of its outlook.

Price 1/- (posted 1/2). Annual subscription, 12/- (postage 1/6 extra).

U.S.A.—Single copies 25 cents. Annually 3 dollars 50 cents posted.

Specimen copy free on application

Published at the office of the

HERALD OF THE STAR, 6 Tavistock Square, London, W.C. 1

Agents for India: T.P.H., Adyar, Madras

(Annual subscription: Rs. 9-8, post free)

THE OCCULT REVIEW

Edited by RALPH SHIRLEY

THE SUBJECTS DEALT WITH INCLUDE:

Psychical Research, Occult Philosophy, Hypnotism, Magic, Supernormal Phenomena, Telepathy, Reincarnation, Dreams, Multiple Personality, Mysticism, etc.

Large Royal Octavo. 1/- net. Annual Subscription, payable in advance, 12/- or Rs. 9-8.

The OCCULT REVIEW has for many years enjoyed a leading position as an authority on the subject of Psychic and Occult Phenomena. It numbers amongst its contributors and readers many of the most distinguished men of the day. Its freedom from bias and independent standpoint have secured for it a unique position in contemporary periodical literature. Indian subscribers may order from the T.P.H., Adyar, Madras.

London: **WILLIAM RIDER & SON, LTD., 8 Paternoster Row, E.C. 4.**

READY FOR SALE

Railways and the Budget

BY

"ECONOMY"

A Collection of articles published in the "Servant of India"

(Crown 16mo. size. pp. 80)

Price : As. 8 net

The book exposes the happy-go-lucky system of the work of the Railway Board and the distribution and management of railway finance. It demonstrates how, instead of managing the Railways as a business and conserving and improving them as a valuable national asset, the Board and the Government of India have been only muddling through at the expense of the travelling public and the general tax-payer.

The Book For You

If you want a treatise noted for clearness and conciseness, a treatise that within a limited space will teach you the principles of clinical medicine, better than most books of *double the size* and *double the price*, then buy

An Introduction to Clinical Medicine

BY

DR. A. J. NORONHA, M.D.

The book is illustrated most profusely with actual photographs from Indian experience. You have the very example, the actual typical clinical picture before your very eyes. Purchase the book to-day and it will bring it home to you that we are speaking the truth!!

To convince you still further we need only mention that the book is recommended to all the Civil Hospitals and Dispensaries all over the Bombay Presidency, Aden and the Persian Gulf by the Surgeon-General with the Government of Bombay. Besides it is spoken of in the highest terms by leading teachers of Medicine in India.

It is the book for the Student.

The book for the Practitioner.

Price: Rs. 12-8. Postage Extra

For Copies apply to :

The Aryabhusan Press,

POONA CITY. ✓

JUST OUT

THE REAL

AND

THE UNREAL

STUDIES IN

OCCULT

CHEMISTRY

AND PHYSICS

Being the four
Convention Lectures
delivered at Adyar
at the Forty-Seventh
Anniversary of the
Theosophical Society,
December, 1922

By ANNIE BESANT
C. JINARAJADASA
G. S. ARUNDALE

Price: Board Rs. 1.4.
Cloth Rs. 1.8.

Being articles
that have appeared in
THE THEOSOPHIST

By G. E. SUTCLIFFE

Price: Cloth Rs. 1.8.

Theosophical Publishing House

Adyar ——— Madras ——— India

RIDER'S NEW LIST

JUST PUBLISHED

FREEMASONRY: ITS AIMS AND IDEALS

By J. S. M. WARD, B.A., F.S.S., F.R. Econ. S., Author of "Freemasonry and the Ancient Gods," etc. Demy 8vo. Cloth. 10s. 6d. net.

CONTENTS: Part I.—The Ideals of Freemasonry—Political—Social—Ritualistic—Archæological—Mystical and Religious—Conclusions.

Part II.—Grave Problems: Women and Masonry—The "Black" Lodges—The International Aspect of Freemasonry—The Constitution of Grand Lodge—The Great Ideal.

A courageous review of the present position of Freemasonry in this and other countries. It raises many questions of vital importance with reference to the future of the Institution which must be faced by every thoughtful Mason.

THE SEPHER YETZIRAH,

Or Book of Formation. Newly translated from the original Hebrew and annotated by Knut Stenring. Royal 8vo, cloth gilt, illustrated by diagrams and folding plate. With an Introduction by Arthur Edward Waite. 6s. net.

This new version of the Sepher Yetzirah is the result of a systematic study of the Hebrew text by a Hebrew scholar, who claims to have made several discoveries of importance to all students of Kabalistic literature.

READY—FEBRUARY 1st, 1924

THE BROTHERHOOD OF THE ROSY CROSS

By ARTHUR EDWARD WAITE, Author of "The Real History of Rosicrucians," etc. Large Demy 8vo. Circa pp. 650. Illustrated. 30s. net.

This work contains an exhaustive investigation of the Rosicrucian Brotherhood, from its beginning in the early Seventeenth Century up to the present day. It replaces the author's earlier work, "The Real History of the Rosicrucians," published in 1887, and extends it in several important directions, but chiefly on the internal side in regard to the spiritual symbolism of the Hidden Mystery of the Rosy Cross as a secret of Life and a way to God.

THE PROBLEM OF ATLANTIS

By LEWIS SPENCE. Demy 8vo, cloth, illustrated, 10s. 6d. net.

NOW READY. First English Edition. Revised and Enlarged

NUMEROLOGY: ITS PRACTICAL APPLICATION TO LIFE

By CLIFFORD W. CHEASLEY. Small F^{cap}. 8vo, cloth, 2s. 6d. net

Write for Complete List of Publications on Occult Philosophy, Symbolism, etc.

William Rider & Son, Ltd., 8, Paternoster Row, London, E.C. 4.

AROKIA DEEPIKA

In response to numerous requests from Tamil Nadu, Dr. U. Rama Rao, M. L. C., Editor of the *Health* has decided to publish a Tamil Edition of the same under the above caption. The first number will be ready in a week and the Journal will be published thereafter regularly on the 15th of every month. Every attempt will be made to maintain the high traditions and standard which the English *Health* has established during the short period of its existence. The Journal will contain useful contributions from eminent Doctors, European and Indian, and the language will be simple and understandable to all. With a view to afford an opportunity even to the poorest citizen to subscribe to the Journal the annual subscription has been fixed so low as Re. 1-8. (Post free.) Intending subscribers are requested to remit their subscriptions to the Manager, 323 Thambu Chetty St., Post Box No. 166, G. T., Madras.

B. P. and Am. P. Standard.

Sandalwood Oil

Manufactured at the

— MYSORE GOVERNMENT DISTILLERY —

Available from: THE MYSORE AGENCY

39/6 Sukea Street, Calcutta

THE HERALD OF THE STAR

The International Organ of the Order of the Star in the East.

A monthly survey of the idealistic movement of our times; Social, Educational, Religious, Humanitarian, etc.

"The Herald of the Star" is conspicuous among contemporary periodicals for its loftiness of tone and the largeness of its outlook.

Price 1/- (posted 1/2). Annual subscription, 12/- (postage 1/6 extra).

U.S.A.—Single copies 25 cents. Annually 3 dollars 50 cents posted.

Specimen copy free on application

Published at the office of the

HERALD OF THE STAR, 6 Tavistock Square, London, W.C. 1

Agents for India: T.P.H., Adyar, Madras

(Annual subscription: Rs. 9-8, post free)

THE OCCULT REVIEW

Edited by RALPH SHIRLEY

THE SUBJECTS DEALT WITH INCLUDE:

Psychical Research, Occult Philosophy, Hypnotism, Magic, Supernormal Phenomena, Telepathy, Reincarnation, Dreams, Multiple Personality, Mysticism, etc.

Large Royal Octavo. 1/- net. Annual Subscription, payable in advance, 12/- or Rs. 9-8.

The OCCULT REVIEW has for many years enjoyed a leading position as an authority on the subject of Psychic and Occult Phenomena. It numbers amongst its contributors and readers many of the most distinguished men of the day. Its freedom from bias and independent standpoint have secured for it a unique position in contemporary periodical literature. Indian subscribers may order from the T.P.H., Adyar, Madras.

London: **WILLIAM RIDER & SON, LTD., 8 Paternoster Row, E.C. 4.**

READY FOR SALE

Railways and the Budget

BY

"ECONOMY"

A Collection of articles published in the "Servant of India"

(Crown 16mo. size. pp. 80)

Price: As. 8 net

The book exposes the happy-go-lucky system of the work of the Railway Board and the distribution and management of railway finance. It demonstrates how, instead of managing the Railways as a business and conserving and improving them as a valuable national asset, the Board and the Government of India have been only muddling through at the expense of the travelling public and the general tax-payer.

The Book For You

If you want a treatise noted for clearness and conciseness, a treatise that within a limited space will teach you the principles of clinical medicine, better than most books of *double the size and double the price*, then buy

An Introduction to Clinical Medicine

BY

DR. A. J. NORONHA, M.D.

The book is illustrated most profusely with actual photographs from Indian experience. You have the very example, the actual typical clinical picture before your very eyes. Purchase the book to-day and it will bring it home to you that we are speaking the truth!!

To convince you still further we need only mention that the book is recommended to all the Civil Hospitals and Dispensaries all over the Bombay Presidency, Aden and the Persian Gulf by the Surgeon-General with the Government of Bombay. Besides it is spoken of in the highest terms by leading teachers of Medicine in India.

It is the book for the Student.

The book for the Practitioner.

Price: Rs. 12-8. Postage Extra

For Copies apply to:

The Aryabhusan Press,

POONA CITY.

Just Published

Just Published

Two fine collections of beautiful poems

BY

Harindranath Chattopadhyay

Tastefully got up

Rs. A.

- | | |
|-----------------------------------|-----|
| 1. Ancient Wings. | 1 0 |
| 2. Grey Clouds and White Showers. | 1 0 |

Our Forthcoming Publications

Reprints

- | | |
|--|-------------|
| 1. I Promise. Talks to Young Disciples. By C. Jinarājādāsa, M.A. | Boards 0 14 |
| | Cloth 1 2 |
| 2. Concentration. By E. Wood. | 0 8 |
| 3. A Catechism of Visishtadvaita Philosophy. By Pandit Bashyacharya. | 0 8 |
| 4. The Law of Christ. Sermons delivered by a Buddhist at the Liberal Catholic Church, Sydney. By C. Jinarājādāsa, M.A. | |

South Indian Readers

Please watch for our reduced price list of Theosophical Publications available for sale from 4th to 22nd April, 1924, the South Indian Conference season.

Theosophical Publishing House

Adyar, Madras, -India

RIDER'S NEW LIST

JUST PUBLISHED

FREEMASONRY: ITS AIMS AND IDEALS

By J. S. M. WARD, B.A., F.S.S., F.R. ECON. S., Author of "Freemasonry and the Ancient Gods," etc. Demy 8vo. Cloth. 10s. 6d. net.

CONTENTS: Part I.—The Ideals of Freemasonry—Political—Social—Ritualistic—Archæological—Mystical and Religious—Conclusions.

Part II.—Grave Problems: Women and Masonry—The "Black" Lodges—The International Aspect of Freemasonry—The Constitution of Grand Lodge—The Great Ideal.

A courageous review of the present position of Freemasonry in this and other countries. It raises many questions of vital importance with reference to the future of the Institution which must be faced by every thoughtful Mason.

THE SEPHER YETZIRAH,

Or Book of Formation. Newly translated from the original Hebrew and annotated by Knut Stenring. Royal 8vo, cloth gilt, illustrated by diagrams and folding plate. With an Introduction by Arthur Edward Waite. 6s. net.

This new version of the Sepher Yetzirah is the result of a systematic study of the Hebrew text by a Hebrew scholar, who claims to have made several discoveries of importance to all students of Kabalistic literature.

READY—FEBRUARY 1st, 1924

THE BROTHERHOOD OF THE ROSY CROSS

By ARTHUR EDWARD WAITE, Author of "The Real History of Rosicrucians," etc. Large Demy 8vo. Circa pp. 650. Illustrated. 30s. net.

This work contains an exhaustive investigation of the Rosicrucian Brotherhood, from its beginning in the early Seventeenth Century up to the present day. It replaces the author's earlier work, "The Real History of the Rosicrucians," published in 1887, and extends it in several important directions, but chiefly on the internal side in regard to the spiritual symbolism of the Hidden Mystery of the Rosy Cross as a secret of Life and a way to God.

THE PROBLEM OF ATLANTIS

By LEWIS SPENCE. Demy 8vo, cloth, illustrated, 10s. 6d. net.

NOW READY. First English Edition. Revised and Enlarged

NUMEROLOGY: ITS PRACTICAL APPLICATION TO LIFE

By CLIFFORD W. CHEASLEY. Small F'cap. 8vo, cloth, 2s. 6d. net

Write for Complete List of Publications on Occult Philosophy, Symbolism, etc.

William Rider & Son, Ltd., 8, Paternoster Row, London, E.C. 4.

B. P. and Am. P. Standard.

Sandalwood Oil

Manufactured at the

— **MYSORE GOVERNMENT DISTILLERY** —

Available from : THE MYSORE AGENCY

39 6 Sukea Street, Calcutta

THE HERALD OF THE STAR

The International Organ of the Order of the Star in the East.

A monthly survey of the idealistic movement of our times; Social, Educational, Religious, Humanitarian, etc.

"The Herald of the Star" is conspicuous among contemporary periodicals for its loftiness of tone and the largeness of its outlook.

Price 1/- (posted 1½). Annual subscription, 12/- (postage 1,6 extra).

U.S.A.—Single copies 25 cents. Annually 3 dollars 50 cents posted.

Specimen copy free on application

Published at the office of the

HERALD OF THE STAR, 6 Tavistock Square, London, W.C. 1

Agents for India : T.P.H., Adyar, Madras

(Annual subscription : Rs. 9-8, post free)

THE OCCULT REVIEW

Edited by RALPH SHIRLEY

THE SUBJECTS DEALT WITH INCLUDE :

Psychical Research, Occult Philosophy, Hypnotism, Magic, Supernormal Phenomena, Telepathy, Reincarnation, Dreams, Multiple Personality, Mysticism, etc.

Large Royal Octavo. 1/- net. Annual Subscription, payable in advance, 12/- or Rs. 9-8.

The OCCULT REVIEW has for many years enjoyed a leading position as an authority on the subject of Psychic and Occult Phenomena. It numbers amongst its contributors and readers many of the most distinguished men of the day. Its freedom from bias and independent standpoint have secured for it a unique position in contemporary periodical literature. Indian subscribers may order from the T.P.H., Adyar, Madras.

London : **WILLIAM RIDER & SON, LTD., 8 Paternoster Row, E.C. 4.**

READY FOR SALE

Railways and the Budget

BY

"ECONOMY"

A Collection of articles published in the "Servant of India"

(Crown 16mo. size. pp. 80)

Price : As. 8 net

The book exposes the happy-go-lucky system of the work of the Railway Board and the distribution and management of railway finance. It demonstrates how, instead of managing the Railways as a business and conserving and improving them as a valuable national asset, the Board and the Government of India have been only muddling through at the expense of the travelling public and the general tax-payer.

The Book For You

If you want a treatise noted for clearness and conciseness, a treatise that within a limited space will teach you the principles of clinical medicine, better than most books of *double the size* and *double the price*, then buy

An Introduction to Clinical Medicine

BY

DR. A. J. NORONHA, M.D.

The book is illustrated most profusely with actual photographs from Indian experience. You have the very example, the actual typical clinical picture before your very eyes. Purchase the book to-day and it will bring it home to you that we are speaking the truth!!

To convince you still further we need only mention that the book is recommended to all the Civil Hospitals and Dispensaries all over the Bombay Presidency, Aden and the Persian Gulf by the Surgeon-General with the Government of Bombay. Besides it is spoken of in the highest terms by leading teachers of Medicine in India.

It is the book for the Student.

The book for the Practitioner.

Price : Rs. 12-8. Postage Extra

For Copies apply to :

The Aryabhushan Press,

POONA CITY.

LEO 33

THE THEOSOPHICAL SOCIETY

President: Annie Besant. Vice-President: C. Jinarajadasa. Recording Secretary: J. R. Aria. Treasurer: A. Schwarz.

Monthly Organ of the President: *The Theosophist*.

Journal of the Non-Organised Countries: *The Adyar Bulletin*.

SECTION

GENERAL SECRETARY

SECTIONAL ORGAN

1. America	Mr. L. W. Rogers—826 Oakdale Ave., Chicago, U.S.A	... ..	THE MESSENGER.
2. England	Major D. Graham Pole—23 Bedford Square, London, W.C. 1	... ..	THEOSOPHY.
3. India	Assistant Secretary (<i>Pro. tem.</i>)—T.S., Benares City, U.P.	... ..	THEOSOPHY IN INDIA.
4. Australia	Dr. J. W. Bean—114 Hunter Street, Sydney, N.S.W.	... ..	THEOSOPHY IN AUSTRALIA.
5. Sweden	Herr Hugo Fahrerantz—Ostermalmsgatan 75, Stockholm	... ..	TEOSOFISK TIDSKRIFT.
6. New Zealand	J. R. Thomson Esq.—361 Queen Street, Auckland	... ..	DE THEOSOFISCHE BEWEGING.
7. Holland	Mejr. C. W. Dykgraaf—Amsteldijk 76, Amsterdam	... ..	BULLETTIN THEOSOFIQUE.
8. France	Monsieur Charles Blech—4 Square Rapp, Paris VII	... ..	BOLLETTINO DELLA SOCIETÀ TEOSOFICA [ITALIANA
9. Italy	Colonello Oliviero Boggiani—8 Corso Fiume, Torino VII	... ..	REVISTA TEOSOFICA.
10. Germany	Herr Axel von Fielitz-Coniar—Oranien, Holland	... ..	TEOSOFIA.
11. Cuba	Señor Don Rafael de Albear—Apartado 365, Havans	... ..	TEOSOFI.
12. Hungary	Professor Robert Nadler—Műegyetem, Budapest I	... ..	LOTUS
13. Finland	Dr. John Sonck—Kansakoulukatu 8, Helsingfors	... ..	THEOSOPHY IN SOUTH AFRICA.
14. Russia	Madame A. Kamensky—I Coutance, Geneva, Switzerland	... ..	THEOSOPHY IN SCOTLAND.
15. Czechoslovakia	Herr Jan Bedrnicek—Palace Lucerna, Stepanaska ut, Prague II, Bohemia	... ..	BULLETTIN THEOSOFIQUE SUISSE.
16. South Africa	J. Bruno Biscoff Esq.—P.O. Box 935, Pretoria	... ..	BULLETTIN THEOSOFIQUE BELGE.
17. Scotland	Mrs. Jean R. Bindley—28 Great King Street, Edinburgh	... ..	THE MESSAGE OF THEOSOPHY.
18. Switzerland	Mademoiselle H. Stephani—3 Cours des Bastions, Geneva	... ..	NORSK TEOSOFISK TIDSKRIFT.
19. Belgium	Monsieur Gaston Polak—45 Rue de Loxum, Brussels	... ..	THE POPYRUS.
20. Dutch East Indies	Herr J. Kruisheer—Blavatskypark, Weltevreden, Java	... ..	THEOSOPHY IN IRELAND
21. Burma	Mrs. M. Fraser—Olcott Lodge, No. 21, 49th Street, East Rangoon	... ..	EL MEXICO TEOSOFICO.
22. Austria	Herr John Cordes—Theresianumgasse 12, Vienna IV	... ..	THE CANADIAN THEOSOPHIST.
23. Norway	Fru Agnes Martens Sparre—Gabelsgatan 41, Kristiania	... ..	THEOSOPHIA EN EL PLATA
24. Ireland	J. H. Pérez Esq., P.O. Box 240, Cairo	... ..	REVISTA TEOSOFICA CHILENA.
25. Egypt	Herr Christian Svendsen—Hauchsvej 20, Copenhagen	... ..	O THEOSOPHISTA.
26. Denmark	William R. Gray Esq.—16 South Frederick Street, Dublin	... ..	BOLETTIN TRIMESTRAL
27. Mexico	Señor Salvador Morales—Apartado 2715, Mexico, D.F.	... ..	ISIS
28. Canada	Albert E. S. Snythe Esq.—22 Glen Grove Avenue West, Toronto	... ..	... ..
29. Argentine	Señora Annie Mémie Gowland—Rivadavia 1255, 2 piso, Buenos Aires	... ..	... ..
30. Chile	Señor Armando Zanelli—Casilla de Correo 548, Valparaiso	... ..	... ..
31. Brazil	Com. R. Pinto Seidl—112 Rue Général Bruce, Rio de Janeiro	... ..	... ..
32. Bulgaria	Monsieur Sophrony Nickoff—84 Tzar Simeon, Sofia	... ..	... ..
33. Iceland	Herr Jakob Kristinsson—Ingolfstr. 22, Reykjavik	... ..	... ..
34. Spain	Comandante de E. M. Julio Garrido—Sociedad Teosofica, Travesia de Trujillos, No. 3, Madrid (12)	... ..	... ..
35. Portugal	Dr. João Antunes, Avenida Elias Garcia 40,1-2, Lisbon	... ..	... ..
36. Wales	Peter Freeman Esq.—3 Rectory Road, Penarth	... ..	... ..
37. Poland	Mademoiselle Wanda Dynowska, Rue Wilcza M. 14, Warsaw.	... ..	... ..

Presidential Agent for Roumania: E.F.D. Bertram Esq., 42 Strada Regale, Ploesti.

Enquiries may be addressed to the Recording Secretary, Adyar, Madras, or to any one of the above officers.

LATEST ADYAR PUBLICATIONS

THE EARLY
TEACHINGS
OF THE
MASTERS

LETTERS
FROM THE
MASTERS
OF THE
WISDOM

EDITED BY

C. JINARAJADASA, M.A.

Containing the original answers given by the Masters of the Wisdom to the questions of Messrs. A. P. Sinnett and A. O. Hume.

Price: Boards Rs. 2-8
Cloth Rs. 3-8

Transcribed and
Annotated

BY

C. JINARAJADASA, M.A.

With a Foreword by

ANNIE BESANT, D.L., P.T.S.

Price: Rs. 2-4

Theosophical Publishing House

Adyar ——— Madras ——— India

THE THEOSOPHIST

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription (payable strictly in advance). Post Free :

India : Rs. 9, payable to the Manager, T.P.H., Adyar, Madras, India.

Great Britain and Europe : 15s. (Agent : T.P.H., Ltd., 9 St. Martin's St., London, W.C. 2.)

U. S. and Canada : \$ 3.75 (Agent : Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

Australasia : 15s. (Agent : T.P.H., Cathcart House, Castlereagh St., Sydney, N.S.W., Australia.)

Dutch E. Indies, etc. : 10 guilders (Agent : Minerva Bookshop, Blavatskypark, Weltevreden Java.)

Other Countries : British Dominions 15s; Non-British Rs. 11-4; payable to Adyar or nearest agent.

Single copies, India—As. 14, Foreign 1s. 4d. or \$0.35 or Re. 1 post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to : The Manager, T.P.H., Adyar, Madras, *never to individuals by name*, and all communications relating to subscriptions should be addressed to him.

REPRINT

THE HIDDEN SIDE OF THINGS

BY

Charles W. Leadbeater

Occultism studies the *whole* of nature, instead of only a small part investigated by Modern Science.

“ A Storehouse of knowledge on all Occult Matters.”

SIR A. CONAN DOYLE.

In five sections of 25 Chapters.

Third Edition ; beautifully got up, with an Index. Pages 648.

Cloth : Rs. 6
Boards : Rs. 5

THE THEOSOPHICAL SOCIETY
 Recording Secretary: J. R. Aris. Treasurer: A. Schwarz
 Monthly Organ of the President: *The Theosophist*.
 Journal of the Non-Organised Countries: *The Adyar Bulletin*.

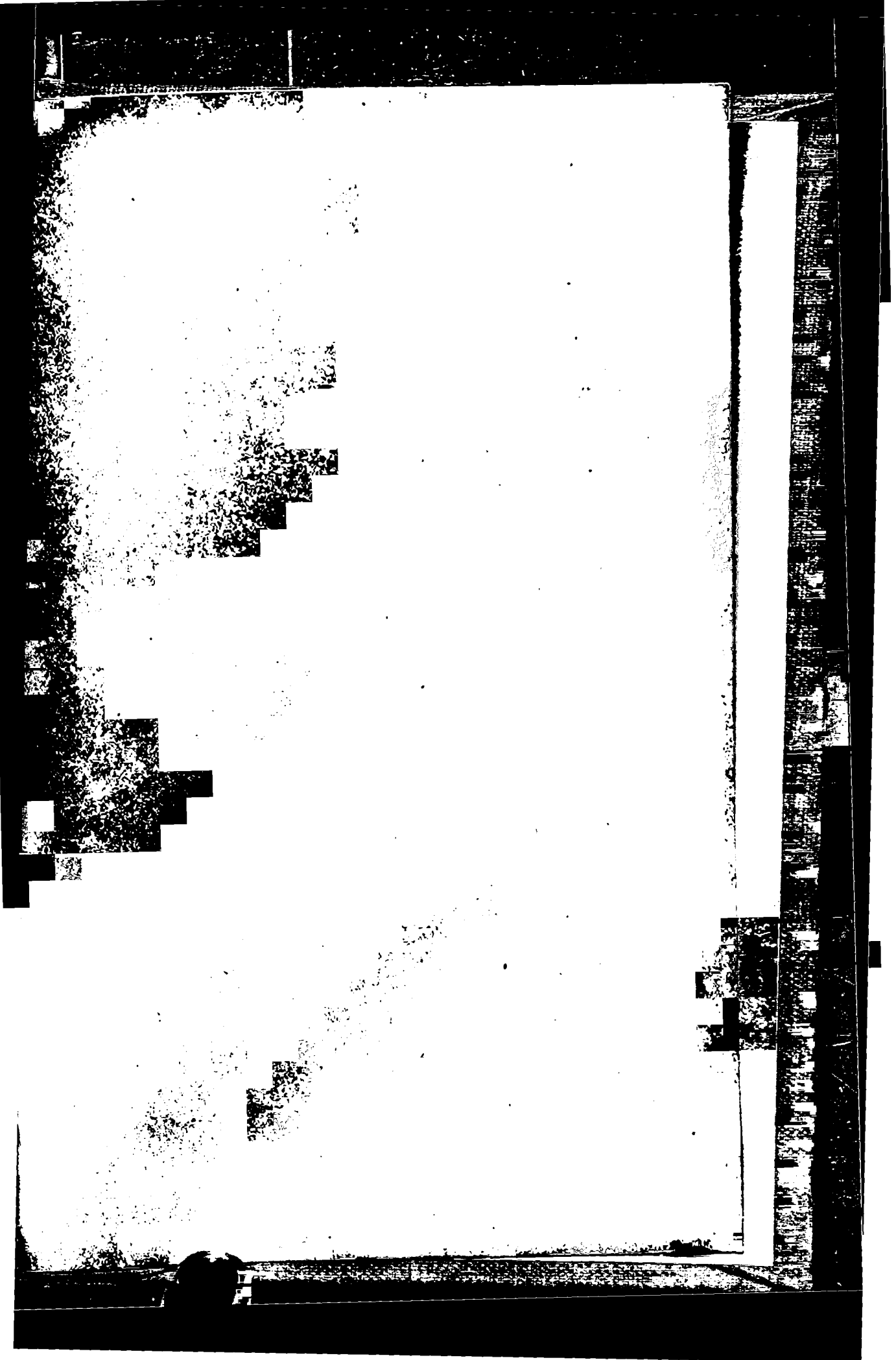
SECTION

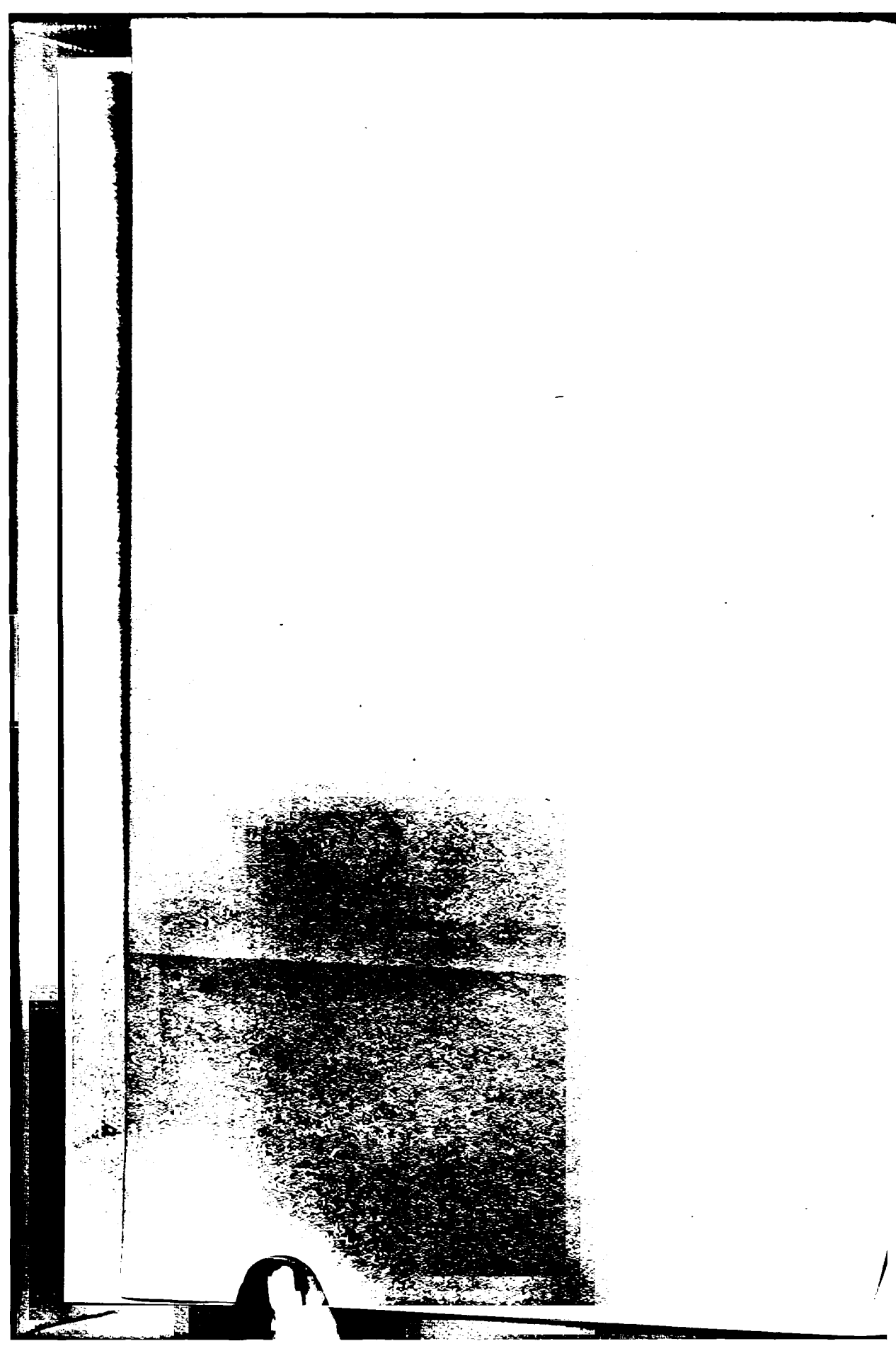
GENERAL SECRETARY

SECTIONAL ORGAN

1. America	Mr. L. W. Rogers—826 Oakdale Ave., Chicago, U.S.A.	THE MESSENGER.
2. England	Major D. Graham Pole—23 Bedford Square, London, W.C. 1	THEOSOPHY IN THE BRITISH ISLES.
3. India	Kaiz Iqbal N. Gurtu—T.8, Banaras City, U.P.	THEOSOPHY IN INDIA.
4. Australia	Dr. J. W. Bean—114 Hunter Street, Sydney, N.S.W.	THEOSOPHY IN AUSTRALIA.
5. Sweden	Herr Hugo Fahlcrantz—Sjurevaagen 17, Stockholm	THEOSOPHISK TIDSKRIFT.
6. New Zealand	J. R. Thomson Esq.—371 Queen Street, Auckland	THEOSOPHY IN NEW ZEALAND.
7. Holland	Mej. C. W. Dykgraaf—Amstelstraat 76, Amsterdam	DE THEOSOPHISCHE BEWEGING.
8. France	Monsieur Charles Blech—4 Square Rapp, Paris VII	BULLETTIN THEOSOPHIQUE.
9. Italy	Colonello Oliviero Boggianni—8 Corso Fiume, Torino VII	BOULETTINO DELLA SOCIETA' TEOSOFICA
10. Germany	Herr Axel von Fiehlitz-Conhar—(Jrmenen, Holland	THEOSOPHISCHESSERBREN [ITALIANA
11. Cuba	Señor Don Rafael de Albear—Apartado 365, Havans	REVISTA TEOSOFICA.
12. Hungary	Professor Robert Nader—Mütyeyetem, Budapest 1	TEOSOFIA.
13. Finland	Dr. John Souck—Kansakoulukatu 8, Helsinki	TEOSOFI.
14. Russia	Madame A. Kamenskyy—1 Coutance, Geneva, Switzerland	LOTUS
15. Czechoslovakia	Herr Jan Bedrnicek—Palace Lucerne, Stepanska ut, Prague II	THEOSOPHY IN SOUTH AFRICA.
16. South Africa	J. Bruno Biechoff Esq.—P.O. Box 935, Pretoria	THEOSOPHY IN SCOTLAND.
17. Scotland	Mrs. Jean R. Bindley—28 Great King Street, Edinburgh	BULLETTIN THEOSOPHIQUE SCISSE.
18. Switzerland	Mdemouisselle H. Stephani—3 Cours des Bastions, Geneva	BULLETTIN THEOSOPHIQUE BELGE.
19. Belgium	Monsieur Gaston Polak—45 Rue de Loxum, Brussels	THEOSOPHY IN NED. INDIE.
20. Dutch East Indies	Herr J. Kruijshoer—Blawatskypark, Weltevreden, Java	THE MESSAGE OF THEOSOPHY.
21. Burma	Mrs. M. Fraser—Olcott Lodge, No. 21, 49th Street, East Rangoon	NORSK TEOSOFISK TIDSKRIFT.
22. Austria	Herr John Cordes—Thevesianungasse 12, Vienna IV	THE PAPERUS.
23. Norway	Fru Agnes Martens Sparre—Gabelagatan 41, Kristiania	THEOSOPHY IN IRELAND
24. Egypt	J. H. Petrz Esq., P.O. Box 240, Cairo	EL MEXICO TEOSOFICO.
25. Denmark	Herr Christian Svendsen—Hauhaarvej 20, Copenhagen	THE CANADIAN THEOSOPHIST.
26. Ireland	William R. Gray Esq.—16 South Frederick Street, Dublin	THEOSOPHIA EN EL PLATA
27. Mexico	Señor Salvador Morales—Apartado 2716, Mexico, D.F.	REVISTA TEOSOFICA CHILENA.
28. Canada	Albert E. S. Smythe Esq.—22 Glen Grove Avenue West, Toronto	O THEOSOPHISTA.
29. Argentine	Señora Annie Mémie Gowland—Bivadavia 1255, 2 piso, Buenos Aires	
30. Chile	Señor Armando Zanelli—Casilla de Correo 648, Valparaiso	
31. Brazil	Com. R. Pinto Seidl—112 Rue General Bruce, Rio de Janeiro	
32. Bulgaria	Monsieur Souphrony Nickoff—84 Tzar Simeon, Sofia	
33. Iceland	Herr Jakob Kristinsson—Ingolfstr. 22, Reykjavik	
34. Spain	Comandante de E. M. Julio Garrido—Sociedad Teosofica, Travessa de Trujillos, No. 3, Madrid (12)	
35. Portugal	Dr. João Anuncas, Avenida Elias Garcia 40, 1-2, Lisbon	BOLETTIN TRIMESTRAL
36. Wales	Peter Freeman Esq.—3 Rectory Road, Penarth	ISIS
37. Poland	Miss Wanda Dynowska—10, Wilsza Str. M. 14, Warsaw.	

Presidential Agent for Roumania: E. F. J. Bertram Esq., 42 Strada Regale, Ploesti.
 Enquiries may be addressed to the Recording Secretary, Adyar, Madras or to any one of the above officers.





15/16



799
 3420
 D

THE
THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy,
 Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.



VOL. XLV

PART II. April to September, 1924

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1924

BP500
.TG

SECRET

TOP SECRET

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

DATE 01/15/2001 BY 60322 UCBAW/STP

EXCEPT WHERE SHOWN OTHERWISE

SECRET

INDEX

	PAGE
Adyar Centre of Arts and Crafts, The ...	393
Adyar Day, by S. Maud Sharpe ...	106
All-India Federation of Young Theosophists, The ...	400
Book Notices ...	413
Books Received ...	122, 270, 553, 689, 798
Brahmavidyāshrama, Adyar: A Scheme for Extension, and Appeal for Co-operation, by Annie Besant ...	253
Brahmavidyāshrama, Adyar, by James H. Cousins ...	256
Brotherhood in Literature, by Charles Whitby...	295, 437
Brotherhood in Nature, by Naderbeg K. Mirza (See correction, p. 409) ...	151
China's New Religion, by The Rev. C. Spurgeon Medhurst ...	59
Circular to Workers ...	394
Classic Myths, by Arnold S. Banks ...	201
Comment on "Non-Co-operation in the Light of Theosophy," by Annie Besant, D.L. ...	104
Correction ...	269, 409
Correspondence ...	114, 259, 402, 528, 668, 812

10310
 XI
 30

	PAGE
Dance of Shiva and the Trend of Modern Science, The, by James S. McConechy ...	... 317
Day Dream, A, by Joseph Bibby ...	... 38
Doctrine and Historicity of Pre-Existence and Reincarnation, The, by The Rev. Holden Edward Sampson	457, 608
Early History of the T.S., The (with annotations by C. Jinarājadāsa): XII. ...	... 98
XIII. ...	... 246
XIV. The Organisation of the T.S. 385, 511, 654, 793	
Environmental Fitness, by R. F. Goudey ...	... 477
Eve of a New Cycle, The, by "A Hearer" ...	... 11
Great Occultist who was a Great Painter, A, by Dr. Weller Van Hook ...	... 90
 ILLUSTRATIONS :	
Finland General Secretaries <i>to face</i>	9
Occult Chemistry	48, 49, 56, 606
In Devistan, by Nina de Gernet ...	... 378
In My Garden, by Alpha ...	... 588
Internationalism and Theosophy, by Fred. W. Rogers ...	... 799
Is Our Civilisation Decadent? by Dr. Weller Van Hook ...	... 713
Italian Section's Publications, The ...	... 554
Julius Cæsar, by Paul S. Arup ...	... 162
Lives of Alcyone, The ...	69, 209, 351, 483, 629, 753
Message from Mr. Arundale, A ...	... 250
Moral, its Place and Purpose in Evolution, by Erling Havrevold ...	... 591

INDEX

v

	PAGE
My Friend Francesca Arundale : A Tribute, by Eveline Christine Lauder	518
Notice	252
Notice to F.T.S. Travelling through Trieste	409
Notice to Readers of THE THEOSOPHIST	815
Occult Chemistry, edited by C. Jinarājadāsa	47, 599
Octad, The: The Symbol of Life and the Temple of Initiation, by Alice Osmond	237
Order of Service of the T.S. in Russia, The, by N.	519
Our Exchanges 122, 270, 553, 690, 807	
Our General Secretaries : XIII. Finland	9
Plato the Messenger, by Krishnanandan Prasad, M.A., Barr.-at-Law	181, 341
 POEMS :	
Buddha and the Barber, The, by Lignus	293
Failures, by D.H.S.	68
From the Manor Garden, by M.	46
Old Tree, by Charlotte C. Robertson	208
Path, The, by Helen M. Mann	58
Prison Walls, by Emogene S. Simons	622
Realisation, by Luella Frances McCool	456
Temple, The, by G. P. Wickramanayaka	340
Thy Gracious Coming, by Charlotte Olin Williams	469
Valley of Silence, The, by C. Prime	724
 Prison Development, by Wayfarer	 447
Problem of Good and Evil, The: A Zoroastrian Solution, by I. J. S. Taraporewala, Ph.D.	470
Problem of Nationality, The, by D. Jeffrey Williams	28
Reminiscence of H.P.B., A, by G. Soobiah Chetty	244

	PAGE
REVIEWS :	
Ancient Wings, by Harindranath Chattopadhyay ...	543
Annual Report of the Smithsonian Institute, 1921 ...	227
Ashanti, by Capt. R. S. Rattray, M. B. E. ...	679
Beautiful Necessity, The, by Claude Bragdon ...	685
Book of Quaker Saints, A, by L. V. Hodgkin ...	131
Brotherhood Birthday Book, The ...	123
Brotherhood of the Rosy Cross, The, by A. E. Waite ...	682
Brothers of the Star, The... ...	139
Bureau of American Ethnology, 1922, 1923 ...	276
Calcutta Review, The ...	141
Call of Education, The (International Organ of the Montessori Movement) ...	820
Cause and Cures for the Social Unrest, by Prof. Ross L. Finney, Ph.D. ...	127
Chalmers of New Guinea, by Alexander Small ...	826
Children of the Sun, The, by W. J. Perry ...	537
Christ and Cæsar, by Nathaniel Micklem, M.A., and Herbert Morgan, M.A. ...	816
Coins of India, The, by Prof. C. J. Brown, M. A. ...	276
Conquest of Disease, by Eugene del Mar ...	137
Creative Revolution, by Prof. T. L. Vaswani ...	124
Direct Paths to Health, by Major Reginald Austin, M.R.C.S., L.R.C.P. ...	137
Editorial Notes, by J. Krishnamurti ...	411
Egyptian Art, Introductory Studies, by Jean Capart ...	134
Eleusinian Rites and Mysteries, The, by Dudley Wright ...	817
Everyman and the Infinite, by L. C. Beckett ...	413
Examples of Indian Sculpture at the British Museum ...	273
Field of Philosophy, The, by Dr. J. A. Leighton ...	533
First Days of Knowledge, The, by Frederic Arnold Kummer ...	824
Founder of Quakerism, The, by Rachel Knight, Ph.D. ...	132
Fragments of Truth, by Richard and Isabella Ingalese ...	545
Goṭama Buddha, by Kenneth J. Saunders ...	276
Grey Clouds and White Showers, by Harindranath Chattopadhyay ...	543
Guilds, Trade and Agriculture, by Arthur J. Penty ...	130

INDEX

vii

	PAGE
Health and the Human Spirit, by K. W. Monsarrat, F.R.C.S.	137
History of Jahangir, by Beni Prasad, M.A.	133
How to Avoid All Diseases, by P. G. Tillard	137
Hungary and Democracy, by C. J. C. Street	126
Immortality and Other Verses, by B. G. Steinhoff	825
India : a Nation, by Annie Besant	129
India's Awakening : Its National and World-wide Significance, by Wilfred Wellock	271
Indian Magazine, The	142
Indian Philosophy, by S. Radhakrishnan	534
Indian Review, The	139
Inner Teaching and Yoga, The, by Charles Wase	550
International Aspects of Unemployment, by Watson Kirkconnell	544
International Government, by L. S. Woolf	411
In Tune with the Infinite, by R. W. Trine	549
Is there a New Race Type ? And the Philosophy Behind, by Captain A. G. Pape	128
Jacksons of Mukden, by Mrs. Dugald Christie	826
Journal de la Table Ronde Belge	142
Key of Dreams, The. A Romance of the Orient, by L. Adams Beck	685
Kings in Our Own Right, by Major A. E. Powell	138
Law of Christ, The, by C. Jinarājadāsa	816
League of Nations To-day, The, by Roth Williams	131
Life's Practical Philosophy, by Charles Wase	823
Magnetic Fluids and Planetary Influences, by Annie Pitt	133
Making Yourself, by Orison Swett Marden	688
Medical Psychology and Psychical Research, by T. W. Mitchell, M.D.... ..	547
Meditations from "At the Feet of the Master," by a Server	123
Mensajore de la Estrella, Ed,	142
Message of Aquaria, The, by H. A. and F. H. Curtiss	540
Metaphysics of Life and Death, by W. Tudor Jones, M.A., Ph.D.	822
Music and Listeners, by Sybil Marguerite Warner, L.R.A.M.	682
Mysteries of Hypnosis, The, by Georges de Dubor	134
Mystery of Joan of Arc, The, by Leon Denis	684
"Mystics and Occultists" Series, The	552

	PAGE
Name Analysis, by Ernest C. Wilson	550
Nara Ratna Mandir, Indore	820
Nature of Love, The, by Emmanuel Berl	821
Old Creeds and New Needs, by C. A. F. Rhys Davids, D. Litt., M.A.	546
Oppressed People and the League of Nations, by Noel Buxton and Conwil-Evans	131
Path, The, by J. Krishnamurti	410
Problem of Atlantis, The, by Lewis Spence	537
Psychology of Thought and Feeling, The, by Charles Platt	687
Queer Side of Things, The, by Mary Lewis	826
Raisin Cure, The, by Dr. Josiah Oldfield	136
Ritual of Business, The, by A. E. Powell	123
Salt : a Superstition	278
Science of the Emotions, The, by Bhagavan Das	532
Scientific Investigation into Vegetarianism, A, by Professor Jules Lefevre	136
Scriabin, by Alfred J. Swan	548
Self-Healing by Divine Understanding, by W. Owen Hughes	689
Service	139
Shama'a	141
Sir J. C. Bose—His Life and Speeches	551
Sophia	142
Spirit and Music, by H. Ernest Hunt	136
State Socialism after the War, by Thomas J. Hughes	818
St. Francis of Assisi, by G. K. Chesterton	684
Story of the Renaissance, The, by Sidney Dark...	687
Supremacy of Spirit, The, by C. A. Richardson, M.A.	412
Swinging Lanterns, by Elizabeth Crump Enders	686
Ten Tonics without Reaction, by Eustace Miles, M.A.	137
Threshold, The, by M. W. A.	551
Truth about Christ and the Atonement, The, by F. Milton Willis, F.T.S.	817
Turks and Europe, The, by Gaston Gaillard	818
Umar Khayyam and His Age, by Otto Rothfeld...	132
Verses, by Carina Violet Maddocks	544
Visva-Bhāraṭi Quarterly, The	140
Witness, The, written down by Jessie Platts	824
Young Theosophist, The	138
Zoroastrian Ethics, by M.A. Buch	275

INDEX

ix

	PAGE
Russia 1812 and 1912, by Nina de Gernet	93
Santa Barbara, by L.E.T.	805
Shaik-Ul-Akbar Hazrat Imam Mohyoddin Ibn Arabi, by L. P. Kannayya	623
Some Geographical Aspects of Karma, by J. H. Cousins, D. Lit., and L. E. Tristram, B.A....	423

SUPPLEMENT :

Financial Statement, T.S.	i, iii, v, vii, ix, xi
„ Olcott Panchama Free Schools	ii, iv, vi, viii, x, xii
Lodges Dissolved ... ..	... iv, viii, x, xii
New Lodges	ii, iv, vi, viii, x, xii
Symbolism, by An Indian Student	725
Theosophical Attitude and Nicholas Roerich, The, by James H. Cousins, D. Lit.	579
Theosophical Field, The, by J. 108, 260, 396, 524, 665, 808	
Theosophy and Education, by D. Jeffrey Williams	699
Thought—National and International. (A Rationale Based on Theosophical Princi- ples), by M. W. Barrie, M.A.	563
Toleration, by Jessie Platts	171
Triads of Bardic Philosophy, by D. Jeffrey Williams	194
Tribute to Theosophy, A, by Cyril Scott	663
Triplicities in Evolution, by L. A. Compton Rickett	736
Twelve Labors of Hercules, The, by Alice Osmond	782
Vision of God's Temple, The, by Dr. Weller Van Hook	234

	PAGE
Watch-Tower, On the ... ..1, 143, 279, 415, 555, 691	691
What is Theosophy? by H. V. Dicks 309	309
What Religion should the Theosophist Support? by Alice Warren Hamaker 335	335
Work of the Brahmavidyāshrama, The, by C. Jinarājadāsa 64	64
Work with Boys and Girls in the United States, by E. Y. Blum... .. 287	287
Young Theosophists and the League of Nations, The... .. 802	802

THE THEOSOPHIST

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

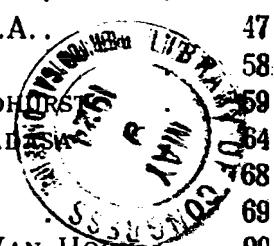
Founded by H. P. BLAVATSKY and H. S. OLCOTT

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

Edited by ANNIE BESANT, P.T.S.

CONTENTS

	PAGE
On the Watch-Tower	1
Our General Secretaries: XIII. Finland	9
The Eve of a New Cycle. "A HEARER"	11
The Problem of Nationality. D. JEFFREY WILLIAMS	28
A Day Dream. JOSEPH BIBBY	38
From the Manor Garden (Poem). M.	46
Occult Chemistry. EDITED BY C. JINARAJADĀSA, M.A.	47
The Path (Poem). HELEN M. MANN	58
China's New Religion. THE REV. C. SPURGEON MEDHURST	59
The Work of the Brahmavidyāshrama. C. JINARAJADĀSA	64
Failures (Poem). D. H. S.	68
The Lives of Alcyone.	69
A Great Occultist who was a Great Painter. WELLER VAN HOOR	90
Russia 1812 and 1912. NINA DE GERNET	93
The Early History of the T.S. (With Annotations by C. Jinarajadāsa) - XII.	98
Comment on "Non-Co-operation in the Light of Theosophy". ANNIE BESANT, D.L.	104
Adyar Day. S. MAUD SHARPE	106
The Theosophical Field. M.G.	108
Correspondence	114
Books Received. Our Exchanges	122
Reviews	123
Supplement	i



THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

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 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.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

THE THEOSOPHIST

ON THE WATCH-TOWER

ONCE more we are beginning the second volume of our year, Part II of Vol. XLV. Backwards we can look over a long span of life, and we may speculate as to the life which yet stretches ahead. Fearlessly we may face the future, for the work is not ours. We are servants only, happy in our service, since we serve Those who guide the destinies of the world. The little storms stirred up from time to time matter not at all, for our motion forwards does not depend on sails that have to be set to suit the varying winds of public or personal opinions. Our motor force is other than these winds, and drives us steadily through waves and winds, the eye of the helmsman being fixed on the Star, which shines ever in the East.

* * *

There is not anything surprising in the opposition to the occult centre of our work, that is the life of the whole, the chosen vessel into which are poured the forces of the Hierarchy, whence they are radiated to every part of the Theosophical Society. On these forces the Society depends,

and while there are three persons worthy to receive and to transmit them, it cannot die.

*
*
*

Miss Arundale passed away just as the Watch-Tower was being put into type, and I can only write this brief paragraph. Her health was very broken when she returned from England, and she found herself obliged to give up her activities one by one. For some weeks she was confined to the house, spending the day in a long chair, till two days before she left us. Next month a fuller account shall be given of this faithful servant of the Masters, and therefore of the Theosophical Society. She passed away just before midnight on April 23, so peacefully that we could not be sure of the moment, and as we said, "She is gone," twelve strokes of the compound gong broke the silence of the night. She was carried to the burning ground of the T.S. by members after a brief reading of sentences from the Hebrew and Christian *Testaments* and the *Bhagavad-Gītā*. We covered the cast-off body with flowers, and followed it to render our last service, giving back to the elements that which had been lent her for a time. She has gone to the Peace, to the Master she served, till He sends her back to work here again.

*
*
*

To-day, in the later part of this issue, will be found my comment on the article by Mr. Sri Prakāsa; the N.-C.-O. movement has produced an unparalleled crop of hatred, violence and lawlessness, as all of us who have lived through it know. This is not only the view of a strenuous opponent like myself. Here is a letter from a student, written to Mr. George Arundale, who remarks thereon that the elders have failed the youngers,

in that they do not hesitate to play upon their emotions to any extent, making extravagant speeches—speeches which their fellow-elders know how to discount, but which the young naturally take at their face value. The result is that while the young know

they can do nothing, know that the elders have done nothing for them when they have tried to follow their elders' advice, and yet must express somehow or other the pent-up feelings so strongly stimulated. Hence the hatred. As some young men said to me yesterday: "What else *can we* do but hate and utter the strongest words we can think of? Let us at least do what we can." No more terrible indictment of the leaders of the Non-Co-()peration movement can be found. They have stirred the young to hatred, and have left them to the hatred they have evoked. It is no excuse for a responsible man to say: "I did not mean to evoke hatred." We may not mean to make an explosion, but we may be blown to pieces nevertheless.

ERRATUM

Page 2, line 12 from top, *for April, read March.*

criminally careless of hearts which are only too easily stirred and moved.

Mr. Arundale knows whereof he speaks, for he has been in close and sympathetic touch with Hindū Youth in the Central Hindū School and in the College, as Professor and Principal, in the Madras Schools and the College and National University, in Students' Conferences, and in other ways. Here is the letter he sends:

REVERED SIR,—It would be idle on my part to thank you for the very inspiring lecture you gave us this evening in the Bradlaugh Hall, within the compass of these few lines. It was so illuminating! It opened up such new prospects to our view! And above all, it has filled us with such enthusiasm to do our little bit for the Motherland! I hope you would, before you leave Lahore, make some arrangement so that this enthusiasm may be given some tangible shape, and be kept up as well.

I am a humble student with my humble ideas of my duties towards India and humanity. I have in my own little world done my little to serve my brethren. And I always pray that instead of violence and hatred, we may have our hearts full of piety and love—that the notions of caste and creed and colour may give place to a Universal Brotherhood. This is always my prayer to my Father. But immediately after, the thought comes—how can it possible? It is

and while there are three persons worthy to receive and to transmit them, it cannot die.

* * *

Miss Arundale passed away just as the Watch-Tower was being put into type, and I can only write this brief paragraph. Her health was very broken when she returned from England, and she found herself obliged to give up her activities one by one. For some weeks she was confined to

carried to the burning ground of the T.S. by members after a brief reading of sentences from the Hebrew and Christian *Testaments* and the *Bhagavad-Gītā*. We covered the cast-off body with flowers, and followed it to render our last service, giving back to the elements that which had been lent her for a time. She has gone to the Peace, to the Master she served, till He sends her back to work here again.

* * *

To-day, in the later part of this issue, will be found my comment on the article by Mr. Sri Prakāsa; the N.-C.-O. movement has produced an unparalleled crop of hatred, violence and lawlessness, as all of us who have lived through it know. This is not only the view of a strenuous opponent like myself. Here is a letter from a student, written to Mr. George Arundale, who remarks thereon that the elders have failed the youngers,

in that they do not hesitate to play upon their emotions to any extent, making extravagant speeches—speeches which their fellow-elders know how to discount, but which the young naturally take at their face value. The result is that while the young know

they can do nothing, know that the elders have done nothing for them when they have tried to follow their elders' advice, and yet must express somehow or other the pent-up feelings so strongly stimulated. Hence the hatred. As some young men said to me yesterday: "What else *can we* do but hate and utter the strongest words we can think of? Let us at least do what we can." No more terrible indictment of the leaders of the Non-Co-Operation movement can be found. They have stirred the young to hatred, and have left them to the hatred they have evoked. It is no excuse for a responsible man to say: "I did not mean to evoke hatred." We may not mean to make an explosion, but we may be blown to pieces nevertheless.

My heart goes out to the young. I see ever so clearly their great difficulty, and I sympathise with them in the conclusions they have reached. But I have no words to condemn these so-called leaders who, wittingly or unwittingly—the latter I would fain believe—are ruining the hope of India, by making their love of country a destructive love, so turning it into hate, and not a constructive love, so turning it into compassionate and reverent service. The Non-Co-Operation movement is ruining the young—I say so with the utmost deliberation, and after experience of the young in Bengal, in Bihar, in the United Provinces, in the Panjab, in Gujerat. The youth-material is, as I have always said, magnificent; but it is being ruined by elders who are criminally careless of hearts which are only too easily stirred and moved.

Mr. Arundale knows whereof he speaks, for he has been in close and sympathetic touch with Hindū Youth in the Central Hindū School and in the College, as Professor and Principal, in the Madras Schools and the College and National University, in Students' Conferences, and in other ways. Here is the letter he sends:

REVERED SIR,—It would be idle on my part to thank you for the very inspiring lecture you gave us this evening in the Bradlaugh Hall, within the compass of these few lines. It was so illuminating! It opened up such new prospects to our view! And above all, it has filled us with such enthusiasm to do our little bit for the Motherland! I hope you would, before you leave Lahore, make some arrangement so that this enthusiasm may be given some tangible shape, and be kept up as well.

I am a humble student with my humble ideas of my duties towards India and humanity. I have in my own little world done my little to serve my brethren. And I always pray that instead of violence and hatred, we may have our hearts full of piety and love—that the notions of caste and creed and colour may give place to a Universal Brotherhood. This is always my prayer to my Father. But immediately after, the thought comes—how can it possible? It is

conceivable that the German young man with his suffering may have painfully realised the necessity of giving up his old notions of superiority; it is conceivable that the other oppressed Nations may, through their common suffering, understand the value of a Confederation. But what of these dominant Englishmen? The average English boy is so full of hauteur that he scarcely takes an Indian to be worth his notice. This century and a half of ruling has filled them with contempt of us—and we fare no better in India than in S. Africa or Kenya. That is where I feel the difficulty of understanding how these English boys are going to extend their hand of fellowship to us, who are so below them in education, in physical strength and in so many other respects. It has become a part of his mental constitution to regard us as inferior to him—and understanding between unequals is wellnigh impossible.

This is the rock whereon I always founder. Otherwise my heart always goes forth to the Almighty so to arrange the affairs of this world that we may have love everywhere; that the world may listen to Tagore and Rolland, Gorky and Gandhi, Wells and Shaw; and that instead of a League of Nations, which at best excites our suspicions, we may have a true Brotherhood where there be no five Big Powers—nor any inequality.

I beg to be excused for trespassing on your time, but I could not help coming to you with my difficulties.

Truly a sad but illuminating letter. May it touch the hearts of some who read it with its longings and its despair.

* * *

Non-Co-Operation has its fair side, which deceives some foreigners, led away by the sweet words of Mr. Gandhi, and knowing naught of the violence stirred up by him. Of his fatal movement it may be said that "its words are smoother than butter, having war in its heart". When Mr. Gandhi saw its evil fruits, he dropped his civil disobedience programme, and formed one of social reform, to which no one can object. But the fruits still ripen. Its latest, I hope its last work, is the forcing of autocracy on the Central Government, by the refusal of all supplies, and on Central Provinces, by refusing to form a Ministry; in Bengal it was the largest single party, and also refused to form a Ministry. In the Central Provinces, autocracy has been accepted; in Bengal, the Governor, the Earl of Lytton, took a

wiser and bolder course ; he pointed out that the Council could not prevent the grants to the departments controlled by the Executive Council, but could withhold them from those controlled by the Ministers, and thus stop all Government grants-in-aid to schools, hospitals, and other useful organisations, so that these would have to close. The Government would go on, but the members could make the people suffer, if they chose. This judicious throwing of responsibility on the right shoulders has given the Non-Co-Operators pause, and it looks as though they would give up their folly. But they have done infinite harm to the cause of Freedom of India, not only by their denial of liberty of speech and meeting to opponents, and their terrible social tyranny, but by the impression caused in Britain by their unreasonableness and their threats. Let us hope that Britons will be big enough not to refuse Liberty to India because of these, but to realise that the refusal hitherto made is the direct cause of these follies, just as a similar refusal in Ireland destroyed the Parliamentary Party there and gave birth to the Republican movement and civil war. Let them not repeat that criminal unwisdom in India.

*
* *

From America despite—perhaps because of—the troubles caused, there come various signs of growing activity and progress. One of these comes in the shape of various attractive photographs of a newly built Lodge at Seattle, in the north-west corner of the United States of America. The outer form is that of a prettily shaped wooden bungalow, and inside the pictures show the hall from different points of view, from the platform, facing the chairs which fill the floor of the hall, with a grand piano on one side, and a corner with low book-shelves, and windows above them, and a table and fire-place. Another shows the entrance and the three rows of chairs at the back of the hall, and here I make my only criticism ; the seal of the Society seems out of place on the

floor, so that all people entering walk over it. From New York, last month I mentioned the great seven-storied building, of which three floors are to be used for the Theosophical Society, and the others are to consist of flats of different sizes—much the same plan as that adopted for the fine building designed for the Theosophical Society in London, in which they would have extinguished the cost of the building in a term of years, and would then have made an income for the Society, as the lease had been obtained for five hundred years. The Government commandeered it during the war, and then most cruelly manœuvred us out of it for a small sum, preventing us from taking a much larger one offered to us, but refusing to sell it for less than nearly three times the sum paid to us. The British Medical Society bought it, I saw the other day, and should like to know what they paid for it. If we had had money and the support of the Bedford Trustees, we should have fought the case, but all our available money had gone for the building. Other people, I heard, had been treated in the same way, and some completely ruined. I wish the New York building better luck.

* * *

Another picture that has reached us is of a fascinating "Philosopher's Bookshop," which makes Philosophy a most artistic thing. It is cleverly arranged, with a huge plate-glass window on the street, and another, equally large, running at right angles from it, along the wide passage-way leading to the shop beyond. A glimpse of the shop inside also shows a very attractive place with bookshelves and pictures, where a pleasant and useful hour might well be spent.

* * *

A number of interesting articles have been appearing in the *Literary Digest*, under a general caption of "Religion and Social Service". Dean Inge's book, *Confessio Fidei*, seems to be the mainspring of the series, and "From

Plato to Christ” tries to show that “Christianity is the keystone to the arch begun by the philosopher”. Dean Inge calls himself “a Christian Platonist,” and claims “a humble place in the long chain of Christian thinkers whose philosophy is based on the Platonic tradition”.

The Incarnation and the Cross are the central doctrines of Christianity. The Divine Logos, through Whom the worlds were made and Who sustains them in being, is not exhausted in His creation, but remains transcendent as well as immanent in it. . . . Neither natural law nor the beauty of the world suffices to manifest or call forth the love which binds together man and his Creator. Nor would any display of almighty power for our sakes evoke it. So far as I can see, nothing but a personal Incarnation, and the self-sacrifice of the Incarnate, could either adequately reveal the love of God for man, or call forth the love of man to God. No doubt the Incarnation is also a revelation of universal spiritual law.

This recalls an interesting book of the seventies of the last century on the Atonement (by Dr. Macleod, I think) which took the view that Christ revealed God to man, and also revealed man to God by living a perfect human life. Again :

We needed a demonstration that in spiritual creation as in physical creation, birth comes through travail pangs. The Cross, as I understand it, is not so much an atonement for the past as the opening of a gate into the future. Plato had already divined that ‘we cannot get rid of evil without suffering’; but vicarious suffering—the suffering of the sinless for the sinful—remained a stumbling-block for the non-Christian world; and it is only in this doctrine that the sting of the world’s sorrow and injustice is really drawn.

Dean Inge misses the real key to this—re-incarnation. As Edward Carpenter truly said: “Every pain that I suffered in one body was a power that I wielded in the next.” The following passage emphasises the truth that modern Free Thought is largely a revolt of the developed conscience against some of the teachings of Christianity as taught in the Churches:

The worst enemies of Christianity are Christians. A religion will never be destroyed by worldliness, sensuality, or malicious wickedness. The world, the flesh, and the devil are the natural enemies of the Church, which thrives on the struggle against them. But when traditional orthodoxy provokes the moral indignation of the

enlightened conscience, and when it outrages our sense of truth and honesty by demanding our assent to scientific errors which were exploded centuries ago, then indeed the Church is in danger, and its well-disciplined battalions will not save it from disaster.

Two other articles have to be held over for lack of space.

* * *

Here is a story with a moral.

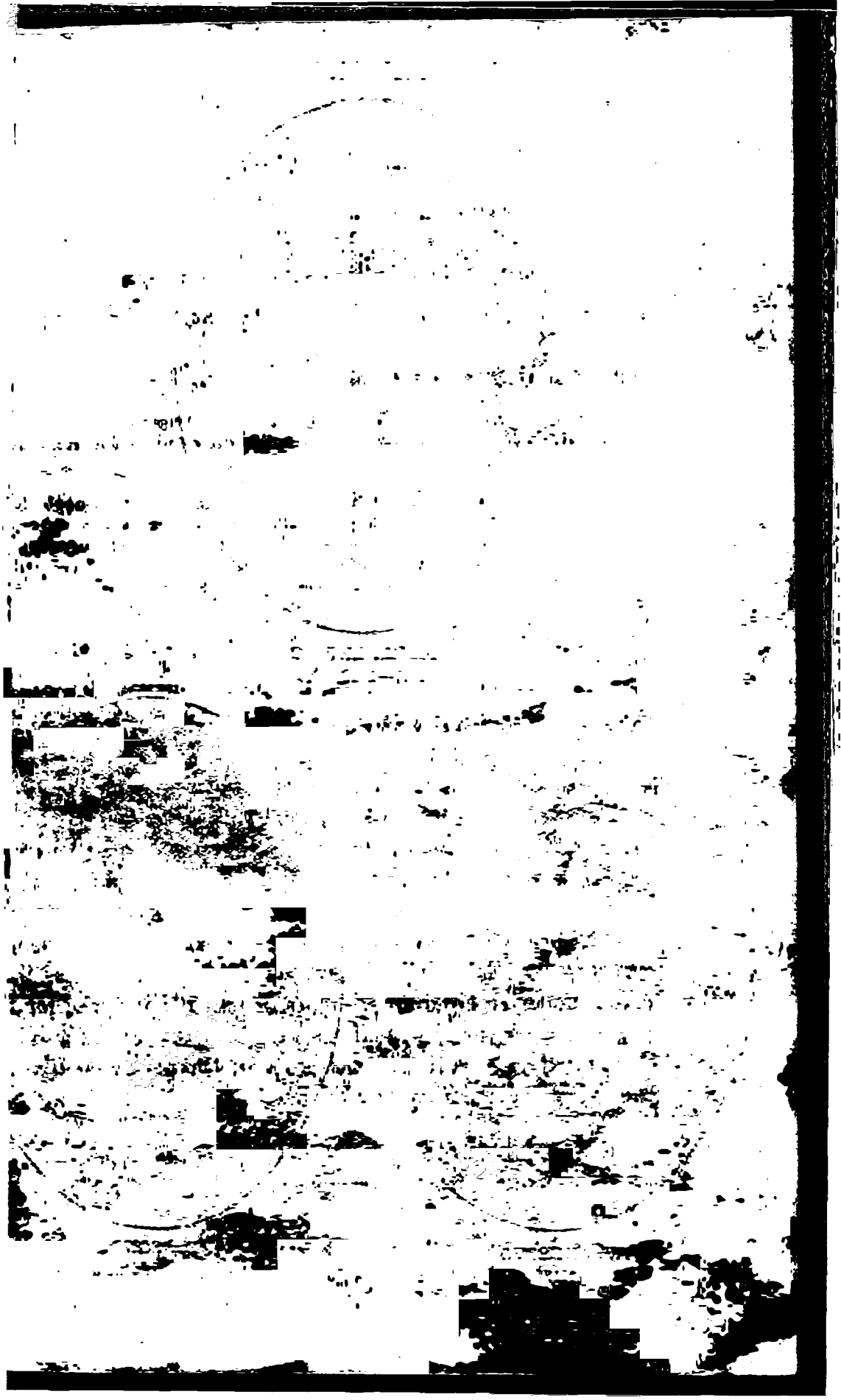
We (S. Peter's Bells) quote the following (by permission) from the Parish Magazine of S. Thomas, Durban. The moral of the story would appear to be self-evident :

A certain accountant in Durban has for some time kept the books of an Indian firm, at the head of which are three partners—two active, the third sleeping. The sleeping partner, whose name was not disclosed, has regularly drawn his share of the business profits, dividends, etc, *equally with his two partners*, and, as it is a fairly wealthy firm, his share represents a considerable yearly income.

Lately, certain matters connected with the partnership roused the accountant's curiosity as to the identity of the third partner, and then he learned to his amazement that the *third* partner of the two Indians was—*their Church!* And these men are not, I believe, Christians, though surely they are "of the Kingdom of Heaven".

* * *

The Golden Rule Cottage maintained its beneficent work during 1923. But it is sad to read: "The deprivations caused by industrial depression following the long years of the war, are most noticeable in their effect on the children of the present day. . . . To children emaciated by semi-starvation and anxiety, a stay of a month at the Cottage is insufficient to counteract these evils." Only too true. And the sad thing is that underfed children are more or less handicapped for life. A gift of £500 would pay off the loan incurred for the purchase of the cottage. Will one rich man, or 500 poor ones free this deserving charity from debt?



FINLAND



PEKKA ERVAST
1907—1916, 1918



W. ANGERVO
1917



DR. SONCK
1919 TILL NOW

OUR GENERAL SECRETARIES

XIII. FINLAND

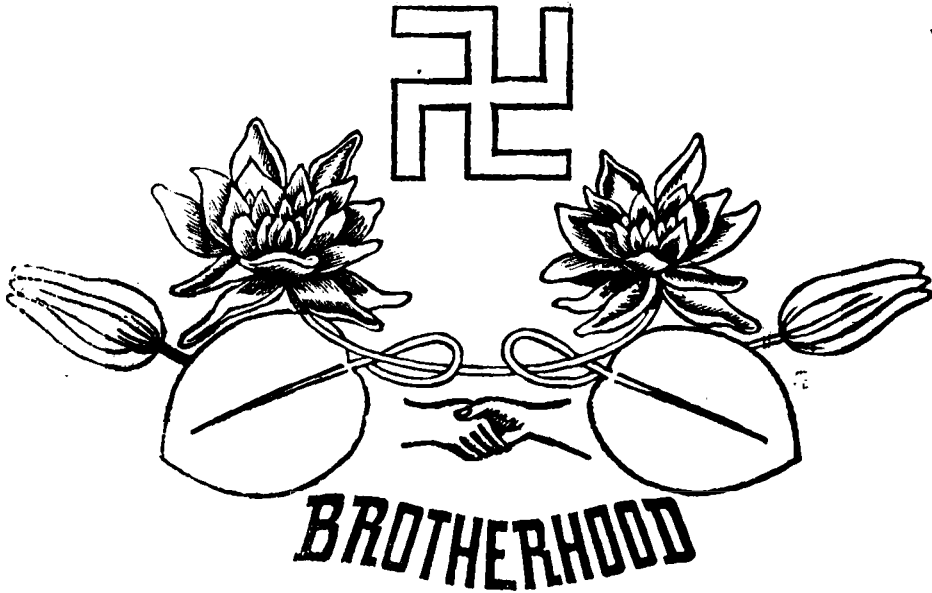
THE Section of the T.S. in Finland was chartered on October 21, 1907, when the chosen General Secretary, Mr. Pekka Ervast, went to Stockholm, and the President there signed the Charter. In November, 1906, and in March and September, 1907, meetings had been held and the formation of a Section decided, and at the last meeting the first Executive Committee was founded and the General Secretary elected. Lectures on Theosophy had been delivered from 1901 onwards, and in 1903 a Theosophical Publishing Company had been formed, which was registered in 1915. It was not then possible to form a Section, as the laws did not permit it, but in 1905 a political change was made, rendering feasible the organisation of a Section, and work for it began, with the above result. The Section grew rapidly, adding five new Lodges in 1908, and under Mr. Pekka Ervast's guidance and inspiration it developed valuable literary and artistic activities, he himself being an earnest student of the mystic traditions in Finland, and developing most usefully this rich mine of occult lore. In 1910, Mr. Pekka Ervast commenced the heavy task of translating into Finnish H. P. Blavatsky's epoch-making work, *The Secret Doctrine*, and the first issue of 200 pages appeared in May, 1910. In 1911, the General Secretary notes the formation of "The Theosophical Young People's Association," an interesting event, in view of the great outburst of Youth activities in the Society in 1923. It was in this year that the strong pro-Christian and anti-eastern bias of the German General Secretary showed itself, which in the following year led to the expulsion from the German Section of all members of the Order of the Star in the East, followed by the decision of the General Council directing the President to cancel the Charter of the T.S. in Germany as then existing, and to revive it in favour of the 17 Lodges which remained faithful to the unsectarian character of the Theosophical Society. A visit of Dr. Steiner to Finland in 1912 caused no trouble at the time, but led to the secession of 60 members in the following year, when he formed the Anthroposophical Society. In spite of the troubled political

state of Finland, the artistic side of the Theosophical Society continued to develop, and we note the holding also of the first Finnish Summer School. In 1913, Mr. Pekka Ervast announced the building of the Theosophical Headquarters on a site purchased in Helsingfors, a great step forward; but on the other hand, the Imperial Senate refused to sanction the rules of the T.S. in Finland, the registration of which rules had been applied for in 1907. The Bishop of Helsingfors denounced the T.S. as "a non-Christian Society"—an undeniable fact. Mr. Pekka Ervast notices the growth of the Order of the Star in the East, with Mr. W. Angervo as National Representative.

This year was noticeable for the meeting of the European Federation at Stockholm, at which 14 General Secretaries were present, and which fixed its next meeting at Paris, in 1915, the General Council of the T.S. having fixed the first World Congress there in that year. Alas! in 1914 the Great War broke out, and these events only took place in 1921.

Finland was not immediately involved in the War; in 1914 Mr. Pekka Ervast was still Secretary; he expresses the hope that "the Theosophical Society will not be rent asunder, but will remain a strong vehicle for the Masters in the moulding of the future. That is the hope of the Finnish Theosophists." That hope has been fulfilled, for the Society is stronger than ever, and in 1923 had a most prosperous time. In 1914 the work of Dr. Sonck is noted with approval. In 1915, Finland was enveloped in the war-clouds, and no report reached Adyar. In 1916, only one Lodge, Sokaren, kept up its meetings, and there is a note in the Presidential Address: "We feel anxious about our good friend Pekka Ervast."

In 1917, Dr. Angervo was elected for a year, and in 1918, Mr. Pekka Ervast—who had devoted himself wholly to his literary investigations in Finnish occult traditions—was, much against his will re-elected once more to his old post. In the following year, he definitely resigned, and with his glad assent, Dr. John Sonck was elected Secretary for three years, and has since been re-elected. Finland has been fortunate in having been visited in 1922 by Mr. and Mrs. Ernest Wood, and in 1923 by Mr. and Mrs. C. Jinarājadāsa. Under Dr. Sonck's care and wise guidance, the T.S. in Finland is progressing well and harmoniously, but it must never be forgotten how much it owes to the long years of devoted labour of Pekka Ervast.



THE EVE OF A NEW CYCLE

(Continued from Vol. XLV, Part I, p. 728)

II

THE COMING NEW WORLD ORDER¹

By "A HEARER"

THE idea of a world commonwealth, a federation of the nations for mutual support and fraternity, a just and enlightened social order forming a suitable, even a beautiful, habitation for the spirit of man, a great and glorious vehicle for the embodiment of the ideal of human brotherhood, has been for long the dream of the brightest and wisest spirits of our race.

¹ No. I of this series was published in March, 1924.

Is this great and divine ideal forever to remain a dream? Are we never to set out consciously, strenuously and joyfully to achieve it? Or has the day come, in our long and unconscious evolutionary development, when all lovers of their kind must be up and doing, when ignorance and apathy have become especially dangerous, and when the chances of success are greater by far than at any previous time in history? Is it possible that the first object of our Society, the fundamental idea of human brotherhood may soon be seen to be the way, and the *only* way, of international and social salvation, and that the race may shortly be at liberty to go forward to the conquest of higher realms of thought and spirituality than any it has, up to now, imagined?

These are the momentous questions that we have to consider.

The field is so vast and so intricate, and the issues that hang in the balance are so vital, that no man, least of all myself, can hope to touch more than the fringe of them. All that I can hope to do, is to give you a glimpse of some of the main tendencies which appear to me to be leading us in that direction. And yet it is just because this question of a new world-order is of such great importance at the present crisis in human affairs, that I have felt that some attempt to deal with it, however poor a one, should be made, in order that whatever help we, as citizens of the world and sincere well-wishers of our kind can give, may be given.

I speak of the coming new world order, not because I believe it will be here, necessarily very soon, not because it will be an achievement easy of accomplishment, not because the desired goal will be reached without great searchings of heart, great devotion, and it may be, great suffering for many of us, but because if I did not believe it *was* coming, I should despair of the future of mankind.

In this matter, I do not for one moment profess to have anything very much to say that is original; neither do I think you will desire any apology from me on that account. We ordinary folk can understand broad principles, and wherever we see some chance of those in which we believe being put into practice, we can add our little bit of weight, and do our best in various ways to further them. But the thorough understanding of all the necessary details in a vast question such as this, is quite beyond the capacity of most of us—certainly it is far beyond my own. Therefore I shall not hesitate to use the ideas of bigger men than myself and possibly, even, their language when I find them aiding a cause which stands foremost in the minds of many of us at the present time.

Now if we Theosophists are correct when we say that humanity is evolving, both individually and collectively, and I profoundly believe this to be true, then the invisible, and, as we believe, the Divine power at the back of this evolution must, so far as it can, express itself through the thoughts and activities of mankind. That may appear to be but stating the obvious, but the conclusions which naturally follow from the obvious are by no means always so clearly seen.

Therefore, in considering the question of a new World Order, its possibilities or probabilities, it is necessary to have some fairly accurate idea as to what are, what one might call the dominant thoughts and activities of mankind as generally apparent in the world to-day. By mankind, I mean, of course, mankind considered in the mass. As regards many questions, the thoughts and activities of individuals may show an almost infinite variety and, no doubt, this will, in the long run, make for a rich and harmonious whole. I say in the long run, for if we are to look ahead and try to picture what may or should be, the next step forward, these various and often contradictory ideas are not always very helpful, but on the contrary are

very confusing. The situation is very different, however, if we centre our attention rather more definitely, if not exclusively, upon what we may term mass ideas and mass actions.

The teachings of Theosophy disclose to the student a glorious vista of human advancement, and picture a transcendent destiny for the race. They also show that this advancement is a long and a slow process, and lay stress upon the fact that a desire for, and a seeking out of truth is its prerequisite. It is very necessary therefore, that, when dealing with mundane matters, we should not have our heads so much in the clouds that we have lost all appreciation of the fact that our feet are still on the earth and will have to remain there for a very long time. I am, of course, not denying for one moment the possibility of individuals advancing in the van of the main body, nor on the other hand, the possibility that others will lag behind it.

For the moment, however, we are dealing not with these pioneers or laggards, but with the thought and activities of mankind in the mass and in society. The dominant and comparatively speaking, the almost continuous thought of mankind is largely directed at present—has been so directed for long ages in the past, and will be so directed for a considerable, though, I believe, not by any means for so long a period in the future—to *getting a living*.

A study of this question leads one to something like the following conclusion: That until this question of getting a living is, for the mass of mankind, solved in some just way, which will guarantee that for honest and intelligent work, men and women may receive the reward of security, comfort and peace, the next great step forward in the spiritual evolution of the race will be delayed.

Therefore it appears to me to be necessary that we should not neglect, at proper intervals, to emphasise that a just and

well ordered system of social and international relationships is eminently to be desired by all those who are longing for and working for the uplift of their fellow-men.

I have said that the activities of mankind must reflect his evolution, therefore his industry, by means of which he gets his living, must also be in a state of evolution together with his social institutions. If we believe all this, it must be a matter of considerable importance to us to have some general knowledge of whence these evolutionary forces have brought us and whither they are likely to carry us. Having got so far, we shall then be in a position to work with the general current, and not waste our efforts in opposition. "Lest, happily, we be found to fight against God."

This divinely directed evolution of mankind is a romance, infinitely transcending our imagination. Some day we may believe, a man or a woman will be born of sufficient sympathy, capacity, and insight to depict it in all its wonder and beauty, in the meantime let us do our best to form some faint picture of the poetry, the tragedy, and the success: Yes, the success of this glorious enterprise, for glorious and successful in spite of all our difficulties and regrets, it has been and is. Think for one moment of the work that has already been done, whether in this world or in others, it does not matter, that spark of the Divine, which is the human individuality, has passed through the lowliest forms of nature. Those forms, expressing as they did the measure of its awakening consciousness, have gradually been perfected, step by step, as that consciousness has unfolded until man possesses to-day a body of marvellous structure, power and beauty; a mind which searches out the secrets of the Universe, and spirit which begins to understand, to sympathise with, and to desire to express the all-enfolding love of God himself. All this is an achievement of such magnificence that it bears upon it the

sign Manual of Divinity itself. With such a record behind us, with such a hope for the future, who would be dismayed by difficulties? Who would despair of the ultimate and astounding triumph?

To-day we are passing through a difficult world crisis, but our present problems, as Mr. Wells so truly says, are not those of weakness, but of ill-regulated power, and to gain some slight conception of the tremendous results achieved at this stage, with humanity yet in its childhood and suffering severely from growing pains, we have only to glance back over the path we have travelled to realise at once that our further progress is assured.

I have said that the thoughts and activities of man are at present largely dominated by the necessity of getting a living. Let us, therefore, take a very rapid and bird's eye view of some of those important developments, which, in the last few generations or so, have led up to the present condition of world affairs.

At the beginning of the last century what was the general condition of industry, communications, etc., in, for example, England?

The Industrial Revolution was just getting into its stride, aided by that immunity from foreign competition due to the Napoleonic wars, we were rapidly gaining control of the manufacturing trade, such as it was, of the World: while Europe was in a state of unrest, the British manufacturer went his way almost undisturbed, establishing himself in a position which was secure for generations. At the same time, the factory system was only in its infancy and machinery was of a comparatively poor type; while communications could only be described as primitive. To get from Edinburgh to London was a stage coach journey of eight days. Napoleon, in his "rush" from Moscow travelled at the tremendous speed of four and a half miles per hour.

It is difficult for us in these days to imagine an industrial nation whose fastest means of locomotion was the horse, which had no penny post, few newspapers, no telegraphs, no telephones, no railways, no trams, no steamships, neither had the mass of the people any education worthy of the name. It was not until 1830—1840 that any forward step was taken in the education of the common people, and even then the State, as such, did nothing. We have to thank religious bodies of various denominations for the commencement of popular education in this country.

Politically, the democracy was without any voice in national affairs, even the great Reform Bill of 1832 left the masses largely disfranchised, and all power in the hands of the landed and wealthy classes. The second half of the nineteenth century saw great changes, both educationally, and still more politically; comparatively rapid progress was made, until to-day the destiny of the nation can truly be said to be in the hands of the common people just so soon as they determine that it shall be so.

Rapid, however, as, viewed from the historical standpoint, this educational and political advance has been, it is overshadowed by that on the field of industry and natural science. Here, the advance can only be characterised as colossal. Labour has completely lost the independence of the handicraftsman, and has become organised and regimented, mass production seems to be the order of the day, and the industrial power of the community has been increased a hundredfold compared with that of only a few generations ago. In chemistry, electricity, engineering, locomotion, etc., the progress made has been phenomenal, while in the realm of physics scientists are convinced that they are on the eve of still more epoch-making discoveries. From the point of view of communications the world has undergone a rapid process of shrinking, we see the country covered by a network of railways,

all the product of no more than a lifetime, and our old friend the horse seems in a fair way to become almost a curiosity, the great ocean liner, the telegraph and telephone, the motor car and now the aeroplane, have annihilated distance, so that whereas, as I have said, only some 80 years ago, Edinburgh was an 8 days' journey from London, it is now possible, through the air, to travel to the other side of the world in about 12 days.

It is necessary, I think, for us to endeavour to understand the significance of changes of such magnitude, for they are not by any means confined to this country. All civilised societies are obviously travelling the same road. The industrial system, of which England was the pioneer, has been steadily spreading not only on the Continent of Europe but throughout the civilised world, America and Germany have caught us up, if they have not already passed us, while Asia, with Japan leading the way, is fast awakening.

All this has very vital implications concerning the question of a new world order. Now what are the chief and fundamental points to be noticed in the great developments of modern industry? They appear to me to be these—

(a) That industry has evolved beyond the individualistic stage and has become essentially co-operative in its nature.

(b) That with the increased power of the instruments of production, the ownership of these tends to become more and more centralised and restricted.

(c) That while the science of production, entailing organisation and efficiency within the factory, is progressive, the science of the distribution of the product is almost totally neglected.

(d) That the comparative poverty of the home market, due to the low purchasing power of the common people, necessitates a struggle for the acquisition of markets abroad.

(e) That the ultimate object of foreign trade, so far as this is not an exchange of equal values, is the placing of

undeveloped communities under tribute in the form of interest to the exporting country.

(f) That it is obviously impossible for the whole world to be organised on such a basis.

(g) That the clash of interests between modern nations is now almost wholly of an economic nature, and naturally tends to intensify as further industrial progress is made.

(h) And finally, that world-wide trade and communications have engendered a set of circumstances in which peoples have become inter-dependent, and have made national isolation impossible.

I ask you to consider these points.

In the middle ages, not so very long ago from a historical and world point of view, the tools a man used in his work were of a very simple nature. He was what is called a handicraftsman, even the associations of such craftsmen known as the mediæval guilds were associations of independent workmen. Then came the beginning of the division of labour, and the growth of the manufactory, and following on this the harnessing of steam power and the great inventions; so that to-day, instead of the individual workman we see masses of men and women operating machinery in huge factories, and the individuality of the workmen is swallowed up in the co-operative effort of his class. For the moment, I am not asking you to consider the desirability of all this; I am simply directing your attention to the facts.

This massed production, unlike the production of the middle ages, is not carried on for the use of anyone in particular, goods are produced in quantity for a general market with little or no idea as to who the particular purchaser shall be; although the employer, no doubt, does try to ascertain, in a haphazard and faulty manner, the demands of the market, he never wholly succeeds, as recurrent periods of glut and consequent dislocation of business very clearly

prove. When such is the case his only remedy is to curtail production, although at the same time there are thousands, or may be, millions of his fellow countrymen in the direst need. That is not his business, and, historically speaking, it is not his fault, and in all justice, how can we blame him? He is largely the creature of circumstances and cannot, individually, be expected to apply a remedy which must be social in its nature.

Then, on the heels of the glut, follows a weeding-out process, the big fish swallow the little fish, and the tendency towards the concentration of industry is enhanced. Not only so, but the development of machinery itself works in the same direction. More and more capital is required to equip and operate the expensive and complicated instruments of modern production, with the result that more and more people find it impossible to establish themselves as masters, and are forced into the ranks of the wage earners.

But while proficiency in the field of production increases, no effort on the part of the governing classes is made to face the problem of distribution. It must be apparent to anyone of average intelligence, that if man's power over nature is to go on increasing, an outlet must be found for the products of his industry which shall be on a scale commensurate with their production. So far, our statesmen seem to persevere only in their neglect of this problem. The only way out appears to them to be in the acquisition of foreign markets, where they can dump their surplus in the form of interest bearing loans. This export trade, as I have said, so far as it is in excess of imports, is a condition of things always greatly sought after by our captains of industry, means the investing of capital abroad usually in comparatively undeveloped countries, and this places their peoples under permanent tribute in the form of interest.

What then is the international effect of all this? It is obvious that here we have a most fruitful source of international

rivalry, jealousy, and antagonism. The big industrialists and financiers of the various countries are ever on the look out for trading facilities, spheres of influence and foreign lendings, forced or otherwise. The necessity to undersell the foreign competitor, by cheapening production (generally at the expense of wages) increases the comparative poverty within the nations, with the result that each, in striving to cut out its competitors, endangers the standard of life of its own people. One set of nationals may succeed in capturing a market for a time, but only to be in constant danger of being undersold in its turn. First one nation, then another, will have masses of its people unemployed, with world-wide crises as a variety to the deadly monotony, and so this mad see-saw goes on for a longer or shorter period, expressing itself as a competition in comparative destitution within the nations, and an antagonism, more or less veiled, without, which naturally culminates in war and disaster to all concerned.

Such was the genesis of the great war and of all wars in general in modern times. Thus it is clear that the stage of the drama has enlarged. No longer is it the individual pitted against the individual, but nation against nation. We are at the parting of the ways. Either we continue, in spite of our League of Nations and our Washington Conferences, this suicidal struggle, or we strike out a newer and a higher line, and substitute, for competitive nationalism, co-operative internationalism. For all human progress has been simply that; the flinging away of precedents, and the striking out of a new line. And at this time of day, when, in spite of or because of, the war, humanity longs for peace and good-will more sincerely perhaps than at any time in its history, we can surely have sufficient faith to believe and hope that the new and higher line will be taken. It is just here that our duty lies. It is not sufficient that we should believe and hope, we must also *will* and *work*; will and work for the

sweetening of human relationships, for social justice, and international co-operation and fraternity, and thus be doing our part in the building up of the Kingdom of God amongst men.

We may pass over the terrible loss of the young life of the nations, largely the flower of the workers in the various countries, at a time when waste and destruction have done their worst, they were never more needed in the work of rebuilding than they are to-day. They are gone, and nothing can alter the fact, time alone can replace them.

But there have been other and more subtle destructions; destructions that go down to the very mainsprings of action, which destroy confidence between men and nations, and strike at the roots of courage, hope and endeavour. The belligerent nations are all struggling under an insupportable load of war debts, while humanity is crying out for work and the products of work, crushing taxation is killing enterprise and stifling production. Attempts are being made to shift the burden of debt on to the shoulders of the vanquished, but with little avail. They seem already to have more than they can bear, and as yet, no system of reparations has been devised which will avoid injury to large numbers of the victors. The evil shows itself in its profoundest form in the utter unreliability of money as a trustworthy medium of international exchange. Our whole economic system is built upon money, and becomes unworkable when money fails. Masses of British goods are at this moment cumbering the wharves and custom houses of foreign countries, their purchasers being utterly unable to take them up at a rate of exchange which will repay the exporter. Over large and increasing areas of Europe, all trust in the stability of money has gone, and men will neither work for it, nor save it, nor make bargains ahead. This is killing enterprise, as I have said, and is throwing masses of people out of employment. The reckless manufacture by nearly every

European Government, of huge quantities of paper money has paralysed the economic life of Europe.

Thus the decline of Europe is patent to all, it has been swifter by far than that of the Roman empire, and it is becoming almost daily more evident that this can only be arrested by a really honest, and really international conference to end all war expenditure, to extinguish war debts, and to reinstate a stable currency throughout the world.

It is no part of the duty of a Theosophist to appeal to the instinct of fear, far from it, but it is necessary at the same time to deal with facts, and it is undeniable that the horrors of the next war, should such a calamity be allowed to happen, will far eclipse anything of which we have had experience up to now.

There is no way out of war but by an organised peace, and that organisation can only come when national jealousies and national dreams of domination, trade, financial, or otherwise, are subjected to the common interests and progress of mankind *as a whole*.

If we would see this great movement of the peoples as a whole, while doing our part in the work, we must also stand above it, and doing so we may, I am confident, realise that the world upheaval through which we are passing, is but the outward and visible sign of the inward evolutionary urge, guided and controlled with a definite object in view. We are justified in believing that as the clans merged themselves, not without pain and conflict, into the tribe and the tribe into the nation, so the time is now near to us, when the nations shall look forward and prepare for a higher unity which, in due time, shall transmute the narrow passions, so often associated with an honourable love of one's own nation and country, into the broader and holier love of the whole human race. Carried along as we have been, despite ourselves, on the great stream of industrial progress, we now find that, just as on the field of

industry, the failure to recognise the essential unity of man, lands us in strikes, lock-outs and economic waste, so are we being forced also to recognise that on the vaster field of international affairs the same spirit of greed and individual self-seeking will make the world a desert. Thus the call comes to us all, if we would carry out into the world the principles in which we believe, to do our part in co-operating with the Great Ones in this vital and fertile period of human history, to help to carry forward the race into its next great cycle of progress.

Looked at from the higher view-point of the vast evolution of our humanity, stretching back and back as it does into epochs of time incalculable in their vastness, and reaching up towards the radiant heights of the future, the great war takes its place merely as an historical incident, as one more of those vitally educational experiences from which, we may hope, mankind has emerged just a little wiser, just a little more tolerant, just a little more conscious of the inter-dependence of the race. Those who believe that such terrible experiences are truly educational in their significance, may look forward with hope, aye, with certainty, to the dawn of a brighter epoch, to the growth of a more discerning wisdom, and to the greater expansion of love and fellowship in the affairs of mankind.

We can see, with our mind's eye, in the day of the new order, wonderful cities arising, dreams of beauty, in which shall dwell a humanity full of grace and charm and dignity. The hideous monstrosities, which we call cities to-day, will be a memory of the dark ages, and the perfection of the race will be the individual and the common care. Pure air and pure food will give men an opportunity of building up perfect physical bodies, while perfect sanitation and personal hygiene will banish many of the diseases which now afflict us. Transport will be extended enormously, the petty and restricting

boundaries of present day states will largely disappear. On land and on sea, and through the air, man will travel conveniently at high speed, wheresoever he will, so that no corner of his world shall be to him an unknown country.

Art in every form will flourish. The painter, the architect, the sculptor, the poet, the musician will bring their talents to the beautifying of the common life. Unity will not mean uniformity, but the nations of the world, each true to themselves, in all their infinite variety, will vie with each other in the enrichment of all.

All this brings us immediately to the only stable foundation upon which such a world state can be built; the thorough and systematic education of the people. Therefore, in the new world order, we may be sure that education will be recognised as the right of all. This will not be the pinchbeck apology for education with which we are familiar to-day, there will be no miserable system whereby only the very brightest children of the poor, and not too many of these, will be selected as being worthy of an opportunity to escape out of their class, but it will be recognised that the greater the need of the child, the longer should his training be extended. That education will differ not only in quantity, it will differ profoundly in quality. No longer, so far as regards the common people, will it be its function, first, foremost, and all the time, to turn them out as the efficient raw material of industry. No longer, for some of the people, will it be its function even to train them as captains of industry and rulers of their fellow-men. It will be known and appreciated that every child is a divine soul, a God in the making, and that he has latent capacities of an order far beyond all present thought. All this being fully recognised will revolutionise education. All the best knowledge of the evolutionary progress of his race will be given the budding citizen as a right. He will be taught that the only ambition worthy of his high calling will be whole-hearted service in the great enterprise

of human advancement. As man's conception of the magnificent scale of the universe enlarges, it will be recognised that education should not cease even with a university course, but should go on throughout life; and ultimately the realisation will come, that our destiny is not confined to this planet, but reaches out to other and more exalted planes of nature, until it merges itself in the Godhead.

Mr. W. Trotter in his book on the *Instincts of the Herd* says that

social gregariousness is the goal of man's development. A transcendental union with his fellows is the destiny of the individual, and it is the attainment of this towards which the constantly growing altruism of man is directed.

This is a truly Theosophical pronouncement and expresses with clearness and precision the first object of our Society, but, you may ask, what can weak individuals do to help on the great work? Well, first of all, let us realise fully the truth that every effort, however small, has its exact result. Just as there can be no effect without a cause, neither can there be cause without effect, then, the further truth, that if we unite in desire and in will, we increase our strength far beyond the sum of our individualities. More even than this, we become a channel through which Higher Beings may pour their great Spiritual Powers and thus influence an ever widening circle in the desired direction.

In the industrial affairs of mankind the foundations have already been laid. Concentrated on the acquisition of wealth, the young and immature souls of our business men have been used by those Divine evolutionary forces to build greater than they knew, for, as a result of this concentration and effort, the dominant characteristic of modern industry has already become co-operative. The significance of this great change is vital to the construction of a higher society and to the building of the social body of that great world brotherhood we are seeking. What is now needed, what indeed, the world is crying out for,

is the light and inspiration which can only come from greater souls than these. *And they will come.*

Already the outlook of our young men and women is changing. It is charged against them that they have not that interest and application in matters relating to business, possessed by the generations just gone. I am glad of it! I believe they are, many of them, too big to be interested in the narrow object of money making. This low ambition will certainly not attract the best of them, but the chance to take their part in the great work of building up a world wide harmony, will call them with an irresistible call. For such great and eager souls, young maybe in body, but mature in experience, and growing more and more into a realisation of the eternal satisfactions of the Divine Wisdom, the situation is such as to arouse to flame, to hot enthusiasm, all their generous impulses, all their love for their fellows, *and they will respond.*

From a high enough view-point, the life of a planet is as a lightning flash. Think you that life commenced in the Universe in our little world? By no means, before our world there were other worlds, before our humanity, other humanities, reaching back into the infinities; these, developed and perfected into guides and helpers of their younger brethren and reinforced by the pioneers of our own race, find their bliss in guiding our stumbling feet up the steep and difficult path to the God-head. "I will not leave you comfortless. I will come to you" is the message to us of all those Great Ones who have gone before, and we too will go on, doing, I hope, our part, and trusting in no less than the almighty Power of God, that our high destiny is, in the end, assured.

"A Hearer"

THE PROBLEM OF NATIONALITY

By D. JEFFREY WILLIAMS

(Continued from Vol. XLV, Part I, p. 735)

SOME people seem to say that a nation is merely an embodiment in some vague way of "historic memories" and "cultural traditions". On the other hand we find some who seem to say that "nationality is the combined spirit and aspiration" of a definite group of people, and are apparently content having said as much. Others again will speak of the peculiar temperaments, endowments, experiences, hopes and aspirations which unitedly form the essential basis and structure of a nation. These views are interesting and valuable because they go a long way, though not the whole distance, to a recognition of the truth in relation to nationality. Historic memories and combined aspirations and peculiar endowments can only be spoken of in any reasonable manner when they are definitely related and attached to some definite "unit" of life and consciousness. These things must belong to some "organic" spiritual something, if such a term may be allowed, which distinguishes itself from others by the fact of self-consciousness. For if there were no consciousness of self and others, of self and "not-self," any mention of independent existence would only be absurd.

Professor Zimmern maintains that :

Nationality, like religion is subjective, psychological, a condition of mind, a spiritual possession, a way of feeling, thinking and living.

He defines nationality as

a form of corporate consciousness of peculiar intensity, intimacy and dignity, related to a definite home-country.

This definition of Prof. Zimmern is a very clear and definite one, and one which seems to confirm what has been already said by Mr. Gooch. There is one difficulty about this definition of Prof. Zimmern that should be pointed out, though it is not concerned directly with the question of nationality pure and simple. While he mentions consciousness in relation to a definite environment of a physical nature, he does not mention any means or medium by which this consciousness may express itself in relation to it. It is true he mentions mind, feeling, thinking, living, but all these things are, to him, subjective and not objective. But how can a nation feel, think and live, and express itself in action, without a physical medium and vehicle, in a word without a body? I have not read Prof. Zimmern's *Nationality and Government*, but Mr. Sidney Herbert quotes from this book rather generously, and on two occasions quotes Prof. Zimmern as saying :

Nationality to me is not a political question at all It is primarily and essentially a spiritual question, and in particular an educational question.

From the point of view of Theosophical theory, however,

there is no spirit which is not matter-enveloped : there is no matter which is not spirit-ensouled.

The point that is being approached here, and to which I shall return later, is that the State as a vehicle and medium of the expression of national life and consciousness, though ignored as such by Professor Zimmern, is an absolutely necessary corollary to his conception of nationality.

It might be interesting to quote a quite different opinion namely, that of Mr. John M. Robertson. He considers that :

The ostensible entity which plays so large a part in the common run of thought throughout history—the nation, considered as a continuous and personalised organism—is in large measure a metaphysical

dream, and the emotion spent on it partakes much of the nature of superstition.

One need only remark that Mr. Robertson is entitled to his opinion, and to a respect for it; but, as opinions are not arguable and are not infallible, we may choose between this opinion and the common run of thought throughout history.

Mr. Sidney Herbert quotes Professor Ramsey Muir as declaring that nationality "is an elusive idea, difficult to define," and also the late Lord Bryce as disclaiming ability to define it but, said Lord Bryce, "We can always recognise it when we see it". Mr. Herbert himself, in his book, defines nationality as follows :

A Nation is a social group, bound together by a consciousness of kind which springs from the tradition evoked by the group's historic past, and is directly related to a definite home-country.

There is not a great difference between this definition of Mr. Herbert and that of Prof. Zimmern, excepting that the former finds the origin of the "consciousness of kind" in traditions of the group's historic past and the latter finds it on a higher plane altogether, namely, that of mind and spirit. Both ignore the State as an organ by means of which the nation may express its desires and purposes.

One other definition may be given, and this from Dr. Annie Besant's *Lectures on Political Science* :

A Nation is a group composed of a much multiplied Tribe or Tribes, closely united in a common Life, with organs developed for the discharge of its life-functions, ready to become a State by the addition of a fixed territory and a Government, where either or both are wanting.

This definition clearly allows for the evolution of a nation from the tribal state, and shows how the tribes unite to form the common life of a Nation; it also provides for the expression of life and consciousness, and of the functions of life by means of appropriate organs belonging to its body, as well as for a fixed territory as a "definite home-country". It seems to me that this is a complete and very satisfactory

definition, especially from the point of view of the problems which have been touched upon in the foregoing paragraphs.

If it were asked what is the difference between nationality and nationalism, the obvious reply would be that nationality is the equivalent of individuality, and nationalism that of individualism. Every individual man is by no means an "individualist", especially in the sense of being utterly selfish and an enemy to every other individual. Individualism of that kind is little better than savagery, and, when in this state of mind and stage of development, both men and nations are only a few removes from savagery. We must be careful in realising that the parallel between the individual man and the individual nation is, morally speaking, a very close one. This is surely implied in Mr. Herbert's statement when he says that his "book will have been written in vain if it has not demonstrated that nationality is to a social group what personality is to an individual", though we may disagree that "it is a complex product of heredity and environment leading to differentiation".

Most people will agree that nationalism, in this sense of crude individualism, is never a desirable thing, but this "individualism" is due to a nation's position in the scale of evolution, or, to be more precise, moral evolution. There will be many who look with dismay and misgiving, if not with some despair, at the manifestations of what seems little better than an exhibition of barbarism in the attitudes and activities of present-day nationalities, young and old, particularly in Europe! This, among other things, has led many to deny that any possible good will be the outcome of the insistence upon the recognition of the principle of nationality. However, we must remember that nationalism at worst and best is but a temporary expression of nationality, and if it does run into channels that are dangerous and destructive at one stage, it may also be turned into channels that are helpful and

serviceable at a later stage. Experience and education will soon result in self-discipline, and in another kind of attitude that will be more in accord with moral sanctions and civilised behaviour, in a real and not in an unctuous and hypocritical sense, among nations. Mr. G. M. Trevelyan says :

The sentiment of nationalism, that simplest of all ideals which appeals to the largest quantity of brute force, has in its nature no political affinities with either liberty on the one hand or with tyranny on the other; it can be turned by some chance current of events, or by the cunning and clumsiness of statesmen, to run in any channel and to work any wheel.¹

International morality is, of course, only just rising on the horizon, and we need hardly be reminded that, up to the present, national obligations have been almost entirely restricted within the limits of the nation. As Dr. Besant puts it :

A man must not cheat, rob, rape, nor murder his country folk; if he does, the nation will punish him. But he may cheat men of other countries, calling it diplomacy; he may rob them, calling it annexation; he may rape and murder, calling it war.

We might go a step further and say that men may become prosecution, jury and judge in themselves and bring in a verdict of guilty and call it justice; inflict an impossible penalty and call it compensation and reparation; and afterwards call in "bailiffs" in the form of a few army corps, place them in an old enemy's territory, and call it peace; blockade and throttle other nations' industrial and commercial life and call it economic security and reconstruction.

The question of the relation of nationality to the state, of which mention has already been made, is an all-important as well as extremely interesting one. Of very special interest is this question to the student of politics. It can obviously only be considered very briefly here. Mr. Sidney Herbert in

¹ Quoted by Mr. Sidney Herbert in *Nationality and its Problems*.

his book attacks the "modern theory of state," which is "essentially despotic," and is "the enemy of liberty".

The conception of nationality must be divorced from that of the state. They answer to different needs, fulfil different functions. To thrust them into an enforced and unnatural marriage is to sin alike against reason and experience. The only issue of such a union will be, in the future as in the past, tyranny, hatred, and the spirit of revenge.

But, though we may agree that modern theories of state are largely of the pugnacious kind and of a character that makes the state appear to be irreconcilably opposed to and an enemy of liberty—"government authority as opposed to the governed"; though we may think a "union" of the conception of nationality and this conception of the state—the Bismarckian, iron-fisted "Prussian" theory peculiar to all countries in varying degree—an ugly and unnatural one, we must remember that our conceptions of the state need not be of this crude and elementary kind. The "brute force" theory of the state is certainly not the only theory, and is certainly not a true theory, however useful it may have been in the past, and far too often to-day, in the hands of despotically inclined politicians and governments. No one will to-day defend the "divine right" of states, even "democratic" states, to any kind of despotic rule and action! We have grown out of this idea and practice of government in the family life and also in most of the numerous societies and organisations that exist within the confines of a nation. Institutions in which authority and power in this sense holds sway are considered relics of this past!

Surely there must be another and truer theory of the state. Modern thought and feeling demand the coming into being of another view. If we take an ordinary evolutionary view of the organised relations of human beings from the earliest times, in the case of the family, clan, tribe and nation, resulting in various kinds and forms of rulership and

government, we must feel the force of Lord Morley's contention that:

The true ground is the acceptance of conditions which came into existence by the sociability inherent in man, and were developed by man's spontaneous search after convenience.¹

It therefore seems that the more inclusive this inherent sociability became in the course of social evolution, the more inclusive became the "convenience" of organisation and government. From this point of view can we not say that the state is simply "the nation organised," thereby demanding a specialised function in the form of government? It may be true, as Professor H. J. Laski has said, that:

We are working with a machinery adapted to deal with a civilisation immensely less complex than our own.

Politically speaking, this is because we have not cared to think out and adopt new methods and "conveniences" in keeping with the demands of to-day. (This, of course, is also true in a social and industrial sense.)

If, however, we take the view that a "nation is an organism, a spiritual entity," as Mr. G. P. Gooch holds, and that it is a form of corporate consciousness . . . bound up with the question of corporate life, corporate growth and corporate self-respect, with Professor Zimmern, and that a nation is a self or spirit as considered by Theosophical thinkers, then it is very, very reasonable to assume the state to be the physical medium through which the life-functions of the Nation can be manifested. In other words a nation must possess a body, and Mr. Gooch very definitely says, speaking of nationality, "where there is a soul there should be a body in which it may dwell," and, we may add, through which it may function and by means of which it may fulfil certain necessary purposes. The Swiss philosopher and jurist, Bluntschili, maintained the state to be a moral and spiritual organism, a great body which is capable of taking into itself the feelings and thoughts of the nation, of uttering them in laws, and realising them in acts.

¹ Quoted in *Lectures on Political Science*, p. 47, by Annie Besant.

The state is, therefore, according to this view, the organic medium and vehicle of a nation's life, and necessarily so, if there is to be any political expression. National growth in the fullest sense will depend as much, if not more upon, action and self-expression by self-initiated and self-directed activities, as upon the feeding of the national mind and emotions upon the rich foods of a country's history, flavoured by heroic deeds and achievements, and upon its literature, culture, and traditions.

If the analogy of the State and human body holds good, then the necessity of specialised organs in order to perform the various functions of national life seems fairly obvious. There will always be a head, that is an organ for the executive function of the state or of government, the expression of the Will aspect in the life of the nation. It will be well to quote Dr. Besant's words in this connexion, as they are so illuminating and interesting.

Let us join with this idea that Government is the will of the State, and remember that will is expressed in the outer world by activity. Let us see in the Legislature, the law-making wisdom of the State; in the Judiciary, the calm and balanced intellect of the State. Then as in a man the Spirit, the Unit of Consciousness, expresses itself in three ways, by Will, by Wisdom, by Intellect, and these have their manifestation in the Physical body as Action, Emotion and Thought, so in the organic life of men as a State, the Spirit, the source of the Sovereignty of the State, is the People—more or less imperfectly vocal in fractions thereof—and that Sovereignty expresses its Self in the same three ways, Will, Wisdom, Intellect, and these have their manifestation in the body politic as the Executive, the Legislature, the Judiciary.¹

In the earlier pages of the same work Dr. Besant says :

The Nation forms organs for the discharge of its life-functions, executive, legislative, judicial, educational, commercial, industrial, agricultural, and has its corporate life, harmonising all.²

And again Dr. Besant defines the State as follows :

A State is a multi-human organism, embodying a Life, inhabiting a definite territory, with a Government as its Executive, specialising organs for its activities and shaping its evolution to achieve a common end.³

¹ *Lectures on Political Science*, p. 138.

² *Ibid.*, p. 66.

³ *Ibid.*, p. 51.

From whatever point of view we may look at the question of nationality we cannot avoid coming to the conclusion that the nation is a Self, and that this Selfhood is the one unvarying essential and the real basis of national existence. Whatever else may be necessary as a condition of national expression, this fundamental essential of a national Self cannot be logically denied. We can suppose nothing, we can prove nothing, in a philosophic sense, concerning nationality unless we take for granted this self-evident and unassailable proof and fact of self-hood. The fact that we speak of it as a unit of consciousness, and a unit which is conscious of its own independent existence, in a word, that it is self-conscious, is sufficient justification of this. And it is upon this basis that all other proofs in relation to national characteristics, attributes, endowments and possessions are built up. Religion, language, state, government, territory, the peculiar ethnic type, and so on, are things which *belong* to a nation and are possessed by a nation. *They* are not the nation, though the nation has need of some but not all of them for its manifestation.

There is another important thing which we must not overlook in this connexion, and this is the obvious fact that any and every individual unit is a unit of a whole: that it is part of a whole. As the individual man is a unit and a member of a family so is a nation a unit and a member of a family of nations. This fundamental yet absolutely natural unity of nations we have as yet failed to realise, though we are being compelled to-day by the law of economic interdependence, or at least by our violation of it, to recognise something of its truth. This question of the inter-relation of nations, their interdependence in every sense, not only in an economic sense, is one that will occupy and engage the minds of statesmen in all countries more and more in the future. We can well hope a beginning has been made by way of recognition of this inviolable law and fact of unity and interdependence

in the movement towards a real League of Nations and International organisation. For how true those words of Kant :

At last, after many devastations, overthrows and even complete internal exhaustion of their powers, the nations are driven forward to the goal which reason might easily have impressed upon them, even without so much sad experience. This is none other than the advance out of the lawless state of savages and the entering into a federation of nations.

A few words on another very important aspect of the subject might be allowed. A nation, it is said, is an Individual with a character, and that character depends on the nature of the Spirit at its core, and on its unfolding to play its part in the life of humanity. It is therefore the inherent "purpose" of each nation to unfold and express its inherent qualities and bring them to a noble fruition as a contribution to the enrichment of the lives of all other nations. Therefore the hidden genius of each nation should be allowed full and free expression, the fullest freedom to plan and organise its own activities as perfectly as possible, in order that it may have something worth sharing with other nations. Each nation has within it to become along its own line the equivalent of the glory that was Greece, the grandeur that was Rome, and the spiritual greatness that was India. It was Shelley who said :

The true poetry of Rome lived in its institutions.

D. Jeffrey Williams

A DAY DREAM ¹

By JOSEPH BIBBY

TOWARDS the end of a recent pilgrimage to the furthestmost outposts of the Empire, I one day fell a-dreaming: in my dream it seemed to me that I found myself in contact with a race of men and women very wishful to bring about a higher level of social welfare, but who lacked the knowledge by which that desirable end might be attained.

It so happened that in my wakeful hours I had been endeavouring to formulate some of the principles upon which a true Science of Sociology might be established, and that fact made me feel more than ordinary interest in what was passing into my consciousness from the dream world.

The people to whom I was introduced in this peculiar way had evidently arrived at a stage in evolution similar to our own: but it soon became evident that their knowledge of the great Laws of Nature which condition individual and social welfare was of the scantiest.

The consequence was that a considerable number of the people were living on the earnings of others, and the population generally were under the delusion that the common welfare could be best secured by each individual, class, or nation seeking after its own interests. Never had they been taught that the human family was a living organism, and that to increase the larger welfare of the whole was a necessary condition of personal advancement.

¹Being the introductory Chapter of a volume entitled *Essays in the Science of Sociology*, in course of preparation by the writer.

They had not even developed sufficient insight to perceive the truth which lay in the aphorism "a house divided against itself cannot stand", for they were often quarrelling with each other, and many of their activities proceeded on the principle that it was possible to build up a better social order by the methods of strife. Nor had they appreciated the fact that the Laws of Nature do not change or adapt themselves in any way to human ignorance or folly, and that every result which comes into the life of an individual, class, or nation, has a direct connexion by natural sequence with their own preceding activities

At the time of my visit there was an active movement afoot to "change the system," and they did not see that the like self-seeking activities which had brought about their present distress would operate just as certainly under any other system. They had no teachers to direct their thoughts to this elementary fact.

In the meantime the people continued to devote their energies in directions which were destructive of both individual and social welfare, which, if they had been animated by the spirit of the commonweal, would have advanced the prosperity of every individual in the community. Such was their ignorance in this respect that I thought they resembled a shipmaster at sea wishing to reach the desired haven without rudder or compass.

Had they realised the fact that each seed brings forth after its kind in human life as in the farmer's field, they would never have expected a harvest of well-being from the seeds of strife, but would have known that unity and harmony, which is the one indispensable condition of social progress, grows from the seeds of love and goodwill.

The recent experiments of the opposite method on a national scale in Germany and Russia had filtered through to our dream world and had given much occasion for thought.

But those who attributed their own ill conditions to a faulty economic and monetary system and not to their ignorance and folly, still advocated the disinheriting of the well-to-do as a means of advancing social welfare. They contended that while it was true that the predatory spirit had failed in Russia in the social sphere, it was not through an error in principle but through a wrong method of application. "If," said these wiseacres, "the system of legal enactment had been applied the results would have been favourable to social weal."

They did not see that it is the seed and not any particular method of planting it which determines the kind of harvest which will appear.

Many of them believed that what a man sows he reaps, but it did not occur to the general mass of the population that they were suffering from ill seeds which they themselves had sown, and hence they looked about and outside themselves for the cause of the ill conditions which were coming upon them.

In this search they observed that certain sections of the population were not suffering material privation to speak of, and they conceived the idea that these well-to-do units who represented but a small proportion of the population were somehow depriving the others of their fair share of material things.

The fact was ignored that all but an inconsiderable portion of the existing wealth of the country was already invested in the instruments of production, distribution and transport, and that the controllers of this wealth were already being almost taxed out of existence and that therefore the proposed change of system would only give its control into hands less fitted for turning it to good account.

The method of forcibly taking from the rich to give to the poor was also entirely opposed to the methods employed by the Supreme Power governing human life, for Mother Nature never deprives an individual of his gains in capacity or

character (or any of these higher forms of riches) in order to bestow them upon others. She expects each individual to develop his own powers or capacities under the guidance of those more advanced. Nature is not a communist or a socialist, but an individualist.

This fact had been overlooked, and they had also failed to realise that the progress towards higher levels of well-being is largely the product of the activities of a very small percentage of any given community: and in a world governed by the law of action and reaction better material conditions naturally gravitate to these particular units, and wealth in these more capable hands is more likely to yield a better social service than when controlled by less competent individuals. The proposed change, therefore, was one which was bound to inflict a blow not only to the growth of individual initiative but to that of social progress.

But the arguments used in support of this change made a strong appeal to that large section of the population on whom the ill conditions had fallen most heavily. They did not like the Shakespearian slogan that "'tis within ourselves that we are thus and thus," and those who attributed the result to the monetary system were listened to with much attention, and finally they succeeded in placing in the seat of authority those leaders who told them that by the simple process of "changing the system" all would be well with them.

Truth to say at the outset things seemed to go very well under the new regime, and doubt as to the wisdom of the recent change did not arise until it was discovered that they were consuming more than they produced, and that they had been living on capital carried over from the former system.

The means to renew the industrial plant and to start new ventures so necessary to social progress, began to be less and less available, and worst of all it became steadily more difficult to dispose of their products in the world's markets.

Those who under the former system had an aptitude for devising new and improved methods of working and had not been afraid to make costly experiments at their own expense in hopes of a successful result, were no longer to be found. Some of the better class of workmen also, objecting to the deadening rule which placed the capable craftsman on the same level as the least efficient, had moved away and were developing their talents in world service in other countries. This led steadily to the further lowering of the standard of comfort of the people, and famine and pestilence began to loom on the horizon.

It was at this critical moment in the experiment that a youth with wonderful clarity of vision made his appearance on the public stage. He was born in humble circumstances, and was therefore well-acquainted with the material well-being of those whose present life was cast in the lower levels of the social strata.

He had, moreover, brought with him from his past experiences, a strong aversion to sham and make-believe. He possessed the rare virtue of being able to see through the temporary to the permanent, and through the veil of superficiality to the essential facts. Hence he had no belief in any policy which violated the principle of justice or in any plan of advancement which rested on fallacy.

In his investigations of the ever worsening conditions of the population, he found that the true facts had not been put before the people and that judgment had gone by default. "What is really needed," he said, "is a true diagnosis of the ills from which the nation is suffering"; he contended that what was amiss was the lack of knowledge of such laws as that of Palingenesis (many births), and the law of action and reaction, as these laws made plain the true objective of life and the means whereby that end might be successfully attained.

In this respect he expressed in his own words the teaching of the Great Master, who nineteen centuries ago urged his hearers to seek first the Kingdom of Heaven and its righteousness, adding that the other things, such as better material conditions, would follow as the natural consequence.

"The error committed by the leaders of the recent movement," said he, "lay in putting the other things first in the vain hope that the Kingdom of Heaven (or Social Utopia) would follow."

In this way they had reversed the order of Nature, and instead of producing the desired results they had only succeeded in increasing the miseries from which they were already suffering. He did not discourage them, however, for he pointed out that some of the most useful lessons in life are taught through pain and suffering, and that when a lesson is mastered the suffering begins to cease, leaving behind it a gain of permanent value.

In expounding the working of the two great laws, of Palingenesis (many births), and that of action and reaction, he gave a scientific and demonstrable proof as to how "our light afflictions which are but for a moment work out for us a far more exceeding weight of glory": he showed how all pain and suffering was remedial, and had for its object the final welfare of the sufferer.

In discussing these problems he always regarded life as a day at School. His explanation of the facts was that at the start of any particular life (or day at school) the pupil is placed in the form to which his past attainments entitle him, and that no injustice obtains through the diversity of conditions in which individuals, classes, and nations find themselves, as each are at a different stage of evolution. His contention was that each pupil passes through all the forms of the school before his school days are ended. Those in the higher forms

have already mastered the lower tasks, and those in the lower will in due time reach the higher.

"It is, therefore," he said, "foolish to complain at diversity of conditions, seeing that all have the same opportunities, but all are not at the same stage: some have been much longer at school than others, and they do not all devote the same effort to the work in hand."

He illustrated the latter point by relating a parable of how two boys might start their career equally equipped, they may join the staff in an office, workshop, or laboratory; one of them will begin by becoming restless and dissatisfied and will complain at the monotony and drudgery of the work in hand, forgetting, or not having been taught the truth that it is through drudgery and doing well the small duties that attainment is won. The other cheerfully accepts the position in which he is placed, applies himself resolutely to irksome tasks, puts his best into the smallest duty, striving to win ever greater skill and efficiency at his craft. "Which of these two boys," he asked, "will be able to command better material conditions, and which will develop most rapidly other and higher forms of riches?" There could only be one answer to this question, and he affirmed that what was true of the progress of the individual towards higher levels of attainment, was also true of the class or the nation.

One of the statements made while addressing an audience of working men was rather startling in its originality: while referring to the folly of complaining at social inequalities, seeing that it is a part of the natural order, he declared that so far from the riches of the rich being the cause of the poverty of the poor, it was much more true to affirm that greater the number of rich people given to any community the better it was for the material welfare of everyone in it.

He illustrated the truth of his statement by pointing to the corresponding facts that wherever a man of insight was

born into a community it raised the general level of knowledge of every individual within it. He maintained that whenever a person of genius appeared in the world every man, woman, and child sooner or later received from his advent an impulse towards better conditions.

On the other hand he strongly condemned those who utilised their wealth or other talents in selfish satisfaction (and such were not confined to any particular class), and stated that it was they who were at once hinderers of social progress and destroyers of their own prosperity.

But at this point the vision began to fade, and I found myself back on the ship on which I was voyaging.

Joseph Bibby

FROM THE MANOR GARDEN ¹

NOTHING but blue and its glamour,
Nothing but sea and sky,
With a tiny strip of red houses between,
And the white ships sailing by.

And silence, that mighty silence,
Born of abysmal Deep,
The silence of Love and the silence of Power,
With only the birds' small cheep.

The sunshine glows and enwraps us,
In this enchanted place,
Where violets, grass and young growing things show
God's writing across their face.

Angel Supreme of this beauty,
Great Deva Overlord,
With Angel of Harbour and Angel of Air,
And of Fire, the Lord's own sword,

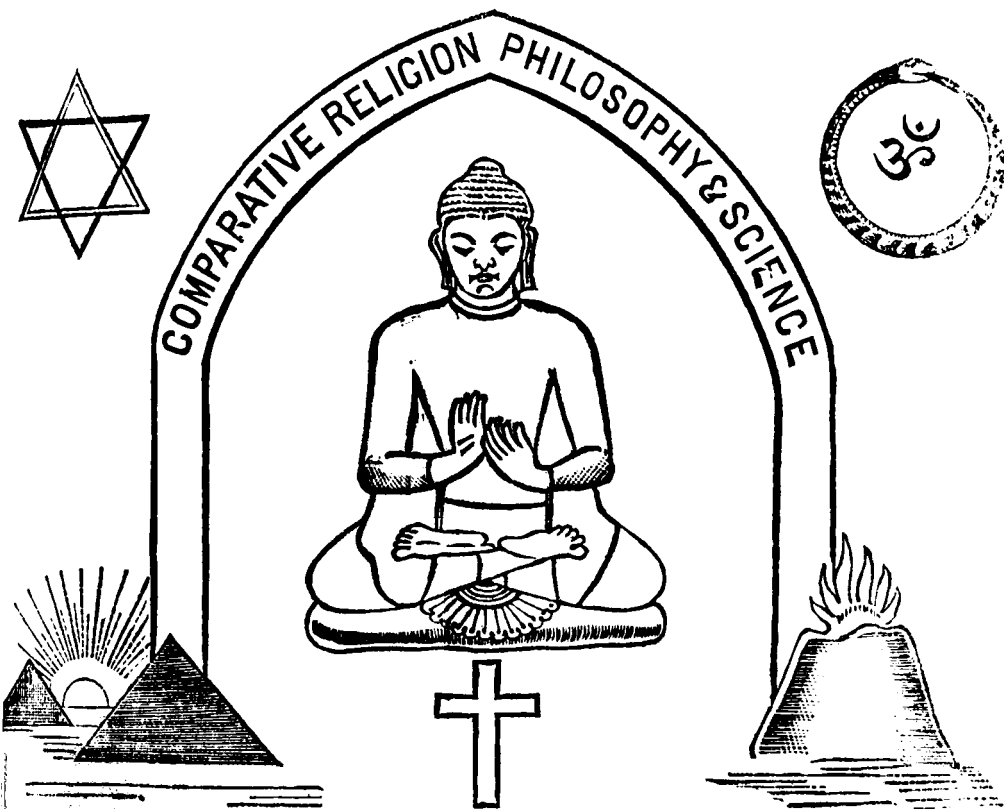
Thanks be for the Peace supernal,
Peace of the soul set free,
The Peace of the Star, of the Sun and the ONE,
The Peace of Eternity.

No prayer is heard in the silence,
Beauty is prayer supreme,
For it blends the vista, the seer and God
To Oneness in the scheme.

O Oneness, O Truth eternal,
Wrap us in beauty still,
And keep us for ever and evermore thine,
Till Thy Will we all fulfil.

M.

¹ The Manor, Sydney.



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from Vol. XLV, Part I, p. 752)

HYDROXYL ION, OH

THE appearance of the Hydroxyl ion, OH, is given in Fig. 14. In the centre is Oxygen, and one half each of Hydrogen floats above and below. The upper triangle is

positive, and the lower negative. Though these two triangles of Hydrogen are separated, with Oxygen in between, they are still bound to each other, and a linking force goes through the middle of the Oxygen snake. Each triangle rotates flat, and

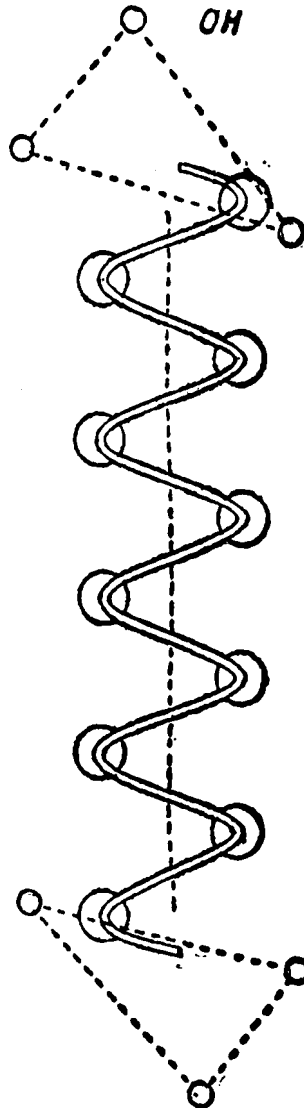


FIG. 14. HYDROXYL ION, OH

while rotating, sways a little up and down like the lid of a pot rotates before it finally settles down.

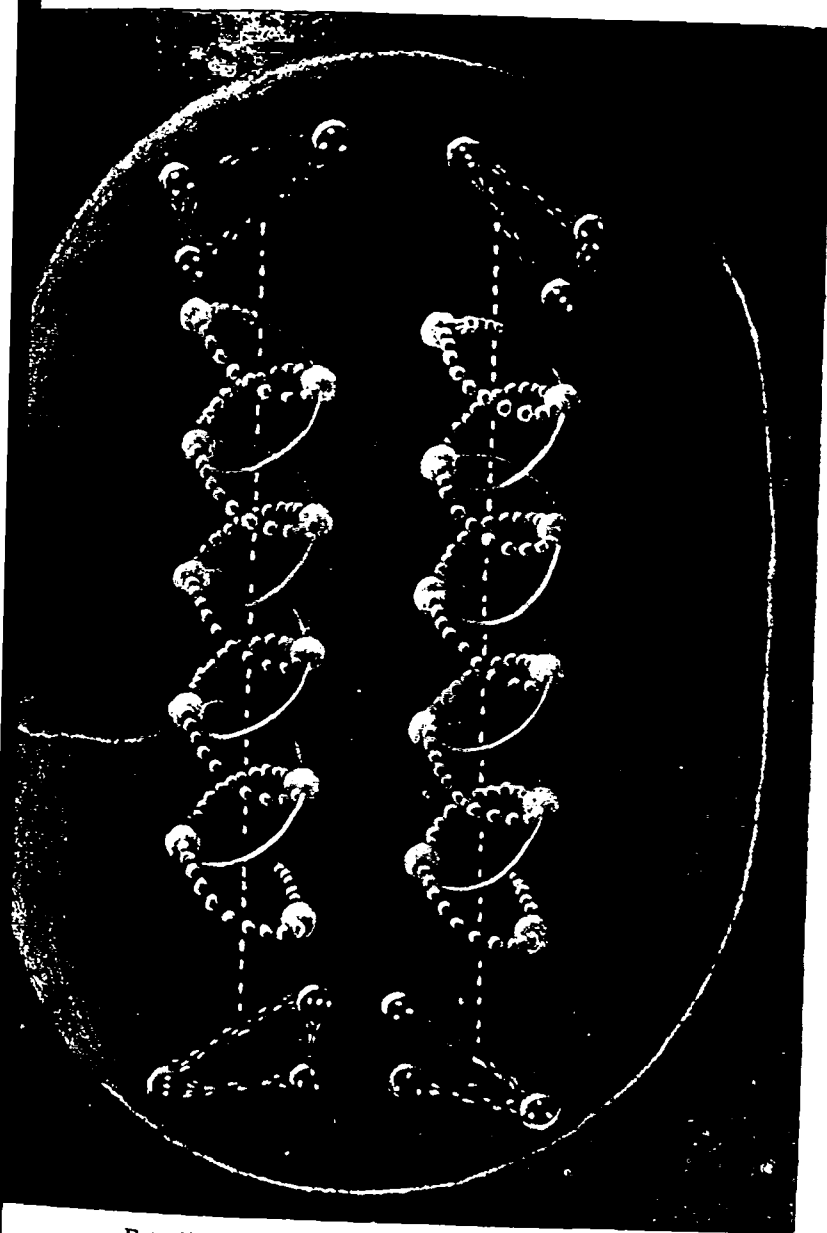


FIG. 15. HYDROGEN PEROXIDE H₂O₂

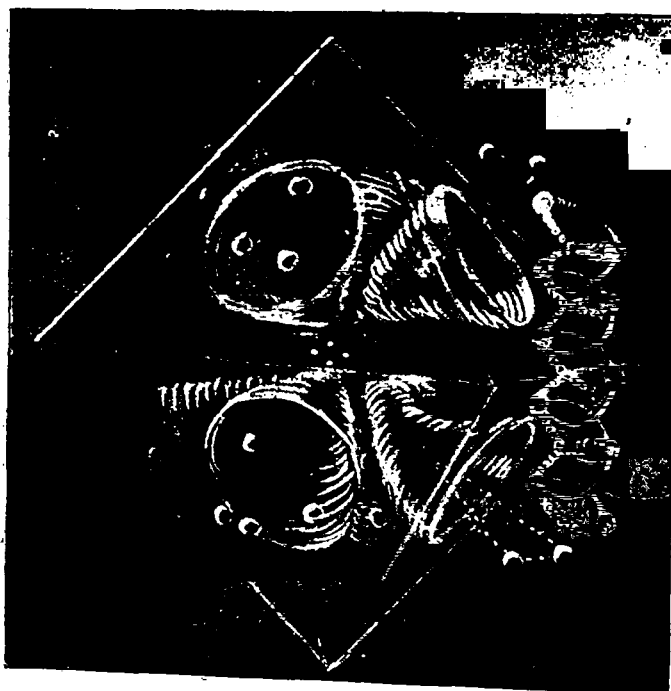


FIG. 16. METHYL ALCOHOL CH_3OH

HYDROGEN PEROXIDE H_2O_2

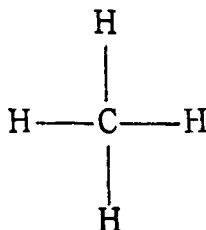
The appearance of Hydrogen peroxide is as in Fig. 15.¹ Here we have two OH side by side, except that, in the second OH, the polarity is reversed, and the upper triangle of Hydrogen is negative and the lower positive. The two OH ions do not give the impression of being attracted to each other. But, under certain conditions, one Oxygen flies off, and then the two Hydrogen triangles associated with it are attracted to the triangles of the neighbouring OH, and form H_2O Water, as in Fig. 12. An interesting question is why H_2O_2 should be unstable. Investigation showed that there was some kind of a radiation from the earth; whether this force of radiation was due to the sun or not was not investigated. But the earth is steadily pouring out this radiation, and it rushes upwards. As the radiation rushes upwards, it hits the upper Hydrogen triangles which are rotating. Usually the impact makes no difference, as the upper and lower triangles are united by the bond which goes through the Oxygen, and the impact of the radiating force is not strong enough to break the link. But it happens that, as the triangle rotates, it gets tilted sideways, and if the force from the earth hits it at its moment of greatest tilt, the triangle may be thrown off its balance, thus breaking the link with the lower triangle. Just as a metal disc can be kept revolving at the end of a jet of stream so long as the jet is directly underneath, so is the Hydrogen triangle as it rotates. But, just as, if the stream hits the disc when it is aslant, the disc flies off, so it is with the upper triangle, when the force from the earth hits it. When it is so thrown off its balance, and the Oxygen is released and flies off, that triangle at once flies to the positive Hydrogen triangle nearest to it. The positive Hydrogen triangle below then flies to its

¹ In drawing each Oxygen, the artist has purposely left out the small bodies of two atoms in one of the "snakes," in order to make Oxygen more graphic.

neighbour, the negative Hydrogen triangle of the neighbouring OH. The result is the molecule of water.

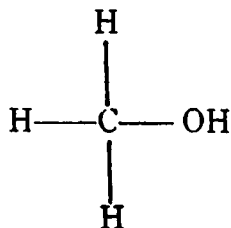
METHYL ALCOHOL CH_3OH

The conception that the Carbon atom is octohedral, and that Hydrogen is composed of six charge units (grouped in two triangles) enable one to construct easily the stereometric figure for the open chain series. Methane CH_4 (Fig. 10) showed how the four valencies of Carbon are satisfied, though Carbon has eight funnels, by the four Hydrogen atoms. Methane is diagrammatically



The usual stereometric conception of Carbon is as a tetrahedron, with the four valencies of Carbon radiating to the four sides or corners of a tetrahedron, where are attached each of the four Hydrogen atoms. But clairvoyance shows that Carbon consists of eight half-valencies four positive and four negative, radiating to the eight faces of an octohedron. The shape of Carbon does not change in the open chain series.

Methyl Alcohol is different from Methane; only by one Hydrogen attaching to itself one Oxygen, thus



We have seen the appearance of OH in Fig. 14. The appearance of Methyl Alcohol is as in Fig. 16. Oxygen stands

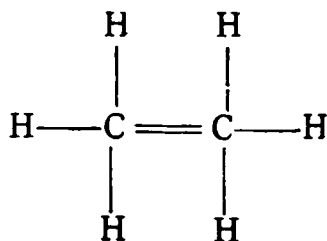
upright to two Carbon funnels, and the two Hydrogen triangles at its top and bottom are sucked partly into the funnels.

It was noted in the course of the investigations that Oxygen has a great quality of force, and does not break up when combining so as to accommodate itself to other atoms. In the present figure, the investigator described its behaviour as being "stiff as a poker".

Here it will be interesting to give a summary of the clairvoyant's remarks when looking at the various alcohols in small quantities of sal volatile, eau de cologne and essence of ginger. I quote from my rough notes at the time.

The investigator finds that on the whole eau de cologne is fullest of the alcohols. He remarks that there is a great deal of disintegration and re-integration continually taking place among them. Their volatile nature is evidently partly due to the substances throwing off particles and then assimilating them again, as if a couple who are married divorce and then re-marry. He wants to understand why there is this instability, for there must be a reason for this weird behaviour. He thinks he had better find out the reason if possible. He finds that the carbons attract some things; hence he asks the the question, "Is it really conceivable that there are magnetic poles to these things?" He says that it seems as though a Carbon drew to itself certain combinations. Everything is all right so long as any particular combination holds itself steady in one position, but if the combination happens to turn round, thus presenting another pole, the Carbon throws it off with a kick, and then attaches to itself another group. The combined Carbon needs to be held still for examination as it revolves all the time.

In the open chain series, the principal characteristic is that one Carbon atom can attach to itself another Carbon atom, as in Ethane, whose formula is :



Since Carbon has four valencies, and in each Carbon of Ethane, only three valencies are satisfied, by three Hydrogens, one valency is left, unsatisfied. By means of this unsatisfied valency, how is one Carbon linked to another Carbon? This is shown in Fig. 17. A positive funnel of one Carbon atom

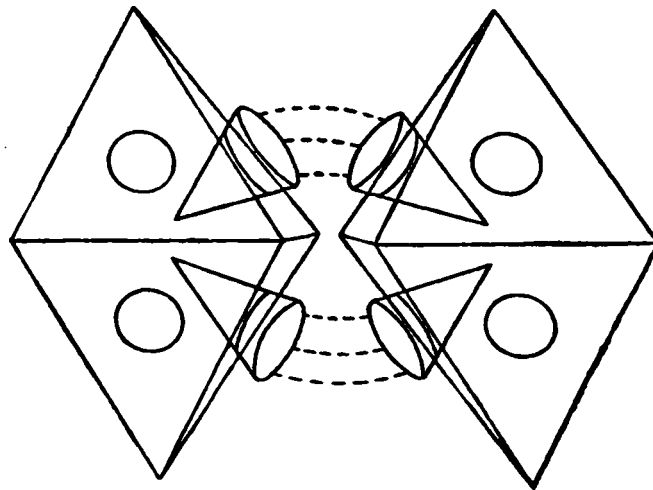
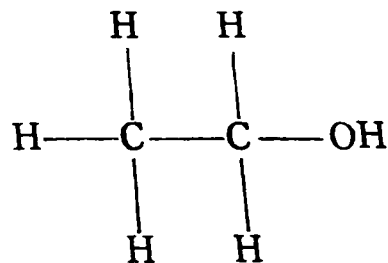


FIG. 17. TWO CARBON ATOMS LINKED TO EACH OTHER C=C

selects a negative funnel of the other Carbon, for the purpose of linking. The linked funnels cannot of course lie on one plane, and therefore the forces which link are curved.

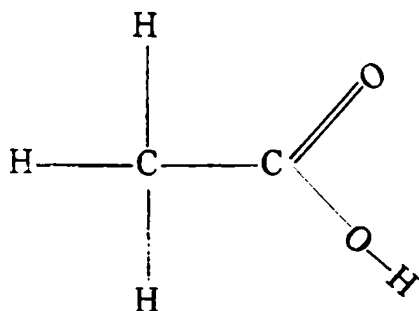
When therefore Ethyl Alcohol is examined,



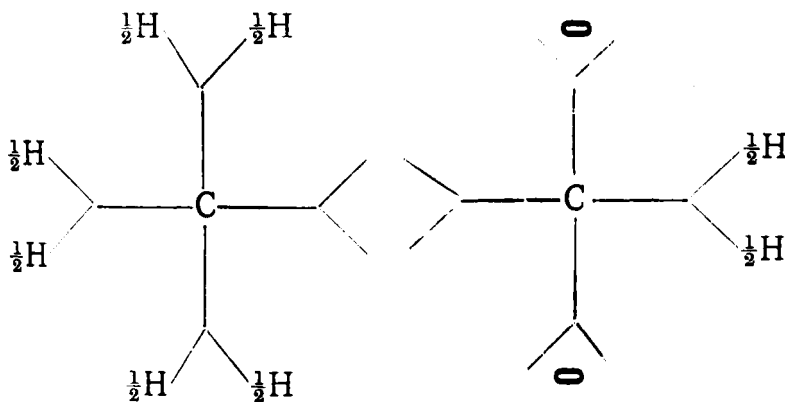
Figures 16 and 17 enable us to see how it is construct

ACETIC ACID HCO_2CH_3

The formula of Acetic acid is stated as HCO_2CH_3 , or CH_3COOH . When put in the diagrammatic form of the open chain series, it appears as



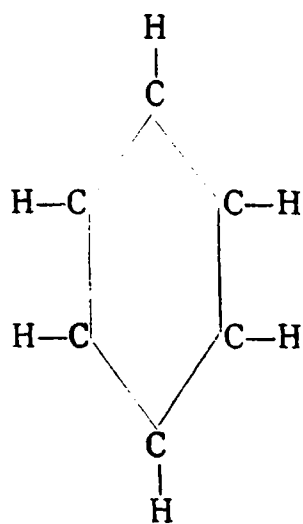
This means that, of the four valencies of the second Carbon atom, one is used up in its bond to the first Carbon atom, two are directed to one Oxygen, and the fourth to the second Oxygen. The fourth Hydrogen is not attached to the Carbon, but to an Oxygen, whose valency is two; one of them goes in the bond to Carbon, and the other in that to Hydrogen. When it is realised that a valency of Carbon is distributed into two half valencies, one positive and the other negative, the structure of Acetic acid becomes simple. Stated in the usual form, but making each valency of Carbon to consist of two half valencies, it is,



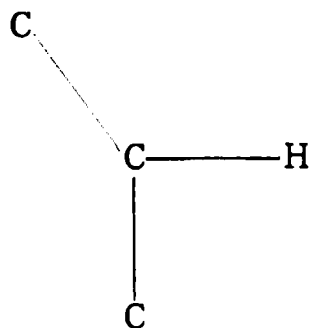
This odd looking formula is perfectly clear, if one holds in one's hands two octohedra, placed side by side as in Fig. 17. The first Carbon with its three Hydrogens is similar to Methane (Fig. 10) so far as the three Hydrogens are concerned. In the second Carbon, the position of each Oxygen is as in Methyl Alcohol (Fig. 16), that is, upright and at right angles to two funnels. (In the formula, to suggest this, the symbol O for Oxygen is placed horizontally.) The Hydrogen floats, as two half Hydrogen triangles, over the two remaining funnels. Though these two half Hydrogens float over two Carbon funnels, and are so to say satisfied, yet owing to the proximity of an Oxygen to each of them, they are pulled towards the Oxygens and so are restless.

BENZENE

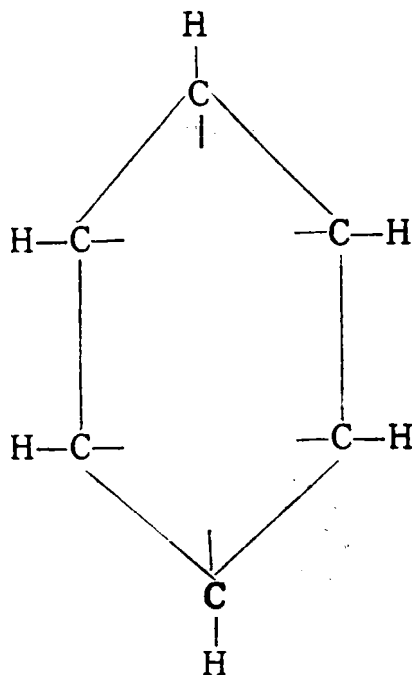
Benzene is the first member of the closed chain or ring series. It consists of 6 Carbons and 6 Hydrogens and is represented diagrammatically as follows:



When we look at any one Carbon atom, we find its relation is



Of the four valencies, three are satisfied, one by Hydrogen, and two by two Carbons. But what has happened to the fourth valency? Some chemists have suggested that the fourth valency is directed inwards, thus



This conception satisfies the requirements of Carbon, for each Carbon atom reveals all its four valencies, though only

three of them are satisfied. What has become of the fourth unsatisfied valency which has gone inwards? This hypothetical conception of Benzene finds its justification when Benzene is examined by clairvoyance. Its appearance is somewhat as in Figs. 18 and 19. We must remember that no model can even adequately represent the reality, since first the distances between ultimate physical atoms and between groups of them and their relative sizes cannot be correctly represented in any model, and secondly each funnel which looks solid is not solid at all but only a whirlpool of force created by the ultimate atoms as they revolve.

Before we study Figs. 18 and 19, it must be remembered that a Carbon atom is composed of eight funnels, radiating from the centre to the eight surfaces of an octohedron. Of these eight funnels, four are positive and four negative. The funnels are linked in pairs of one positive and one negative

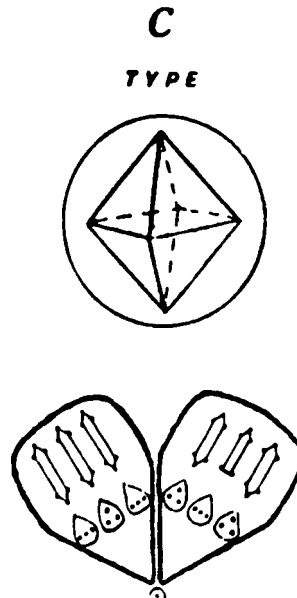


FIG. 9

funnel, and the link is one ultimate physical atom which stands midway between the bases of the funnels (Fig. 9).

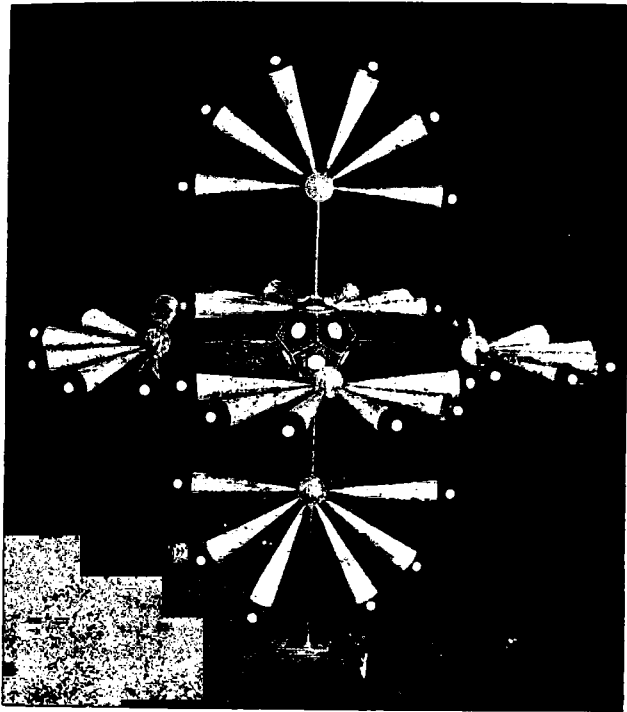


FIG. 18. BENZENE C₆H₆

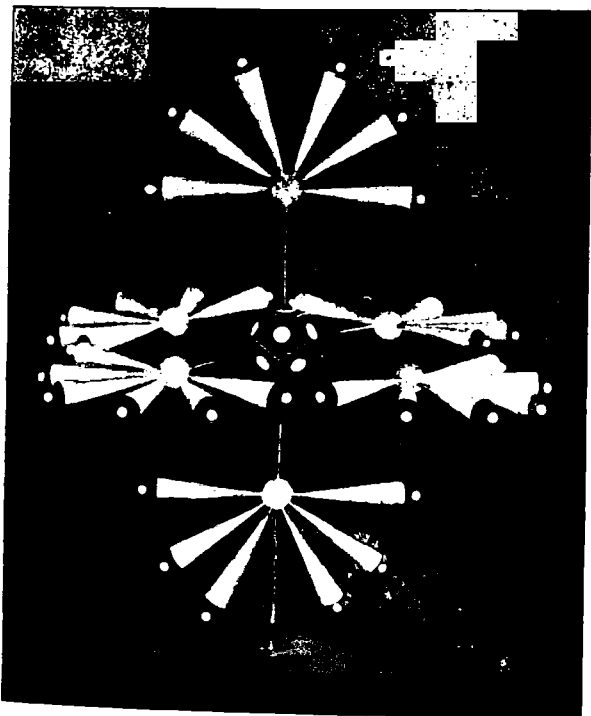
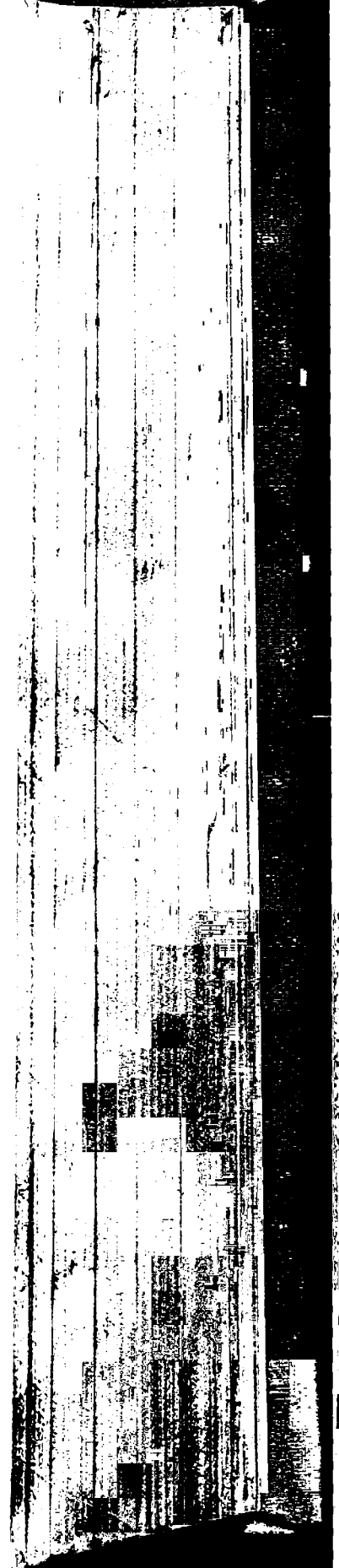
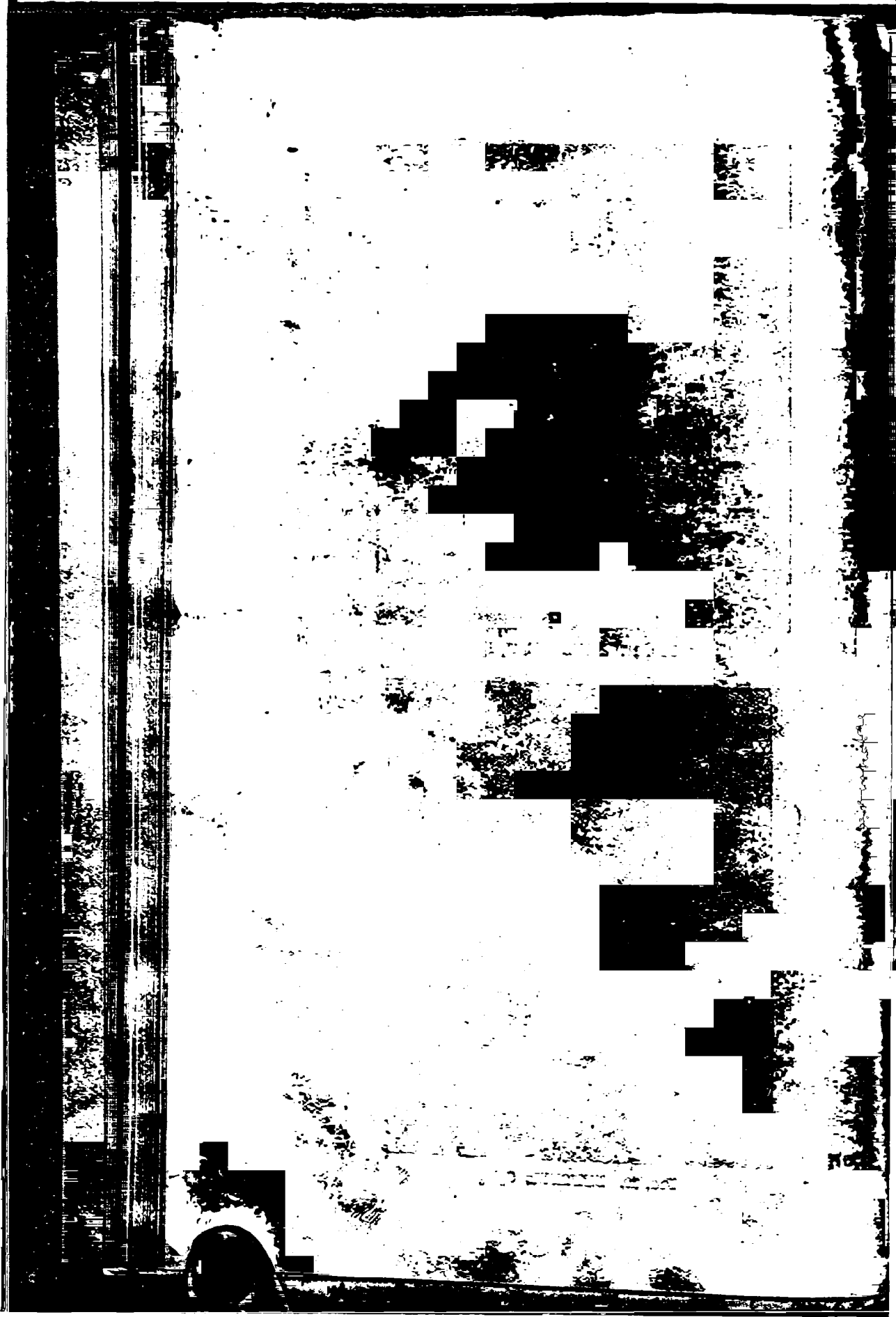


FIG. 19. BENZENE C₆H₆





When Benzene is made, the 6 Carbons composing it undergo ionisation. Two funnels from each Carbon are released to make the centre of the molecule. These lose their funnel shape and become spheres. The 12 spheres thus made revolve, and are, relative to each other, at the 12 faces of a dodecahedron. Consulting Fig. 9, it will be seen that each funnel consists of six bodies, the positive of 6, 6, 6, 3, 3, 3 ultimate atoms, and the negative of 6, 5, 6, 3, 3, 3 ultimate atoms. There is one solitary atom which links the two funnels. When each funnel becomes a sphere in Benzene, the groups within a funnel become spherical; they take the position of two interlaced triangles (6, 6, 6 making one triangle and 3, 3, 3 the other) as in Hydrogen, except that the triangles are not quite so elongated. The six linking atoms of the 12 released funnels appear at the centre of the dodecahedron as the grand centre of Benzene; they float loose, and do not combine.

The six funnels of each Carbon atom take their places at the six corners of an octohedron. They arrange themselves fan-wise, each pair linked by an ultimate atom.¹ As is always the case with the linking atoms in Carbon, the three at each corner of the octohedron do not combine, but are loose. Over the mouth of each Carbon funnel floats one large unit of Hydrogen.

Thus we see that in Benzene, each of the three valencies of each Carbon are satisfied by Hydrogen, and the fourth valency, which some have postulated as going to the interior of the molecule, does actually do so. It is noteworthy that the pair of funnels, which each Carbon contributes from the corners, and which revolve as spheres, are all the time pulled to the six funnels at the corner. Though the 12 groups which make the dodecahedron are revolving, yet all the time

¹This is not shown in the model. The three loose ultimate atoms at each corner are represented in the model by one sphere supporting six funnels.

there is an attraction between a pair and its six brothers at the corner. Should anything happen to upset the equilibrium of the molecule, each pair reverts to funnel form and flies to its brothers, carrying the linking atom with them, and all eight funnels combine to make the Carbon atom of octohedral form.

(To be continued)

THE PATH

SEEK ye the Path that leads to God ?
Then seek it with thy love, for nothing else avails.
No riches, nor great learning, nor thy wit
Can lead ye to the Lord without this love.
For having love, ye give all to the world
And do not try to profit by thy gain.
The Lord exacts one toll to come to Him,
And that is that ye serve the world He loves :
The world which is a part of Him.
So if ye love the Lord, ye then must love the world.
Seek ye the Path in humbleness and faith.

HELEN M. MANN

CHINA'S NEW RELIGION

By THE REV. C. SPURGEON MEDHURST

THE Chinese have a greater resiliency than most peoples. They are a wonderful race, and anything we may do for them we are doing for ourselves, as there is undoubtedly a wonderful future for them ahead. It is not necessary to dive into their past to substantiate this assertion. A mere bowing acquaintance with Chinese history is sufficient to know that again and again when misgovernment has become unendurable the people have risen, thrust out the misrulers, and reformed the country under new management. At the moment political affairs in China have reached their nadir. The government in Peking to whom the Ministers and Envoys of the Powers are accredited, consists, to quote the editor of *The North China Daily News* of

a row of marionettes holding barren rank as ministers by the suffrance of provincial militarists.

It has had seven Premiers in twelve months. In fact China has twenty governments instead of one. And it is just in the midst of this political chaos that a spiritual cosmos emerges.

In the winter of 1920 a certain Mr. Lui belonging to the army in Shantung was amusing himself in his home with the planchette. "Shall I have a son?" "When shall I have promotion?" and so on, and so on. But there was a power behind the planchette more serious minded than Lui Min-tseng. To his amazement it wrote a book purporting to be from the Great First One. *The North Pole True Scripture* was the title.

The Chinese planchette is different from that known in the West. It writes on a tray of sand, or else a brush is attached to the end of the stick, hung from a beam above, and the writing is made on long strips of paper.

I have no translation of the communication made to Mr. Lui. The full Scripture is said to be now in process of being given in Italy in French, and its component parts will be assembled in about twelve years, but a Catechism of the new Religion China is adopting has been published. Mr. Lui when he received *The North Pole True Scripture* put the planchette aside. It ceased to be his plaything, and after meditating on his experience for a year he founded the *Tao Yuan*, which I would suggest may be rendered as "The School of Creative Thought". The Catechism is as follows: (The translator is Rev. F. S. Drake, an English missionary.)

What are the objects of the Tao Yuan?

The object of the *Tao Yuan* is the equal cultivation of the inner life and its outward expression. Generally speaking the cultivation of the inner life consists in meditation, and the cultivation of its outward expression consists in philanthropic work.

What are the advantages of meditation?

Meditation purifies the heart and moderates the passions. It is the root of the cultivation of character and of the salvation of men. This the understanding all know.

What is meant by philanthropic work?

It is to carry on without being emulous of vainglory, all kinds of merciful work, in which teaching and feeding (the needy) are regarded as of equal importance.

The Way (Tao) of which religion does the Tao Yuan teach?

It teaches the Great Way of the source of all things.¹ It does not enquire what the advantages of any particular religion may be; but does its utmost to help each.

¹ I would rather render this. (It teaches). The Great Creative Thought, the root of all that is.

How did the Tao Yuan arise?

It was established by men influenced supernaturally by God by means of the planchette.

Who is the God worshipped by the Tao Yuan?

He is the Primeval Father¹ together with the Founders of the Five Great Religions: Christianity, Muhammadanism, Confucianism, Buddhism and Taoism. (But this merely complying with the general way of expression used by the world throughout history. In reality he is Boundless Spirit: He is just the Primal Source of Life.)

Who is the Primeval Father?

He is the Primal Progenitor of the Universe; the source of the Great Tao³. God also is a term of respect used by mankind. We must not regard (this Being), according to the styles given to men, as father, grandfather, great-grandfather, great-great-grandfather, monarch, king and emperor. It is easy thus to take a mistaken view of the great Tao.)²

Has the Tao Yuan any other functions?

The *Tao Yuan* is purely an organisation for preaching the moral life, and for carrying on philanthropic work.

There are eight other questions and answers in the catechism but the above comprise the original text given by the planchette.

This movement is well organised. In each "centre" there are six courts. A *Tao Yuan* "centre" has its equivalent in a Lodge of the Theosophical Society. There is the Court of the President, the Court of Meditations, the Court of Planchette, the Court of Worship, the Court of Scriptures, the Court of Philanthropic Works, and all day old gentlemen in silk gowns and serious looking young men may be seen going in and out. Dignity and orderliness characterises every procedure. Yellow silk curtains hang before each entrance, and

¹ "Ancestor," is nearer the original.

³ Creative Thought.

in each court there is a portrait of a sage or divine being. The portrait of God, drawn with chalk on dark coloured paper, shows a very old, old face emerging from misty circles. It bears the inscription "True drawing of the most Holy Primeval Father". There are also many spirit pictures such as Spiritualism has made familiar, delicate flower pictures, as well as specimens of Chinese penmanship, or "curious sack-like objects which represent Buddhist monks in meditation". Some objects bear a signature attributed to the Lord Buddha, others are supposed to be signed by the Christ. This latter signature is a triangle resting on its base.

Before the planchette, with its tray of sand ready for use, there is an altar with candles, incense, and offerings of varied grains, as well as a small perfumed lamp. The altar is draped with silk, and there is dignified ceremony before the planchette is consulted. It must be noted that all this is quite new in China. The planchette has long been in use in certain temples, but it has only been used as a sort of fortune teller.

It is not considered correct for anyone to leave their own religion to enter the *Tao Yuan*. The *Tao Yuan* is not a new religion. Its members believe each of the five Religions to have come from God, and students are divided into two groups, students who are specialising in one religion, and students who are studying them all without discriminating in favour of one as against the other. Philanthropic work of all kinds occupy the members who are giving freely of their substance and time—feeding the poor, teaching trades to the inefficient, and so on. In Tsi-nan-fu, the capital of Shantung, the *Tao Yuan* has built a home for housing and educating 200 cripples. Centres are being established all over China, and the movement is spreading, especially among the official classes.

Never in Chinese history has there been anything like this. It is true that in China religious rivalry has been less keen than in some other countries, but the Confucianists have

written bitter anti-Buddhist satires, the Emperor Tsin (249 B.C.), the builder of the Great Wall burned all the Confucian books and tried to destroy the faith, the Muhammadans have always been a people by themselves, and the Christians also have been a group apart, very much connected with foreigners. Now there arises the *Tao Yuan*, and the five Religions become five precious stones in one signet ring. What does this portend?

The weak points in the whole movement appear to me to be a lack of homogeneity, no super-doctrine to weld the various religions into a natural whole and the natural credulity of the people. No strong intellectual leader appears to have arisen. The movement is emotional. On the other hand it is proving an ethical force in corrupt officialdom; and its main stress is the service of man. Have we not here a phase of Theosophy self-sown as it were—there is no branch of the Theosophical Society anywhere near where the *Tao Yuan* began, and no members of the Theosophical Society in China capable of exercising any directing force in regard to it—or sown by some hand unseen? What does it signify? Is it an effort to bring China into line with the world preparation for the coming World-Teacher? I cannot say. I am writing from Australia, and can only consider the movement through the eyes of others, but it seems to me a movement of the greatest importance to the future well-being of China, and therefore of intense interest to all who can see a little beyond the daily stories of the average daily press. Its future of course will depend wholly on the kind of leadership it receives.

C. Spurgeon Medhurst

THE WORK OF THE BRAHMAVIDYASHRAMA¹

By C. JINARĀJADĀSA, M.A.

I am glad to be at this social gathering, as I consider the work of the Brahmavidyashrama of the very greatest importance in future Theosophical development. One reason for organising the Ashrama was to provide a means of giving that central standpoint towards the problems of life, which is necessary for a properly balanced outlook and exposition, to those who were to become workers in the Theosophical field. This may be called the standpoint of Buddhi; and since we must approach Buddhi by arranging the facts of the mental world, the aim of the Ashrama is to select suitable facts from all the great departments of life (mysticism, religion, philosophy, art, science) and group them in such a way that they not only provoke thought, but awaken that fundamental sense of unity which is recognised by the Buddhi.

Such a work of unification as the Brahmavidyashrama aims at can only proceed very slowly. It will require many years before we shall be able to see how best to present the facts to the students. The work has begun well, and I am sure each of you who has had regular connexion with the work will have benefitted by what you have studied. It is not so much the amount of knowledge you have gained that is the value of the Ashrama, but that adaptability of mind, that

¹ An address at a social gathering of lecturers and students of the Brahma-vidyashrama, Adyar, held under the Banyan Tree, January, 1924. See also p. 817 [March].

keen inquisitiveness into Nature's problems, which should characterise the Theosophist. We must not only have the emotional attitude to life, but the "cold" attitude of science. We must sharpen the mental instrument, while we are strengthening the faculty of Buddhi as an instrument of cognition. This sharpening will enable the Buddhi to manifest through the brain. In this respect the impersonal attitude of science is of great benefit.

One of the great handicaps to our work at Adyar is want of room. I thoroughly appreciate Dr. Cousins' scheme of making art collections. I have myself a dream of a new type of museum. Such as I have seen, and I have seen many in my travels, are restricted to their own country, with a small section devoted to outside things. I should like at Adyar a suite of rooms in which we could have articles exhibited from each National Society, by means of which students could study human civilisation both past and present in various places. We do not want to give the fulness of knowledge, but rather the synthetical attitude to the problems of humanity, so that we require representative collections rather than detailed ones.

The Ashrama idea is bound to spread in the world, because people who are at all trying to understand the big problems of humanity as a whole feel that neither religion, science, art, literature nor philosophy individually will help them to come to complete understanding. There are to be found in each country a certain number of people who are seeking for a unified conception of life, and that means a unified activity. At Vienna we found an individual dreaming of a world-university. A similar idea is taking shape at Brussels. Tagore's Vishvabharati embodies the same concept. This same general symptom is evident where people feel that with the changing of the world there must be a unified conception of human activities. Our Ashrama idea is in some ways the synthesis of these unified conceptions,

because we take into account what they do not, the invisible. They will deal with the visible realms, and not with the occult, while a characteristic of our Ashrama is bound to be the recognition of the occult.

I hope each of you will feel that there has been evoked in you a desire for knowledge, which is one of the greatest helps in understanding the problems of life. Dr. Cousins has told us of how he had to fall back upon his own inner Ashrama in an emergency. It is just that faculty which we hope the Ashrama will develop in its students. This visible Ashrama here at Adyar is only a pointer to your inner consciousness, helping you to realise that within yourself is the Way, the Truth and the Life; in other words, that wisdom is not a matter of something given to you, but of something discovered by yourself. Knowledge can be given to you by the Ashrama in the most attractive way, and in a manner that puts the least number of obstacles in the way of the discovery of your own wisdom; but all the time the aim is not to give you knowledge, but to awaken you to wisdom. Happily there are very helpful circumstances in this Ashrama. The whole atmosphere of the Theosophical Society and its workers is one of the most valuable assets to the student. You will only realise when you go away from Adyar how much easier it is to understand certain problems in this atmosphere of peace than elsewhere; and I hope the memory of this inner aura of Adyar will help you to make of your outer circumstances elsewhere a centre like Adyar itself.

In these earlier formative years of the Ashrama there is bound to be one difficulty. There is so much outer work to be done that many who would like to be regular students have at present to devote themselves to action which is so supremely necessary just now. A time may come, however, when we shall have a large body of workers trained in the various departments, and the specialists may then be able to devote

themselves both as teachers and students to the work of the Ashrama. Meantime nothing is lost fundamentally from the vigour of the Ashrama because you have as yet to rely on only a few teachers. Everyone who comes to the Ashrama can add a little bit of teaching, because each, though he may be a learner, has at least already learned about some one thing the knowledge of which he can give to his fellows. Hence when we find that a student has some knowledge, we at once put him down for lectures. We have no mechanical professors: you are all both teachers and students.

I value the work of the Ashrama highly, because it seems to me absolutely essential in orienting the world rightly towards the big problems of humanity. While the various branches of knowledge will go on developing and adding facts which daze the mind with their number, it is essential that the world should be given a central standpoint towards knowledge. The moment you get that central standpoint, most of the doubts which beset the individual begin to fade. The supreme value of starting on your own journey to wisdom lies in the fact that whatever is the action you have to perform in life, it is done cleanly, without hesitation, with directness; and while there may be mental doubts, it is something to be sure of your own inner foundation from which you can survey life. It does not matter how much we do not know, so long as we are certain of fundamental things, particularly the knowledge of yourself as an indestructible entity on your own eternal basis of existence.

The Brahmavidyashrama will fulfil in these days what the Ashramas did in the past, when teachers and pupils sat under such trees as this. The aim of the teacher always was to evoke the synthesis in the pupil, and when once the pupil feels born in him this Divine Wisdom, he can stand in the world not only as a man of wisdom but as a man of clean, swift and divine action.

All these dreams of the Ashrama will come true one by one. Meantime let us not forget that since behind the ideals of the Ashrama are the great future ideals of humanity, the enthusiasm we give to its work to-day will help to make possible the shining of more light to humanity. This ideal Ashrama is a great blessing to humanity. Smallness in numbers does not matter. The ideal shines out and affects the world.

C. Jinarājadāsa

FAILURES

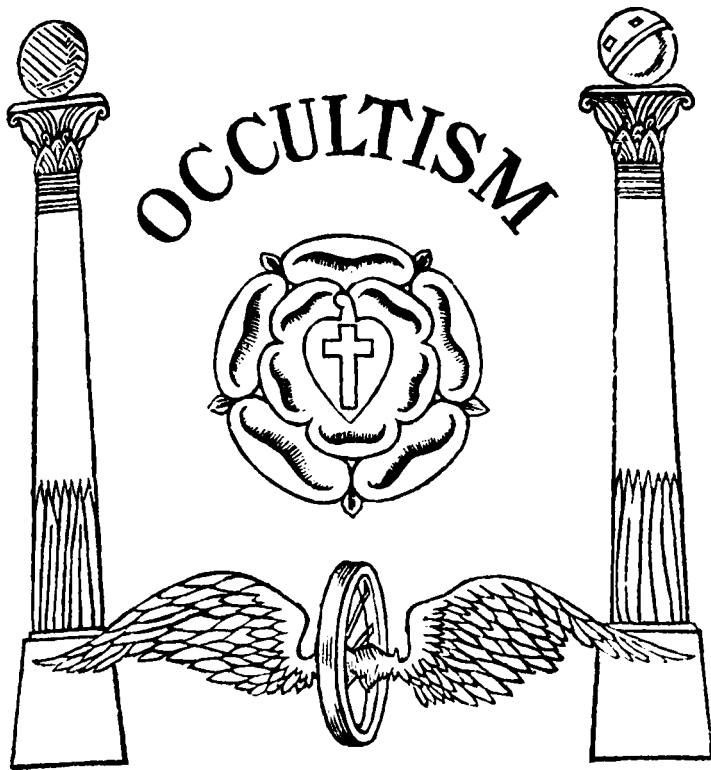
WHEN we have striven hard 'gainst odds for us too great,
And failed to maintain endeavour's high estate,
Though men deride our fall, and point with scorning hands,
The Master knows,—knows all, and understands.

When wandering in search of false illusive bliss
We stumble helplessly into that dark abyss
Where senses' rule holds sway ; though men cry out our shame,
He knows, He understands, He does not blame.

Yea, though through our offence they take His name in vain,
And loud-voiced fools and knaves the holiest profane,
Our all too late remorse His strength to bear He lends,
Because He knows,—knows all, and comprehends.

Such failures in His eyes are steps by which we climb
From death and darkest night to light and life sublime ;
Each outward seeming fall our inner strength expands ;
He knows our efforts, and He understands.

D. H. S.



THE LIVES OF ALCYONE

I

THE work of the band of Servers has perhaps rarely been more arduous than it was in the early days of the Fifth Root Race. Those who have read *Man: Whence, How and Whither*, will remember how the great Lord Vaivasvata Manu led forth His selected band from Atlantis before the great catastrophe of 75,025 B.C., and moved them first to Arabia, and then, after long trial there, to the shores of the Gobi Sea in Central Asia. Slowly, very slowly and gradually, He made His dispositions as befitted one who works for the far-distant

future, who moves nations like pawns upon the board, who has centuries before Him for His combinations. The White Island of Shamballa was even then the centre from which He operated, though the great city whose streets radiated from it like the spokes of a wheel was not to be built for thousands of years yet.

At the period when our history opens—in round numbers seventy thousand years before Christ—the community numbered perhaps seven or eight thousand people, living in several villages along the southern shore of the inland sea. The Manu, as King, lived upon the island and was rarely seen on the mainland, which was governed on His behalf by His son Jupiter. The scheme of government was largely patriarchal, and the five sons of Jupiter all bore their part in it under Him. His eldest son, Mars, ruled one of the villages, and had built for himself there upon a little hill a large and pleasant house in which he resided with his wife Mercury—a house surrounded by great trees and wide lawns upon which he gathered together his villagers when he desired to address them or to promulgate his laws.

Into this spacious patriarchal life was born our hero Alcyone—in close relation even seventy thousand years ago with those two who have since become the Great Masters who inspire the Theosophical movement—their child in the flesh then, as he is their child in the spirit now. Through all these lives since then he has never wavered in his steadfast allegiance to them, and now he treads the Path which they have trodden, he draws near to the goal which they have already attained. Little knew he of all that, when he played so happily seventy thousand years ago in that beautiful garden overlooking the sea, with his brother Sirius and his sister Mizar—companions tried and true, whose love for him has lasted through the ages, ever waxing, never waning—comrades who stand beside him still, who will be with him unto the end.

He was a handsome boy away there in the long ago—with aquiline nose and flashing eyes—rather like the most aristocratic type among the Arabs or the Pathans. He lived much in the open air, for that was the wise custom of the time—the insane practice of herding together crowds of growing boys in ill-ventilated school rooms not having been yet invented. Mars engaged as tutor and companion for his children the character to whom we have given the name of Rosa—male in that birth, though the cognomen sounds feminine—the studious and learned son of Ronald, the friend of his father Jupiter. But whenever the weather permitted it (and it must be a *very* bad day before the children would agree that it did not) the instruction was given during rambles through the park which surrounded their home, or in the woods which covered the neighbouring hills.

In this way the boys grew up healthy as well as happy, and when Alcyone reached marriageable age he was a daring rider, a fine swimmer and a tireless pedestrian, as well as a skilled reciter of the strange old poetic legends and invocations which were the popular literature of the time. Boys and girls were brought up together, and learnt the same physical exercises, though the girls were expected to know something of household matters as well—of cooking, weaving and the healing art. Choice in marriage was free, but subject to a right of veto by the *Manu*—which, however, was practically never exercised. The brothers Sirius and Alcyone fell in love with two sisters, Vega and Leo—both of them friends who have been faithful through the ages, and still stand beside them in unflinching love and loyalty. In the life under consideration these two sisters were their cousins on their mother's side, and grand-daughters of the great chief Corona.

So large was the rambling palace which Mars had built, that his sons did not leave it when they married, but just brought into use fresh sections of it or added a room or two as

required. A very happy family they were, Sirius and Alcyone being specially inseparable. They acted as lieutenants for their father in much of the work that had to be done, superintended the cultivation of his vast estate, and the improvements which he was perpetually planning. In this busy life years slipped by almost unnoticed, and a sturdy family was growing up round each of the brothers. Mizar, meanwhile, had left the ancestral home to marry her beloved cousin Herakles, and they also had five children; but intercourse was constant between the families, for their villages were but a few miles apart.

The Manu had now grown very old, and He knew that the time was drawing near when for the good of the race in His charge He should take another body, so that it might begin again on a higher level. To this end He sent for His chiefs—Jupiter, Corona, Mars and Vajra, and gave them certain instructions, forewarning them of what was to come—that the race would be all but exterminated by savage nomads from the north, and that they must make arrangements to save a few chosen children, through whom it could be continued, by the same egos over again, but in bodies a little more suitable. So the chiefs returned to the mainland, commissioned to make a selection among the children, and send a limited number over to the White Island for safety, to dwell in the Temples there, in the very aura of the great Kumaras and Their glorious Court of Devas—the Angels of the Elements, the true Rulers of the destiny of the world.

Alcyone and Leo had by this time four children, all of them great souls who have since become Adepts. Their daughters were Surya and Brihat (He who is now the Bodhisattva, and the Master whose vehicle He took in Palestine) while their eldest son was Uranus, and their baby Neptune. All four of those were chosen by the patriarchs, but of the children of Sirius and Vega only baby Pearl was taken. Little Hector, the younger daughter of Achilles, was

the only other one selected from the great household of Mars; but Herakles and Mizar had the honour of contributing two—their youngest boy, Fides, and their youngest girl, Pindar. The three little boys of Athena and Lyra were all taken, and the three daughters of Castor and Helios. Elsa and Crux gave a son Polaris and a daughter Cygnus; and Elektra, the only son of Bee and Viola, was added to the band. All these were quite young; but three older children, belonging in reality to an earlier generation, were also included—Vulcan and Venus, the twin children of Appollo and Osiris, and Pallas, the younger brother of Vega and Leo. Pallas was a big boy, and when he obtained an inkling of the object of the segregation, he begged earnestly to be left behind and allowed to fight; but he was sternly repressed and told that he must go over to the island to take care of Venus, whom he had long worshipped from a distance. He had no option but to obey, and he received his reward in the shape of the Manu's permission to marry his lady-love at an early date. Capella—the youngest sister of Herakles, and little more than a child herself—was put in charge of the party, and promptly arranged to divide the responsibility by herself marrying Vulcan, the oldest of the boys.

As soon as the children were safely settled upon the island, the destruction which the Manu had foreseen fell upon the villages upon the mainland. The Turanian hordes swept down in overwhelming numbers upon the Aryans, and after a brave and most determined resistance massacred the entire colony. By order of the Manu all articles of value had been buried so that the savages could not find them, so that the victory which cost them so dear proved absolutely barren; their traditional fears prevented them from making any attack upon the White Island; and as a bare moiety of their army, spiritless, bootless, mutinous, crossed on its way home the desert to the north of the Gobi Sea, a terrible sand-storm arose

which suffocated whole regiments of them, so that only a shattered and panic-stricken fragment of the mighty host ever reached again the plains of Tartary, and for some thousands of years the salutary lesson was remembered, and the Aryan colony was left in peace.

It is interesting to note how absolutely the Manu looks upon everything that happens only from the point of view of the plan as a whole. The massacre of His new race is to Him by no means a matter of regret; it is a necessary part of the scheme; and He so explains this to His followers that they account it an honour to co-operate in the work. We observe, not only on this but on many other occasions, that physical death is not regarded by the Great Ones at all as it usually is in the outer world. Our modern tendency is to consider it as the greatest of all evils, to inflict it as the ultimate and most terrible punishment; those Leaders, who know so much more than we, account it merely as an incident in the work which is being done, or sometimes as a reward for a piece of work well performed. Well indeed would it be for us if we could acquire this attitude of the Masters of the Wisdom, if we could "watch with larger eyes" and see the truth which lies behind the illusory outer appearance. Then we should repose in utter trust upon the wisdom of the Power Divine, knowing that

It slayeth and it saveth, nowise moved
 Except unto the working out of doom;
 Its threads are Love and Life; and Death and Pain
 The shuttles of its loom.
 It maketh and unmaketh, mending all;
 What it hath wrought is better than had been;
 Slow grows the splendid pattern that it plans
 Its wistful hands between.

II

The Aryans who had been slain in the Turanian foray had met their death cheerfully and even joyously, for the

Manu had promised them that those who died for the infant race should speedily be re-born in it in better vehicles; and He soon began to make arrangements for the fulfilling of this promise. As soon as they were established on the island Vulcan and Capella were married, simultaneously with Pallas and Venus; and so in a year's time there were additions to the flock under their superintendence. Some twenty-two little people grew up together very happily, and when they attained marriageable age they paired off naturally enough.

When the appointed time came, the Manu laid aside His worn-out body, and was born afresh from Saturn and Surya, twelve years after the massacre. Mars and Viraj quickly followed Him as brother and sister, while Jupiter, Selene and Corona appeared as the children of Elektra. As these in turn grew up, further intermarriages afforded opportunities for the rebirth of Alcyone, Mizar, Herakles, Sirius, Rama and Apollo, and soon the descendants of Saturn and Surya grew into a considerable clan, in which those who had lost their lives in the massacre gradually re-appeared in bodies more refined than those which they had resigned. Thirty-two years after the flight to the island, our hero was born as the eldest son of the Manu, and not long after that the young community was again transferred to the mainland. The Manu decided to restore and occupy the very house which Mars had built for himself in his previous incarnation, so that Alcyone was for the second time brought up in the same place and under the same conditions—almost with the same companions. His uncle Mars shared for some years his father's house, and so his cousins, Herakles and Mizar, were always with him; Apollo, previously his uncle, was now his younger brother; while Sirius and Rama, who had before been a brother and an aunt, were now cousins living next door, and therefore always of the party.

Even at this early stage the Manu had in mind the plan of the splendid city that was to bear His name in future ages. Its actual construction was not commenced until after another great massacre some thousands of years later; but He had already in His mind the scheme of the radiating streets ten miles in length, from every point in which the White Island should be visible. He made no attempt as yet at the erection of the mighty buildings which were to line these thoroughfares; but He did decide upon their direction, and at the remote end of each He set up a huge trilithon, somewhat like those at Stonehenge, and beyond these in each case a small temple, scarcely more than a shrine. The streets eventually were to spread out from the shore like the sticks of a fan; but at this time no streets existed—only seven radiating paths, running over the downs and through the forests, and at the end of each such an erection as has been described. But the members of our clan were instructed to visit one of these shrines each day in turn.

At dawn they bathed and took their first meal; soon after that was over they all met together at the house of the Manu and started out in procession along one of the paths. As they marched, they chanted poems composed for them by the Manu—chiefly invocations calling down upon themselves and their future home the blessings of all the spirits of earth and air, of water and of fire. Thus marching and singing they made their pilgrimage to the shrine of the day. When they reached it certain prayers were recited, and the clan rested for awhile, before reforming their festal procession for the return march. By the time that they reached home it was already noon or later, so their midday meal was immediately prepared. After they had partaken of that, it was usual to rest for a time, and then to spend the remainder of the afternoon in such agricultural labour as was necessary to provide for the small wants of the community, or in whatever other work the chiefs decided to be desirable.

Thus it will be seen that fully half of each day was devoted to what we must regard as a religious exercise, though from another point of view it might be considered recreation, as all the people enjoyed it greatly, and anyone who was kept at home by illness, accident or some urgent duty felt himself much ill-used. Little children clamoured to be allowed to go, long before they were strong enough for the twenty-mile walk, and regarded it as a kind of "coming of age" when they at last received permission to join the procession. Alcyone, when very young, gained great popularity among his fellows by persuading his father to let him organise a band of children who might be allowed to march a certain distance with the procession, and then play about until they could join it again on its return—he undertaking, as captain of the band, to be responsible for the safety and good conduct of the party of juveniles. It was surprising, however, at how early an age the young people could do the whole distance without fatigue. As they took the paths in regular order, it will be evident that they achieved the seven pilgrimages in just a week, and visited each shrine once in the same period of time, the idea being the magnetisation of those paths which were to be the streets of the remote future. This daily twenty-mile walk indubitably did much to keep the community in good condition, and they apparently found no difficulty in getting all necessary work done in the remainder of the day.

The Manu evidently attached great importance to the impression made by the invocations, the regular rhythmic chanting and the atmosphere of joyousness. The invocation undoubtedly had the effect of attracting certain orders of angels and nature-spirits; and not only of attracting them at the moment, but of making for them a sort of permanent line of attraction, or perhaps it may be better expressed as a line of least resistance, along which all angels and nature-spirits at any time passing in the neighbourhood would find it natural

and easy to travel—such travel of course itself steadily increasing the magnetisation. The regular rhythm and the chanting had their own part to play in this work, in establishing what might be called a habit of vibration in the ether and in the astral and mental matter—the effect being to make order and regularity easier, and disorder and irregularity more difficult and therefore less likely, whether in thought, emotion or action, along this established route. The spirit of joyousness upon which so much emphasis was laid naturally tended to reproduce itself, and consequently to establish that state of mind as a general background for the future inhabitants.

As Alcyone grew up, he was able more and more to share his father's work, and finally to take a great deal of it off His shoulders. At the age of nineteen he married his cousin Osiris, and presently had the great joy of welcoming as one of his children Mercury, who had been his mother in his last life, and had indeed been associated with the whole of his existence as a human being, for He was present at his individualisation from the animal kingdom. Other friends began to gather round him, some as his own children and some in the families of Sirius and Mizar, of Herakles and Aurora, of Apollo and Rama; indeed, before he left the physical plane practically the entire group of Servers was again in incarnation.

Even then the community was but a small one, and lived like a large family rather than a tribe—a simple open-air life in which all alike worked at whatever had to be done, adapting to their use whatever nature provided, and ingeniously making for themselves such tools as they needed; though a number of such things had been buried before the massacre by the order of the Manu, so that they were fairly well equipped in this respect. Their position was practically that of pioneers in a new country, but they had the advantage of the houses and roads constructed before the massacre; also a great deal of the surrounding country had previously been cleared and tilled,

and though everything had run wild in the intervening years, it was by no means so difficult to deal with as actual primeval forest would have been. They had the traditions of a highly-civilised nation, and the Manu set high ideals before them, showing them how to produce the best effect with the limited means at their disposal. They were to a large extent isolated from the rest of the world (which indeed was the Manu's object and a necessary part of His scheme) but this had its advantages as well as its disadvantages, for it left them plenty of land, plenty of room to grow, and made them self-reliant and capable.

When the Manu attained the age of seventy, He chose to retire from the cares of office, and handed over the reins of government to Alcyone as His eldest son. Our hero was then just fifty, and he filled the position of leader of the little community with honour and dignity until his death at the advanced age of eighty-five, when he was succeeded by his eldest son Siwa, himself already well advanced in years. This incarnation may be regarded as important to those who took part in it, for in it we notice a definite interference on the part of the Manu with the ordinary intervals between the lives of His followers—for we see that He found it worth while to bring them back almost immediately for the benefit of the Race which He was engaged in founding.

III

We are making no attempt, at this stage, to give a consecutive history of our hero; we simply note his appearance when we happen to encounter him in the course of investigations undertaken for quite other objects. We overleap some ten thousand years from the life last mentioned, and come down to what may perhaps be regarded as the final step in the foundation of the Root Race. More than once before, what

looks like a tentative or abortive commencement had been made, and after a few centuries of growth the Race was swept off the face of the earth by an inrush of savages, just as an artist might erase an outline in order to try again with the intention of drawing it more perfectly. Each time a few of the most promising children were saved from the massacre to be the seed of the next attempt; each time the Manu gathered together His band of Servers, that they, who were used to His methods, might incarnate as His descendants, and so carry the Race along the lines which He desired. Having no personal karma to hinder Him, He made for Himself each time a body closely approximating to the pattern given for that Race by the Solar Deity, the only difficulty in His way being the limitations imposed upon that body by a parentage which, though the best available, was necessarily short of perfection. He had to take a wife from the existing race, and therefore His children naturally fell somewhat below His level in the special developments peculiar to the new type; but He usually incarnated several times in the line of His own descendants, and each time brought the Race nearer to that type.

The last of the massacres took place about 60,000 B.C., and a few carefully-chosen children were carried over to the Island, as before. Among these was Jupiter, daughter of the Manu; and when she grew up she married not one of her own race, but Mars, a Toltec prince from Poseidonis, whom the Manu had caused to incarnate over there especially with a view to this marriage, because He thought it desirable to blend in this way some of the noblest Toltec blood with His own. The eldest son of Mars and Jupiter was Viraj, and he in due course married Saturn, who was a cousin of his, and the most beautiful among the grand-daughters of the Manu. When the latter had blessed this union, He put aside His body and took birth as their son, having thus one-fourth of Toltec blood to three-fourths of Aryan, each the very best of its kind.

About the same time was born Surya, a great-granddaughter of His previous body ; and when they were both of suitable age the Manu married her, and from this noble pair the new Race sprang in this its final genesis. We notice an unusual feature in connexion with His family and those of His sons and daughters—a feature which can hardly be accidental. He Himself had twelve children, and each of these in turn had a family of precisely the same size. We observe the same phenomenon repeating itself in the third generation, several of His grandsons also having twelve children. Almost every identified member of our band of Servers took part in this effort, and there are many whom as yet we do not know, though probably in the future they will come into the Theosophical work. Evidently the Manu, having arranged for Himself a favourable birth in a specially suitable body, and determined to use it as the definite beginning of His Race, called together all the forces at His disposal, and threw them all into incarnation as His direct descendants as rapidly as was consistent with obtaining the best possible conditions for them. In this way the new type was quickly and firmly established, so that the Aryan impress is unmistakable, and even a slight admixture of that blood shows itself for hundreds of years.

As soon as He had an efficient band of capable workmen, the construction of the mighty capital of His future empire was undertaken. Instead of letting His city grow by degrees as the population increased, He established it from the beginning, as He meant it to be, building its houses long before there were occupants for them, but using such imperishable materials that they would remain unaffected by the lapse of time. Never before nor since has such a city been seen in the world's history ; it took a thousand years to build it, and it lasted almost unchanged for fifty thousand, until the great catastrophe of the sinking of Poseidonis threw it into ruin. A full account

of its splendour may be found in *Man: Whence, How and Whither*, chapters xv and xvi.

But we are concerned now not with the completed city, but with the building of it—the very beginning of its building, when a hundred men took up the work that might well have employed a hundred thousand. These pioneers had first to erect for themselves humble temporary dwellings; they had to till the ground in order that they might have food to eat; but nevertheless they began to excavate extensive quarries, whence they cut huge blocks of beautifully-coloured stone, making ready for the erection of those edifices which were later to be the wonder of the world. There was this unique characteristic about these men—these earlier selves of ours—that they were willing and glad to give their labour and their energy to working thus for a future generation—a generation which would consist partly of themselves, indeed, as probably they knew; but of themselves in other bodies, with no memory then of all this antecedent toil, just as now they had no clear prevision of the glories that were to come. Yet they wrought joyously as a religious duty, because their great Ruler told them that this was meritorious work, part of the world's evolution, of a stupendous plan whose scope as yet they could not grasp. Slowly, very slowly, the great design unfolded itself; the paths which our Servers had magnetised with such persistent effort in their daily processions ten thousand years before were now marked out as wide straight streets, like the radii of a spider's web; gradually the position of the cross streets was indicated, and the plan of the whole city began to show itself by the lines cleared in the great forests which had covered its site.

As decades rolled on, vast buildings began to rise, both on the sacred White Island and on the mainland. The Island was ever the centre of the thought and worship of this growing nation; from every point of the seven radiating streets its

glowing temples could be seen and its great central dome at once dominated and symbolised the whole life of the city. But we are dealing with the day of small things, when all this glory was as yet but a dream of the remote future; so we must turn from the life of the city to the private life of our hero.

Eldest son of the Manu and the Bodhisattva of the Root Race, with a stalwart band of noble and loving brothers and sisters growing up around him, perhaps even he has rarely had more favourable surroundings. Being the eldest—the first-born of the new Race, the first exemplar of the fresh stream of life which was pouring into the world—he had the advantage of the most careful personal training at the hands of his father and mother. They lived almost entirely in the open air, and great attention was paid to physical exercise and development. From a very early age the Manu kept His son closely with Him night and day, evidently laying stress upon the constant influence of personal magnetism.

A little more than a year after his birth came a baby sister, Herakles, and as the children grew up there was the strongest affection between them—as indeed there has always been, all through the ages. They learnt together, played together, worked together, for under the wise tutelage of the Manu no difference was made in the education of the sexes. In those early days of strenuous labour there was little of what to us now constitutes education, for though the children learnt to read and write, books were few and were regarded as sacred treasures. To those ancestors of ours the most accomplished man was literally the man who could accomplish most—the man who could turn his hand to anything, who was full of resource and ingenuity, quick of decision and action, capable in every sense of the word and in all departments of life. So as they reached adolescence the stalwart sons and daughters of the Manu were not only a magnificently handsome band of

representatives of the new race, but also competent, sagacious and self-reliant leaders for the community which was springing up on the shores of the Gobi Sea.

It will be understood that this community consisted of the descendants of the children saved at the time of the last massacre—by this time a fairly numerous body—but that only the children of the Manu in this last birth (when He married Surya) were considered as belonging to the divine race—the Children of the Sun, as they were called, each of the twelve being identified with one of the signs of the zodiac. Naturally these twelve had to marry carefully selected outsiders—that is to say, the best of the descendants of the Manu in His *previous* birth; but when their children in turn reached marriageable age He expressed His wish that as far as possible they should choose their partners within the Solar family. It will be seen from the accompanying chart that this instruction was carried out by all the characters whom we have identified.

It is abundantly clear, however, that our identifications include less than half of the band of Servers, for though we are able to recognise all the twelve children of the Manu, and those whom they marry, we know only half of His grandchildren, for we complete but four out of the twelve families, and can name but four or five of the children in each of the others. When we come to the next generation our recognition is almost confined to the descendants of Alcyone, and even there we have scarcely half of the total number, only three families being complete. Descending still another generation, we pick up a few belated stragglers among the grandchildren of Alcyone's eldest son Sirius, but find practically none whom we know elsewhere. This is what might be expected, for by this time the new race is so firmly established that the especial need for pioneer work no longer exists, and egos not so definitely devoted to selfless service may carry on the new nation in the ordinary way. The number of children in a

family is by this time irregular, and it is evident in many ways that the necessity for definite regulation is no longer so pressing. The band of Servers has done its work, and rests in the heaven-life until the time comes for its next incarnation.

When Alcyone gained man's estate, he married his cousin Mercury, also a grandchild of Viraj and Saturn, a girl of high attainments and radiant beauty, whom he loved with deep and reverent devotion. Within a year twin boys were born to him—Sirius and Mizar, who grew up to be utterly devoted to him, to Mercury, and to one another, as they have been through the centuries. A year later came a third boy, Elektra, and assuredly there can never have been three finer or happier children. Other brothers and sisters followed in quick succession to be loved and cared for, but these three, so nearly of the same age, made a little sub-group of their own. They were curiously alike in face; no one but their parents ever knew one of the twins from the other, and Elektra was distinguishable only when they were together by the fact that he was a trifle shorter. From the time that they were able to walk and to talk intelligently, they were inseparable; night and day they were always to be found together, and almost always with their father, except when his work carried him to places where they could not conveniently go. They were somewhat profanely nicknamed "the trinity," because they were popularly regarded as three identical manifestations of the same force. All kinds of quaint mistakes arose from their indistinguishability, and "the trinity" rather enjoyed these and took pleasure in arranging for them. Those outside the family regarded this absolute likeness as somewhat uncanny, and, as they were the first three sons of Alcyone, a tradition arose that *all* his sons would be indistinguishable—a tradition which was only partially broken by the arrival of his next son Fides two years later, for he also bore a strong resemblance to his elder brothers. Wherever the three went, they were treated with

great reverence, as the hope of the race and its future rulers; for though Sirius was the elder by a few minutes, and therefore technically the heir, nobody ever knew which was he, and so all were regarded alike.

They might have run some risk of being spoiled by general adulation, but for the gentle wisdom of their mother Mercury, who taught them always that their high position carried with it imperative duties and responsibilities, and that just because a smile or a kind word from them meant so much to everyone whom they met, that smile or kind word should never be withheld, no matter how busy they were or how pressing their work might be. Alcyone was at this time constantly engaged with his father the Manu in superintending the erection of the huge crescent of palaces which were to form the sea-front of the future city, and the three boys took the keenest interest in this work, and begged to have the management of certain parts of it given over to them. The Manu smilingly agreed, and the boys were in a high state of excitement—full at the same time of gratification at the trust reposed in them, and of anxiety to justify that trust by sleepless vigilance. The workers also were highly delighted, because it was the common belief that “the trinity” carried with them wherever they went good fortune and immunity from accident; and, whether it was due to the confidence begotten by that belief or not, it is certainly true that in the course of all that stupendous work, which involved the lifting and carrying of enormous weights, there were no casualties of any importance.

Thus Alcyone lived a life of constant work, whose principal events were the beginning and the completion of this edifice or of that. It was his earnest desire to be allowed to undertake the erection of the marvellous maze of temples which was to cover the sacred Island; but this honour never fell to his lot, for it had been the decree of the Kumaras that a certain portion of the city should be finished before this work

was begun. On rare occasions the Manu was received in audience by the LORD Himself, and once at such a time instructions were given that Alcyone and his three elder sons should also attend, so that they had the wonderful privilege and blessing of standing in the immediate presence of the Ruler of the Planet—an experience never to be forgotten.

The Manu lived among His people for a full century, and when He thought it best to leave them for awhile, He called together His children and grandchildren and told them that He entrusted to their zeal the work which He had begun; that now for a time He should watch it from a higher plane, but could still be consulted when necessary by whoever was for the time the head of the ruling House; and that when He saw it to be necessary He would descend into incarnation once more, but always in the same royal line, which must ever be kept free from any admixture of alien blood, except by His own express direction.

So He left His body, and by His own desire it was carried out far away into the centre of the Gobi Sea and consigned to its depths. His order had been that there should be no mourning over His departure, so Alcyone, His son (himself now already a man of eighty years) reigned in His stead, and the work went on as steadily as before. On several occasions He showed Himself to Alcyone in sleep, and gave him directions about the building of the city, but in the main He expressed Himself as thoroughly satisfied with what was done.

For ten years Alcyone ruled wisely his now greatly increased community; but at the end of that time his dearly loved wife Mercury passed away, and he decided to resign all active work into the hands of his sons. So he in his turn called together the family (for by this time his great-great-grandchildren were growing up around him) and told them henceforth to look upon his eldest son Sirius as their King, beckoning him to come forward and be solemnly enthroned

upon the royal seat. But Sirius bent his knee before him and begged leave to make from him one final request before he resigned his power; and when leave was given, he explained how, for nigh upon seventy years, he and his brothers Mizar and Elektra had been in closest harmony, working and consulting together daily, so that indeed they seemed of one heart and one mind: and the boon which he asked was that this dear comradeship might remain unbroken until death—that all three alike might bear the title of King, that they might sit together upon three equal thrones, and that if they should ever differ in opinion, the decision of the two who agreed should prevail; that when one died the other two should continue to rule, and when the second died the survivor should be sole King. Alcyone sat for awhile in thought, and communed with the spirits of his father and his wise wife Mercury; and at last he gave his consent to this unique arrangement, but only on condition that, on the death of the third of this triumvirate, the crown should pass to Koli, the eldest son of Sirius, in order that there might be no interference with the direct line of descent upon which the Manu had laid so much stress. So three thrones were duly arranged, and Alcyone gave his blessing to “the trinity”—still almost as much alike as in the old days of their childhood, still as dear to one another as ever, though each was now the father of a fine family.

The strange triple control worked admirably well, but it gave rise to an amazing story which was carried by some travellers even to far Poseidonis—a story that amidst the deserts of Central Asia there existed a great city of incredible wealth and beauty—a city so vast that half its buildings were uninhabited—which was governed by a King of such marvellous magical power that he was able to multiply himself, and could be seen in three exactly similar forms sitting upon three thrones simultaneously when he administered justice!

After his abdication Alcyone lived but two years, and peacefully resigned his body at the ripe age of ninety-two, desiring that it might be consigned to the deep as his father's had been—a ceremony which was duly performed in the presence of the three Rulers and of such others of his children as survived.

The community grew this time with but little interference from without. Its members were almost as completely isolated from the outer world as they had been ten thousand years earlier.

Their only neighbours were certain tribes, half Atlantean and half Lemurian, who inhabited the valleys among the mountains some twenty miles inland—a peaceable people, not wholly uncivilised, perhaps somewhat in the position of the Maories when first discovered by Europeans. But these people kept to themselves, distrusting the open ground near the sea, from which their ancestors had been driven centuries before by Tartar raids. A few of the more daring spirits journeyed down to the Aryan settlement, and engaged themselves as servants and labourers; and “the trinity” with a party of their friends, on several occasions made expeditions into the hills to see the villages of the mountaineers; but there was nothing that could be called intercourse between the races, their language and customs being entirely different.¹

(To be continued)

¹ The chart which goes with each life, giving the relationships of the various characters found grouped round Alcyone, is here omitted in THE THEOSOPHIST. In the book, *The Lives of Alcyone*, when published, all the charts will appear, each in its proper place at the end of a Life.

A GREAT OCCULTIST WHO WAS A GREAT PAINTER

By WELLER VAN HOOK

“Having pervaded this whole universe with one fragment of Myself, I remain.”—*Bhagavad-Gitā*.

EXPLANATIONS of the fact that a great occultist could be and was a great painter were not incorporated in the article entitled *Some Artistic Labours of the Lord of the Cultural System*, because it was thought that readers were already so familiar with the principles involved in the lives of such great men that further discussion of the subject would be out of place. Since the topic has been raised it now seems that its very brief consideration may serve a useful purpose.

For those who deny that there are very great Supermen who, well on the way to divinity, are intimately concerned in the evolution of humanity and who possess transcendent powers of true magic, wielding the higher powers of Nature entirely within the Laws of Love and Justice, I have no explanations. But for those who realise that the existence of such advanced Men is a fair necessity in our conception of the scheme of things, the matter is quite otherwise.

Such great men may or may not accept mortality through the tenure of physical bodies. If They do so, the bodies, though held for long periods, must finally be put aside and new ones be taken. Often we have been told how They then take either new bodies, reared and prepared for Them by pupils, or accept birth in the usual way. In each

case there are definite limitations that must be recognised. The body is accepted and used with sacrifice in either case. The incarnations of Divine Men are made the occasions for the transmission of world-wide blessings to mankind in many different ways, under many guises more or less *māyāvic*.

Hence the great personage may perform human labours for a time through a personality that is being prepared for Him. Who knows but that the Lord Buddha and the Christ performed some part of Their great works through the personalities of those who were engaged in growing physical bodies for Them. Moreover, it is quite possible for Them temporarily to withhold from the personality full consciousness of the powers with which They are endowed in the higher phases of Their being.

Furthermore, in the matter of earthly labours, the inspiring of them, the breathing through them of force, of comprehension, upliftment and exaltation, is an active process voluntarily maintained by Them. Hence a dying religion, if there be such, is one through which the Divine vital breath does not so strongly flow. A painting or a statue belonging to the spiritual dharma of a period is, for that time, full of life and fire. Its contemplation rouses the beholder, fills him with floods of fruitful thought and aspiration, transports him to realms of the ecstasy of being. The Shakspearean plays were written, as was the *Instauratio Magna*, for periods subsequent to those in which they first appeared; perhaps the period of major influence for some great paintings lies yet in the future!

The doings of The Masters of the WISDOM upon the physical plane must be more or less deeply shrouded in *Māyā* as They will it. How else could some scores of those wonderful Beings exist among jealous mortals? In many lands They have Their homes; where They live They seem to be other than that which They are. Often They seem to die, but only disappear, leaving illusional bodies to be disposed of and

property to be dispersed. The student of Their lives finds many such instances in history.

Truly the world and its life seem fixed, adamant, real; its laws appear irrefragable and its future inscrutable. But it is not so. A deeper study gives clarity, and the truth of Unity and of Love is seen to underlie all. Fortunate world, that has these Great Beings, not all of one type or mould, who dwell among us, usually unrecognised by those They contact in the flesh, and smooth away for us constantly the formidable asperities of existence!

Weller Van Hook

RUSSIA 1812 AND 1912

By NINA DE GERNET

The White North,
Mysterious land of Beauty
Cradle of Life and home of Gods.

L. N. D.

I

A HUNDRED YEARS AGO

ON August 25th,¹ 1812, facing the field that was to be the field of Borodino, stood in front of his ever-notorious army Europe's Conqueror, Napoleon. Did he know that in him, with him, these came to fight the White Northern Light, the Lords of the Black Face of Atlantis? . . . The old fights of Typhon against Isis, the red Fire trying to reach the Lotus on the Deep?

Behind Napoleon his army, laughed, sang, shouted to each other . . . Before him the sunlit plain of Russia, the strongholds of the Russian army. No sound of warfare came thence—there was a Sacred Silence, as if thousands of pilgrims, not soldiers, stood there, as if these thousands waited for the Mystery of holy Eucharist . . . And was it not so, was it not the Cup Supreme that neared them in the hand of Death? . . . Under the blue cupola of heaven, the field of Borodino was like a gigantic Cathedral, an invisible divine service went on . . . Higher and higher rose over it the golden cup of the Sun . . . And over the bowed heads of the Russian army passed, lifted high, the Ikôn of the Madonna of Smolensk. . . .²

"We prayed not for our life—for victory" wrote one of the surviving heroes. "Behind us we felt our whole country,

¹ Throughout the dates are reckoned by the Russian style (old reckoning).

² V. Nemirovitch Danchenko, on August 25, 1912.

kneeling to the Mother Divine for freedom, for salvation from the fiend. . . .”

It was curious how the soul of the simple folk in Russia persisted in sensing in Napoleon a Dark One . . .

The Ikōn of the Smolensky Madonna (reputed to be from the hand of the holy Evangelist Lucas), is one of the seven wonder working images of Our Lady preserved in Russia. In the days of Tatar oppression a Voice from the Ikōn of Smolensk ordered a warrior, by name Mercury, to go forth and fight them, and his armour is still preserved in Her Cathedral.

A copy of that wonderful Image was made and by the devotion of a noble of Smolensk, Dlotovsky, a temple erected for Her over the wall of the city. After the first Mass there, M. de Dlotovsky took the Holy Communion and died of joy in the temple itself.

This was the image which the Russian army saved from Napoleon and brought to Borodino in 1812, to which, on August 25th, the whole army knelt in prayer.

On August 26th, 1812, 55,000 sons of Russia died for Her on the field of Borodino, the Russian Marathon. Inexorable duty drew the rest deeper into the native steppes and on August 30th, 1812, the first torch was thrown into the shrines and palaces of Moscow by Russian hands. Moscow became the Russian Thermopylæ.

But before leaving the Holy City to the Dark Genius advancing on to it, all the wonder-working Ikōns were carried off as the first, the most precious treasure. So long as the Mother was with the army, Her City could rise from its ashes. And so it did.

II

In August, 1912, the Ikōn of Smolensk was lifted from the altar of the church on the walls on to the shoulders of

volunteers, thousands of which accompanied Her . . . And step by step, *on foot*, almost a month through, they carried Her all the way from Smolensk to Borodino, the people kneeling to Her all the way along . . .

“Modern psychology,” says a Russian writer, witness of the procession, “recognises more and more that emotions of the soul are a real thing and leave eternal traces . . . What is it that goes forth *now* on the wave of national feeling over these flowers thrown on the path of the Ikōn, over these heads bent and these torrents of grateful tears? . . . It is the wave of 1812, all the ecstasy of sacrifice, of national hope and emotion inexpressible, *risen again* in 1912 round the Image of its Guide Divine . . .” For the Image is the symbol of Her Living Presence, she hears and sees our trial and our call—we are not alone in the Coming Darkness. The White Star stands over us, the Polar Star facing the Star in the East.

“We have decked these Images with diamonds, but more precious jewels cluster round them: the tears of the race,” of the race which hesitated not to throw into the fire of sacrifice the holiest love it had that the Light may flame up and conquer the Darkness . . .

In the twilight of the old churches the seven Images stand: the holiest Iversky, the Smolensky, Vladimirsky, Kazansky,¹ Tihvinsky, the “Divine Wisdom” of Norgosod, the “Indestructible Wall” Madonna of Kief; “and sometimes they come to life again” and over the red roses of human hearts their Voices ring out in the sacred silence. The highest of them is the Madonna of Iversky whose two shrines stand at Mozdak in the Caucasus and at Moscow. Both, copy and original, are far famed for their wonders. The Iversky Image came originally from Iversia, *i.e.*, from Georgia in the

¹Three have duplicates, as deeply revered. The Kazansky Madonna came with the first victory over the Mongols and disappeared at the beginning of the Japanese war!

Southern Caucasus, the very soil of Hettea. As in the dawn of Europe Greece was the Ideal, Rome the Strength, Etruria the Wisdom—so in the ancient world was Assyro-Babylonian Power allied to Egypt's Faith and to Hettea's Wisdom . . . Wisdom ever inspiring the world through the Sanctuary's Veil hiding her beauty. Hettea gave that Christian symbol of the Mother of the world to her daughter Russia. And on that wonderful August day, 1902, another extraordinary blessing came.

A hundred years ago on that field, in the Russian ranks, stood a handsome young soldier from South Russia, who had hurried from the Caucasian wars to fight the invader. He was only a simple soldier, a "private," and in the terrible struggle of Borodino he was wounded, fell and was left for dead. The enemy took him a prisoner and his career seemed at an end. But he escaped, recovered, re-entered the ranks and entered Paris with the army. . . Glory smiled on him for a moment. And then—he took his leave, lived in his native South by the work of his hands, forgotten, ever weaker, poorer, older—almost a wreck.

Thus passed *a century*.

Then came the Centenary of 1812, of the "Patriotic War". Somebody heard of the old man, he was sought and called to Moscow, and for the first time in history the *centenary* of a great battle was celebrated in the *presence* of one of the *combatants*. Anton Vintanick, the old Sergeant of 130 years, stood again on the field of Borodino, while the solemn Mass for the dead heroes was celebrated and the army knelt before the Image of the Smolensky Madonna. But he stood now at the side of the Prime Minister, a few steps from his sovereign, where the Monument of Borodino rises high into heaven . . . And the old warrior seemed to bring the *living* blessing of heroic age to the young army around.

For the young nation his presence felt the same as if amidst modern Hindu regiments there had appeared a witness of Kurukshetra. A breath of the Infinite Life passed through the flags, through the high blue skies, in the glorious sunshine . . . It was that "feel" of the Infinite, of a limitless, boundless expanse—coming so naturally in the vast horizon of Russia—yet exalted to an unknown sense of the "Deep," that gave such force of impression to these days of the Centenary of 1812. When, on August 30th, 1912, on the great "Red" Place in the Kremlin of Moscow,¹ thousands of people of all ranks (the soldiers with the headgears of 1812) knelt facing the inner wall of the Kremlin—where the Palace lies—all the Ikōns and golden church banners of Moscow forming a sacred wall in front of the other—and the Czar with his children kneeling in the midst of the people, the cannons, the bells, the voices joined in the prayer, the thanks for 1812 and the salvation of the race. Then the vision grew clear. In 1812 the race faced the highest trial to save the Āryan world from the Power of the Darkness. In 1912, once again the Silver Door of the Great Cosmos opened unto this world for a Divine Advent. To the race that had won discipleship the heroic anniversary was a call to the guard at the Sacred Door . . . The air seemed to sound: Holy, holy, holy! . . . The thousands of hearts uplifted shone with the White Light blending into one Path for the coming Lord.

Nina de Gernet

¹ The sacrifice of Moscow had been decided upon on that spot, the burning of the holy places and the exodus.

THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARĀJADASA

XII

(Continued from Vol. XLV, p. 803)

PHILADELPHIA
June 18th, 1875

GEN. F. G. LIPPITT,
Boston Hall.

MY DEAR GENERAL,

As no Doctor could tell how the illness could result of Madame Blavatsky, I postponed till to-night my answer to you.

All these days Madame was always the same : three or four times a day loozing¹ power, and laying as one dead for two or three hours at the time, pulse and heart stopped, cold and pale as dead. John King told truth, right away in all. She was in such trance morning Monday and afternoon from three till six ; we thought her dead. People say her spirit travels at that time but I don't know nothing of it, and I simply thought several times, all was finished. It's very strange. Those that watch her say, that in nights she gets up and goes right away in spirit room and that she goes strong on her leg, though in day she cannot move it or walk at all. Omniloff is the name of a Russian officer in Caucasus, was

¹ M. C. B. was a Russian whose English was very faulty.

silled in last war with Schamile. I had¹ of the name too. *Non-sabha*—two words,² mean, *I dont know*, in Valakhian language; the rest I cannot tell. Friday morning she felt better, and took directly to write in bed, for "Scientist," from Aksakoff. She expected letters from Boston, but had none, got mad and felt worse, but now she must lay dead one month before I believe she is real dead. Spirits play tricks with her. Why Doctor says three times she was dead, she is very exhausted though. On Monday evening while she was laying in trance or death, we met séance with several lady's and gentlemen. John made strange things and materialised his head and kissed her, but as she does not like being kissed, when she got better, she abused him and they have always fights together, as you remember; for she hates when he kisses on the lips. Now, if you want to know about telegram of John to Mr. Brown, I can tell you what I know. John always asks from her money. Some times she gives, some times not, then he steals and comes and tells her to teaze. He asked her \$50, but she would not give, because he did not say why. Then he asked of me, and told me if I promised him \$50, he would make one man, that owed me \$500, pay me; then he sayd to Madame B. and made Bargain with her, if he would get her \$100 one man owed her, and did not wish to pay, she must give \$50. John kept his word and Saturday she got her \$100 from the man without asking him, and I my \$500. John says, he psychologised both; must be so, for he got the money. She gave John \$50 and mine he says, I will owe him, and pay when he asks me. We put the money in John's writing desk, his own private table, with his papers and correspondence, nobody in house dares touch it, or he will play tricks. About 9 a.m. Wednesday, as I was going to office, I received on the head a package, and telegramme to

¹ For "heard".

² Referring probably to some spirit-message.

Mr. Brown *as it is written*, and orders from John, to send it directly by telegraph. I had no time, but he got mad on me, for he said "Mr. Brown wanted the money immediately, that he had promised to take care of him, and I must go". So I had to throw all business and telegraph. In day time he only raps, and moves about. But in night he materialises and walks about scaring the servants. I asked John why he did not write Brown himself, as he writes to me and Olcott often. "No. Mr. Brown does not like receive my letters"—answered John—"he never answers them and despises my presents. He sent me back the best present I could afford and hurt my feelings; *the second time more than the first* I asked Brown to help me and he would not, write to General to tell him; say to Gerry Brown, if I go mad on him, I will do to him as he does to me; he won't write and I won't write".

I said to him, perhaps Mr. Brown did not know his address, but John says he gave him his *post-office* directions, "let him write to same place and same way, if he does not, John will drop him". That's what John says.

If anything happens I will write you again.

Yours truly,

M. C. B.

[In blue pencil in archaic script]

TRUE

J. K.

XIII

PHILADELPHIA

June the 30th, '75

GENERAL F. G. LIPPITT

MY DEAR GENERAL,

I had your letter dated Cambridge just now, and hasten to answer it. All the *seemingly* signifying *nothing* letters

dictated to you by spirits through your stand are but so many instructions to your Spiritualists of America, written out in ciphered alphabet (the Cabalistic, employed by *Rosicrucians* and other Brotherhoods of the Occult Sciences. I am not at liberty to read them out to you, *untill allowed*. Do not take these words for a dodge. I give you *my word of honour* it is so. John knows to write that way of course, for he belonged as you knew to one of the orders. Preserve all that you may receive in such a way *carefully*. Who knows, what may be yet in store for blind America.) One thing I can tell you though—the last words you ask about mean that until Spiritualism, or rather the Philosophy and Mysteries are solved in America in the *right way*, no help can be given by higher Spirits, for the Elementary ones and the unprogressed ones would only give occasion by making themselves understood erroneously—to the greatest misrepresentations of the Science of Sciences which misunderstanding of the Divine Truths could but bring harm to mankind. *That's the reason why*. John has done all he could do, towards helping you with your stand—but he is *not* allowed the poor fellow to do more. As it is, he is not even permitted to manifest himself any more through me, except occasionally by letters he writes or words he spells—unless I am perfectly *alone* with him. The time is close, my dear General, when Spiritualism *must* be cleansed of its erroneous interpretations, superstitions, and ignorant notions, all of which only make skeptics and unbelievers laugh at us, deny Spiritualism and stop the progress of the Cause; it must be shown as it is—a Science, a law of Nature, an existing fact, without the existence of which all the *Macrococosmos* would soon go topsy turvy, as a thing that popped out without any fundamental basis under it—a result without any reasonable cause for it—or a frolic of blind Force and Matter, the Büchner's materialistic and crazy ideas of the *Kraft und Stoff*, etc.

I am glad you pass through Philadelphia. I will be happy to see you and your dear daughter. But you must hurry—for I have to go away, lame as I am, on business which I cannot possibly postpone. My way is to Boston and its vicinities, on a radius of about 50 miles around. I won't be able to go in the charming place you speak about. It is not on my way and my health, leg and the rest of it, is all fiddlestick, and comes in secondary in my trip. *I am obliged to go*, my dear friend and, there's no saying "nay" to it, whether I am dead or alive. *Duty is duty.*

Olcott is gone to Boston, for a few days, he is sent there on business. I don't know if you had time to see him.

My health is progressing very poorly, but I do not care a sugar plum.

I have just received a letter from Prof. Buchanan with whom I am in constant correspondence. With his last letter he sent me two bits of autograph to put on my forehead and *try to pretend* I am a psychometrist. I saw all sorts of sights the moment I took up his letter—without knowing what was in it, and though I thought it was but idle fancies, described him minutely what I saw, laughing at it, as I did.

What do you think? Buchanan writes me that never was there given a more correct delineation of things and characters! It seems I put the finger in the pie, without knowing it, for this psychometrical business is a new thing to me, and I never tried it in my life. I shall beg of our friend E. Gerry Brown to advertise me in his paper as a psychometrical reader, at 25 cents per hour. Is it too much you think? 'Pon my word, I did laugh at myself at this new psychal discovery in myself. Aint I a *well* of hidden treasure, General? A *regular* one, John would say.

Do come quick, hurry up, and I may go with you till New Haven or Springfield.

I now close my letter for you to receive it sooner. God bless you, my dear friend, and General. I have some good friends in America it appears, that's new business for me too, for I am not much spoiled with such a sort of luxury as sincere friendship. My love to your dear daughter, and I hope she won't abuse too much my poor John, or laugh at the poor fellow, for he really seems to like her and is often talking of her sweetness on the "harpsichords". What fun my spirit he is. Why he makes use of the funniest words you ever heard in your life. I don't know where he takes them from. Didn't he ask me, the other day, to put on my white *trollopee*, and be less *trouncing* with him, for that, I really treated him *worser* than an *unbreeched truant*. Now, did you ever hear of such words! Perhaps *you* have, but I can't say *idem*. I had to hunt all the dictionary before I found out the meaning of the word, *trollopee*, which seems to signify a *wrapper*, robe de chambre.

Truly yours,
H. P. BLAVATSKY

Enclosed find a facsimile of what spirits give you.

COMMENT ON
"NON-CO-OPERATION IN THE LIGHT OF THEOSOPHY"

By ANNIE BESANT, D.L.

AS our readers know, I do not hesitate to print in *The Theosophist* articles with which I do not agree, and now and then I comment on them. This I propose to do with the above-named article by Mr. Sri Prakasa.

I have nothing to say on the first 4½ pages; they admit the throwing out of good men in favour of inferior. I start with the second paragraph on the fifth page.

There is nothing new in the teaching of Mr. Gandhi on Non-Co-Operation. It is based on the application by Count Tolstoi of the teaching of part of the "Sermon on the Mount" to the life of the individual and the Nation:

I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.—*S. Matt.*, V, 39—42.

Tolstoi thought that this teaching was binding on every Christian and on every Christian Nation. Hence the teaching of the "Martyr Nation," that a Nation should not resist invasion, but should submit patiently, meekly, to every outrage inflicted on it by the conqueror. Tolstoi therefore did not resist the tyranny of the Tsar, but submitted to every wrong inflicted by the Government, following the other command of the Christ: "Render unto Cæsar the things that are Cæsar's." Dr. Magee, Bishop of Peterborough, remarked on this application, that if any Nation obeyed the Sermon on the Mount, it would not exist for a week. Mr. Gandhi does not follow his Master in his advice to apply non-resistance to the Nation; he applies it to individual thefts and assaults, but advises the contrary policy of resistance to a "Satanic Government," as in India, in order to "destroy it," or "bring it to its knees," or "compel it to yield". The whole theory is obviously in flat contradiction of the teaching of the Manu as regards National organisation.

To fight with "absolute absence of hatred" is thoroughly good teaching for all who fight from a feeling of duty only; but when Mr. Sri Prakasa jumps from this theory to facts, we gasp for breath: "The Non-Co-Operation struggle in India is, therefore, strangely free from personal animosities and bitterness." Has there ever been a popular movement in India which has so stirred up hatred, and led to such brutal cruelties and oppressions? Read the N.-C.-O.

¹ See March, 1924, p. 804.

Press, with its incessant abuse of all persons who oppose it, its shameless falsifications, its use of violent language inevitably followed by violent acts. Consider the breaking up of meetings by Non-Co-Operators, their howling down of speakers, their unburying and mutilating of corpses, their intrusions on death-beds of Co-Operators, their pulling off of caps and coats from men in the open streets, and of saris from women. Take the insults shouted at men and women, who deserved honour for their services to India, by callow youths, who trampled on reverence to parents, to age, to patriots who would not repeat their shibboleths, and all to yells of "Mahātmā Gandhi ki jai!" Take the abominable cruelties inflicted by N.-C.-O. village courts, the picketting accompanied by blows, spittings, looting, firing of shops and violent thefts from purchasers of foreign cloth or liquor. Take the ruinous feelings of hatred spread among the younger generation, such as we have never seen before in India. Or take the more terrible outbreaks, the attacking of police stations, the killing of constables, the firing of houses, and the flinging of cruelly beaten police alive into the fire with petroleum poured on them. And take, worst of all, the general contempt of law inculcated by Mr. Gandhi's followers, as when Mr. C. Rajagopalachari wrote that they should disobey all laws, good and bad. It is idle to say that the huge crop of violence, which practically put an end to public meetings and free speech in India was not directly due to the spirit of hatred and lawlessness roused by Mr. Gandhi's violent language and the epithets he applied to Government, since it is only after his imprisonment and the admitted decay of the N.-C.-O. Movement that those of us who were known as its opponents have been able to hold a public meeting in peace and without facing insults in the streets. Some, like myself, have also been financially ruined by it, and have had, when we could no longer increase the debts incurred, to close our schools and colleges, so popular and flourishing before Mr. Gandhi began his crusade. I have barely managed to keep *New India* alive despite the crusade against it carried on by the N.-C.-O.s.

The only useful projects strengthened by him have been the social ones, like village industries, temperance (omitting picketting), swadeshi, the abolition of untouchability. The exaggeration of some of these has done harm, such as spreading the absurd idea that wearing Khaddar will bring Swarāj. All the above have been patiently worked for through long years by many, without their accompanying them by all the violence and ill-feeling which have stained the good name of India. How illusory has been the result of the last four years was proved when Mr. Gandhi was personally absent from the field. We have the final result of his movement in the partial wrecking of the Reforms and the local restoration of autocracy, with the cry of mass refusal to pay taxes as a menace in the near future, a probable creator of rioting and bloodshed, unless reason conquers unreason, and respect for good law replaces the lawlessness caused by Mr. Gandhi's movement.

Annie Besant

ADYAR DAY¹

FEBRUARY 17TH

To many, even among our most earnest workers, Adyar seems too far away to be of vital importance; but to those of us who have been to Adyar and have loved it, the case is very different and we feel, but with a certain helplessness, the great need of trying to bring some degree of realisation of the immense importance of our International Headquarters to us all.

It is important from many points of view: Because it is our Headquarters, and belongs to each one of us individually and equally; because there the threads of our work all over the world are gathered up; because there the records of all our National Societies (thirty-eight of them to-day) are kept; because our President and Chief is in touch with all of this, and in her person unifies it all.

These reasons are none of them insignificant, yet there are more significant reasons still.

Ours is a spiritual movement, while every day becoming also a more practical one. Every movement must have its heart, but to a spiritual movement its heart is more vital than to other kinds. The heart of our movement is Adyar, because of what Adyar has been made by untold labour and struggle and sacrifice. To some extent each of us can enter into this by trying to identify himself with Adyar. Whether we do or not, of this I am sure: that the great Heart enfolds us all and that the more we make efforts in that direction, the more complete will be the reaction between it and us.

In addition to this more intangible side, there are surroundings of great natural beauty, and a spaciousness that perhaps captures the imagination of many almost more than anything else. Coming from our western towns, especially, the contrast provides a very wonderful experience. This "spaciousness" is equally true of the mental atmosphere; it is something quite by itself and the great, though inevitable tragedy is, that when we go back to our western towns or homes in any part of the world, we are utterly unable to reproduce it. We do not perhaps fully realise it until we have turned away from Adyar to start on the homeward journey: then the sense of loss and general "shrinking" is so poignant as to be almost beyond bearing.

¹ From *Theosophy in the British Isles*.

When I went to Adyar first, in the autumn of 1911, I was too ill to appreciate it, or properly to appreciate the unspeakable privileges I had while there. But even so, this sense of something deep and strong, of something far removed from all the smallness and ugliness and sordidness of life, was there behind and through everything; like a chord of unearthly beauty sounding on and on beneath all earth's discords.

What I am trying to do is to convey to our members generally that our Headquarters is, indeed, a place of which each of us has cause to be very proud, and to cherish in every possible way. As a matter of fact, its financial position is always exceedingly difficult—we may, I think, truly call it "starved". The only income it can depend upon is the 8d. per member, which is sent every year from the subscription each pays to his own National Society. The total sum falls very, very far short of what is needed, even to keep the many buildings in proper repair.

During the Convention held at Benares in 1921, a suggestion was made that each National Society should set apart one day every year, to be called Adyar Day, on which every Lodge (wherever possible) should make a collection, however small, to go to the upkeep and development of the Library.

This suggestion was welcomed by the General Council of the Theosophical Society, and it was decided to make a recommendation. I do not know whether anything came of it; but the Executive Committee of our own National Society decided recently that we should make an effort to carry out the idea in our Lodges.

The date agreed upon after a good deal of consultation, as being on the whole the best, was February 17th (the Anniversary day of Col. H. S. Olcott, as also the birthday of Bishop Leadbeater and the day on which Giordano Bruno was burnt on the Field of Flowers). May we appeal to all who can to put aside a small thank-offering for this great gift of Adyar? It will be used for the Library, but in this way indirectly will help to relieve other activities. We may be quite sure that if we cast our bread upon the waters now, we shall find it after many days. For our President, and those who with her and behind her are responsible for Adyar, are working for a far-off future, as well as for the present; and in that future every effort made now, however small, will be more than justified.

We are all somewhat appalled at the increasing number of appeals that are sent out. But this appeal is for something quite different from all else, something that never asks help for itself and its great purposes, but is, as I believe, fundamental to our existence.

So we leave Adyar to its friends and helpers.

S. MAUD SHARPE

THE THEOSOPHICAL FIELD

A VISIT to the Castle of the Holy Angel in Rome has a special interest for us if we remember that among the many innocent prisoners detained there were Giordano Bruno and Joseph Balsamo, Comte de Cagliostro of Palermo.

Under the pavement of one of the upper courts, receiving light only through a loophole, Giordano Bruno was detained for four months not leaving the dungeon, then burned alive on the Piazza di Fiori.

Apotheosis has followed martyrdom; at the place of torture stands now a statue, draped in a monk's frock, with hands crossed in the wide sleeves, the hood barely thrown off his energetic face, his whole being expresses a serene power, and the ardent eyes seem still to give the message unbroken by the tortures of the Inquisition.

To us who know that there is no death and who are thrilled by the message given to the modern world by Bruno—I mean by the ego who was Bruno—those tortures and the following apotheosis should be indifferent. But not having reached the serenity of the perfect man, our hearts bleed, following the step of him who suffered in the Castle of the Holy Angel and whom we love and have chosen as our ideal.

Besides the narrow cell of Bruno, triangular in form, with a brick wall of the height of a table at the broadest part of the cell, serving as a bed, there is still a very mysterious cell, not easy of access, for it is used as a store room for oil. As I stood silently before the dark hole and looked through the sliding panel in the door, I recalled the poor prisoner, detained there for months, listening to the tower-clock, striking with maddening regularity the hours, night and day; hearing the resounding steps of the guard on his beat; the prisoner disappeared as mysteriously as he was captured. No one could ever tell what became of him, though the death of Joseph Balsamo, Comte de Cagliostro of Palermo was officially reported at the end of his warrant of imprisonment.

This document in itself is curious. It is exhibited in one of the halls of the Castle of the Holy Angel, beside the manacles worn by the prisoner. It is too suggestive not to give it word by word.

"A.D. 1795 on the 28th day of August, Joseph Balsamo commonly known as the Count de Cagliostro of Palermo, an infidel, a heretic, a man of bad reputation, spreading broadcast the Egyptian rite of Freemasonry, initiating a great number of adepts in that rite, escaping many dangers by his consummate knowledge of the Black Arts, and was sent by verdict of the jury to the prison of 'rio R. b. d.' on the day mentioned above at 23 hours."

Signed

LUIGI MARNI,

Archpriest of Mario Drobia

[from the III Book of the Dead, p. 2526 of the Parish of the Holy Virgin of St. Leo.]

* * *

Frl. M. Kamensky, President of the Theosophical Lodge HYPATIA in Weimar, writes in *Theosophisches Streben* (The Theosophical Endeavour):

Weimar has had such a great influence on the spiritual development of Germany that even now its atmosphere is full of high vibrations. The Leaders of mankind make use of such strong centres, created by the spiritual efforts of the great men of the nation. It is quite possible that, in the near future, when Germany turns its mind again to spiritual values, Weimar will become once more the spiritual centre of the nation. The Theosophical Society, therefore, should put forth all its energy to build a strong centre for its work in Weimar to co-operate with the other centres for the uplift of Germany.

The centre we dream of will be a spiritual centre, a little ADYAR in Germany a peaceful home, where the earnest workers will come together to work out the ideals of Theosophy and radiate love and brotherhood by practical work. We want a building with a large lecture hall, a library, Lodge rooms for Theosophy, Order of the Star, Round Table, Order of Service.

Help us Brethren to buy a plot of land "Am Hern" an ideal place for spiritual work, where all the great workers of Weimar in the past loved to live and work for their great ideals. Frl. M. Kamensky, Louisenstrasse 21, will gladly receive your offerings for the building of a Theosophical Centre in Weimar.

* * *

Enno Nielson, a Danish novelist, published in Berlin a novel called *The Great Secret*. He tells of a curious but authentic story how an apparition saved the life of an English officer at the front in the Great War.

Captain B. woke up one night in the trenches and saw a nun standing in front of his bed, surprised and annoyed, he said gruffly, "How did you come here?" The nun gave no answer to his question, but said in a strange voice: "The world is punished for its wickedness by this war. Millions will die, but the Allies will win in the end. Alas! victory will bring no peace!" Then she disappeared in the darkness.

A few days later the officer went to the convent, behind the lines and asked an explanation of this strange visit. All the nuns were called up by the abbess and as the

officer opened the door of the refectory he saw on the wall a portrait of a nun, and exclaimed. "There she is!" "But that is impossible," the abbess said; "it is a portrait of a novice who died years ago." We called her "Petite Fleur"; she came here when she was sixteen and she died at twenty-two, she led a saintly life. This happened twenty years ago.

Mystified, the officer returned to his dug-out and found that the trenches had been destroyed by a bomb a few minutes after he had left.

* * *

Mr. Barbier St. Hilaire writes in a letter from Japan to Mr. Blech, the French General Secretary :

We are twelve in our own house, which by miracle is left standing. We are of six nationalities, with one Hindu, who stayed in my house these last months. I was working in my laboratory, when the earthquake began. The building of reinforced concrete stood the shakings splendidly, though there were many cracks; the staircases only crumbled to pieces. Of course all the bottles of chemicals were thrown on the floor and caused a conflagration, but the flames were soon mastered. After all the factory had not suffered much and we commenced work a week after the catastrophe. The fire in Tokio lasted three days; it was a terrible but a grand sight. In one place 33,000 were burned alive; they had fled there thinking it was a safe refuge but the flames and the smoke killed them mercilessly. It was a terrific experience, but worth the suffering, I mean, to have seen the catastrophe, not the burring alive, for I saw an aspect of the Japanese character never before suspected. The people were simply heroic in their calmness and disinterestedness. I was in the great conflagration the first night, when it was at its highest, and it was splendid to see their coolness in danger, their self-sacrifice and deep sense of duty. I think that the terrible shaking will have a tremendous effect upon their spiritual life; they were drifting more and more towards materialism. In the storm and stress of these dangerous times the soul of old Japan is awakened, the soul built up by Buddhism, Taoism, Confucianism, Bushido, and the moral code of the Samurai. The old men of Japan were themselves surprised to see the revival of the old ideals and traditions, which they regarded as hopelessly lost. This will be perhaps a happy augury for a deeper penetration of the Theosophical truth in the Japanese mind. It ought certainly to recouple our energy for spreading Theosophy in Japan; their mind is certainly more receptive for spiritual truth than it ever was before.

* * *

Among the many thousands of workers in FORD'S factories at Detroit, U.S.A., there were last year 9,563 workmen, who on this side of the Atlantic would be considered as disabled men. There were 123 with amputated or paralysed arms or hands; 3 totally blind; 207 blind of one eye; 253 one-eyed, nearly blind, 37 deaf-dumb; 70 epileptics; 4 without arms and feet; and 254 with one foot only.

MR. FORD says: I give them work not out of philanthropy but as a human right; for everyone who offers his service has a right to get the means of livelihood. My staff has strict orders never to refuse work to the disabled, and it is strictly forbidden to dismiss the disabled. My opinion is that the blind, lame, and other disabled men have for some kind of labour as much ability as the wholly valid workman, therefore I pay them the same wages.

I nominated a committee of investigation to decide which activities required a sound body and which could be done by the disabled.

The statistics obtained make out that 3,000 activities in the factory could be done by the disabled : 970 could be done without the possession of the lower limbs :

2,630 by men missing one leg ;

2 by men without arms ;

715 by men with one arm ;

10 by blind men.

A blind man 75 years old, earns as the other operators 6 dollars a day, controlling the stops and screws ; a work formerly done by a strong hale man. In a special department of the Ford's factories, 1,000 tuberculous operators are working ; while in the hospitals the convalescents are given light work to do while they are lying in bed. The doctors stated the beneficent influence of this innovation on the speedy recovery of the patients. The work breaks the monotony of the convalescent period and rouses their self-esteem and the hope soon to be able to do useful work again. Mr. Ford possibly does not call himself a Theosophist.

* * *

In the Hague, Holland, the public school boys formed a " Religious Youth Circle ". They meet fortnightly for a religious talk ; all denominations are free to express their views and opinions. Those meetings have a great spiritual influence on the open mind of youth. A council of elders is willing to give advice if required to do so.

The meetings are held in the Theosophical Lodge.

* * *

For centuries the Franco-German relations formed the pivot round which the destiny of Europe turns. Now again the future of Europe hangs on the solution of the Franco-German relation. But those who can see below the surface of things, know that the things which fill the heart of men with hate and resentment, are the stones which the Great Plougher of the human heart brings to the surface to be thrown away. In France as well as in Germany the number of people who want to throw out of their hearts all bitterness and hate, who long to form a universal brotherhood on earth is on the increase.

A proof of this fact was given at the Third International Democratic Congress at Freiburg, Baden. The weekly paper *Die Menschheit* gives the following account of the Congress :

The presence of 200 young people, who came barefooted and bare-headed from the remotest parts of Germany gave to the Congress a peculiar charm. This was the first time in Germany that a Peace Conference displayed such a great number of Youth. The Catholic Youth of " Quickborn," the All-Germany Youth Association, were specially fully represented. But also " Neuwerk " the Socialistic Youth Association, and the " Free-German " were well represented, German Youth conversed

enthusiastically with French Youth and the delegates of the Youth Associations of several other nations. The enthusiasm of this Congress was so great that the Pacifist Youth of Germany, Catholic, Protestant and Socialist, offered to repair with their own hands the damage done to France.

Mr. Th. Ruysen writes in the *Progress Civique*: "The present German youth quite different from the former youth, is idealistic, mystic, ascetic, pushing anti-militarism to the other extreme of refusing all military service." It said to French Youth: "What do you want us to do? We are quite willing to suffer for the mistakes of our fathers. Take all that we possess to relieve the distress of ruined France."

Mare (Mayor) Sangnier has helped to bridge the gulf, thousands of young men of both nations are in regular correspondence with him and with each other, since the last Congress. He instituted special Youth-Weeks in Germany and France; German Youth Associations intend to invite youth outside the association to join their week-outings to cure them from narrow nationalism.

Die Menschheit, a Pacifist Journal, also writes:

We all felt that the old military spirit of German Youth has broken down. We see the Youth of Germany now rallying round the banner of Humanity and Peace; we have seen the triumph of Spirit over matter. If anything could give us faith in a better future, it would be to see the great enthusiasm of hopeful Youth, having risen far above Pacifism to the Spirit of Peace and Brotherhood.

It was remarkable to see the love and confidence called forth by Mare Sangnier; a heartfelt truce was concluded between Mare Sangnier, a Frenchman, and German Youth in Freiburg. Mare Sangnier will take good care that notwithstanding the great tension between France and Germany, the brotherly feelings between German and French Youth will broaden and deepen.

Great numbers of young men offered themselves for the reconstruction of devastated France. Dr. Nicolaus Ehlen was deeply impressed by this atonement for the sins of the fathers. He declared that the collection for the "Atonement-Fund" aroused great enthusiasm; one of the boys had collected 80 million marks!

Mrs. Brief, a prominent Catholic lady of Freiburg, took the platform and said: "In the name of the mothers and children of Germany I beseech you to offer atonement to France. Only an act of extraordinary self-sacrifice can break the tension between the two hostile nations. We, German women and mothers must sacrifice all superfluous wealth, our jewellery and silverware on the altar of Peace and Brotherhood, then only will the women of France be convinced of the earnestness of our intentions."

Mme. Malaterre rose spontaneously from the large group of French ladies present and thanked her in stirring words:

The soul of France will understand you and your distress, mothers and children of Germany. Your cry of distress shows us the spirit of love that permeates this Congress. You offer us gold and silver, we do not want gold, we have enough, but we

will honour your gift as a symbol of the reality of your will to atone as a sign of goodwill and faith. We have seen the soul of Germany, we are deeply moved. We, mothers of France, will never forget that the children of Germany are suffering from hunger. We have stilled the hunger of the children of Austria and Russia notwithstanding our own misery in the devastated regions we will send food for your children also. We forgive you all the misery inflicted upon us, forgive us our misdeeds.

I promise to do all in my power to promote brotherhood and peace in France. I have already arranged a tour of lectures in 30 towns in France and will convey to my country the spirit of love and brotherhood which pervaded the Congress in Freiburg. Our German friends may do the same in Germany and take up the work as a sacred duty.

We see thus that the New Spirit of the Age is working on both sides of the Rhine. We may be sure that no national selfishness, hatred or madness can ever quench the newborn spirit of Brotherhood and Service.

* * *

Dr. Lucien Graux writes in the *Renaissance politique, litteraire et artistique* under the heading "A Mystery at the Court of the Pope". Pope Pius X, who died eight years ago, appeared to the priests who were waiting for an audience with the present Pope. They fell on their knees and the Pope blessed them, speaking in a low voice, he said: "These hard times will pass away in ten years." So saying he disappeared.

Deeply moved by the strange apparition, they were called for the audience and the Pope seeing their disturbance, asked them what disturbed their hearts and minds. One of the priests described the apparition, which had moved them so deeply, and the Pope exclaimed: "Did he come again!" But quickly gaining his self-control, he said unctuously: "Brethren, you have been a victim of illusion, a collective hallucination. There are no phantoms in those holy halls, and nowhere else in the world. Be calm and never believe in the apparition of the dead, have faith only in the Light Eternal."

* * *

We hear from Bombay, from the Youth Lodge of the Theosophical Society there, that they are sending out to all their members and asking for—

a list of members of your family with their respective ages, educational attainments, and avocation in life.

It seems to be thought desirable to arrange a systematic distribution of Theosophical literature amongst them whenever possible.

M. G.

CORRESPONDENCE

THE ATHEISM OF BUDDHISM

I

WILL you be good enough to publish the following few observations on Bhikkhu Silâcâra's short article on "The Atheism of Buddhism," which appeared in one of the earlier issues of THE THEOSOPHIST?'

Bhikkhu Silâcâra has made certain statements which are not sufficiently clear to a lay reader and they are likely to mislead unwary and uncritical students of Divine Wisdom. There are one or two points which are not only contradictory but need fuller elucidation. I will deal with them paragraph by paragraph as he has stated them.

1. In the first paragraph he says :

It (Buddhism) is a doctrine of salvation, of salvation from ill, from evil!

I beg to submit that it is much more than that. If this is the Buddhistic ideal of salvation, then it surely falls short of the highest goal of Nirvâna, the aim and the goal of all humanity as taught by Gauṭama Buddha of Blessed Memory. It is a negative salvation. According to Buddha he who ceases to desire, is saved from the round of birth and death and also from evil. Can this state of utter desirelessness and complete freedom from the ills of life be an end in itself? Is this kind of existence worth anything?

A man wholly bereft of all desire cannot possibly sustain himself long unless he has something more valuable and permanent than the transitory things he renounced, to fall back upon.

However desireless a man may make himself he would continue to seek within himself something abiding and blissful. Man combines in himself both spirit and matter; the real man is spirit whose characteristic is Saṭ, Chiṭ and Ânaṇḍ. So long as he does not realize this Ânaṇḍ, blissfulness within himself, he will never rest content with mere negative salvation of freedom from evil. It is only a partial salvation and will be fully complete when he finds within him that mysterious something which is beyond change and exempt from decay.

' See Vol. XLV, January, p. 524.

It may be said in passing that without this certainty, security and surety of final success and spiritual triumph, no one in the past or in the living present would have seriously been encouraged to tread the path that leads to Nirvāṇa, peace and joy everlasting.

2. In all the religions and the philosophical systems of Aryan thought it is almost unanimously admitted that every human being has to work out his own salvation, without any external agency higher or lower. This fact by no means precludes a man from looking up to another Divine-man, or one more highly evolved than himself for help and guidance. Independent of the help of higher beings men on the lower rung of the ladder cannot rise, nor can they make any spiritual progress.

It is only a matter of words whether such a being the necessity of whose help even Mr. Silācāra acknowledges in these words,

in this business of passing beyond all ill there is no help for man save in man, in those crowns, those supreme summits of the species man, the Buḍḍha.

These can show, for they know, the way to the high beyond is believed to be a man, most completely evolved, perfected in every respect or as others believe, a God in whose image man is supposed to be made.

Thus in short "the way to the high beyond" (one does not know what Mr. Silācāra means by this expression) or in other words salvation can be attained through the benign help of a God-man, who (to quote Mr. Silācāra's words again) alone "can show the way". God ceases to be a God if He has to lead a conditioned existence (in the sense that a man is conditioned). What the Hindūs call Saḡuṇa Brāhmaṇa is conditioned by His attributes, as distinguished from Nirḡuṇa who is absolutely free from all attributes and hence from every kind of condition. In the case of a man, it is contact with matter, desire that conditions him.

Lastly Bhikkhu Silācāra quotes Master's letter in defence of his queer argument that there is no God, no Divine Hand behind the changing, and evolving phenomenal world.

What Master K. H. has stated about personal and impersonal God, is perhaps admissible by all metaphysically-minded Hindūs and Jains.

As against Christianity the ancient Aryans have never believed in an extra cosmic Being. The immanence of God, is a fundamental teaching of Divine wisdom. The sense is not materially altered if the Universal Being is called either the Absolute Existence or an absolute immutable law. The very recognition of "Planetary and other spiritual lives" by Master K.H. is enough to prove that spiritual men are being evolved and grow into perfection. And it is such beings who are called by some God or Gods carrying out the Divine Will as expressed in the Immutable Law.

No idealist thinker of modern or ancient times ever believed or believes in an omnipotent Supreme Being ruling from on high, in an arbitrary whimsical manner.

The existence of evil as rightly remarked by the master K.H. is the result of matter: This idea is fully developed by Theosophical writers prominently and most explicitly by Bhagavan Das. When the Self identifies itself with the not-self, matter, it begins to err and suffer, when it dissociates itself from material desires, it is free; the true Self back again.

A close study of the letters from which Bhikkhu Silâcâra has quoted, will convince any honest thinker that the Master's words do by no means outrage any philosophical or religious sense and are in harmony with the teachings of ancient wisdom that can never be called godless. Finally in the absence of any definite assertion or denial of the existence of God by Lord Buddha, it is futile for any votary of His, to cry from the house-top that Buddha was an atheist.

I strongly recommend to Bhikkhu Silâcâra, *The Creed of Buddha* by Edmond Holmes, if he has not come across it so far. It will give him a synthetic and rational interpretation of Lord Buddha's teachings.

M. H. SYED

II

MR. PEARCE, in his letter to THE THEOSOPHIST,¹ deals with some rather large issues in a view that may perhaps be called slightly casual. In the first place, he uses the terms Buddhism and Buddhist in a loose way which is bound to lead to confused thought. There are, no doubt, many ways of defining these terms which would be appropriate to ethnologists, anthropologists, historians, or any other of our scientific seekers after comparatively useless knowledge. Nevertheless there is only one real meaning. Buddhism is the Buddha Dhamma, the teaching of the Buddha and a Buddhist is one who follows it. These definitions are the true ones even if they should lead us to the melancholy conclusion that there are no true Buddhists in the world at present.

This being so, the only question that arises with regard to any view or doctrine is not, "is it held by this or that large or small section of the nominal Buddhist community" but "is there any reason to suppose that this was taught by the Buddha"? Before we attempt to answer this question, it is important to discriminate between our sources. It is a matter of common knowledge that the

¹ Vol. XLV, February, p. 687.

existing Sanskr̥t texts are late compositions and that the Pāli canon contains the earliest available accounts of the Buddha's teaching. It is true that there have recently been discovered fragments of a Sanskr̥t canon which may possibly have been as early but in any case the correspondence between these fragments and the Pāli Piṭakas is close.

It follows then that the Pāli Piṭakas are our most authentic source and it is abundantly clear that they represent the Buddha as having taught a Non-theistic doctrine. It is misleading to represent this non-theism as a mere crotchet of the Ceylonese and Burmese. It is true that there was a theistic Adi-Buddha cult in Nepal but it cannot be traced earlier than the tenth century A.C. and it merely confuses the issue to lump all such cults together and call them different forms of Buddhism. Such a classification may be very convenient for anthropologists concerned with the study of religious institutions but it has small value for the seeker after Truth and means an abandonment of all discrimination. Primitive Buddhism, while in no way atheistic in the modern polemical sense, was certainly *a-theistic* in the sense expounded by Bhikkhu Silācāra. To come to the next point, Mr. Pearce, talking of Buddhist tolerance, says that the Buddha placed much emphasis on living the life and very little upon creeds and opinions. This seems to me to be a dangerous half truth. It is of course certain that the important thing is the living of the holy life but it is also true that one's life is governed to a very large extent by one's convictions (if they are sincere). *Sammā ditthi* (right views) is the first link of the Noble Eightfold Path and it is easy to show that the Buddha, while supremely tolerant of individuals, was never tolerant of opinions which he considered false or misleading (*micchā-ditthi*). In the *Brahma Jāla Sutta* he enumerates sixty-two modes of false belief and shows how "reconstructors of the past or arrangers of the future" are enmeshed in this net of false views. Elsewhere he described metaphysical views with which he disagreed as "doctrines for fools". The fact is that, though the most patient of men when dealing with individuals, he had no patience at all with wrong views.

With regard to the bombardment of Theosophists, in the Buddhist press, it is perhaps not difficult to understand it. Whatever may be the shortcomings of Ceylon Buddhists (and I think they would be the first to admit that there are such) it is undoubtedly true that Ceylon (and Burma) are the countries which have preserved the Buddha Dhamma in its purest form and they are anxious to retain their heritage. With the best intentions and sincere sympathy, Theosophists come and wish to substitute interpretations of their own for certain crucial doctrines which the Ceylonese believe to be those of the Buddha. Very sympathetically and quite politely, the Buddhists are told that certain views are wrong and should be replaced by others which are apparently similar but which often seem to a Buddhist subtly misleading and therefore dangerous. Under the circumstances, one's true course should be calmly and patiently to refute the

views. But, after all, we are worldlings and perfect patience is rare.

RONALD NIXON

P. S.—Perhaps the following (abridged) quotation from the Majjhima Nikāya is worth making to bear out what has been said above.

The Buddha says :

Is it true as is said of these Bhikkhu Sāti that thou entertainest the perverted view (that consciousness transmigrates)? from whom, misguided man, hast thou heard that this is the doctrine preached by me? Thou, deluded man, of thine own wrong comprehension bringest indictment against us, so digging a pit for thyself, so engendering much future ill.

This is hardly indifference to creeds and opinions !

THE CASE AGAINST MENTAL AND SPIRITUAL HEALING

UNDER various names healing by mental power is attracting widespread attention nowadays, both in and outside the Society. It seems to be generally assumed that it is perfectly legitimate to use mental power for this purpose, and one feels impelled to express the following point of view.

Consider first the general principles involved. Man is a Spiritual being using vehicles on various planes, spiritual, astro-mental, and physical, and his expression and experience on any plane is limited by the development of the vehicle on that plane. The higher planes are nearer to the life or energy side, and the lower to the form or matter side; the energy of each plane is of a higher order than that of the planes below; and consequently the matter of any plane can be, and is influenced by the planes above it. The energy of a higher plane however, should never be used directly to modify the matter of a lower; effects on every plane should be brought about by using the methods, that is manipulating the matter, of that plane, in accordance with natural law. As an example, physical plane results can be produced by mental energy, either directly or indirectly. If an occultist needed to travel in his physical body, he would not waste mental energy in performing an act of magic, but would use ordinary physical plane methods. To invent an aeroplane and use it, is to produce by mental power, a physical plane result indirectly, and is a perfectly legitimate use of mental power, because the aeroplane violates no physical laws; but to modify physical matter directly by the use of mental energy is a prostitution of mental energy.

Again; man's circumstances are the result of his past thinking, and are under the law, the best possible for his own evolution, and that of humanity. He has, in his personal consciousness, almost no

knowledge of this past, and a very little knowledge of the next step in evolution. To presume to use this fragmentary knowledge to adjust circumstances as one thinks they should be is mere impertinence, and utter lack of faith in the law of divine justice; and might be expected to initiate an endless series of adjustments, of ever-increasing complexity. One of the objects of evolution is that man should become independent of, and master of, his environment; but mastery of environment is not attained by continually tampering with circumstances, but in altering our mental attitude till we attain indifference and serenity in all possible circumstances. We are not justified therefore in attempting to use our mental powers either directly or indirectly to modify our own circumstances. To do so indirectly is lack of faith in the law, and selfishness. To do so directly is black magic. We are however, required to use our mental power to change our attitude towards those circumstances. The desire to enjoy or avoid any particular circumstances binds like all other desire.

To come to the special application to healing. We are not justified in using for physical healing directly, the energy of any of the higher planes. This applies equally to the healing of our own bodies and those of others. The desire to do so appears to arise from impatience for results. We have a duty in keeping our own bodies as healthy as possible, but only by using physical plane methods. Such methods are the use of pure and natural food, pure water and air, moderate exercise and rest, and so on; if these do not restore health it is better to use drugs than auto-suggestion. Drugs are only a palliative since disease of the physical body arises from imperfection of the higher bodies; but the effect of drugs is greatest on the physical plane, whereas the misuse of the imagination extends at least to the mental plane. Purity and control of the higher bodies also will improve physical health, but this should not be the motive for improving the higher bodies. To purify the astral and mental bodies for the sake of physical health is worse than getting a steam-roller to crack a nut; it should be done only for the sake of the work on the higher planes concerned.

We are supposed to be developing indifference to circumstances, but the use of mental and spiritual healing tends to accentuate to us the importance of our physical circumstances, and to plunge us more deeply into matter.

The motive of those who practise these methods is excellent in most cases; they are actuated by a sincere desire to benefit humanity; but one feels that the methods are fundamentally wrong, and, although their use may alleviate some distress, yet it is not in the larger view for the benefit of humanity as a whole.

H.

A CHEERING THOUGHT

HAS it ever occurred to you, that whatever controversy, bitterness or difference of opinion arise among Theosophists of the various schools whether they are adherents of Mrs. Besant, Mr. Leadbeater, Mr. Rudolf Steiner, Mr. Judge, Mr. Wadia, Mrs. Tingley or any other leader, that the controversy centres around the several leaders and never attacks the great foundation stones of our philosophy, the Masters, the Secret Doctrine, and H.P.B.

This is a healthy sign and a hopeful one; for in contrast with orthodox differences which attack the very fundamentals of religion, destroying the faith of many people and repelling or discouraging others by the very complexity of the questions and arguments raised, we find that Theosophists are united on fundamentals and differ on leaders.

Theosophists who have once inwardly contacted the teachings, always have a philosophy of life sufficient for any emergency or condition in life. They may go from one leader to another, or drop away from organisation altogether, but the truths are so illuminating and satisfying that life with its inner meaning, is understood. They are, by their knowledge, united with the forces of evolution; they have found their centre and nothing can shake their faith. The teachings of Theosophy are a gauge whereby any person or movement can be measured and placed in the proper stage of his or its evolutionary progress.

Orthodoxy has the age old arguments of the Divinity of Christ, the Immaculate Conception, of whether Jesus lived at all as an historic personage; the controversy of the Atonement, the Remission of sins, of a literal Heaven and Hell and a dozen other historic bones of contention.

In contrast to these basic soul troubling questions of the orthodox, we find the differences of Theosophists but the outcome of partisanship for leaders. Partisanship is natural and to be expected. We are working on our mental bodies—lower Manas is the separative principle fostering the personality and results in passionate adherence to a picked leader. Our lesson is to overcome personality, to become dispassionate, balanced, discriminating, using our higher faculties to lead us toward Truth.

However much the tenets of Theosophy may be attacked by non-Theosophists who judge by the standards of physical science, Theosophists who live the life and digest the teachings, are ready to accept the investigations of trained leaders or disciples of whatever school. All questions regarding the findings of the investigators are not questions of fundamentals, whether such things as the laws of Reincarnation and Karma are true or whether sight and hearing on the Inner Planes, extension of consciousness, communication with the so-called dead, knowledge of the Deva world with its hosts of nature

spirits, are possible but the question is asked concerning the strength and reliability of the powers of the investigator.

We stand together on principles, having before us a vast amount of checked up material gathered and formulated by a growing band of Servers of all the different schools. Many angles of approach are necessary for we have many types of mind. Let us accept our philosophy as we do our science without making an issue of the personality of the investigator. The more we learn the more we find in *The Secret Doctrine* and all the inspired writings of the past. They all teach love and toleration. In the study of these we meet on common ground and call ourselves students of the Ancient Wisdom. Let us heed the teaching and try for the goal of Brotherhood, for it should be the most easily attained among us Theosophists who have a common understanding of life's purpose and unity. So shall we serve those Foundation Stones; The Masters of the Wisdom, The Secret Doctrine and H.P.B.

E. E. K.

FURTHER INVESTIGATION

WITH reference to my item in THE THEOSOPHIST¹ I am very sorry to let you know that as a result of further investigation concerning the so-called find of two gigantic human fossils at Grand Canyon, Arizona, I was informed by the Secretary of The Royal Anthropological Institute, London, that not only he is totally ignorant of it, but that he has never heard of Professor Blubard. In fact "Minerva" does not mention him. So to my great regret I must draw the conclusion that the story in the paper was a fable. I have tried to trace the origin of it but was not successful so far. I promise to be more careful in future and beg to offer my apologies to your readers.

J. K. HAPPÉ

¹ November, 1923, page 270.

BOOKS RECEIVED

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

The Babylonian Epic of Creation, by S. Langdon (Clarendon Press); *The Nature of Love*, translated, by F. Rothwell (Chapman & Hall); *The Queer Side of Things*, by Mary L. Lewis (Selwyn & Blount); *Adamant*, by N. K. Roerich (International Art Centre); *Observations of a Progressive Religionist*, by Aaron Wirpel (Author).

The following pamphlets have been received :

Breathing and Poise, by Chas. E. Dawson (C. W. Daniel); *Derweg Zur Vollendung* (Otto Reichl Verlag); *Meditations-Kalendar* (Stjernens Norske Foreag).

OUR EXCHANGES

We acknowledge with many thanks the following :

Bulletin Theosophique (February), *The Canadian Theosophist* (January), *De Theosofische Beweging* (February), *El Loto Blanco* (February), *Light* (Nos. 2246—48), *Lotus* (No. 2), *The Message of Theosophy* (February), *The Messenger* (January and February), *Modern Astrology* (February), *The Mysore Economic Journal* (February), *The Occult Review* (March), *Prabuddha Bhārata* (February), *Revista Teosofica* (January), *Service* (January), *Teosofi* (No. 1) *Teosofi Tidskrift* (February), *Theosophy in Australia* (January and February), *Theosophy in the British Isles* (February), *Theosophy in Ireland* (October-December), *Theosophy in South Africa* (November-December), *Vedānta Kesari* (January and February).

We have also received with many thanks :

The Harbinger of Light (February), *International Language* (January), *Koinonia* (February), *Pewartia Theosofic* (February), *Revue Théosophique le Lotus Bleu* (January), *Sophia* (January), *Theosofisch Maandblad* (February and March), *Theosophia* (February), *Utsaha* (February).

REVIEWS

The Brotherhood Birthday Book. (Theosophical Publishing House, Adyar. Price: Boards, Re. 1-4; Cloth, Re. 1-8.)

This little birthday book contains extracts from the teachings from the principal Theosophical writers with a slight admixture from other great authors. The book is enriched with good photographs of the seven principal Theosophical personalities in the outer world, and is got up in attractive red and green covers. We like the green best. It would appear to be an excellent book for presentation to non-Theosophists, especially the rabid ones. We believe it is published on behalf of the Order of the Star in the East.

L. E. T.

Meditations from "At the Feet of the Master," by a Server. (Theosophical Publishing House, Adyar. Price Re. 1.)

This book of pp. 100 sets out the main lines of the teaching conveyed in Mr. Krishnamurti's record *At the Feet of the Master* so that it may be daily conned and absorbed systematically throughout the weeks and months of the year. The scheme is well planned and cleverly set forth and arranged. Thus the month's subject heads each of the four weekly pages, the weekly practice itself being slightly varied in form but illustrating the same exhortation; at the bottom of each page stands the reminder to "Help Others". Altogether a most helpful book of daily meditation for everybody, especially for those who wish to steep their minds in the teachings of the Masters.

M.

The Ritual of Business, by A. E. Powell. (Theosophical Order of Service, 3 Upper Woburn Place, London. Price 2s. 6d.)

In the present time of endless correspondence, of intercourse between nations, and of business development; in the present age of companies, committees, and organisations, it is absolutely essential for efficiency that everybody should know something of Business Methods and Organisation. Yet it is precisely on these points that

the majority of Theosophists are totally ignorant, since education at the present day is not designed for utilitarian or useful purposes. No activity can be properly carried on unless "all things are done decently and in order". Let those who imagine that common sense is all that is required for business purposes, let them try business methods for one day, if it is only for their correspondence, and they will never go back to their old ways again.

This little book presents a clear outline of some of the important business methods, and an account of the duties and responsibilities of certain posts, such as that of Chairman and Secretary which we have not seen anywhere else except in very expensive manuals of office and business organisation. Most valuable and helpful information is given on such subjects as the conduct of meetings, motions, amendments, standing orders, agenda papers, and on such subjects as systems of filing, speaking at meetings and at committees, the writing of letters, and other matters. The reviewer has at once begun to put several of Major Powell's recommendations into practice, with immediate beneficial results. Major Powell has done the Theosophical Society a great service by writing this book, and it is so good that we think it may have a large sale outside the confines of the Society.

L. E. T.

Creative Revolution, by Prof. T. L. Vaswani. (Ganesh & Co., Madras. Price Re. 1-8.)

In the present condition of India, Prof. Vaswani sees a definite negation of the ideals of her race. There is, he remarks "a contradiction between our state and our ideals". He would put an end to this contradiction and this is what he terms a "creative revolution". The life of India, the *Bhārata Shakti* has been repressed, attempted to be extinguished by coercion, and self-expression made impossible by a "highly organised and intelligent bureaucracy". Mr. Vaswani looks on reforms as bonds and barriers which impede the flow of life. "Unrest" is the effort of the *Shakti* to break the bonds. Mr. Vaswani has no faith in "reforms". They are against the genius of India and are but compromises exhibiting a lack of idealism. "Revolution" which is the true expression of Dharma, "a creative revolution," which is positive, which is inspired by positive ideals of National freedom for the service of humanity is his creed.

The effort at revolution calls for self organisation, courage, patriotism and judgment.

The author is a firm believer in non-co-operation though he has his own interpretations of it! Non-co-operation, he believes, will help the country to build up a life of freedom. It is the "declaration of the Nation to the world of its faith in itself and in the Might of Right". The examples of Egypt, Ireland, China, etc., are cited as arguments on behalf of non-co-operation.

The "Empire Cult" and the "Cult of Freedom" are to Prof. Vaswani's mind quite incompatible. The Dyer episode is an expression of the "Empire cult" which stands for exploitation and race ascendancy. If Freedom is to dawn this cult must die. England, Vaswani says, has "turned away from the vision of her great prophets of freedom" and she must recover her soul before freedom can live with her.

India, he points out, has suffered terribly by British Rule "She pays a heavy price," her material and moral side has lost. India must choose between bureaucratic rule and self-reliance. Freedom lies at the end of the second path. It is the path of non-co-operation.

We have in the later portions of the book an exposition of the non-co operation movement and the author's views on it. He is a staunch follower of Mr. Gandhi and while khaddhar does not seem to be his panacea for all ills, he shares with Mr. Gandhi his absolute want of faith in political reform. His philosophy of life seems to be the same. In fact the trend of his writing is more in the way of an indictment of the present civilisation. But one notes with relief that his "constructive" non-co-operation lies along the path of creating a parallel administration based on the philosophy of doing things that matter without reference to the "impressions" that it would create on the bureaucracy. Though one has not the least faith in the movement he champions and though one believes that the idea of creating a parallel administration is all tall talk, it must be confessed that at least as a possibility and a speculation it has a greater appeal. Mr. Vaswani however strikes the right note when he talks of the solution of the problem lying in the masses understanding the position, in the village organising itself. One may not agree with him on the lines of organisation but on the principle all are agreed. Finally Mr. Vaswani makes an appeal to the Youth of the country to dedicate themselves to the establishment of *Swarājya Dharma*.

The feeling that the book leaves with the reader is that it leads us nowhere like most of the other literature on non-co-operation. As a philosophy of life it has no appeal to anyone who believes in evolution. Perhaps we cannot find fault with Vaswani for that as he

frankly states his faith is—REVOLUTION! For the most part the book is a bold statement of facts, facts which have been marshalled and reiterated by leaders of Indian thought in their struggle for National Freedom. Dr. Besant, in her little book, *India, A Nation*, has set out these facts at greater length and with considerable force. The logic of facts however does not lead us to the same inferences as those of Prof. Vaswani.

While the essays form agreeable reading their value as political literature or even as the exposition of philosophy of a particular school is not great. The author however is delightfully frank and straightforward and is prepared to pay a tribute even to those who differ from him (*vide* his references to Mrs. Besant). It is also noteworthy that while Mr. Vaswani decries the "Empire Cult" he does not declare himself as an advocate of isolation. What he is up against is the race pride, the jingoism, and the exploitation on the one side, and the weak-kneedness, the humiliation, and the lack of idealism that the "Empire Cult" involves, on the other. He wants freedom, wants the soul of India to express itself and India to take its place in a movement of world-freedom and world-reconciliation. His outlook on the Indian and the world problem is very much wider than that of the non-co-operator as we usually see him.

V. K.

Hungary and Democracy, by C. J. C. Street. (T. Fisher Unwin, London. Price 10s. 6d.)

This book contains a graphic account of the political oppression carried out in Hungary by the Magyars before and after the war. The tale begins with the settlement of 1848, which in effect gave the Magyars a free hand in Hungary, even the slightly moderating influence of the Austrians being withdrawn. The Magyars immediately set about a vigorous policy of "Magyarisation" of all the subject races, while professing to the outside world that they gave the other races complete tolerance. The department which was the chief channel for this Magyarisation policy was that of education. Nearly all the Slovak schools were abolished, their language was crushed out, and rules were made that all instruction was to be in Magyar. Slovak children were transported into Magyar districts in order that they might grow up good Magyars. The most trivial excuses were adopted to crush the Slovaks in every possible way. During this regime they tried to present to the outside world a picture of complete

tolerance. But within the state there was no such delusion. Mr. Street gives many quotations from Magyar papers to show this.

It is not the place of the reviewer to quote all the appalling and extraordinary cases that Mr. Street relates. For this the reader must buy the book. We recommend it to anyone who is at all interested in Middle and Eastern Europe. The Magyars have extraordinary methods of administering justice and of "cooking" elections which are ruthlessly exposed. With regard to the elections, every conceivable method was adopted for excluding the subject races from the franchise, and for seeing that on the election day they were not allowed to vote. Such expedients as declaring all roads closed for the period of the election, on which the Slovak electors would have to travel; or of stating that all horses in a Slovak district would be in quarantine on the election day, or that Slovak candidates could not stand because they advocated views against prosperity of the kingdom, these were unblushingly resorted to. But not only were these things practised before the war. They are still going on in the much diminished Hungary. While the Hungarians are complaining against the treatment of Hungarians by the new countries! Mr. Street shows conclusively that these last accusations have no foundation. As regards Czecho-Slovakia they are palpably absurd.

The author appears to have a complete mastery of his subject.

We are afraid that we must agree with Mr. T. P. O'Connor, who says in the foreword that

There is no more dangerous centre of future disturbance, if not of a new war, than the regions which include Hungary and its immediate neighbours.

In this connexion we might mention the remarks of Mr. J. R. Aria, the well known Astrologer, who declares that a new war, to come in 1927 or 1928, will start in the East of Europe.

O. M.

Cause and Cures for the Social Unrest, by Prof. Ross L. Finney, Ph. D. (The Macmillan Co., New York.)

In many ways this is a remarkable volume written on the present day problems.

The author says that the whole world is facing a real menace since the armistice. Thick clouds of after-war suffering and despair are reflected in all parts of the earth. The Russian situation presents a new front almost every month, always unexpected and surprising, but never any less alarming. Events outside Russia have furnished

no little ground for apprehension. All Central Europe has remained in unstable equilibrium. Budapest was terrorised, barricades were from time to time thrown up in Berlin, riots raged throughout Italy and the Balkan States never ceased to boil like a cauldron. Westminster has its own anxieties and the French Government has its fears. Reports from Japan, Egypt, India, Syria, China and other eastern nations have been seething with social unrest. America is no exception to this crisis. The situation there has all along been very far from reassuring.

Never as now says the author, have capital and labour faced each other with such opinions, determined to fight it out to a finish. It would be unsafe to predict just what phase the social unrest will assume next. The world war is something more than

a struggle between political autocracy and political democracy. It is an economic struggle that is now on: Capitalism versus Socialism, a battle to the death and quarter neither offered nor asked.

Who is to solve this great problem and help the peoples to everlasting peace? The author says that it is the middle class who can do this great service to the world. Let us hear what he says:

. . . unless we of the Middle Class, who belong on the side neither of labour nor capital, can invent a third alternative, a basis of compromise, a middle pathway to justice and peace—that is the purpose of this little book to point out.

Let the aspirations of the author be crowned with success. May God grant leadership and inspiration for that great task to the middle class.

The book is well worth reading by the public at large.

V. N. S.

Is there a New Race Type? And The Philosophy Behind, by Captain A. G. Pape, Fellow of the Royal Anthropological Institute. (Fiall & Maine, Edinburgh. Price 2s. 6d.)

This is the actual paper, which was read before the British Association at Liverpool, that caused so much interest and discussion. We read in the paper that there had been a "Scene" and a "Row," we were lead to expect a lecture of this nature. But the real thing far surpasses our wildest expectations. Captain Pape has bearded the lions in their den. He is really almost worthy to be ranked with Galileo or with Bruno, though in our days ridicule and mockery take the place of rack and stake. This lecture contains a plain, straightforward account of the Akāshic Records and the knowledge derived

therefrom with regard to Lemuria and Atlantis, and the various Races of Mankind. We can hardly imagine such a lecture being given to a Congress of Anthropologists! It is no wonder that there was a "Row". Captain Pape has done a very brave thing. Let us hope that the lecture will rouse some of the listeners out of their little world into a wider sphere of thought. This lecture is a sign of the times. A time will come when the Akāshic Records are accepted by Science. Even the storm of abuse shows that the anthropologists think that there is something to be afraid of in the lecture. Captain Pape ends the lecture with a few words about the new Sixth Sub-Race.

At the end of the book is a short and well-written account of the basic Teachings of Theosophy. May we hope that, after the publicity given in the papers to the lecture, this little book may have a large circulation? Most of the people who buy it will do so in order to scoff and condemn, but there may be a few who will take an interest in the "Philosophy Behind" and be led to make further enquiries.

Captain Pape has shown the scientists that Occult Science is a force to be reckoned with. Never again can they ignore it completely. We should not be surprised if this lecture on the Akāshic Records to the British Association would go down to History as one of the great scientific landmarks. All honour to Captain Pape.

At the beginning of the lecture he shows how information derived from Occult sources and that from physical methods are mutually helpful and useful.

L. E. T.

India: a Nation (A plea for Indian Self-Government), by Annie Besant. With a foreword by C. P. Ramaswami Aiyar. (Indian Bookshop, George Town, Madras. Price Re. 1-8. Indian Edition.)

This is a most convincing and detailed account of India's case for freedom. After various prefatory notes there is a historical introduction, in which the history of India previous to the coming of the Europeans is outlined. It is clearly shown how prosperous the Indians were when they were under their own rulers. To quote Bernier:

This Hindustan is an abyss into which a great part of the Gold and Silver of the world finds plenty of ways of going in from all sides, and hardly one way out.

The wealth and luxury of the rulers was almost inconceivable, as witness the peacock throne, and the many accounts given by early travellers. And not only were the magnates

so prosperous, but the common people also, as witness the accounts of the social and judicial organisations, the lists of the manufactures, and the schemes of irrigation. It was this enormous wealth which drew the Europeans hither to "Shake the Pagoda tree". Phillimore wrote: "The droppings of her soil feed distant nations." It is then shown how the British came to rule India, by an extraordinary mixture of military skill, marvellous courage, brilliant administration, combined with the most unscrupulous frauds and perjuries; Clive and Warren Hastings being typical examples of this curious mixture. Britain was allowed to conquer India, because India needed for her future a steady pressure, that would weld her into one nation on a modern basis, that she might become a Free nation among the Free. The High Powers that guide the destinies of Nations saw Britain as fittest for this intermediate and disciplinary stage, because she was on the eve of establishing democratic government on her own soil, so that ultimate freedom under her rule was sure.

There follows a summary of the arguments against the continuance of British Rule, and an outline of the various movements leading to the resuscitation of Indian Religion and to the emergence of a feeling of Nationality. The economic position is discussed, and perhaps it is in the realm of economics that the strongest arguments against British domination lie. There follow chapters on Education, the National Movement, and Self-Government. The book ends on a high tone, a glorious vision of the future, England and India going up the winding path of civilisation hand in hand. The book is an encyclopædia, a wonderful compendium, of the relations between Britain and India.

W. I. I.

Guilds, Trade, and Agriculture, by Arthur J. Penty. (George Allen & Co., London. Price 5s.)

This contains a scathing indictment of the modern system of economics. The modern slogan seems to be "Produce more and consume less". If we do this, who is to consume what is produced? In the old days there used to be some recognition of the fact that compound interest has its limits. With the coming of the Industrial Revolution this was forgotten.

The author criticises the modern urge to save and invest, remarking that our present troubles are caused by the fact that the possibilities of compound interest have been exhausted. It is obvious that

money cannot continue accumulating indefinitely. A halfpenny put out at 5 per cent interest at the birth of Christ would by now amount to more money than the earth could contain. The remedy for present economic evils is the establishment of a system of Guilds, which would fix the prices of necessary commodities. A good book!

W. I. I.

The League of Nations To-Day, by Roth Williams. (George Allen & Unwin, London. Price 6s.)

This book tells in simple language most things about the League of Nations. It gives an account of—What the League is; How it is organised; What it has done; Its position to-day; and How it ought to be Used: It gives a good and detailed account of the League.

Oppressed Peoples and the League of Nations, by Noel Buxton and Conwil-Evans. (J. M. Dent & Sons, London. Price 6s.)

This book contains a scathing denunciation of the atrocities which have been perpetrated by civilised nations on less developed peoples. The survey extends over the whole world, from the African Negroes to the Armenians and Koreans. The whole history of the oppression of these peoples during recent years is outlined. Besides this the book is a careful and broad-minded study of present-day international conditions. The authors show intimate personal knowledge of the racial conditions in Central and Eastern Europe. The influence of the League of Nations is discussed, and the Mandatory system.

A Book of Quaker Saints, by L. V. Hodgkin. (Macmillan, London. Price 8s. 6d.)

This book is especially intended for quakers, and is written from the quaker standpoint, yet we think that all who are interested in good movements and in mysticism will find much of interest in this book. Few spiritually-minded people can fail to admire the tales of heroism here recorded. The spirit that inspired these devoted men is an ornament to their age and to their country. The book contains about 30 tales of quaker saints, mostly of George Fox or his near contemporaries. This book must be of great interest to every quaker, and to every Englishman proud of the achievements of his countrymen, and to all everywhere who admire great deeds.

O. M.

The Founder of Quakerism. A Psychological Study of the Mysticism of George Fox, by Rachel Knight, Ph.D.

This commences with an account of George Fox's Life, and then a comparison of him with the other great mystics. The author believes that he has most affinity with Jacob Boehme, and then with Plotinus. The remainder of the book contains an extraordinary investigation into all Fox's characteristics. Firstly his sense of *smell* is investigated, and then his sense of *touch*, and so on, all in the most minute detail. Then his *character* is dissected, analysed, pulled to pieces, constructed, explained in diagrams and tables, graphs and parabolas. His mystic experiences are treated in the same manner. We cannot find words to express the utter amazement with which we read this book. If we ever become famous, may Heaven preserve us from such a fate as this! To the author (who has appropriately died) we would say—"There is no progress or happiness along *this* line."

There is another thought in our mind. All the cases in which Fox says that he was taught by the Master Jesus, are put down to the influence of His ideal upon him. He continually thought of his Master, and the ideal began to take possession of his mind. So says the psycho-analyst. Any suggestion that his Master is still living in the world, quite capable of personally teaching His pupils, does not occur to these "Scientists".

L. E. T.

Umar Khayyam and His Age, by Otto Rothfeld. (Taraporevala Sons & Co., Bombay. Price Rs. 7-8.)

As one who is familiar with Persian, with Mussalmāns and the East, Mr. Otto Rothfeld is peculiarly well fitted to write on Umar Khayyam. We have here a choicely printed and well-clothed book, dealing first with the historical, secondly with the literary side of the subject. We are given much information about the poet's life and travels, his home, works and character. We are reminded of the "dominant influence exerted upon Islāmic culture by Persian thought". The Persian spirit, speculative, broad minded, a curious mixture of optimism and underlying pessimism, is well treated. Then we have its mysticism, under the name of Sūfism concealing the tenets of many mystical sects, but especially emphasising the Way of Love. The "significance of Umar's Ruba'iat" forms the second half of the book. His imagery, his humour, his sarcasm and genial attitude toward life

and death, are well shown by apt quotations to be the "sea-salt of his poetry". Mr. Rothfeld is inclined to find more value in Whinfield's direct translation of the quatrains than in Fitzgerald's free version, so familiar to all lovers of Persian poetry. After all, as he says, Umar is always modern and "by this right Umar has become the one Eastern poet who is really known and really loved in modern Europe".

T. I. S.

History of Jahangir, by Beni Prasad, M.A. (Allahabad University Studies in History, Oxford University Press. Price Rs. 12.)

This is a very detailed and full account of the reign of Jahangir. We have seldom read a more horrible story of treachery and violence. To read a history such as this shows how far human nature can descend, and yet the reign of Jahangir is by no means the worst period in Indian history. The history of other countries has its bad pages. We suppose that the extraordinary time which the world has been passing through in the "Middle Ages" (using this term to include the past few thousand years) has had its effect in bringing to the surface all the worst qualities in mankind in order that they may be quickly eradicated. This is the only way in which the reviewer can explain the happenings of this period. What the good is of reading the history of these times the reviewer cannot see. Such hooliganism and such a barbarous state of civilisation are surely best forgotten. When we still teach our children these things in schools how can we expect them to grow up with higher ideas?

W. I. I.

Magnetic Fluids and Planetary Influences, by Annie Pitt. (London, L. N. Fowler. Price 3s. 6d.)

This is apparently a message supposed to come from Mesmer on the other side. It contains teaching about seven kinds of magnetic fluids which are supposed to emanate from man, and which can be purified and evolved, and whose state shows the state of evolution of the man concerned. The Mental or Active fluid is supposed to come out of the right eye, the Natural or Physical from the left eye, the

Primary or Original from the right ear, the Magnetic or Psychic from the mouth, the Astral or Heavenly from the nose, the Esoteric or Hidden from the left ear, and the Spiritual or Infinite from the top of the head.

Yours

The Mysteries of Hypnosis, by Georges de Dubor. Translated by G. M. Hort. (Rider & Sons. Price 5s.)

This book appears to contain a full and complete account of Hypnotism and its allied phenomena such as Telepathy, Clairvoyance and Witchcraft, treated from the Scientific point of view. This work is the first book with any pretensions to Science that the reviewer has read, which accepts Clairvoyance, Witchcraft, etc., as *facts* which there is no need to spend any more trouble in proving. The author's standpoint is given in the following sentence.—The whole of the recorded phenomena, including those of telepathy, clairvoyance, levitation, hauntings and the rest are capable, in my judgment, of being produced by the agency of living persons, and by means of those supernormal faculties which are undoubtedly possessed and exercised by certain exceptional individuals.

The book seems to be a good scientific text-book of such subjects, although a study of the Theosophical literature would naturally clarify many of the author's ideas. We recommend it as a hopeful and inspiring stepping-stone from the science of the past to the science of the future.

W. I. L.

Egyptian Art, Introductory Studies, by Jean Capart. Translated from the French by Warren R. Dawson. (London, George Allen & Unwin. Price 16s. net.)

This book gave us great interest and pleasure. It has one great advantage, which is that it is written by an Egyptologist who is also a competent artist, so that he knows what he is talking about. The trouble in Egyptology is that the scholar spends his life learning the Hieroglyphics and the History, and then finds that he ought to be a specialist in every branch of learning in order to be able to understand

his discoveries. An Egyptologist who is a specialist in some other subject is a treasure of great price. This book deals mainly with the fundamental art, that of architecture. It is shown how the other arts are derived from this source. It is interesting to read about the different kinds of columns imitating lotuses and other flowers, and to learn how the Ancient Egyptians constructed their temples. Monsieur Capart has a great deal to say about the very early period in Egypt, and is emphatic that even at the earliest known period the art was already highly developed. He does not accept the absurd German system of dating, but prefers to adopt one more in harmony with the occult records and Professor Petrie's. He places Menes at about 5000 B.C. The author is emphatic as to the great antiquity of the Egyptian civilisation. He quotes Steindorff "The formation of the Hieroglyphic writing goes back to pre-historic times. Already on the inscriptions of the royal tombs of Abydos, the most ancient Pharaonic monuments, we come across Egyptian writing as an accomplished fact . . ."

Professor Sethe expresses himself as follows . . . "Under Menes and his successors, the kings of the first historic dynasty, we find Egyptian civilisation completely evolved, and even, in a sense, having reached its culminating point."

Professor Capart explains that we cannot judge of the Egyptian architecture by the still existing monuments of stone. The Egyptian architecture was designed for light buildings of wood and brick, and when buildings of stone were made the architects were obliged to deform their principles to fit the different material. Thus :

the vast and majestic monuments which have come down to us through all the ages really give us no more than a faint echo of the real creations of the architecture of Ancient Egypt.

There is a chapter on Egyptian drawing conventions, and the last chapter is devoted to the discussion of the artistic ideas in general, with especial reference to the belief in the animation of statues. The Egyptian statues might be considered to be living bodies, either of Gods or of men. The very name *Tutankhamen* means "Living Statue of Amen".

The book contains many beautiful illustrations. We should say that it is capable of inspiring and teaching many a modern architect.

L. E. T.

Spirit and Music, by H. Ernest Hunt. (Kegan Paul, London. Price 3s. 6d.)

This little book contains a discussion of the fundamental spirit behind all music. There are chapters on such subjects as "The Spirit of Music," "The Place of Music in Life," "The Soul of Song, the Artistic Temperament". We think it will help many to gain a much deeper understanding of music. Music is shown to rank with the other forces which wage perpetual war against materialism.

O. M.

A Scientific Investigation into Vegetarianism, by Professor Jules Lefevre. Translated from the French by Fred Rothwell. (Bale, Sons and Rothwell, London. Price 7s. 6d.)

This is a well reasoned and scientific investigation into the merits of a vegetarian diet. After reading this book it seems extraordinary how people can fail to be convinced of the foolishness of the meat-eating habit. This book shows that

Vegetarianism constitutes a regime of health and strength which enables man throughout his life to utilise all his faculties to the full.

T.

The Raisin Cure, by Dr. Josiah Oldfield. (C. W. Daniel, London. Price 2s. 6d.)

Dr. Oldfield sets out to show the benefit of a raisin diet in the cure of disease. He shows that grapes were the earliest and the best of health fruits, that cases of asthma and bronchitis are benefitted by "Raisin cure," as also are dyspeptic conditions and kidney troubles. The eating of meat is so deprecated apparently, that meat does not appear to be mentioned in the book. At the end is an advertisement of a fruitarian hospital where no form of dead body or extract of any dead body is allowed to be used by patients or staff. We do not know anything about this hospital, but on account of its principles we wish it well.

T.

Five Health Books:

(1) *Ten Tonics without Reaction*, by Eustace Miles, M.A. (The London and Norwich Press. Price 6d.)

(2) *How to Avoid All Diseases*, by P. G. Tillard. (C. W. Daniel. Price 2s.)

(3) *Direct Paths to Health*, by Major Reginald Austin, M.R.C.S., L.R.C.P. (C. W. Daniel. Price 5s.)

(4) *Conquest of Disease*, by Eugene del Mar. (L. N. Fowler & Co., London. Price 4s. 6d.)

(5) *Health and The Human Spirit*, by K. W. Monsarrat, F.R.C.S., (John Murray. Price 5s.)

These books are a sign of the great healing impulse which is now flowing through the world.

(1) One of the little series by Eustace Miles called *Milestones*. It contains some practical advice on tonics to keep the body up to the mark.

(2) On diet by a man who believes that wrong diet is the root of all evil. He gives some interesting information as to the effect of various foods on the body, and shows that we feed ourselves in a most dangerous manner.

(3) Contains some sound practical advice from a medical man of much experience. He lays stress upon the benefit of fasting. The author has cured himself, and many others, by his methods.

(4) Is an exposition of spiritual healing. It

demonstrates that disease is an inherited habit, the product of false thinking, that it is unnecessary, and may be conquered by thoughts of Truth.

For the Conquest of Disease, Faith, Hope, and Love are necessary.

(5) An exposition of the views on Health and Life of a Doctor who takes great pains to exalt Science at the expense of Philosophy, Mysticism, and Religion. It is a powerful statement of the scientific arguments for good health.

YOUTH

Kings in Our Own Right, by Major A. E. Powell. (Service Pamphlets No. 3.) (Theosophical Order of Service, 3 Upper Woburn Place, London, W.C. 1. Price 1d.)

This pamphlet demonstrates in clear and convincing language that there is no Freedom possible to man which is not based on Brotherhood. All modern scientific discoveries have been directed to the acquirement of Freedom. Freedom from Toil, freedom in Space and Time. The history of peoples is the history of their struggle for Freedom. But the Freedom of any individual or nation is only possible through the active co-operation and good-will of others. So those who would be Free Kings in their Own Right have only one course open to them—to inscribe the motto of Brotherhood on their shield. A good booklet for propaganda, because of its cheap cost and its readability, but perhaps more suited for West than for East.

MAGAZINES

The Young Theosophist. (A monthly Magazine to interpret the Ideals of Theosophy to the Young. Price Re. 1 per annum.)

The three first numbers (December, January and February) have just come to my hand and I want to spread the news all over the world so that the Youth of the world may join me in reading the contents, for they are very good indeed. The Magazine is edited by two energetic members of Youth Lodges of the Theosophical Society and it is published in India.

The chief characteristic and the *raison d'être* is to spread abroad the work that the Youth Lodges are carrying on and to put before these Lodges suggestions for further work. For the purpose of this last the Editors are glad to receive articles that will serve this purpose and show conditions in the world that youth can help to better or put right.

The Magazine is presented at this very low figure and the interest that it should create (it deserves great interest) should ensure a wide-spread future for it in many lands, and I sincerely hope that for the sake of those lands this will not long be delayed. Mr. Arundale has so far contributed to each number.

Service, January, 1924. (Published at 3 Upper Woburn Place, London, W.C. 1. Price 6s. per annum.)

This number of *Service* contains many items of interest. Major Powell continues his useful articles on "The Ritual of Business," this one dealing with the position of the Secretary, and his duties. Mr. H. Bailie-Weaver gives a heart-rending account of the conditions of the educated professional classes in Germany. Mr. Baillie-Weaver went to Germany for the Conference of the New Educational Fellowship. The hardships which he depicts are almost unbelievable. The magazine contains many articles which are useful to Servers along several lines of work.

N. I. I.

The Brothers of the Star, February, 1924. (Indian Star Headquarters, Adyar, Madras. Price Re. 1 annually.)

This is the Convention number, and most of the articles are records of impressions made by the Convention, which seems to get more and more impressive year by year, or is it that we feel it more? Every year the star acquires greater force. There is also an article of interest by Mr. K. S. Shelvankar on the relation between the Ruler and the Ruled. This is part of a series entitled "Star Light on Earth Life".

The Indian Review, January, 1924. (G. A. Natesan & Co., Madras. Annual subscription Rs. 5.)

This number of *The Indian Review* contains many articles of value to India at the present day. There are articles on the colour question, on the Public Services Commission, on the National Pact. We were very interested in the article describing the village and cantonal parliaments of Switzerland, which bear such a resemblance to the Pañchâyats of India. The heterogeneous nationalities of Switzerland have been moulded into one people by the working of these local bodies, and by such national ties as the occurrence of Referendums of the whole people on subjects of National Importance. The framers of the new constitution of India may well study the working of the Swiss constitution. The different religions existing in Switzerland have been reconciled to each other by the working of this constitution. There is a very thoughtful article on "True Democracy" by Mr. K. T. Paul, in which he pleads for devolution and local control by elected bodies of all possible activities. We see in the magazine the Presidential Address of Dr. Annie Besant to the All-India Social Congress, in which she so plainly states the case for prison reform. A good and useful number.

The Visva-Bhāraṭi Quarterly, January, 1924. (Published at the Ananda Press, Calcutta. Annual subscription Rs. 6.)

This number of *The Visva-Bhāraṭi Quarterly* is full of good things. It begins with a play by Rabindranath Tagore called "The Car of Time". The Car has stopped. The Priests, who used to drag it, are unable to do so any longer. The King and his soldiers also try and fail. Then the Merchants and Business men try, but they cannot even lift the rope. At length the Shūdras declare that they will haul upon the rope, and will make old Father Time's car move. The Soldiers wish to slay the Shūdras for their impertinence, but are prevented by the King's Minister, who sees that all things have their day, and that the balance goes up and down. The Shūdras approach the Car, they lift the rope with ease. They do not even require to pull, for the car moves of its own accord. The first thing that the Car does is to run over the Soldiers' armoury and the Merchants' Counting-House. At the end a Poet appears on the stage, and tells how each has to pull the Car in turn. It will be the Poets turn next.

Then follows an article by Dr. Winternitz on the *Mahābhārata*, a very critical article, fully explaining the present attitude of scholars towards its varied composition. What we like best in the whole number is the poem translated from the Bengāli of Rabindranath. It is entitled "The Freedom of Neglect". The translation is by Khitish Ch. Sen.

There is a very interesting article on the Genesis of the Bengāli, showing how much affected the Bengālis have been by outside influences. There is an article on the saintly Dadu (1544-1603) and there are a series of quotations from Islāmic writers, appropriately called "Gems from Devotees of Islām". There is a memorial to the late W. W. Pearson, there is Mr. C. F. Andrews Presidential Speech to the Assam Students' Conference, and there are notes and comments by Rabindranath Tagore. There is also a report on the work being done at Shāntiniketan, which seems to be going very well. We are especially impressed with the supreme importance of the work which is being done in the villages by the devoted workers at Shāntiniketan. This is called "The department of Rural Reconstruction". Its work is to introduce modern methods in agriculture and village industries. Night schools and troops of scouts are also established in the villages, and there is a dispensary. The value of this work to India can hardly be over-estimated.

The Calcutta Review, February, 1924. (Senate House, Calcutta Price Rs. 8-8 per annum.)

This journal is only partly Indian. It is not Indian in its tone, nor in its religious outlook. Thus there is an article on "Music in the Hindū Pantheon" which contains such intolerant and prejudiced statements as the following . . . "The ridiculously exaggerated stories of Kṛṣṇa's powers . . . and manifestations of Divinity." There is also an article on the "Classical and Romantic in Literature" which seems to be rather out of place in an *Indian Review*, when there are so many Indian things to talk about. We suppose that this is the result of the unwise westernisation of education.

We always regard with wonder those people who when using the personal pronoun "he" always print it with a small h when referring to one of the great deities of the Hindū Pantheon. Surely it is time for us to realise that God is One, wherever He is found, whether He be worshipped by Hindū, Christian, Muhammadan, or others. We cannot imagine the Christ being referred to with a small h in an English magazine. If He were thus referred to, the proof-reader might get the sack. So why do the English editors of *The Calcutta Review* refer to Kṛṣṇa, Brahmā, Shiva, etc., with a small "h"? Even if they are eager Missionaries, they should have respect for another religion. But we are aware that this curious practice is the usual custom in English journals.

J.

Shama'a, a Magazine of Art, Literature, and Philosophy. January, 1924.

The best thing in this number is the little drama by Harindranath Chattopadhyaya, entitle "Pundalik". The play is drawn from the lives of the Indian Saints, and shows how Pandarpur, the famous place of pilgrimage, came into existence. Pundalik, the hero of the play, is a very bad character, and is very rude to his parents. However, in a moment of penitence he is changed into a good man and begins to love tenderly the parents whom he had once despised. One day while he was washing the feet of his parents, Vishṇu appeared to him. But Pundalik could not attend to Vishnu as he was too busy attending to the need of his parents. The Lord Vishṇu delighted to see Pundalik's filial devotion, and declares that he will stand in the house forever, Vishṇu, Ishwara, Brahmā, three in one, and be known in future ages as Vithoba. To this day the Lord is standing in the self-same spot in

a pose of deep admiration for Pundalik's ancient love of his parents. The play is exceedingly well written, and we were much impressed by it. It is admirably adapted for play by a small society, or by a Theosophical Lodge, as it only has seven characters, and the scenery is simple.

Another interesting article is Dr. Cousins' "Vision and Utterance"

Among the other interesting features of this journal are the articles on Thunchen and Kunchen, the giants of Malayalam literature and E. E. Speight's "Meledon". There is a nice frontispiece made from a photo of a rather peculiar statue of the Buddha, and there are some interesting reviews, including one from Dr. Cousins' *New Japan*.

The Indian Magazine, January, 1924. (National Indian Association, 21 Cromwell Road, London. Price Rs. 5 annually.)

A little leaflet to record the doings of the National India Association, which works in England for drawing India and England closer together by spreading a knowledge of Indian affairs in England. We are not quite sure from what point of view Indian affairs are regarded by the Association, but the present number contains quite nice little articles on Education in India.

Mensajero de la Estrella (Messenger of the Star), Official Organ of the Order of the Star in the East in Argentina, contains articles by J. Krishnamurti and C. Jinarajadasa, chiefly translations, also various local notices.

Sophia. Revista Theosofica. (Sophia. Theosophical Review) 2a Epoca.—Ane I No. I.—Madrid, 7 Enero, 1924. (2nd Period. Anno. I.—7 January, 1924.)

After a lapse of nine years the review has reappeared in good form and full of hope. The magazine is well made up, has good illustrations and a great variety of articles. All hail! to our reborn contemporary.

Journal de la Table Ronde Belge (Journal of the Round Table) Emblem: Live pure, Speak truth, Redress wrong, Follow the King.

The birth of an International Journal of the Round Table is to be hailed with joy. As yet only the neo-latin languages (French, Italian, Spanish) are represented but soon the others will join upon this international platform. It represents four countries: Belgium, France, Italy and Spain. The articles are brilliant and interesting for young and old.

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.

CONTENTS

	PAGE
On the Watch-Tower	143
Brotherhood in Nature. NADERBEG K. MIRZA	151
Julius Caesar. PART S. ARUP	162
Toleration. JESSIE PLATTS	171
Plato the Messenger. KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW	181
Triads of Bardic Philosophy. D. JEFFREY WILLIAMS	194
Classic Myths. ARNOLD S. BANKS	201
Old Tree (Poem). CHARLOTTE C. ROBERTSON	208
The Lives of Alcyone	209
The Vision of God's Temple. DR. WELLER VAN HOOK	234
The Octad: The Symbol of Life and the Temple of Initiation. ALICE OSMOND	237
A Reminiscence of H.P.B. G. SOOBIAH CHETTY	244
The Early History of the T.S. (With Annotations by C. Jinarājadāsa) XIII.	246
A Message from Mr. Arundale	250
Notice	252
Brahmavidyāshrama, Adyar: A Scheme for Extention, and Appeal for Co-operation. ANNIE BESANT	253
Brahmavidyāshrama, Adyar. JAMES H. COUSINS	256
Correspondence	259
The Theosophical Field. J.	260
Correction	269
Books Received. Our Exchanges	270
Reviews	271
Supplement	iii

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

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 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.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

THE THEOSOPHIST

ON THE WATCH-TOWER

I received some weeks ago some printed papers announcing the calling of a Special Convention in England, called under the Rules of the T.S. in England. The papers were dated March 1, 1924, and the Convention was called for April 6. The Agenda contained a summary of "Motions to be submitted by the seven Lodges" responsible for calling the Convention. The names of the Lodges were not given, but I learn from *Theosophy in the British Isles* for March that they were: London, Battersea and Clapham, Bow, Exeter, Gnostic, Leytonstone and Reading. The Summary of Motions was as follows:

That this Special Convention of the Theosophical Society in England:

1. Re-affirms the democratic basis of the Constitution of the Society, including the right of members to discuss at the Annual Convention matters of business, etc., and further affirms the religious and political neutrality of the Society.
2. Registers its regret for the state of the Society at large and attributes this to the administration and to other factors.
3. Requests that steps be taken to dissociate the Society from any sect or organisation.

4. Requests that a rule be framed whereby no office in the Society may be held by a member rendered "not free" by pledges to another organisation.
5. Requests that the President of the Theosophical Society establishes a Tribunal to investigate matters affecting the good name of the Society, and the conduct of certain members.
6. Regrets that the General Secretary and the Executive Committee have made grave errors of administration and failed repeatedly to observe the Rules.
7. Resolves that the composition of the National Council be amended so that every Lodge be represented, and that the General Secretary be elected by a postal vote of the whole membership, and further that the decisions of Conventions are binding on the National Society.
8. Regrets that the Administration, the Magazine, and the influence of the Society have been used for controversial political ends and sectarian religious propaganda.
9. Recommends that the Annual Headquarters Dues be reduced from 10s. to 5s.

With regard to these I may remark on No. 1 that the Constitution of the Society was fixed by its incorporation on April 3, 1905, and that its reaffirmation, though harmless, is therefore superfluous. The affirmation of the Society's neutrality towards religious and political activities is correct, but is contradicted by Motion 4, and by Colonel Peacock's pamphlet.

2. That the state of the Society at large is exceedingly flourishing, and the little troubles that arise from time to time have never hindered its advance.

3. As the Society is not associated with any sect or organisation, except its Order of Service, it cannot be dissociated from such; it was at one time affiliated with the Ārya Samāj in India, by H.P.B. and Colonel H. S. Olcott, but that affiliation was cancelled long ago.

4 is contrary to the Constitution of the Society, as its first object declares that it is a nucleus of Universal Brotherhood "without distinction of . . . creed".

5. The President has no authority to establish a Tribunal to investigate the conduct of members, and such a Tribunal would be an intolerable interference with their personal liberty, and would render those who took part in it liable to a prosecution for defamation. Nos. 6, 7, 8 and 9 are local. If 6 be true the remedy is in the hands of the T.S. in England, which elects its own officers.

* * *

The final form of the resolutions—I received also a type-written copy of the full resolutions—later I received printed copies of these, differs considerably from the colourless summary at first given, and the action taken by some of the leaders of this movement exposes the spirit which animates them. They advertise free literature, so as to injure the T.S. in the eyes of the public. They desire to turn the broad Theosophical Society into a narrow sect, tied to a book and a teacher, forbidden to advance to fuller knowledge. Other documents were: the “private and confidential” letter of Mr. Martyn to myself, dated May 20th, 1921, which has been hawked all over the world, full as it is of misrepresentations, and a pamphlet written by Lieut.-Colonel C. L. Peacocke, that informs me that he is the Chairman of the “Special Convention Committee,” that the Secretary is Mr. Loftus Hare, the well-known stirrer-up of petty quarrels, and the Treasurer a lady whose name I have not the honour to know as that of a worker in the T.S. Colonel Peacocke I know, and am surprised to find in his pamphlet false statements on matters on which he can have no personal knowledge, recklessly repeated with the view of injuring myself. I am a little puzzled by the statement—though I do not deny it—that in 1892 he received a serious military reprimand and lost a staff appointment in India for “my public defence of Mrs. Besant and my active work there for the T.S.”; my puzzle arises from the fact that I was not aware of any attack upon me then

in India, as I was scarcely known there; I arrived only at the end of 1893.

* * *

Colonel Peacocke states, quite accurately, that he "may sometimes make brief statements that might be questioned"—not only questioned, but denied. The whole statement is inaccurate, as the only sectarianism in the Society is that of the people whose mis-statements he repeats; he forgets that our ranks are largely filled with Hindūs, Pārsīs, Buddhists, Christians, and have been filled with the first three from the very beginning; the only religion with which it has been much identified, and that during Colonel Olcott's presidency, was Buddhism, because both he and H.P.B. became members of that faith; in the West we have now a very large number of Christians in our ranks, belonging to the various denominations into which that faith is divided: yet the only one which Colonel Peacocke picks out for denunciation is the very small Liberal Catholic Church. So also he denounces the Order of the Star in the East, which is entirely apart from the T.S., in that it admits none who do not believe in the Coming of a World-Teacher, while the T.S. imposes no doctrine on its members, save the acceptance of Universal Brotherhood. Colonel Peacocke, however, strikes out a line of his own when he says that entrance into H.P.B.'s E.S. "ceased at the end of last century, the period fixed by H.P.B.". This is news to all of us. It appears that "at the end of 1899 Mrs. Besant started her E.S. and gave members of the H.P.B. one the opportunity of entering it if they wished". I fear I must say that I know nothing of this, nor of my efforts to get into touch with H.P.B. and the Masters through a medium. This and other assertions are grossly inaccurate, and Colonel Peacocke most certainly has no personal knowledge of the inventions he so freely circulates. He writes several pages of offensive gossip, pretending to a knowledge of my own relations in this

and other worlds, a matter on which I have had no conversation with him at any time; he merely retails as though he knew something on the matter, falsehoods uttered by others. The gossip is made the more offensive by occasional exhortations not to think evil of the persons he tries to discredit by unworthy insinuations as well as by downright falsehoods.

*
*
*

Is Colonel Peacocke aware that H.P.B. advocated the immediate expulsion from the T.S. of any member who slandered others? Yet his Committee, desiring to "return" to H.P.B., actually advertise an offer to send out gratis to any one slanderous literature, including his own remarkable curry of gossip, unproved accusations, and conclusions based on inventions. The general outcome is that no member of the E.S. must be allowed to hold office in the Theosophical Society. Members in general are to be deprived of the liberty of voting for those they deem the best for official work, and members who belong to the E.S. must be disqualified and made ineligible. Materialists, unbelievers of all sorts, may vote and may be elected, but Occultists must be penalised. H.P.B. herself, if she were now among us, would be deprived of her office; Judge, who built up the Society in America, would be disqualified; the most devoted and successful workers would be branded. E. S. members are a small minority in the T.S. Their voting power is negligible, hence, to keep them out they must be disqualified. The resolution, as it stands, would exclude Masons.

*
*
*

Apart from this, discrimination such as is proposed is against the Constitution, which must be altered before Colonel Peacocke can have his way. He forgets that the Society is an incorporated body, and its Constitution cannot be changed at the whim of one Section. Though the first set of papers reached me some weeks ago, I made no comment on them, as I preferred to say nothing till after the decision of the Special

Convention. A cable informed me two days ago of the failure of the attempt to narrow the Society and to limit the liberty of choice enjoyed by all members. It is well that once more this attack on our Freedom is defeated, and that we may still serve the Masters of the WISDOM and carry on the E.S. as shaped by H.P.B. without resigning from the Society. As the Day of the Coming approaches, attacks must become sharper and more venomous. As the waves dash against the Rock of the WISDOM and fall shattered at its base, we may lift up our heads rejoicing, for our "redemption draweth nigh".

* *

Professor H. B. Alexander, of the University of Nebraska, writes in the series on Plato and Christ, noticed last month. He speaks of Plato as "the most Christian of Pagans"; "the world is an allegory, an image, a riddle to be read," and this was the philosophy of Plato. Origen looked on Nature as the phantasm of the Logos, the Eternal Son of the Eternal Will of God:

It is as though the Divine Will were the white light of creation, and the Divine Son the prism whereby this light were broken into the coloured and banded manifestation, which is the world; for us knowledge is of two sorts—to measure the range and intensities of the coloured expanses, and this is the labour of science and of history—and to recompose this outspread illumination into the simple pure ray of white light which is its source and essence, and this is the insight of faith and the truth of revelation.

That is a fine idea, but why the "insight of faith"? Is it not the opening of the *spiritual* eye, for which "Nature has no veil in all her kingdoms"? Says Professor Alexander following Plato:

The world is an image with a meaning, and life is a peril sustained by the hope of an escape; but it would be a mistake to assume that all signs are equally significant or all salvations equally secure. The Christian religion is no mere formula; it is specific; and none should mistake that its central and form-giving fact is the life and person of Jesus Christ. Whether that life is described in the main faithfully by disciples . . . is of no material importance; for in any case its essence, its spiritual form, its Idea (in a Platonic mode),

stands out with an emphasis which near two millennia have only rendered the more intense. For the life of Jesus is a hinge in human history, as no student of Christendom can fail to perceive; and as time passes, the simple and elemental reasons which make of it the image of our Redemption become but the more unencumbered and clear.

* * *

Another writer in the same journal bewails the facts that Christianity was born in Judea instead of in Greece. There were no "joyous interludes in the history of Israel," God was the God of Israel, not of mankind. He complains:

We worship, to a large extent, in most unlovely buildings. The world is beautiful, and the world is many-coloured and very much alive. But the sombreness of our churches has annulled the beauty, the artificial atmosphere of devotion has stilled the activity, and the dead level of mediocrity has caused the colouring to pale; and we have essayed a dull and uninspired task. In the name of religion! In the name of God! We are afraid that His voice cannot be heard above the babel, or the perfume of His presence rival the rose! If our services are dreary, if our places of worship are ugly and uncomfortable, it is not fitting that this generation should shoulder all the blame. . . .

* * *

Mr. G. S. Arundale, adopted son of Miss Arundale, has kindly written the following for us:

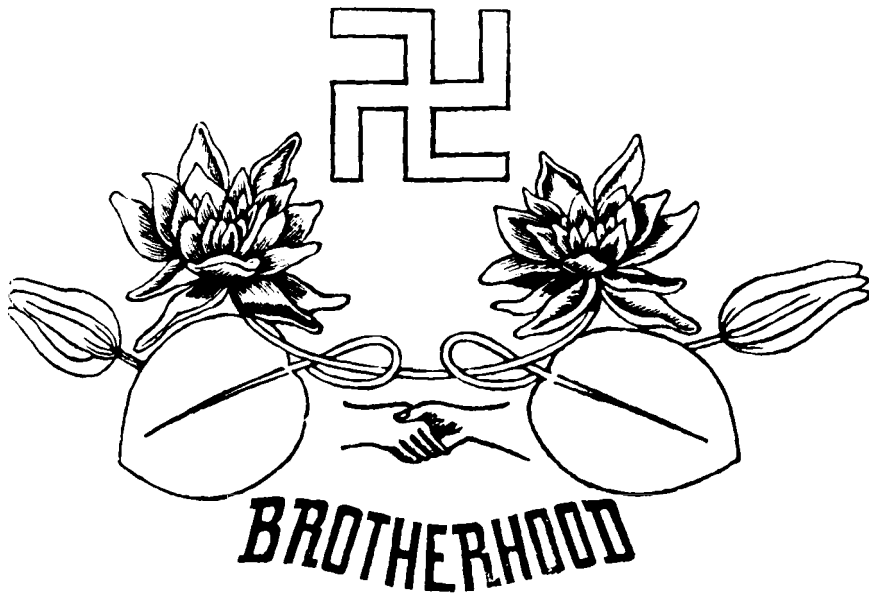
Miss Arundale became a member of the Theosophical Society only six years after its founding in New York. In 1881 she joined, with her mother, the British Theosophical Society which at the time used to meet at 38 Great Russell Street, London. In 1883, she first came into touch with Mr. and Mrs. Sinnett, who remained her life-long friends, and her house at 77 Elgin Crescent was a great rendezvous for the British nucleus of the Society. Miss Arundale became Secretary of the London Lodge and had the great privilege of welcoming H.P.B., Colonel Olcott and Mr. Leadbeater as her guests, the two former having lived in the house for some time.

In later years she made the acquaintance of her leader in lives gone by, Annie Besant, and continued in this life to the end the unwavering devotion of the past. In 1902, Miss Arundale, herself a Freemason, introduced Mrs. Besant to Masonry, and became with her a founding member of the British division of the Co-Masonic Order. In 1903, with Mr. Arundale, her adopted son, she came, as she loved to say, "home" to India, helped in establishing the Indian division of Co-Masonry, and threw herself with extraordinary ardour into girls' education. In one of her own rooms at Benares, with three girls, she

began an educational movement in connexion with the Central Hindū College, which has borne wonderful fruit, and her name is revered by hundreds of girls, especially in Northern India. She also taught in the boys' school, and many letters have been received from young men now established in life, whom she taught as little boys in the lower division of the school, lovingly testifying to all they owe her for the example she set them and for a love which is one of their most cherished memories. She was, of course, one of the very first to join the Order of the Star in the East, and was an enthusiastic worker in spreading the knowledge of the near coming of the Lord.

When the Central Hindū College expanded into the Hindu University, Miss Arundale settled down at Adyar in a little house she had built some years ago, and characteristically looked about for more educational work to do. She became Principal of the National Girls' School at Mylapore, a division of Madras, and won the love and reverence of her pupils in the South as she had won those in the North. With unflinching regularity, in all weathers, no matter what her state of health might be—and in later years she was far from well—she went backwards and forwards in her rickshaw to Mylapore, and even when she returned home worn out after a long day at school, she could not rest, but must be planning and working for her beloved school's improvement.

In 1922, she became honorary head of the Women's Branch of the Education Department of the Holkar State, the office having been specially created for her, and for about a year she worked there indefatigably, helping in the establishment of the Lady Reading Training School for Women Teachers. Over 70 years of age, she was a wonder to all. In 1923, when Mr. Arundale left the service of His Highness the Mahārājā, she returned to Adyar, and in April of that year went to England in connexion with some Masonic business. A chill caught on the cross-channel journey between Calais and Dover aggravated the disease from which for many years she had been suffering, and she became very ill. But her indomitable soul refused to give way, and she went on with her work, travelling all over the country, though constantly suffering great pain. Her work over, she returned to India, almost the ghost of her former self, but as bright and cheerful as always. At first she became much better, home at last in the beloved India, and up to almost a week before her passing it seemed as if she might pull through. On March 19th, however, she became suddenly worse, and passed peacefully away at midnight on the 23rd—faithful unto death.



BROTHERHOOD IN NATURE

By NADERBEG K. MIRZA

I propose to place before you a few arguments collected together from the scientific point of view, to show how all facts in nature express such a complete interdependence of the different parts that Brotherhood can alone solve the various problems that confront us to-day.

Before we go on with our investigation it would be well to remember that the word used is brotherhood and not equality. These two terms are quite different but are so often mixed up that it is very necessary to bear in mind the difference in considering this subject. The cry of "Equality" which led to the French Revolution insists upon all human beings being taken as absolutely on the same level, each individual having exactly the same voice in the affairs of the Nation. The

Western Democracies, born out of this idea, in which, as a greater thinker has said, they count the heads but not the contents thereof, are all attempts at bringing down on the Earth an era of equality. But that is not brotherhood. This term connotes a certain amount of inequality depending upon the differing capacities and attainments of the various members composing the family. It is unnecessary to point out that in a family the needs of the baby brother are not the same as those of the child brother, nor can the brother attending school or college wish for the same things that his barrister brother wants. The baby can be fed only on milk, on which alone the lawyer cannot live, and it would be disastrous for the child to eat the same quantity of sweets that the college student can consume. A little rubber ring would be enough amusement for the baby, while the child would insist on a toy engine or a doll. Then again the duties of the different brothers would not be the same. While the parents would expect the barrister to earn something, they would be content if the college boy spent a little less; but whatever they do, their parents, who have the good of all of them at heart would look to the differing needs of everyone with the same scrupulous attention, and it would be the duty of every other member of the family to help him to the best of their ability. Brotherhood thus recognises the inherent inequality due to difference of age—of the body as well as of the soul—and enjoins on all to bring into *the common stock* each according to his capacity, only in order that they all may take there from each according to his needs, but all doing their duties for the common good and deriving advantages from the common stock. That is brotherhood, not the dead equality which obtains nowhere in nature, and which the doctrine of equality vainly tries to enforce.

It is this brotherhood that science points out to, and I wish to lay before you some facts in nature which indicate this. For our purpose we need not go back to the days—no,

not days, for there were no days then—to the period when the earth was still part of a great nebula, or later when it cooled down to a semi molten mass with a solid crust. We are not to-day concerned with the torrential rains of those days or with the huge primeval forests that flourished in later times, or even with the giant animals that roamed about the face of the earth or swam in the ocean, and of which geology tells us. But it is the fossil remains—petrified parts of their bodies—that these animals have left us which is our irrefutable evidence of the historical succession of species and classes accompanied by a steady progress in organisation.

Darwin has shown how it is possible to get all these variations by a process of selection, by which alone man has been able to obtain in the case of pigeons, two or three hundred varieties differing widely both in size and shape and even in anatomical structure. Different climates and the interactions of the different animals themselves exert in nature the same selective force that the mind of the pigeon fancier does in their case, and it is more reasonable to suppose that all the hundreds of varieties of animal and plant life met with in nature are thus evolved, than to believe with the Christian priests that they were all specially created by God. That man came into the world by a process of evolution from the lower animals by means of natural selection, acting through countless ages, is now universally accepted. In the doctrine of special creation, now exploded, it was possible to argue that particular races or sects of men had been created by God for special purposes, but when both are proved to have evolved from a monkey by a perfectly natural process, there can be no radical difference in their composition. Thus an essentially common origin of mankind proved by the theory of evolution is not incompatible with brotherhood.

Darwin's researches as a matter of fact go still further. They not only point to the brotherhood of man but to a

brotherhood of all animals and even plants, by bringing out how plants and animals most remote in the scale of nature are bound together by a web of complex relations. To give an example, Darwin found in an extensive forest in Surrey, a few clumps of Scotch Fir planted by human agency. Where such clumps had been enclosed, self-sown fir seedlings were growing in abundance, but in other parts to which cattle had access, not a single young tree could be found. On close examination Darwin discovered a number of such seedlings perpetually browsed down by cattle, and in one case he counted twenty-six rings showing that the particular stump had been trying to rear its head above the ground for twenty-six years, but had failed because of the cattle. In another part of the forest he found that the number of cattle was very small and on inquiry he learnt that it was due to a species of fly which laid its eggs in the navel of the cattle, which they could not tolerate and hence left that part of the forest. These flies were again eaten by some insectivorous birds, which again liked to build their nests in a particular tree. Thus an increase in the number of such trees led to an increase in the number of birds, which resulted in the decrease in the number of flies, which made it possible for the cattle to live; they again browsed down the seedlings, thus automatically putting a check to the further propagation of those trees. This shows how closely interrelated is the whole creation.

I am tempted to give another illustration. It is well known that the visits of bees are essential for the fertilisation of many flowers and Darwin found that the bumble bees, the larger variety, alone visited the flowers of red clover (a grass like guinea grass) because other smaller bees cannot reach the nectar. Now the number of bumble bees in a district depends upon the number of field-mice which destroy their combs and nests. The number of mice as is well known largely depends

upon the number of cats, which are numerous near villages where the kindly maiden provides better food for them. Thus near villages because cats are numerous, the mice decrease, the bees increase and so does clover which being a very nutritious cattle food, means more cattle. One could not imagine that there could conceivably be any relation between the cats and the cattle, but science has proved it. This reminds me that if a man kills a cat, according to orthodox Hindūs he can expiate his sin only by going to Benares blind-folded. It is not possible to say if the gentleman who laid down this rule knew the relation between the cattle and the cat, but perhaps he did—anyway I would not assert that he did not. This little instance shows us, by the way, how cautiously we ought to proceed in advocating changes in the established order of things.

While we are talking of our plant brethren, I should like to mention another great fact in nature which shows such complete interdependence of all the animal and vegetable life in the world. You all know that animals cannot live without breathing. In this process of respiration oxygen from the air is absorbed in our lungs—which by the way not only purifies our blood, but gives us the warmth we need—and carbon dioxide is given out. The air that we take in contains 20% of oxygen while the expired air only contains 16%, the percentage of carbon dioxide increasing a hundredfold, from .03 to about 5%. In the course of one day one adult human being takes in about one and a half pounds of oxygen and gives about two pounds of carbon dioxide. Assuming that the human population of the earth is equivalent to a billion adult souls you will see that it means that in twenty-four hours over a million tons of carbon dioxide are manufactured in the human lungs alone, not counting the enormous quantities for which the rest of the animal creation would be responsible. If all this carbon dioxide were to accumulate in the air, life would very

soon be impossible, and it is here that our plant brethren come to our help. They need carbon for building up their bodies, and carbon being an insoluble substance, they can take it only from the carbon dioxide in the air, which the green stuff in their leaves has the power of decomposing. Thus it is that the billions of tons of carbon dioxide manufactured by the animal kingdom is again split up and the oxygen restored to the atmosphere every day. Of course the animals help the plants by providing for them the carbon dioxide, which is the only source they have for the carbon they need, but the plants daily return the obligation by restoring to the air the oxygen that the animals need very badly. Thus are the two great kingdoms of nature closely knit together, and forward goes the wheel of life.

Having thus seen such a complete interdependence between the numerous members in nature, not only between animals themselves but also between them and the plants as well, let us go on to the study of man proper and see why all men are the same in essence. Here let me once more remind you that we are claiming brotherhood and not equality.

Starting from the very beginning, it is hardly necessary to mention that the process by which a man is born into the world is exactly the same in the king's palace as in the beggar's hut, in every case no matter of what caste, creed, colour he be. In fact it is the same process that many animals follow. Unlike the other animals, a human infant whether born of a king, or of a peasant of the darkest colour or the most heathenish of creeds remains for a long period in a condition of utter helplessness. While a chicken will run about and pick up food on the day it escapes from the egg, all that the human infant can do to preserve its existence for a year or two is to breathe and suck. In this state of helplessness, the child is reared by the mother in both cases, and the physical body grows up in either case on whatever food it is fed on, until we have an adult human being.

Let us first examine the physical bodies and see in what respects they are similar. Obviously the body is formed out of the food that the child is given. This food may be sufficient or scanty, may be derived from animal or vegetable sources, may be rich or poor in the constituents required for the body and may be in the digestible or indigestible form. Depending upon these factors the body may be well nourished, or badly nourished in certain respects. All the same both the king and the beggar will have a framework of bones clothed by a set of muscles supporting the viscera and various glands, and intertwined with the network of arteries and veins. The brain with the ganglia and the nervous system would complete the man in either case. The bones may be longer or shorter, muscles stronger or weaker and the brain differently developed. But both the human beings we are considering would have very similar bodies, with the same organs and working in exactly the same manner. As one of my Professors used to remind us, man, whether he be king or beggar, Indian or Englishman, Hindū or Muhammadan, after all consists of 58% of water and 30% of carbon, with a few other elements thrown in. An M.A., or even a K.C.I.E., would make the same amount of charcoal as his uneducated beggar brother, and as far as chemistry shows us, there is absolutely no foundation for differences in caste or creed on which our unbrotherly conduct is generally based.

And again are those particles of carbon, oxygen and hydrogen, the permanent property of the man? Biology tells us emphatically "No". The very essence of life is that the particles of matter composing it are in a continued state of flux and individual existence depends not on the same particles but on the permanence of a definite mould or form through which fresh particles are continually entering, forming new combinations and passing away. What was grass yesterday becomes an ox to-day, beef to-morrow, Mr. Jones the day after,

and a heap of manure the day after that, only to become grass again. Physiology tells us that every particle in a human body is replaced by another in seven years. There is no reason why we should be particularly proud of one set of carbon particles more than of another. The particles of matter held together by some mysterious force perform certain functions in exactly the same manner in different individuals. And here again we see no justification for unbrotherly conduct.

Having thus seen how human beings are chemically and physiologically the same, let us see in what respects they differ. The most obvious distinction is that of colour. There are three distinct and clearly characterised groups of people on this earth, the yellow, the black and the white, generally living in separate portions of the earth. The colour of the skin is entirely due to a pigment which forms under the action of sunlight, its function being to reduce its intensity. That the pigment does not constitute the man can be seen from the fact that its being dissolved off in Leucoderma makes not the slightest difference to the man. The change starts in patches, but I have a friend whose whole body has thus completely changed, so much so that while travelling a European stranger asked him why he grew a tuft of hair on his head which as an orthodox Hindū he has got. He is as much an Indian as he ever was in spite of his colourless skin. Again as you know a chameleon changes its colour at will but remains the same reptile. The colour of the skin which is not even skin-deep (for it is formed in the outer sheath only) can therefore make no difference to the common origin of mankind.

Next comes race, which no doubt makes a certain definite difference. As I am looking at the problem to-day from the scientific point of view, that is from the point of view of matter alone, I shall not ask you to believe in any Manus or in a definite plan of races but I should expect you to believe in the explanation given by scientists that originally climate seems to

have had a certain influence in creating or developing the main differences. It is not very difficult to imagine how these differences must have grown in the case of isolated groups. It is interesting to note here that language must have played a very important part in this. Suppose a primitive race before division into isolated groups had accumulated a certain stock of root-words to signify definite objects and simple ideas such as "man," "bear," "killed". Now those three words may be made to convey a number of different ideas, "man killed bear," "man may have killed bear," "bear killed the man," and so on. How to arrange these three words to express these different ideas must have been one of the most important problems that man had to solve and evidently various isolated portions of humanity found different solutions. At the same time they must have added to their stock of root-words, thus developing different languages. The language of one isolated group would thus become unintelligible to another group in a few generations, which again must have widened the gulf resulting in the development of different races, each carrying its accumulated characteristics. But the fact remains that they were all derived from one common stock and that they are not even different species is proved by the fact that the most opposite races breed freely together and produce a fertile progeny.

As regards the faculties of members of the different races, they depend upon two causes. Firstly, on heredity or those derived from the race and secondly, those derived by adaptation or acquired by education including in each term everything that is requisite to place the animal in harmony with the surroundings, but learnt after birth. If we analyse the sum of faculties in an average man, we shall find that they are derived to a surprisingly small extent from heredity as compared with education. An English child kidnapped at an early age and brought up amongst a cannibal race would very probably consider murder a fine art, and the slaughter of an inoffensive

stranger especially if accompanied by little risk, an achievement of the highest manhood. If brought up amongst Muhammadans he would consider polygamy, if among Todas polyandry, as the natural and proper relation of the sexes and all that can be said is that if recaptured and brought back to England, he would probably be assisted by his heredity in adapting himself more readily than if he had been born a savage. No doubt the education a boy is likely to get also depends to a great extent on the country in which he is born, and in this respect the race or heredity does count. But the reasoning will show how greatly artificial is the present distinction between the different races and if all of them equalised the environment and agreed to live in a brotherly fashion all would very soon tend to approximate to one standard, their differences being only complementary.

If we go beyond the faculties controlled by heredity and come to emotions, every man will admit that they are not the property of a particular individual or a race. The primary emotions of love and hatred and their complex varieties are shared by all human beings alike, though perhaps not in the same proportion. As Shylock has forcibly put it.

Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us do we not die? And if you wrong us, shall we not revenge ourselves?

That is the position of every member of the human species.

Beyond the emotions comes the intellect which again is not the monopoly of a person of particular caste, creed or colour. As a matter of fact, F. W. Myers' researches on *Human Personality* tend to show how the inner mind can act and acts better when not trammelled by the physical body. Researches by other scientists have also proved to us how a physical body is not quite essential for existence. I am not asking you to-day to accept this theory but it would only be reasonable to

believe in such a possibility in view of the testimony of a great scientist like Sir Oliver Lodge.

Supposing that a man does exist after the destruction of his physical body, obviously caste, creed or colour cannot affect him. With the dropping of the physical body the necessity for food will disappear. Money being no longer required the king will be no better off than the beggar, as the conditions of life would be quite different; on this we shall not speculate to-day. We have agreed to look at the world from the point of view of matter alone. We have seen how closely inter-related the whole creation is, and how no individual living being can do anything without his affecting someone else. We have seen how man, examined from the point of view of various sciences is after all the same in essence and how greatly artificial the distinctions of caste, creed and colour are. The state in which we all find ourselves to-day is not very enviable and it would not be very unreasonable to suggest that the main reason is that we ignore the essential unity of life. We have only to copy the great example in brotherhood set to us by the whole animal and vegetable kingdoms, as I mentioned before. As a matter of fact, the simile goes further. The very idea of brotherhood implies a common fatherhood. I might have added that the power of decomposing CO_2 can be exercised by the green substance only under the influence of sunlight which is thus essential for the process. All animal and vegetable life is thus directly supported by the sun every moment of our life. The sun acts as the common father to the two kingdoms of nature which live in brotherhood although unconsciously. With our consciousness fully developed as men, if we agreed to do the same amongst ourselves how could He refuse to bless His children. May that day draw nearer.

Naderbeg K. Mirza

JULIUS CÆSAR

By PAUL S. ARUP

STUDENTS of *Man : Whence, How and Whither* and *Rents in the Veil of Time* will have some knowledge of the distinguished services rendered in many lands by the great soul known in these works as Corona, and in his last incarnation as Julius Cæsar. We first learn of him in one of his early human lives as being attached to the household of Him who is now the Master M., and in Atlantean and early Āryan times we already find him as a leader of men, often working to further the plans of the Race Manus. In the future, we are told, he will render inestimable service in the solution of social and political problems which are perplexing us at the present moment.

To many who would perhaps never think of accepting the above statements, the study of the life of Julius Cæsar has been one of absorbing interest ; it is from the works of such writers that many of the following notes have been collected, and in this connexion, special mention may be made of the monumental though eminently readable work on Cæsar by the Danish scholar, Dr. George Brandes. As a point of contact, so to speak, between occult history and the orthodox history of the Western Schools, the study of this character may be of some interest to Theosophical readers.

It is from the outset obvious that we are dealing with one of the heroic types in history ; his name passed into the titles

"Kaiser" and "Czar," and the name of his office into the title "Emperor" or "Empereur". Before, however, attempting to form an estimate of the man from this point of view, it will be worth while to study his character as proclaimed by his deeds. As befits an organiser and ruler, his deeds may speak for themselves; regarding what others may have said or thought about him, it is sufficient to remind ourselves that it has always been the mark of a great personality to draw forth the most violent differences of opinion by way of criticism or appreciation.

One of the most interesting estimates of Cæsar, including most of the good as well as most of the bad that has been said of him, is that of another very extraordinary character, Napoleon :

Unlike Alexander, Cæsar began his career late in life; but after an idle and dissipated youth, he displayed the most active, courageous and beautiful soul. I regard him as the most lovable character in history.

By way of biography it may be remarked that in the midst of his dissipation he appears to have found time for such trifles as the clearing out of a nest of pirates, the laying of the foundation of a distinguished literary style, and the proposal of several beneficent measures in the Senate, which though unsuccessful, did something towards preparing public opinion for better things. At the age of about 24, he made two gallant attacks in the Senate on a couple of corrupt provincial governors. At middle age, he did not shirk the rigours of many a hard campaign, and inspired his men to undergo feats of endurance which will always rank high in military history.

The world has seen many fighters; it has seen many idealists; but it has not seen so many individuals in whom the forces of Nature have been so balanced as to produce an idealist who has been in the habit of getting things done in the face of all sorts of distractions and obstacles. Above everything else,

good intentions, great abilities and strong will power, Cæsar possessed that largeness of mind which could show sympathy to all sorts and conditions of men, and generosity of temper when confronted with human stupidity and ingratitude; it is just that quality of freedom from personal resentment in the midst of trying conditions which we should admire most in the man, for it means more than the conquest of the world; it gives life to ideals and protects them from their greatest foe, bitterness of heart.

We may learn something of Cæsar's ideals from the following extract from a letter which he wrote with the object of conciliating his political opponents and averting the impending civil war :

In this way I will strive to regain the hearts of all, if this be possible, and to secure for myself the joy of a lasting victory, for see how the others have made themselves commonly hated through their harshness, and how in spite of everything they have not been able to vindicate their superiority in the long run; excepting only Sulla whom of course I will not imitate. Let us seek victory by a new path, and our strength in mercy and liberality.

The sincerity of these words is proved by an incident which occurred just after the bitter struggle of the civil war had been ended by the decisive battle of Pharsalos and the death of Pompey: Trunks containing Pompey's private and confidential correspondence and documents were brought to Cæsar who ordered all this incriminating material to be destroyed unread so as to avoid the necessity of punishing his enemies. The incident has been utilised by Bernard Shaw in his play Cæsar and Cleopatra, and the consternation which it no doubt caused among Cæsar's adherents is convincingly pictured there.

Cicero who appears to have been no friend of Cæsar's, nevertheless pays him the following tribute in his speech pro Ligario:

For it is your custom to forget everything excepting insults.

Not only insults but even ingratitude and treachery were overlooked time after time; thus Labienus the trusted right hand man of the Gallic campaigns, forgetting Cæsar's princely rewards, had secretly deserted to Pompey; Cæsar's only revenge was to send his luggage after him. Again, Brutus and Cassius who had both fought on Pompey's side, were rewarded with high office; shortly afterwards these two created quite a little reputation for themselves as champions of liberty, so much so that Dante has awarded them the distinction of being punished in the company of Judas Iscariot.

He who has risen above human pettiness may do great and lasting work in this world. Of this, Cæsar's work in Gaul seems to afford a striking instance. After eight years of stern warfare he had conquered Gaul and he had also won the Gauls. Massacre of conquered armies, sacking of fallen cities and exploitation of subject races, these were the order of the day; but with Cæsar there was always hope of mercy for the vanquished. Reprisals and exemplary punishments were conspicuously few, and generally the result of repeated abuse of confidence.

A couple of incidents may be quoted from the Gallic wars:

Cæsar's Hæduan cavalry had mutinied; the Hædui had put to the sword all the Roman merchants in the district. They naturally expected a fearful revenge; but when they sent a deputation to beg for mercy, they only received answer that Cæsar did not hold the population responsible for the atrocities of the rabble When the Hædui had been finally overcome, he found in a temple in the country of the Arveni, a sword which had belonged to himself; his soldiers wanted to tear it down. "Let it hang," he said, "it is sacred."

When Cæsar left Gaul, he took his army with him, and the country remained at peace. In later campaigns he could always depend on help from Gaul, and his rival Pompey dared not oppose him with Gallic troops. Brandes tells us:

There is not one jot of exaggeration, in the statement that Cæsar was the creator of France and the French of later times.

Without him, perhaps the Gauls might have overrun Italy for the second time (as did the barbarian tribes 400 to 500 years later) and broken down the high civilisation of the ancient world. Cæsar's conquest actuated the Gauls to acquire Roman culture. These dreadful foes of the Roman Empire who three and a half centuries ago had taken Rome and humbled her people, when they had been assimilated into the Roman Empire freely renounced their religion, their customs, their laws, their language and even their names, to adopt language, names, religion, laws, manners and customs as they had been introduced by Cæsar. The influence which the conqueror had thus brought to bear on the march of civilisation is as great as it is incalculable. The Gauls began to make roads and schools, to carry out extensive works of architecture to seek attainments and insight while their customs at the same time became more humane. There is no country whose fate has been so dependent on one man as that of France.

The responsibility for laying the foundations of a monarchy where he found a republic has made the name of Cæsar anathema in the mind of many a theorist, while the deeds of many a would-be imitator actuated by personal greed and vanity have made the term Cæsarism synonymous with the materialism of brute force. The republic which Cæsar found was corrupt in the extreme. Power in the Senate was obtained by bribery, the use of armed bands of ruffians or military force. The people both at home and in the provinces were at the mercy of the military despot and the unscrupulous money-lender and capitalist. Increasing numbers of the Roman populace were becoming recipients of the corn dole, while slave labour was increasing at a rate which must have been alarming to a statesman of insight. From without there was the haunting menace of invasion by the Teutonic and Gallic hordes. Public morality had been steadily declining; indeed the state showed every sign of impending decay. It is difficult to see how the situation could have been prevented from going from bad to worse except by the establishment of a strong central authority which would put an end to the unceasing strife between rival factions and provide a certain amount of security for the ordinary citizen. This was the work of Cæsar; he created a rallying point around which could gather

the soundest elements in the state, and an ideal towards which the natural genius of his race could aspire. He grappled with the evils of the times, and succeeded in checking the iniquity of the money-lender, chiefly by the institution of a bankruptcy law, while the provincial governors were made responsible to the central authority, and shorn of their power to exploit the peoples under their charge. A great injustice was remedied when the enfranchisement of Italy was completed, and the Roman citizenship was offered freely to Gauls and Sicilians.

In all this, Cæsar appears as the forerunner of true imperialism; toleration was to be extended to all, irrespective of nationality. Alexandria and Massilia (Marseille), centres of Greek thought and culture were spared when others, provincially minded, would have doomed them to the fate of Carthage. It was nothing that these cities had bitterly opposed Cæsar; in the one he had lived through nine anxious months in constant danger of his life; the other had treacherously broken an armistice during a critical period in his fortunes. It can hardly be doubted that Cæsar recognised that the Greeks were

the one people who could undertake what we call the higher education.

In Rome he allowed the Jews and the Egyptians to carry out their religious ceremonies, and on public holidays he had plays performed not only in Latin and Greek, but also in Phoenician, Hebrew, Syrian and Spanish. He was beloved by the Jews; when he was in dire straits in Egypt, a Jewish contingent joined the rescuing army of Mithridates of Pergamos; at his death, the Jews mourned him as did no other people.

As the course of outer events are seen in the perspective afforded by remoteness in time, it may be suggested that Cæsar's great achievement was to give a definite check to the disintegrating forces already at work in the great civilisation of the fourth sub-race; the Roman commonwealth was thus

able to enter on a new lease of life in order that it might form a bridge between the old order of things and the new ; to preserve some of its real values for the use of its successors, and to become a vehicle through which new ideals might be handed on to the new sub-race then coming into its inheritance. We know well that the period of transition which followed was catastrophic—at the present day we are faced with a similar crisis, and some are working, many are hoping for a far smoother and fairer passage from an old world to a new one in the near future—and yet, that all was not in vain even then, may be gathered, for example, from the following extracts from Bryce's *Holy Roman Empire* :

And thus when the final movement came, and the Teutonic tribes slowly established themselves through the provinces, they entered not as savage strangers, but as settlers knowing something of the system into which they came and not unwilling to be considered its members ; despising the degenerate provincials who struck a blow in their own defence, but full of respect for the majestic power which had for so many centuries confronted and instructed them.

Bryce quotes the West Goth chieftain Athaulf as follows :

It was first my wish to destroy the Roman name and erect in its place a Gothic empire, taking to myself the place and power of Cæsar Augustus . . . But when experience taught me that to abolish the laws on which the state rests would destroy the state itself, I chose the glory of renewing and maintaining by Gothic strength the fame of Rome, desiring to go down to posterity as the restorer of that Roman power which I could not replace. Wherefore I avoid war and strive for peace.

In the dark ages of Europe it was the Church of Rome which gave to the children of the fifth sub-race such ideas of religion as they were capable of absorbing, and which acted as the sole outward channel for education and culture ; thus the Empire of the Cæsars became the vehicle for the spreading of the new religion. The words "Render to Cæsar the things that are Cæsar's and to God the things that are God's," are very often taken as implying that all material achievements in this world must necessarily be in opposition to the will of God

a necessary corollary to the unhealthy idea so prevalent among the early Christians that unpleasantness in this world was in itself a desirable state as leading to pleasantness in the next. It is hardly necessary to point out that in the light of Theosophical teaching such ideas appear crude in the extreme, and the point need not be elaborated here. Neither is it the writer's business to appraise the degree of spiritual development of any character in history; suffice it to say that many of the things that happen to the man in the street may perhaps be conceived of as elementary rehearsals, so to speak, of greater things to come, and that the more advanced the ego, the more will the events of his life in this world remind one of what one has been told concerning these greater things.

Such appears to have been the intuition of several writers of note. Shakespeare has left us the picture of the martyr hero attacked on all sides in the Forum; if the character of Brutus has been greatly idealised in the drama it was probably in order to give added poignancy to this scene; it appears, however, that this curious mixture of good, bad and indifferent was loved by Cæsar, and his stab may well have been "the unkindest cut of all". Dante's association of Brutus and Cassius with Judas Iscariot has already been referred to. Brandes, in the work referred to at the beginning of this article, remarks that

just as within the century after his (Cæsar's) death, the words were attributed to a great personality that he had not come to destroy the law but to fulfil it, so Cæsar had not come to destroy liberty but to develop it.

And further:

About 77 years after, in another country, an equally unforgotten personality seems to have been executed on the same charge of having coveted the kingly title, and, (according to tradition) over his head were placed with no more reason than over Cæsar's, the words "Basileus et Rex".

Bernard Shaw in his play "Cæsar and Cleopatra" gives us a healthily unsentimental picture of Cæsar as the lonely man in advance of his age, the man with a scientific view of life, towering above his fellows who are mostly creatures of emotion. Take, for example, Cæsar's remonstrance with Cleopatra who has instigated a murder of revenge, and in a fit of passion swears that she will have herself crucified on the door of her own palace if one man in all Alexandria can be found to say that she did wrong. To this Cæsar replies:

If one man in all the world can be found, now or forever, who knows that you did wrong, that man will have either to conquer the world as I have, or be crucified by it.

Further on in the play occurs the following fine passage:

And so, to the end of history, murder shall breed murder, always in the name of right and honour and peace, until the Gods are tired of blood and create a race that can understand.

May we still strive to become that race that can understand; for our work is not yet done.

Paul S. Aronson

TOLERATION¹

By JESSIE PLATTS

SOME time ago I gave a few suggestions as to the practical application of Theosophy to life, and our duty as Theosophists in the world, the would-be exponents of that great Philosophy, and I propose to take that line once again.

I should like to bring before you first, the question of toleration, from the point of view, principally, of the religious beliefs of different people. The word, toleration, comes from the Latin *tolerabilis*, which means that which can be borne, or endured. It does not mean either condonation, or indifference, but a fair appreciation of another's opinion while at the same time preserving your own.

We have not the faintest shadow of right to force our opinions, on any subject, on anyone else, least of all on such a fundamental as religious conceptions; there is no room for dogmatic teaching in the plan of the Logos for the reformation of humanity, and though we may think that the future of the Theosophical Society depends on our zeal in proselytising—it does not.

Nothing that you or I can do will hinder the growth of the Theosophical Society, those who are no longer helpful drop out, and those whom the Society needs are found in the ranks to the end of their days. Mr. Jinarājadāsa has said that there is a Karma of the Society as distinct as the Karma of an individual, and I have been told that in 1881 it was described as

¹ A Transaction of Verulam Lodge, Cambridge.

the corner stone, the foundation of the future religion of humanity, and the strongest among us could not wreck what the Guardians of humanity have decreed as necessary for mankind.

It has been said that Theosophy is to us to-day the unchangeable nucleus of Divine Truth, not the completion, and not simply the speculation or dogmas of past generations, but the willingness to analyse constantly whether our beliefs are indeed the Divine wisdom, or merely a tradition, in which we trust blindly. Some people are apt to proclaim Theosophy without being quite sure that it is the Truth, and not a tradition which we accept without question. We must see to it that we do not make that mistake, it is bad enough to force or attempt to force your own opinions on other people when you are quite sure of your ground, but infinitely worse when you are not, because then you are false to the highest within you.

Dr. Besant has told us repeatedly, that we must think for ourselves, if we cannot honestly accept the Truth as translated in the Theosophical Philosophy, it is not the Truth for us. There is no blame attached to any of us if we fail to appreciate lofty forms of spiritual teaching just now. No sensible person vents his anger on a pint measure, because it cannot contain a quart, and if anyone is unwise enough to try to make it, the result is just a horrid mess, and annoyance and discomfort all round. We shall all ultimately come to the appreciation, and in the meantime all that is required is that we should do the best we possibly can with the material we have, but mind, it must be the best.

Some truths of Theosophy are firmly established, because they have been long discovered, but we are still in search of more Truth. Theosophy is an ever increasing body of knowledge founded on facts to be discovered generation after generation, we must get away from the false idea of "the faith once delivered to the saints". It is our supreme duty to

prevent any limitation to the discovery of Truth, and this applies to all Lodges, but to this one in particular, because your opportunities are unique, and one does expect to find in this home of sound learning, a certain amount, at least of concentrated intelligence.

Again, we have been told that a Theosophist is one ever eager for more and more truth, and ever ready to renounce what he has believed, in order to accept a view of life more true to fact, and therefore more just and more useful to his fellow men. In this connexion I think we might with considerable advantage to ourselves and consequently to the Society, take more opportunities of making ourselves acquainted with the views of certain great men of to-day, the scientists, philosophers, theologians, who have arrived at the same conclusions as the well-instructed Theosophist, but through quite independent channels.

The value of the Theosophical Society lies in its lack of dogmatism, and in keeping the door open to new discoveries. To one Truth, and to one only, are we pledged, and that is Universal Brotherhood.

The largest possible freedom should ever exist in the Theosophical Society for its members in their discovery of Truth, and in the manner of their service to their fellows, because there is a danger of that freedom being lost, and if it is lost, even only in part, it will drag the Society down to the level of an ordinary sectarian body, and hinder, not help the evolution of humanity.

The growth of the Theosophical Society is dependent on the practical application of Theosophy in all the activities of life, and so we must learn to work together, to be much more courteous to each other, much more tolerant of each others' temperaments, and strictly to maintain that neutrality which is essential to the Theosophical Society as an unsectarian international organisation.

Brotherhood.—We hear a good deal about Brotherhood, do we not, in fact it is getting to be rather a catchword, and I want you to use your common sense when you talk about it, and when you apply it, because, really a good deal of bunkum is talked about brotherhood, by the Theosophist as well as by the Communist.

Brotherhood means kinship with all humanity, whatever the chance of creed or colour. That is the wide view. It does not mean equality of rank or possessions, or physical, mental, moral, or spiritual development. We are not all brothers of the same age, at the same time. Neither does it mean that we should or ought to shoulder our brothers' burdens for them, by reason of that brotherhood. We can shew them an easier way of carrying their packs, we can point out the pitfalls in the road, we can go before them with a light, so that they do not necessarily stumble on the path, we can be at hand to help them up again if they do, but we cannot do their job for them. Each of us has to work out his own salvation, his own evolution, it is our privilege, not our hardship. Each living soul has the right to be the Captain of his own ship, and whoever tries to take that right away, though it be in the name of goodness, or of God, and though it be done by a saint, has none the less tried to steal from another, all that makes life of profit to the soul of man, and is a thief indeed.

Youth.—May I put in a plea for old people? There appears to be a tendency just now to look upon anyone who is more than 30 years of age as a back number, I have even heard us referred to as a pack of silly old women. In Dr. Besant's Blavatsky lecture in June, 1921, she made pointed allusions to the importance of the young Theosophists and warned her audience against any effort to repress them. I think our President's anxiety was unfounded, I think it is impossible even to attempt it! I yield to no one

in my realisation and appreciation of the energy, the glorious energy of youth, its flaming fire of enthusiasm, its wonderful light-heartedness. I also recognise its egotism, and its impatience. We all have something to learn, even the youngest of us, and there are some lessons which only length of years in the physical can teach. Age *qua* age is nothing, but it is a very great thing if those lessons have been learned by the older ego, and if it has reached through its experiences the wisdom and balance which youth, by reason of its youth, has not yet attained.

An American writer has defined youthful impatience as something like this: Your natural science creates in you the illusion that there is a short cut to education, to reflection, to maturity; there is no short cut anywhere except to perdition. You see, youth still imagines that there are answers to every great question, that he has found some, and is going to find them all.

And so you have to remain in your intellectually virgin world, until your mental and moral adventures shall have brought you into that place which lies beyond discouragement, when in your ripeness you can smile at all things, even yourself, without being paralysed, until you have learned that there are no answers to any of the great questions ever asked by man, that the game is not worth a candle, *but we play it, that we may be worth a candle lives.*

Progress.—Try not to be discouraged at what seems to be a slow rate of progress. Genuine spiritual development is not of mushroom growth. It is impossible to advance at all without constant devotion to the highest within you, and real work. You must be practical in spiritual study as in other work, and you can apply old Sir Colin Campbell's advice to the Highlanders, "Put your trust in God, and keep your powder dry!"

Your present work is not helped by regrets for the past; don't shirk or evade responsibilities and don't neglect them for contemplation of spiritual things; you won't gain much by that or if you do, it will only be a selfish kind of gain and worthless in the long run.

I have much sympathy myself with the Marthas of this world, the Maries always seem to me to get much more credit than they deserve, but the wisest thing to do is to mix that contemplation in with the natural duties of the world, and then all work will be hallowed and much easier to do.

Remember too, when you may be feeling wearied with your struggles against unwise conduct that it is the same force which makes a man a reprobate, or a saint, only in one case it flows downwards, and in the other it is banked up and pours itself out in unselfish service to the world. You see, evil as it is called now, was long ago simply a recognition by the ego of his power. In the far away days of the infancy of life on this planet, man evolved by what we now call evil, it was his way up, and evil only became something to be responsible for, and avoided when knowledge of higher things came too. Up till that point although the consequences were the same, it was not evil as we know it, but simply the natural results of the primitive struggles of the primitive ego.

Think as kindly of people as you can, let your criticism of others be more constructive than destructive, that will make an enormous difference to your spiritual growth. Thoughts are prayers, and I think I have told before of the tremendous influence and power of prayer, it is a mighty means to an almighty end. Prayer was once described to me as a thinking into God; trying to realise in our limited finite way, how He would regard people, how He would behave in such and such a situation, and if we could accustom ourselves to look at prayer in that one aspect alone we should advance much more steadily.

It would be a very good thing too if we looked on the lighter side more often, laughed a bit more, took ourselves a little less seriously. Life isn't always a tragedy, it is sometimes a comedy, and sometimes even farcical, and I think, and here I speak with all reverence, that the Masters must get a very great deal of kindly amusement from observing our antics down here.

I am not touching on intellectual difficulties much, but I don't see why the conclusions of the head and of the heart should so often deny each other, I don't see why reason should so often overwhelmingly destroy belief, and emotion, the spirit, the heart, often so overwhelmingly affirm it. Why should we accord more validity to the reasonings of the head, than to those of the heart? I believe that the head reasoning fits stationary things and the heart reasoning fits life and when heart and head get together you have the Adept.

And there is no hurry you know, think of the patience of the Masters, how they stand and wait, think of the Eternal Patience of God, so let patience have her perfect work that one day it will be clear to you that in your patience you possess your souls.

Loyalty.—I should like to say a word or two about loyalty. It is a beautiful thing, this loyalty, this trustworthiness, but it is so often confounded with personal preference, personal bias, and from that springs much confusion, and hasty, ill-judged, unwise actions result, and people call it by that name, loyalty. There is a bigger thing than loyalty to a person, and that is loyalty to a principle, to the truth. People are leaving the Theosophical Society, now, who have worked long for it, and rendered valuable service to it, but few, if any seem to be leaving because they do not believe in the basic principles, it appears to be much more on a question of disapproval of the methods and personalities of other workers. What is the result? A certain number follow them, and call it being loyal to their

friends, but in many cases it is simply a matter of personal preference, and personal bias, not a calm, carefully reasoned survey of the matter, not a rigid adherence to the truth. These people forget that it is the Truth only that matters, whether it prove for or against a particular leader.

It is also not impossible that a leader who has turned against all that he once considered holy and of good report, may later realise his mistake, and eat his heart out with regret, and then this so-called loyalty of his friends is an addition to his sufferings, they would have helped him far more really, by themselves remaining faithful to the Truth. You can and ought to fight like a tiger for your friend's honour, for your friend's good name, but I do not think that anyone is called upon to prove his friendship by following his friend in any particular course of action, simply *because* he is his friend. Please do not misunderstand, though you may find it impossible to follow your friend, it need not necessarily break your friendship. Remember there should be no condemnation, we are judged by our motives, more than by anything else, and often something that looks quite wrong on the earth may be a beautiful action when viewed from above. And if it should be proved beyond the possibility of doubt that your friend has fallen by the way, still no condemnation, only the deepest regret, the fullest sympathy, and the readiness to stand by, waiting to give the help that will be wanted, sooner or later. That is loyalty, that is trustworthiness.

Some of you may be familiar with Robert Browning's poem "The Lost Leader," and remember the first line :

Just for a handful of silver he left us, just for a ribbon to stick
in his coat,

and the last line

Pardoned in heaven, the *first* by the Throne.

You have often heard it said, "I put all my trust in so and so, and he failed me, he has destroyed my faith in a beautiful

ideal, in a grand philosophy, henceforward I will have nothing to do with the movement."

Well, you have no right to let your friend's behaviour excuse your own backsliding, it is a cowardly thing to do. No one single human being is infallible, and you had no right to put him up on a pedestal, and make a demi-god of him and if you were so foolish, and so unfair, you have no one to blame but yourself if he topples off his perch and crashes down on you, it is your own fault for getting in the way.

You must recognise the fact that every human teacher is liable to make a mistake to the last day of his life, and it is grossly unfair to deify a leader and then howl if he appears to fail you!

To thine own self be true, and thence it follows, as the night the day, thou canst not then be false to any man.

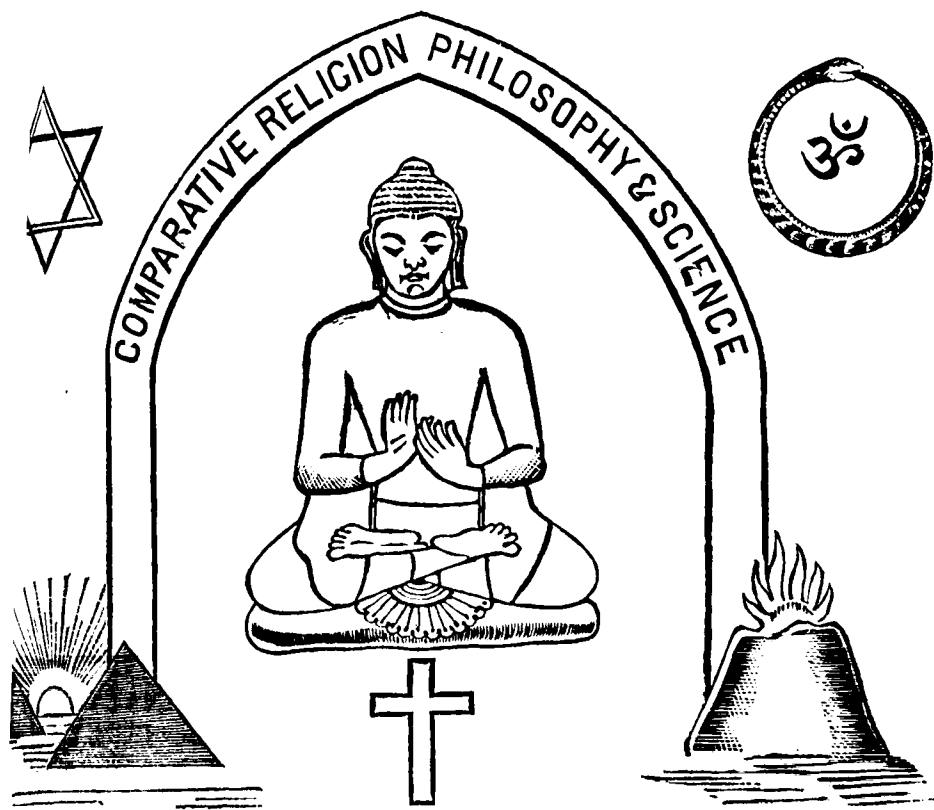
Love.—I want to warn you against the teaching sometimes given that in order to reach lofty heights of spirituality it is necessary to kill out all affection, all love. That is one of the gravest mistakes that has ever been made. It is argued that by so doing you make no Kārmic links which of necessity mean rebirth, and so you reach the goal quicker. What goal? Not the Masters. Those people who teach and practise that terrible doctrine follow the saying "he travels fastest who travels alone"; that may be true, but is it what we want? Will the Heaven-world be that place of ineffable happiness which it is asserted to be if we are there, friendless? To me this striving for individual salvation alone is the most unsatisfying, unrepaying project ever generated in the mind of man; I would very much rather retard my evolution by eons if by so doing I could bring others along with me. These people do it to avoid sorrow and suffering, and I suppose they succeed, but, after all, the race is not always to the swift and Bishop Leadbeater says, that way is the darker magic and not for us who follow the Great Brotherhood.

What is this Love which some disregard, and some despise ?

It is that transcendent force which gives a man strength to lay down his life for his friend, which seeks only to serve for the sake of serving, which pours itself out in unselfish devotion to the world, on the worthy and unworthy alike, which thinks no evil, which is always ready to surrender everything it cares for most that others may benefit, even to resigning its highest happiness till all humanity can be happy too, which forgives and forgives over and over again, until the height is reached where forgiveness is impossible, because it knows there exists nothing to forgive. Love is the *Life* of God, and when you kill out Love from your being you destroy part of your own Divinity.

I want the realisation of this holy Love to come home to all of you, so much. There can be no real service without it, you know, only obedience to commands, which is a very different thing. And so I want the consciousness of that Divine Force to colour and permeate all your efforts, all your activities, your tolerance, your brotherhood, your loyalty, your youthful energy, your mature experience, so that it carries you ever onward, and upward, ever higher and higher, till it brings you to the feet of the great Lord of the World Himself.

Jessie Platts



PLATO THE MESSENGER

By KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW

I

“To be great is to be misunderstood”—so says Emerson. Misunderstanding is invariably due to some sort of inequality or disparity between the persons concerned. We understand only so much of a great person as we are attuned; the rest of him is beyond our ken, our comprehension.

A transcendental author is liable to be misunderstood for similar reasons. To understand him aright one must bring oneself into the right frame of mind and to the right sort of feeling, one must be able to rise to the height of his conception and to plumb the depth of his meaning. We are apt to forget that the author requires of his reader more than he imagines, not only keen and alert intellect but also sympathetic comprehension, in fine, the capacity for response. This requirement becomes difficult of fulfilment as we approach the presence of a great author like Plato, one who has lived in the heart of Being and whose angle of vision, therefore, is much out of the common. The result is that we look at him from a distance, as it were, and we guess and interpret where we cannot understand. It is bad to judge the whole from a part, but considerably worse to deny that there is anything over and above what one has grasped from one's limited standpoint. Nobody can justly blame one's "frog-perspective," but it must not be regarded as coextensive with "cosmic perspective".

The one qualification required for a comprehension of Plato, over and above a capacity for response, is the disrobing oneself of all modern metaphysical presuppositions and prejudices. Indeed, the more is the searchlight of modern psychology and logic thrown upon Plato's philosophy, the more will it appear obscure, blurred, unintelligible. Plato is one of the few philosophers who will brook no philosophical test. Philosophic method, it is our conviction, cannot fathom his life-giving message. It can be understood only in the light of his purpose. If we hold that Plato's purpose was to build a metaphysical system, then we shall of a certainty go astray. If, on the other hand, our conviction be that his message was spiritual, then spirit must bow to spirit before we can apprehend him. The spiritual has no doubt got to be formulated in the language of the intellect before it can act as a lever to raise mankind. But to infer that because it is decked

out in an intellectual garb, it has therefore nothing deeper in it, is to commit a fallacy. It is something like the brainless assertion that behind the body there is nothing intellectual or spiritual, because the body is all that meets the eye!

The students of Plato in the West have so far, with a few notable exceptions, understood him, or rather sought to understand him from the intellectual standpoint. And therefore, Plato is to them merely an academician, a great system-builder, and not a truth-revealer, a teacher. Proximity of time is of no importance or consideration in the matter of correct understanding or right appreciation. What *is* of importance is a correct attitude which makes naught of distance of time. Hence it is that Aristotle, Plato's great pupil, failed to rightly understand his master, for his cold, calculating logical mind—"the owl-winged faculty of calculation," as Shelley would call it—could not soar to the height of Plato's spiritual message. The Neoplatonists, who came centuries later, had the requisite qualifications, and so we find Proclus and the principal Neoplatonists, especially Iamblicus and others, discovering in the more difficult of Plato's dialogue—to quote Grote—

a sublime vein of mystic theology and symbolism.

According to Grote, Iamblicus averred that the two dialogues, *Parmenides* and *Timaeus*, embodied Plato's entire teachings, a conclusion which will be contemptuously brushed aside by the modern scholar in whose eye the *Parmenides* is but a maze of dialectics, a jungle of contradictions without any logical issue whatsoever, and the *Timaeus* with its bizarre cosmogony but a fine cobweb of fancy, an imagination run riot. There have always been commentators who have sought to understand Plato behind all blinds and veils, but such have necessarily been few and far between.

In the last century, the Platonist Taylor was fairly successful in drawing aside the veil, at least to a partial extent.

At a time when the logical mind was reigning supreme and when everything stood or fell at its bar, when religion and mysticism were dethroned from their high position and relegated to the nursery to replenish its stock of fairy tales or given over to foolish, sentimental, superstitious women, Plato no doubt stood his ground but only as a metaphysician, a great moralist and as the writer of the inimitable *Republic*. Any suggestion of any occult meaning in his dialogues would have been summarily rejected with scorn. But among a handful of men who were fighting against the current of the times there was one who was perhaps more distinguished than the rest for his devotion and prodigious industry. That man had caught, albeit fitfully, the shining light behind the thick folds of logic in Plato's dialogues. That man was Taylor. With the setting in of reaction in favour of Plato, his message has been revealed more and more to the world. And the latest author who has essayed to understand the spirit of Plato, and that, with some exceptions, more successfully than any modern commentator, is Mr. Urwick in his admirable book, *The Message of Plato*.

That Plato had a message for the people, for the people of all times, is borne in upon us most forcibly by the mysterious nature of his works, or at least of some of them. The method and style of presenting his thoughts, the various cryptic phrases scattered plenteously in almost all of his dialogues, the few meaningful references to "secret teachings"¹ his reverence for the teachings of the great Pythagoras,² the several allegories and myths and fables in which he couches his difficult teachings, the great spiritual purpose, which is essentially practical, running through all his works, the mystery in which dialogues like the *Timaeus* is wrapped, the inexplicable suddenness of finish, without any positive logical conclusion, of important dialogues like *The Theaetetus* and *The*

¹ *Phaedo* (Golden Treasury Series), 62, p. 113.

² *Ibid.*

Parmenides—when we consider all this, and many others—the conviction is forced upon us that Plato was a spiritual teacher and the light-bringer of his age, and that it is only in this rôle and no other that he must be understood.

The mode of presentation of his truths was determined by his message. It was a message concerning things of the spirit and hence not susceptible of a rigorous logical handling. Not that Plato was incapable of a terse metaphysical style. *The Parmenides* alone will give the lie direct to such a charge. He was a keen and subtle metaphysician and he could have builded up a metaphysical system, second to none, if he had so desired. But that was not his purpose. That has never been the purpose of a great teacher. The philosopher's system is like an empire without any subject but the philosopher himself. He is at once the only denizen of it and its ruler. And the empire is in a constant process of construction and reconstruction. And with the passing away of its builder, the followers pull it to pieces and build anew. The teacher is not so much of a builder as an iconoclast. He is a breaker of systems. He is life-giver and light-bringer. He would fain take us behind all man-made systems to the inner shrine in which dwells the Inner Ruler Immortal.

The Dialogues are so many facets revealing the same truth. It is idle and futile to arrange them in a chronological order to understand the development of his philosophy. They brook no such artificial arrangement for the simple reason that Plato had not any philosophy to evolve. He had been instructed in the inner school of the Mysteries¹ and his knowledge was not merely inferential or based on testimony, but it was direct, immediate. The one great strain throughout his teachings is the assertion of the existence of a world of reality, which can be surprised only by a faculty or "organ" in our soul,² which

¹ See *Phaedo*, 69, p. 125.

² *Republic* (Golden Treasury Series), 518, p. 240.

is lying dormant but which a certain practice will awaken. This assertion is no mere parrot-like repetition of a barren formula or a dead dogma. It has the force of direct personal testimony. He had already been in possession of the Truth before he set himself to enlighten the world. Not even in his earliest dialogues does his theory seem lean and lank and require filling out on essential points. The later dialogues are elaborations from different aspects of the same theme. The theme is finished, as it were, from the first, though its various presentations gain considerably from his growing experience and developing inner nature. The theory itself, we are convinced, undergoes no development but is merely accorded different modes of presentation in the different dialogues, this difference in mode being not arbitrary but pre-determined and calculated to serve different purposes. Thus some of his dialogues deal with the principle of love which is wisdom and some with intellect and some again with society.

His dialogues, especially the earlier ones like *The Banquet*, are poetical and imaginative, not because Plato's style is yet unrestrained but because he wants to stress the intuitional or Buddhist aspect of man, an aspect which cannot be easily formulated in terms of the intellect, but which lends itself to a satisfactory treatment only in the forms of allegory and myth. Some dialogues are rigorously, even exasperatingly dialectical, when the object in view is purely intellectual. But whatever the form and nature of the dialogues, one purpose runs through them all: in each one of them he iterates and reiterates the truth he knew.

And the great truth that he bore to his age was that the concrete, logical mind was incapable of coming in touch with reality, that the soul of man had an immortal part in which was lying dormant an 'organ' which had to be awakened by a systematic course of study and culture, that it was worth more than all the pleasures which the material world, the

world of shadows, could afford, to undergo that rigorous training which alone would bring the deserving to the shrine of Truth.

II

The two great dialogues *The Theaetetus* and *The Parmenides* are generally regarded as inconclusive, if not positively abortive. The result is negative in both of them. In the former he proves that

knowledge is neither sensation nor true opinion, nor yet definition and explanation accompanying true opinion¹

This is mere negative. What knowledge is we are not told. Plato's purpose was twofold; first, to give the lie to the blatant sophists who regarded knowledge and opinion as synonymous, and, secondly, to prove that mere intellectual effort cannot lead us to Truth.

As *The Theaetetus* is negative, so is also *Parmenides*. It is not only negative but it is destructive of Plato's doctrine of ideas. Questions about the One and the many, the existence of ideas and their relation to particulars, and such like are discussed in it and discussed with great impartiality and fairness and with astounding dialectical skill, but this long wearisome, battling discussion apparently leads us nowhere. We are landed in a jungle of contradictions. No attempt is made to reconcile them. Why? What is the reason? Has Plato now grown sceptical about the very essence of his philosophy? Are doubts now assailing him? Does he now find his philosophy, magnificent and grand as it is, quaking before the onslaught of mature reason and riddled with contradictions? Is the end of philosophy blank negation? Hardly, for the glow of affirmation is only too prominent in his later dialogues. Shall we then say that this dialogue and

¹ *Theaetetus* (Jowett's Translation), 209, p. 419.

The Theaetetus are as the thick black fragment of a cloud which obscures the sun for a while and then rolls away? No, the negative attitude is, in our opinion, deliberate and purposive. What, then, could be Plato's purpose? For purpose there must be, or there must be some reason why the theory of ideas, so mercilessly hacked to pieces in it, should again be taken up as self-evident truths in the later dialogues. It would indeed be logical to deny with Socher and others the authenticity of *Parmenides*, because Plato would never commit, what it no doubt would be, a philosophical *harikari*. But Plato talks of this doctrine in *Phaedo*, *Phaedrus*, *Timaeus* and *The Republic*, as if *The Parmenides* did not exist. Besides, Aristotle takes it as Plato's fundamental doctrine and treats it as such.

Either Plato was the author of *Parmenides* or he was not. If *The Parmenides* is not genuine and was composed by a Megarian philosopher, as held by Socher and others, then nothing more need be said. But if it is genuine, and it is accepted as such by contemporary commentators, then we must account for Plato's strange attack upon his own doctrine. Grote agrees with Schliermacher in holding that

the purpose of the *Parmenides* is nothing beyond exercise in the methods and perplexities of philosophising.¹

And this consideration is supported by the formal proclamation of the purpose that

the same premises ingeniously handled, can be made to yield these satisfactory results.

The principal Neoplatonists

admired *The Parmenides* as a splendid effort of philosophical genius in its most exalted range, inspired so as to become cognisant of superhuman persons and agencies. They all agreed so far as to discover in the dialogue a sublime vein of mystic theology and symbolism.²

¹ Grote's *Plato*, Vol. II, p. 293.

² Grote, Vol. II, p. 291.

Proklus

discovers a string of theological symbols and a mystical meaning throughout the whole dialogue.¹

Iamblicus regards it as replete with occult meanings, and the great Plotinus himself gives a mystical interpretation to the Antinomies of the Platonic Parmenides.

That *The Parmenides* is difficult to understand is beyond all question. The commentators are hard put to it to unravel the tangled skein of it. Thomson observes that it is one of the most difficult dialogues of Plato. And when Hegel, himself a very battling dialectician, extols it as a masterpiece of dialectics, we need adduce no further argument in proof of its difficulty. But the question that stares us in the face is once again: Why should it be so difficult to understand?

It seems to us that Plato used to give lessons in private to a few select disciples. Hints with regard to the existence of such a school—an inner school—are to be found in this very dialogue, though from the very nature of the case they are not many. Such high themes as they are proposing to discuss in *The Parmenides* would be unseemly before "a large audience"². In the words of Grote,

the essential condition of the lesson is to be strictly private.³

On another occasion he says that for a right understanding of such an exalted topic "previous training" is necessary. If your surmise of there being an inner school be not altogether unwarranted, then we are justified in regarding the dialogue in question as a practical demonstration of the kind of dialectics which the pupils were expected to use for themselves in their discipline. Plato has laid great emphasis upon intellectual training, which was to be a long and arduous process. But

¹ Grote's *Plato*, Vol. II, p. 291.

² *Parmenides* (Jowett), 136, p. 254

³ *Ibid.*, Vol. II, p. 298.

this was not the only purpose that he had in view. Its purpose was probably twofold. It served as a specimen of dialectics for the behoof of his disciples. The dialectic power must be thoroughly perfected before real knowledge was possible, for

dialectic lies, like a coping stone, upon the top of the sciences.¹

The second purpose was to demonstrate that mere ratiocination could not lead us to the truth. Dialectics, which has been exhibited in excelsis and riotously in *The Parmenides*, also reveals the inherent limitation of the mind to attain Truth, and that if pressed beyond a certain limit it will land us in contradictions. As Grote pertinently remarks,

the purpose is formally proclaimed of showing the same premises, if ingeniously handled, can be made to yield contradictory results.²

Further down he remarks that

the Platonic Parmenides here shows, that in regard to a particular question, those who believe the affirmative, those who believe the negative, and those who believe neither—can all furnish good reasons for their respective conclusions.³

Grote, however, did not realise the full significance of his own remark, and this because the supremacy of the logical mind was unchallenged in his own day. Of late, however, the logical mind has lost much of its prestige, though the Upanishads as also mystics of all ages and of all climes never set much store by it. As the Kaṭhopanishad says :

This Self is not obtainable by explanation, nor yet by mental grasp, nor hearing many times.

Similarly *The Parmenides* is designed to show the utter futility of the mind at its best and its highest to attain Truth. It is meant to show that the development of the mind by

¹ *Republic*, 534.

² *Ibid.*, Vol. II, p. 289.

³ *Ibid.*, p. 300.

Plato's method is indeed a necessary preliminary to the attainment of Truth. But it is not able to grasp reality. So this conclusion is inevitable if we regard Plato not as a mere system-builder but as a practical mystic. Are we reading modern notions in Plato? We have only to turn to the *Phaedo*, *The Republic* and other dialogues to convince ourselves of the fact that the transcendence of the logical mind was the condition precedent to a vision of the Truth.

If there is a mystical meaning in *The Parmenides*, as the Neoplatonists averred, if the riotous festival of dialectics is but a blind which hides the greatest mysteries of life, which veils secrets which may not be exposed to vulgar gaze, then our belief that Plato had an inner school is more than confirmed and justified, for what more natural than that he should treat of the mighty procession of evolution, the method of it, in a form so baffling to the uninitiated, that he should deal with the descent of the One and its splitting into many and the key to the mysteries connected therewith in such an exasperating manner? Further, the very nature of Plato's philosophy, which is more of a practical character and with practical intent than a well reasoned out and rounded metaphysical system, almost necessitates the positing of the existence of an inner school for the behoof of such of his disciples as were prepared to undergo the arduous training in Dialectics as set forth in Book VII of *The Republic*, for such of them as were not content with a mere intellectual understanding of the doctrines of the Teacher but would realise them in their own lives.

Our conclusion is that *The Parmenides*, apart from its mystical significance and because of it, was a sort of a handbook for the use of his intimate disciples with a twin purpose, *viz.*, first, to show how dialectics should be properly carried on, and, secondly, to demonstrate that the concrete mind by its very nature was incapable of apprehending Truth

and therefore it must be controlled and trained before consciousness could establish itself normally in a higher plane of being.

An objection may here be advanced which may seem not only plausible to some but also destructive of all that has been said above. Aristotle was a disciple of Plato's, but he nowhere mentions the existence of such a school. What is more, he never so much as refers to *The Parmenides*. Now, we believe that the very fact that he does not refer to *The Parmenides* shows that he was not a member of the inner school of Plato, and, as surmised above, it was a handbook for the use of his pupils alone. Hence also we find probably no mention of it in the writings of any contemporary of Plato's. It seems to us that only after the break-down of the Academy did this handbook come to light, and that also perhaps in an abridged form, as held by some scholars. As to the bold assertion that Aristotle was not one of Plato's more intimate disciples, it may be adduced in its favour that Aristotle's intellect was extremely analytic and his temperament was the very antithesis of Plato's. In his *School of Athens* Raphaël truly represents Plato as pointing toward Heaven, while Aristotle turns his regard upon earth. Besides, his attitude towards Plato does not seem to be one of reverence, a condition essential to the membership of an intimate association. He does not make a secret of his attitude, which sometimes savours of antagonism towards Plato. The fact that he broke away from the Academy and founded his own lends colour to the belief that he was not a *chela* of Plato's. Further, he does not seem to have understood the Master teachings in the right spirit, hence his merciless criticism of the doctrine of Ideas, the very foundation of Plato's imposing system. It has been an ancient rule that the heart of the disciple must beat in unison with that of the master, a rule which would of a certainty exclude Aristotle, the very reverse of Plato in temperament and thought, from

the membership of an inner school of which Plato was the head and fount.

Plato's philosophy wears a personal, didactic, pragmatic character. It has not that impersonal detached tone which characterises a philosophical system like Aristotle's. Plato's philosophy was intensely practical. His belief in the existence of the Good and in the potency of dialectics to unfold the "organ" of the soul to apprehend that Good, was based not on mere speculation but on personal knowledge, a fact which lends so much colour and enthusiasm to his teachings. He prescribes methods of attainment, which bespeak personal achievement and experience. And such methods must necessarily be secret and confined to the circle of his disciples. The unbounded homage paid to Plato by his disciples reminds one of a similar homage paid to Pythagoras, and which has ever been paid to a Guru in India. The Academy was troubled by certain differences and divisions in the latest period of Plato's life, and this was in a large measure due to Aristotle.¹

Krishnanandan Prasad

(To be continued)

¹ Schwegler's *History of Philosophy*, p. 61.

TRIADS OF BARDIC PHILOSOPHY¹

By D. JEFFREY WILLIAMS

THERE are three primeval Unities, and more than one of each cannot exist: one God; one Truth; and one Point of Liberty, and this is where all opposites equiponderate.

Three things proceed from the three primeval Unities: all life; all goodness; all power.

God consists necessarily of three things: the greatest in respect of life; the greatest in respect of knowledge; and the greatest in respect of power; and there can only be one that is greatest in anything.

Three things it is impossible God should not be: whatever perfect goodness ought to be; whatever perfect goodness would desire to be; and whatever perfect goodness can be.

The three witnesses of God in respect of what He has done, and will do: infinite power; infinite knowledge; and infinite love; for there is nothing that these cannot perform, do not know, and will not bring to pass.

The three ultimate ends of God's regulation in giving existence to everything: to weaken the evil; to strengthen the good; and to manifest all discrimination, that what ought to be might be known from what ought not to be.

¹These Triads are printed in Edward Williams's Lyric Poems, vol. II, of the copy from which they were taken, he gives the following account—The Triads that are here selected are from a Manuscript Collection, by Llewellyn Sion, a Bard; the original is in the possession of Mr. Richard Bradford of Battws Bridgend, in Glamorgan. This collection was made from various manuscripts of considerable, and some of very great antiquity . . .

Three things which God cannot but perform ; what is most useful ; what is most necessary ; and what is most beautiful of all things.

The three stabilities of existence : what cannot be otherwise ; what need not be otherwise ; and what cannot be conceived better ; and in these will all things end.

Three things will necessarily exist ; the supreme power ; the supreme intelligence ; and the supreme love of God.

The three characteristics of God : complete life ; complete knowledge ; and complete power.

The three causes of living beings : the love of God in accord with the most perfect intelligence ; the understanding of God knowing all possible means ; and the power of God in accord with the supreme Will, Love, and Intelligence.

There are three Circles of Existence ; the Circle of Ceugnant,¹ where there is nothing but God, of living or dead, and none but God can traverse it ; the Circle of Abred,² where all things are by nature derived from death, and man has traversed it ; and the Circle of Gwynvyd,³ where all things spring from life, and man shall traverse it in heaven.

¹ Translated by Ed. Williams as "the Circle of Infinity" . . . means literally, the circle of the enclosing circumference, that is, the perfect rim that bounds the entire space of existence. From the idea of unchangeableness or absoluteness, involved in the doctrine of the Ceugnant, the word has acquired a secondary meaning, that of "certain". (Mr. Cenydd Morus in his book *The Fates of the Princes of Dyfed* gives the Ceugnant the meaning of "the highest of the three Druidic Circles of Existence": the World of the Absolute).

² This is rendered by Ed. Williams "the circle of inchoation," and by M. Pictet "le cercle de transmigration". *Abred* seems to be compounded of *ab*, from, and *rhed*, a course, in reference to the migration of the soul from one animal to another, until it reaches the state of humanity. (Mr. Cenydd Morus says of Abred: "The . . . Circle of inchoation was the lowest of the three circles or planes of existence according to Druidic philosophy. In it the hosts of souls go through the cycles of incarnation, passing from the mineral to the vegetable, thence to the animal kingdom ; in which last they have the power of choosing good and warring against evil (cythraul), and at last attaining godhood or immortality. The four stages of Abred are: Annwn, Obryn, Cyðfil and Dyndeb.

³ Circle of Gwynvyd, the circle of the white . . . the circle of felicity, for be it observed, *gwynvyd* is the term generally used by the Cymry to this day to denote bliss or happiness. (Gwynfyd, says Mr. Cenydd Morus, in the same book, is the second of the three circles of Existence, the Circle of Bliss. At the time when the Deity waking in Ceugnant from the universal Night sounded his Threefold Name—the *Tar Gwaedd* or Three Shouts of the story—in order to waken the Universe from latent

The three states of existence of living beings: the state of *Abred* in *Annwn*;¹ the state of liberty in humanity; and the state of love, that is, *Gwynvyd* in heaven.

The three necessities of all animated existences: a beginning in *Annwn*;¹ progression in *Abred*; and plenitude in Heaven, that is, the Circle of *Gwynvyd*; without these three things nothing can exist but God.

Three things are necessary in *Abred*; the least of all animation, and thence a beginning; the material of all things; and thence increase, which cannot take place in any other state; and the formation of all things out of the dead, hence diversity of existence.

Three things cannot but happen to all living beings by the justice of God: co-sufferance in *Abred*, because without that none could obtain the perfect knowledge of anything; co-participation of equal privilege in the love of God; and co-ultimately, through the power of God, in respect of such as are just and merciful.

The three necessary occasions of *Abred*: to collect knowledge of every nature;² to collect knowledge of everything; and to collect strength to overcome every adverse³ and *Cythraul*, and to be divested of evil; without this traversing of every state of life, no animation or species can attain to plenitude.

into manifested being so that the stars and suns and systems "flashed into manifestation more swiftly than the lightning reaches its home"; the Blessed ones *Gwynfydolion*, who are ourselves, awoke in *Gwynfyd*, and looked over the gulf of *Abred* the Great Deep; and saw the heights of *Ceugnant* unattained; and determined to go forth through space and take *Ceugnant* by storm. On that expedition we are travelling; for passing through *Abred* we were unable to withstand its tempting horrors and fell into matter and incarnation; and it is with the gathered spoils of the deep, experience of ages upon ages, that we shall come at last to the peaks of *Ceugnant* victors (See *Barddas*, Iolo MSS. and other writings of the Glamorgan School).

¹ *Annwn*=*annwn*, a bottomless gulf; an abyss; the great deep or lowest point of existence, as it is translated by Ed. Williams (the lowest plane of *Abred*). (It corresponds with the mineral world in the "circle of necessity," of evolution on this plan. D. J. W.)

² Or "quality".

³ Or "contrary," "opposite".

⁴ *Cythraul*, the principle of destruction (and "opposition"). The term is employed to denote the Devil or Satan.

The three principal calamities of Abred: necessity; forgetfulness; and death.

The three principal necessities before fulness of knowledge can be obtained: to traverse Abred; to traverse Gwynvyd; and the remembrance of all as far as Annwn.

Three things indispensably connected with Abred: lawlessness, for it cannot be otherwise; the escape of death from Cythraul; and the increase of life and goodness, by being divested of evil in the escape of death; and this from the love of God embracing all things.

The three instrumentalities of God in Abred for the subduing of evil and Cythraul, and escaping from them towards Gwynvyd; necessity, forgetfulness; and death.

These are three primary contemporaries; man; liberty; and light.

The three necessary obligations of man; to suffer, to change; and to choose; and whilst he has the power of choosing, the two other things are not known before they happen.

The three equal portions of man: Abred¹ and Gwynvyd; necessity and liberty, evil and good; all equiponderate, man having the power of attaching himself to the one he pleases.

From three things will the necessity of Abred fall on man: from not endeavouring to obtain knowledge; from non-attachment to good; and from attachment to evil; occasioned by these things he will fall to his congener in Abred, whence he will return, as at first.

From three things will man fall of necessity in Abred, though he has in everything else attached himself to good from pride even to Annwn;² from falsehood to a corresponding state of perception;³ and from unmercifulness to a

¹The lower physical and highest spiritual?

²If Abred has four stages Annwn= mineral.

³"To Obryn," literally—which means to the second stage—vegetable?

similarly disposed animal,¹ whence, as at first, he returns to humanity.

The three primaries of the state of man: the first accumulations of knowledge, love and power, without death. This cannot take place, in virtue of liberty and choice, previous humanity: these are called the three victories.

The three victories over evil and Cythraul: knowledge; love; power; for these know, will, and can do, in their conjunctive capacity, what they desire; they begin in the state of man, and continue for ever.

The three privileges of the state of man: equiponderance of evil and good, whence comparativity; liberty of choice, whence judgment and preference; and the origin of power, proceeding from judgment and preference, since these must necessarily exist before any other action.

The three inevitable differences between man, or any other living being, and God: man is finite, which God cannot be; man had a beginning, which God could not have: man must needs change his condition successively in the Circle of Gwynvyd, from not being able to endure Ceugnant, but God needs not, being able to endure all things, and that consistently with felicity.

The three primaries of Gwynvyd: cessation of evil; cessation of want; and cessation of perishing.

The three restorations of the Circle of Gwynvyd: original Awen;² primitive³ love; and primitive³ memory; because without these there can be no Gwynvyd.

Three things discriminate every animate being from others; Awen; memory; and perception; these will be

¹ Literally "to Cydfil" = third and animal stage. The twenty-sixth Triad evidently suggests the "necessity" of the "fall" into matter.

² Source of inspiration and genius of Poetry in the divine world. The plane of Buddhi in Theosophical terminology.

³ The word for "original" and "primitive" in the original is *cyssefin* and can be given as "primordial" or "primeval".

complete in everyone, and cannot be common to any other living being; each will be plenary, and two plenaries of anything cannot exist.

Three things has God given to every living being: namely, the plenitude of his species; the distribution¹ of his individuality; and the characteristic of a primitive Awen² as different from another; this is what constitutes the complete self of everyone as apart from another.

From understanding three things will ensue the diminution³ and subjection of evil and death: their nature; their cause; and their operation; and this will be obtained in Gwynvyd.

The three stabilities of knowledge: to have traversed every state of life; to remember every state and its incidents; and to be able to traverse every state, as one would wish, for the sake of experience and judgment; and this will be obtained in Gwynvyd.

The three characteristics of every living being in the Circle of Gwynvyd: vocation;⁴ privilege; and Awen; nor is it possible for two beings to be identical in everything, for everyone will be complete in what is characteristic of him; and there is nothing complete without comprehending the whole quantity that can possibly belong to it.

Three things none but God can do: to endure the eternities of Ceugnant; to participate in every state without changing; and to ameliorate and renovate everything without causing the loss of it.

¹ Each living being as a member, a unit of his kind taken as a whole, and therefore the whole is within him, as potentiality; yet each individual is separate and distinct, literally separation of himself.

² Primeval Awen: the Source of Poetic, Musical, Artistic, Philosophic and Scientific genius—"different from another".

³ The original, *difant*, gives the idea of "consuming" and "devouring" and "destroying". "Cauwyll yu difas"—a candle burning, being consumed or devoured by the flame.

⁴ *Swydd*, which means Office = Office-Bearer = office of Responsibility in the World of Bliss.

Three things that can never be annihilated, from their unavoidable possibilities; form of existence; quality of existence; and the utility of existence; for these will, divested of their evils, exist for ever, whether animate or inanimate, as beautiful and good varieties¹ of the Circle of Gwynvyd.

The three excellences of changing condition in Gwynvyd: instruction; beauty; and repose, from not being able to endure the Ceugnant and Eternity.²

There are three things on their increase; fire or light; understanding, or truth; and the soul, or life; these will prevail over everything, and then Abred will end.

There are three things on the wane; the dark; the false and the dead.

Three things acquire strength daily, there being a majority of desires towards them; love; knowledge; and justice.

Three things grow more enfeebled daily; there being a majority of desires in opposition to them; hatred; injustice; and ignorance.

The three plenitudes of Gwynvyd; participation of every nature, with a plenitude of one predominant; conformity to every Awen, and in one excelling; love towards every living thing in existence,³ and towards one, that is, God, above all; in these three ones will the plenitude of heaven and Gwynvyd prevail.

The three necessities of God: to be infinite in Himself; to be finite to the finite; and to be co-united with every state of animated beings in the Circle of Gwynvyd.

D. Jeffrey Williams

¹ The eternal "thought-forms" of the Logos?

² Another translation would be: there being a *greater effort* towards, etc.

³ The significance of such all-embracing love need hardly be emphasised, and tradition has it that tenderness and gentleness towards the animal kingdom was a feature of the most ancient Bardic "usages". It strongly reminds one of the love of the Sages as described in the *Bhagavad-Gītā*.

CLASSIC MYTHS¹

By ARNOLD S. BANKS

II. THE ORIGIN OF DRAMA

A large part of the World's present-day pleasures and amusements originated in religious observances. Many sports and games spring in the first instance from the contests held at festivals, when athletes strove to obtain the simple but honourable crown. Dancing, too, had its beginning in the religious and ceremonial dances of well nigh every nation of ancient times. Even tobacco smoking was used with due ceremony as a kind of incense in the American Indian Mysteries.

But the dramatic art of the theatre shows perhaps the most interesting development from its original status, and some consideration of it is not out of place in these articles, as it played a large part in the production of myths and in their preservation.

It is undeniable that the drama, as we now know it, is designed almost entirely for amusement; and though among the many plays presented a certain minority may be of a very high religious and instructional tone, these never form part of any definite system of religious worship. A measure of exception must be allowed with regard to such institutions as the Passion Play at Oberammergau, the Bayreuth *Festspiel*, and occasional Morality Plays.

¹ The first of this Series appeared in March, 1924, page 769.

In Ancient Greece the drama was a recognised part of public life and religion. It appears to have arisen, to a large extent, out of the public ritual-worship of Dionysus, and thereafter to have been developed under the same influence. It is generally considered that the main origin of public drama was the choral dance in honour of Dionysus, who might be called the God of Ecstasy and Divine Frenzy, and the spirit of all Renewing. This dance took place at the Dionysiac festivals, of which the chief were in January, and—the Greater Dionysia—in March. These corresponded roughly with the much later Christian feasts of Epiphany and Easter.

Originally the dance was performed round the altar to Dionysus, set in the centre of a threshing-floor or other flat circular place known as the orchestra or dancing-place. There seems at first to have been no distinction between the choral dancers and the audience; the chorus consisted simply of the worshippers, who leaped and moved in a primitive ritual dance round the altar, celebrating their joy at the accomplishment of the vintage, but probably also representing in their persons a much more ancient and universal fact—the ordered dance of the planets. So doing, and accompanied upon flutes, they sang a form of hymn, known as the Dithyramb, in honour of the God and probably upon the subject of his birth, or indeed upon that of mystical re-birth. For Dionysus was, by Plutarch and other ancient writers, identified with Osiris, and figured like Him as the centre of a drama of death, dismemberment and resurrection or rebirth; a story wherein the initiate into any system of the Mysteries will recognise what he can. Dithyrambos was one of the titles of Dionysus, the "Divine Young Man," and, though modern etymology sees merely an allusion to leaping and dancing, it was taken in the ancient world to mean "He of the double door" or double birth, for, like the reborn Osiris, he was lord of the gates both of birth and death.

Such is the original from which drama descends, and Dr. Jane E. Harrison emphasises the fact that this rite of the choral dance was essentially action in which all those present took part; it was the *dromenon*, the "thing done," whence is our word "drama". These are clearly of the same root as the Sanskrit *dharma*, and the meanings can be seen to be related.

In the development of the rite it became the custom for dialogue to take place between one of the participants and the rest of the chorus, that one probably representing in turn various characters. The subjects represented, drawn always from the mythology, became more complicated, but the chorus always remained as in the simple early dance, save that its personnel changed with each play, becoming in one a group of elders of a City, in another captives, or nymphs or furies. In course of time a second specialised actor was added, and later the number was increased.

It was then necessary for the actors to be somewhat separated from the chorus, for which purpose one part of the circumference of the circular orchestra developed into a stage. The spectators, now grown into an audience as distinct from the chorus, were placed round the remainder of the orchestra, and seats provided for them in terraces. Thus the form of the Greek theatres was standardised, as may be seen in remains of them in Greece, and in the well-known small open-air theatre built on this model at Bradfield College, Berkshire. Some of the ancient theatres are said to have held between 30,000 and 40,000 spectators.

Each spectator, by his presence, was participating in the rites of Dionysus, for the theatre remained dedicated to Him and His Altar was still encircled by the chorus. Attendance there was an act of worship, though the original rite had developed into the art-drama, and had assumed a considerable element of entertainment. It is difficult now to realise to how

great a degree the dramatic contests at the Dionysiac festivals were regarded as sacred. Business was suspended, and the people thronged each day early into the theatre to witness all-day performances. Actions which at other times were deemed trivial offences, were at this time held to be most serious and punished as sacrilege.

The drama was a state institution and subject to strict rules. A poet would apply formally for permission to compete with a play, or with a series of plays, for it became customary to write a sequence of three, followed in many instances by a satyr-drama in lighter relief. The former became or had become tragedy, the latter comedy.

For each approved competitor a chorus was provided by the authorities. Providing, training and maintaining a chorus during a festival was a public duty undertaken by any citizen whom the Archon should appoint as Choregus, and one was appointed for each play entered for production.

Now although one line of ancestry of the drama derives from the public Dionysia, it seems probable that another line descends from the secret performances connected with the Mysteries. It is natural that we should not know very much about these, just as it would probably be much easier for a student 2,000 years hence to reconstruct the details of a public service in a cathedral of to-day than of a ritual in some exclusive Masonic Order, supposing both to have ceased then to exist. Authorities for the most part see only the Dionysia and entirely ignore the influence of the Mysteries. Professor E. A. Gardner, Litt.D., however, writes in *The Companion to Greek Studies* :

The most conspicuous development of the drama in Greece was in connection with the worship of Dionysus, but *dromena* or ritual actions, which occurred in the cult of other gods, were more or less dramatic in character, for example in the Eleusinian Mysteries Wherever such rites came to be regarded as the dramatic repetition of a myth, it was natural that they should develop into

drama, and that they should be used to commemorate other myths than those originally associated with them . . . The facts about the early development of these various forms are extremely obscure, and it is impossible now to trace with certainty their relation to the primitive rites or dances from which they were respectively derived.

We know that the stories and incidents exemplified differed in various centres of the Mysteries. In one was enacted the story of Demeter, and myths related thereto. Elsewhere were given other aspects of teaching, and the cycle of myths differed accordingly. But in each case there would be a highly detailed body of tradition, thrown into form of story or ritual and though the teachings or meanings were secret the outer form was not necessarily so. Lenormant, in writing on the Eleusinian Mysteries, states that they were

founded on the adoration of Nature, its forces and phenomena, conceived rather than observed, interpreted by the imagination rather than by the reason, transferred into divine figures and histories by a kind of theological poetry which went off into pantheism on the one side and into anthropomorphism on the other.

Those "divine figures and histories" are probably what emerged from the secrecy of the Mysteries into the popular religion. The Mysteries were the mines where the gems were dug; these were polished and set by the poets for the public gaze. J. A. Symonds infers that

the whole material of Greek mythology was handled and re-handled by the Attic playwrights.

This body of material, together with some historic events of national history exemplifying great principles and therefore invested with a moral or mythic significance, was used by the dramatists for the festival plays. They took the main and traditional parts of a myth, and elaborated them according to their intuition and artistic faculty. Their function, and their dharma, was to develop Art, which speedily grew out of the simple Mystery and Dionysiac rituals to heights never since surpassed; for be it remembered the keynote which the

World-Teacher of the time sounded for that sub-race was Beauty.

Many were the philosophers also who in those wonderful days taught and pointed out the Way, using often the symbolism of the myths, as did Plato the Initiate. Yet it is likely that in that beauty loving race the poets' message was more widely heard and heeded than the philosophers'. For the poet—as he was 330 years ago compared with the philosopher,

dooth not only show the way, but giveth so sweete a prospect into the way as will entice any man to enter into it . . . He beginneth not with obscure definitions, which must blur the margent with interpretations, and load the memory with doubtfulness; but hee commeth to you with words set in delightfull proportion, and with a tale forsooth he commeth unto you, with a tale which holdeth children from play, and old men from the chimney corner.

Time and History have dealt calamitously with the many dramatic poets of Hellas; many are only names to us. Choerilus, the Athenian, composed 160 plays, of which only a few words remain. Of 60 dramas by Pratinas there remain but a few fragments. Many others are in like case. We may hope that the fittest have survived; but even Æschylus, Sophocles, Euripides and Aristophanes, the best that we know, are only represented by few monuments, however majestic these may be. Out of seventy plays of the first-named, only seven remain. Æschylus influenced the development of the Drama probably more profoundly than any other poet. He appears to have had some hereditary connexion with the Mysteries, having been born at Eleusis, where his father was a priest in the Temple of Demeter. As a boy, it is said, he fell asleep in a vineyard, and Dionysus appearing to him in a dream bade him write Tragedy. On awaking, his first verses were made. He was later accused at Athens of impiety in revealing something of the Eleusinian Mysteries—the stock accusation made by the heresy-hunters of that day. The world of thought seems to have regarded him

as a poet under the direct inspiration of the God, obtaining his effects as a result of the urging of the inward inspiration rather than by the more polished and artistic methods of some of his successors.

It is now time to turn to a few of the myth-stories, and, in spite of Sidney, "to blur the margin with interpretations". Yet it would be better for the reader to go direct to the myths, if he will, and using his intuition he may perhaps be privileged to draw from their never-ageing fountain of memory. Let him recall that these are stories which once were truly real and living in the hearts of those who sailed the purple of Ægean seas or breathed the thyme-laden air of islands whose very names are magic and beauty. To analyse them, to show in cold language their meaning, is to wring the pigment from a butterfly's wing. The reader who would reach their vivid reality and sense their eternal life should follow them not with his mind alone, but with whatever ecstasy of dream he may command.

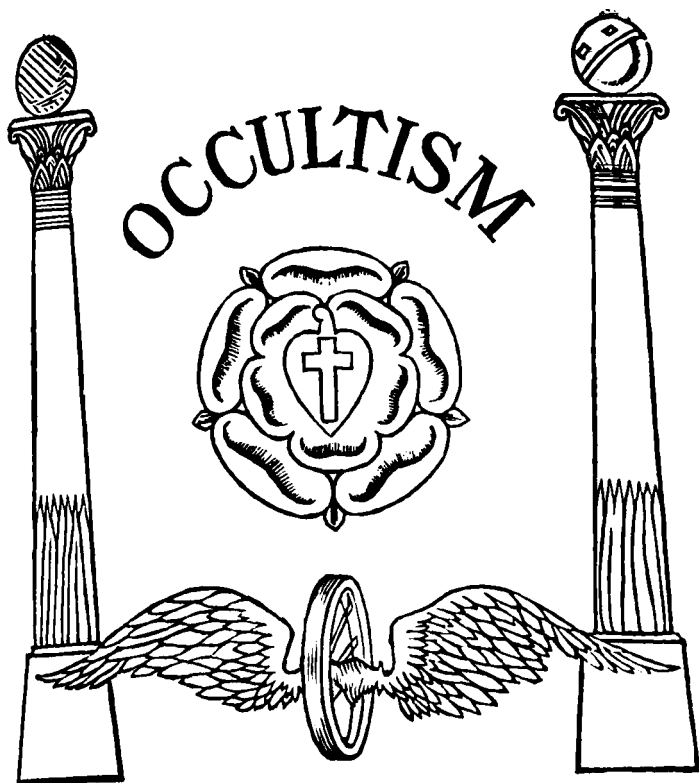
Les choses de la terre n'existent que bien peu, et la vraie réalité n'est que dans les rêves.

Arnold S. Banks

OLD TREE

WHY is't I feel acquaintanceship with thee, Old Tree,
As tho' in years long, long ago, I thee had known?
I do remember thee, a sapling young,
And I, a stripling playing 'mid thy leaves
Bending thy tender boughs in childish glee.
And now, O Tree! thou art a monarch old,
And I?—How is it we so long have sundered been?
Long years have been for thee, blest Tree, on Mother Earth,
Whilst I—yes I—have been—well—where?
I know thee Tree right well deep down within my heart.
Ah! List! I now recall this very spot! O thought!
Look backward into long ago, and read thy memory tablets well.
Engraven there will sure be found a story sweet and strange to tell.
Think, think,—O Mind! No—No! This mind can ne'er
Ope up the fount where intuition lies, and only there
Can this I seek, this memory of the past be found.
'Tis deep within my soul, this thought that sinuous winds
Mysteriously, that tells me of a life before, wherein were
Happy lives besides mine own, around this Tree.
Have I returned in garments new? And am I come to thee
Old Tree for reminiscences of the long ago—
The long gone years, to set me on the trail?
O! could'st thou only speak to me, Old Tree,
Thou could'st reveal a wondrous tale—I know.
I'll slumber 'neath thy shade, will listen to thy leaflets song,
Will feast mine eyes upon thy green; will press my cheek upon
thy bark,
And deep inhale thy fragrance wild,
And blend my soul, within thee—Tree
Till we are one in harmony.
Then may I read my past in thee,
My Old Companion Tree.

CHARLOTTE C. ROBERTSON



THE LIVES OF ALCYONE

(Continued from p. 89)

IV

THE next glimpse that we get of the fortunes of our hero is after a lapse of nearly eighteen thousand years. The great city of Manoa, the building of which we saw commenced in our last chapter,¹ is now of hoary antiquity, the centre of a vast and splendid civilisation, perhaps even already past its prime. Our band of Servers comes only incidentally into great and settled civilisations; the work of its members is rather to

¹ Chapter III, page 79, April number.

act as pioneers, to break ground for the growth of some new type, to do the forest-clearing and the road-laying that make advancement possible for others later.

Just at this period the Manu had need of them, because He felt that the time had come to start the second subdivision of the great Aryan Race—that subdivision the remains of which we now call Arabian. It was the previous founding over again on a smaller scale, though without the necessity of the intervening massacres, because the change required this time was not the radical, fundamental difference between one Root-Race and another, but only the emphasising of special characteristics which marks off a new sub-race from its predecessors. But the general principle was the same, and the Manu began by segregating a few of His faithful followers from the rest, and sending them to reclaim one of the rugged valleys which ran up into the mountains behind the city. During the millenniums of its greatest renown the city had grown enormously in size, but the Manu had taken care that it should spread chiefly along the shores of the Gobi Sea, and inland only up to the foot-hills twenty miles away, so that the valleys were still virgin soil or primitive forest. Now one of these was to be used for the purpose to which from the beginning it had been destined, so the Manu proceeded to choose His instruments.

He was not Himself in incarnation at the time, but He acted through His representative Jupiter, who was the Chief Priest of the period. On learning His wishes, Jupiter at once offered his own children for the work, if they were themselves willing. He had a son Corona, and two daughters, Fomal and Beth. Corona promptly accepted the opportunity offered to him, broke up his splendid establishment in the city, and moved off, with his wife Theo, his married sons Herakles and Pindar, and their respective families, to the selected valley, there to adopt a distinctly primitive and patriarchal life—a

great contrast to that which he had until then been living. His sister Fomal had married Demeter, and these two were instantly fired with the same enthusiasm, and contrived to infect their six children with it. The other sister, Beth, was equally eager, but not quite so fortunate in influencing her husband Calyx.

Calyx has rather a curious history; he has come down through the ages with a partner Amal, to whom he is especially closely linked, so that they find one another and marry, life after life, with quite extraordinary persistency. In the particular birth which we are considering they happened to be born as brother and sister, and consequently the custom of the country did not permit them to assume their usual relations. Calyx married Beth, the younger daughter of Jupiter, and Amal was urged by her mother to wed Laxa, a rich merchant, whom she did not really love. Both families dragged on more or less unhappily, Laxa vigorously objecting to the frequent visits of his brother-in-law, and to certain compromising situations which came under his notice.

When Beth, keenly desirous to sacrifice herself and her family in response to the call of the Manu, pertinaciously worried her already semi-detached husband to (metaphorically) take up his cross and go forth into a wilderness which had no attractions for him, it acted upon him like the final shock which determines the precipitation of matter from a saturated solution, or suddenly turns to ice the surface of a pool of water which, while absolutely still, has sunk to a temperature just below the freezing-point without actually freezing. He deserted his wife (leaving behind him a letter to explain that he could never be happy with her, and therefore thought it kindest to set her free to follow her own devices) and fled with his sister Amal to a distant city. Laxa was furious—not at the loss of his wife, but at the scandal, which he feared might affect his business; he proclaimed that he had never trusted

her, had long known her to be unfaithful, and would never under any consideration receive her back into his household. Beth and her children took refuge with her sister Fomal, who received them with open arms, and thus it happened that Jupiter's children were all able to take the opportunity which he had so earnestly desired for them. As to the runaway lovers, they reappeared some years later, hoping that their escapade would be overlooked; but society in Manoa declined to receive them, so they actually presented themselves among the new community in the valley. Finding themselves no more welcome there, they drifted back to the distant city whither they had fled at first, and so pass out of our story.

The new community, then, began its existence under the direction of Corona, and consisted of his descendants and those of his two sisters. The eldest son of Corona was Herakles, already married to Sirius, and having a large family, all of whom we recognise as old friends. Among the sons are our hero Alcyone and his ever-loved companion Mizar; Selene also, and Uranus and Achilles; while among the sisters we note Neptune and Orion. Thus we see that, though in quite different relations, Alcyone, Mizar and Sirius are once more together; and though at first sight the third member of the "trinity" of eighteen thousand years ago seems absent, he is presently discovered in the shape of a cousin.

Alcyone's boyhood had been spent amid the manifold pleasures of the city, yet he keenly enjoyed the greater freedom of the pioneer life. The emigrants were by no means without comforts, for there was plenty of money available, so that labourers were hired to do the actual digging and building, and the work of our group was mainly that of planning and superintending. The young people took this up with great vigour and perseverance; temporary dwelling-places were first constructed, and then ground was cleared and brought under cultivation; wells were bored and water-courses were dug out,

while permanent homes were gradually erected in suitable spots, and lovely gardens were made round them.

Almost all of our characters appeared in the valley community, as the families rapidly increased. A few of the earlier generation stayed in the city, Xanthos, Kōs, Pepin and Obra being too old to move, though in each case some of their children went. Xanthos and Kōs had three sons, and there was unhappily a good deal of dissension among them with regard to this question of emigration. The parents were favourable to it, and their son Demeter took it up with enthusiasm, as has already been said; but their eldest-born, Castor (who was a great devotee of fashion and convention, and always quite sure he was right on every subject under the sun) saw no use in such a proceeding, so he and his wife Rhea set their faces against it. They had three children, but all of these took an opposite line in the matter, because they had married into families which were emigrating, and they preferred to follow their respective spouses. Castor and Rhea therefore felt themselves injured and deserted, as did the third brother Laxa, from whom Amal had fled; but Vale, the son of Laxa, still remained to them, and by his immovability became sole heir to the wealth of the two families.

The change to country life was a distinct advantage to Alcyone, who grew tall and broad and strong in consequence of the constant exercise in the open air. Presently he married his cousin Perseus, and in due course had six children, among whom we find Rama and Vulcan, while Venus and Osiris were respectively his son-in-law and daughter-in-law. Several of those who are now Masters of the Wisdom took birth in that generation, for, in addition to those already mentioned, among the nephews and nieces of our hero are Surya, Mars and Mercury. As son of Mars and Mercury the Manu Himself reappeared and took to wife Koli, who was again Alcyone's grandchild, as in the previous life, but this time a girl instead

of a boy. Saturn and Viraj were born as cousins of the Manu, and in the same generation Dhruva came in once more, so the new sub-race began under high auspices.

The valley was picturesque—very wild and rugged, and covered with primeval forest. Necessarily, a great deal of this had to be cleared away, but Corona desired to leave as much of it as was compatible with his plan. The valley was some ten miles in length, sloping steadily upward into the mountains. At the higher end of it was a precipice, down which fell a magnificent cascade, forming a deep pool at its foot, and then supplying a rapid river which rushed down the centre of the valley. Corona's general idea was to terrace this valley (which was about two miles wide) both longitudinally and laterally, and for this purpose he mapped it out into twenty sections. Upon six of these he began work as soon as the necessary houses had been erected, and he gave them respectively into the charge of his brother-in-law Demeter, his two sons Herakles and Pindar, and his nephews Vega, Mira and Aurora. The seven sons of Herakles all acted under their father, taking charge (as they grew old enough) of various departments; and Alcyone, young though he was, soon signalled himself as an able and trustworthy lieutenant. He was especially anxious to save all the finest of the trees, and gave much time and thought to various ingenious plans to that end. He always said that it actually hurt him to give the order for the destruction of a tree—that it felt to him like killing a friend. The matter was so much in his mind that he went round to all the other superintendents and persuaded them also to adopt the schemes which he had tried in his father's section; and, as none of them could refuse the eager, bright-eyed boy, the part of the valley which was cleared took on even from the first the appearance of a gentleman's park. He soon became recognised as an authority upon the laying out of roads and estates and the heads of all the sections utilised his talents in this

direction. For the moment only a few residences were dotted about in the most desirable situations ; but Corona's instructions were to plan the streets for a city of the future, to extend along both banks of the river at the mouth of the valley ; and it was owing largely to the care and foresight of the young Alcyone, and to his persistent efforts on behalf of what he felt to be his mission, that this was laid out as a garden city, with streets wide enough to contain a double avenue of trees and two streams of water.

His untiring exertions brought him prominently to the notice of his imperious grandfather Corona, who promptly married him to his cousin Perseus, as has already been mentioned. Perseus was a handsome and stately girl of rare beauty, and became a devoted wife and mother. Both Alcyone and Mizar had, from their earliest days, specially loved another cousin and playmate, Elektra ; but the autocratic grandfather regarded his descendants merely as pawns in the game, and assigned them to one another in marriage in accordance with some obscure theory of his own of the admixture of different qualities, which took little account of mere personal predilections. His decisions were accepted by the people concerned as those of fate, and thus when Elektra was given to Pearl and Deneb to Mizar there was no outward protest, though some of the performers carried sore hearts through the consequent festivities. All the young people were absolutely loyal to their obligations, and as their children grew up around them their lives were happy enough ; indeed, they were all far too busy to indulge in unprofitable repinings.

Yet in the end, by a strange turn of Fortune's wheel, the dreams of childhood were realised. Mizar's brilliant but capricious wife Deneb died three years after their marriage in giving birth to a little daughter, Cygnus ; and less than two years after that Elektra's husband, Pearl, whom she had grown to love dearly, fell from a bridge which he was

constructing across the river, and was swept away by the swift current and drowned. It was but natural that Mizar, the closest friend of her childhood, should visit her and try to console her for her sad loss; and since the widower was but twenty-five years old, and the widow twenty-three, it was perhaps still more natural that the love which had never died in their hearts should now at length assert its sway, and that the lady should consent to make her early lover happy, stipulating only that they should delay until after the birth of the posthumous child of Pearl. Mizar was haunted by the fear that this might cost Elektra her life, as had happened with his first wife; but this prognostication was happily unfulfilled, for the little stranger arrived safely on the scene, and proved to be our old friend Pallas, who in due course grew up and married Vajra. As soon as Elektra was strong again the faithful lovers were united, Corona offering no objection; and none who saw the whole-hearted love and trust which shone in the wonderful starry eyes of that most noble bride could doubt that their happiness was assured.

Elektra laughingly remarked that few couples had the good fortune to begin their married life already provided with eight children! Fortunately she loved children dearly, and her motherly instincts were strongly developed, for as the years rolled on they more than doubled that original family. They were a joyous and closely-united household, remarkably free from misfortune or disharmony. Once a serious cloud appeared upon their horizon, but prompt and vigorous action dissipated it without lasting consequences. It has been mentioned that Vajra married Pallas, and in the course of the interchange of visits connected with the business of courting, the families of Mizar and Polaris saw a great deal of one another. A showy, but rather shallow younger brother of Vajra's, named Pollux, contrived to captivate the heart of Melpomene, and their relations became unduly intimate. The

discovery of this was a great shock to Mizar and Elektra, for Melpomene was as yet only a child in their eyes, and they had not the slightest suspicion that she could be in any danger. The parents of Pollux were also much pained about what had happened; a hurried council of the relations on both sides was held, and it was decided that, young as the delinquents were, it was best that they should marry at once, and all present bound themselves never to reveal what they knew. The marriage turned out fairly well, for the young people really loved each other; Pollux, though idle and selfish, was not exacting, and Melpomene was something of a poetess and an artist, so that she had plenty to occupy her time.

Meanwhile Alcyone and his stately wife Perseus had lived very happily and usefully, more and more absorbed, as the years passed, in the biblical task of turning a wilderness into a fruitful field, and then joining the fruitful fields together into noble estates, worthy homes for the magnates of the great city that was to be. Their four stalwart boys did them yeoman service in all this, and their two daughters were both fortunate enough to marry men of the same type, who entered heart and soul into the great plan which was being so rapidly carried out; for one of these husbands was Aquila, the son of Elektra by her first marriage, and the other was no less a personage than Venus, younger brother of Mars himself, who was to be the father of the Manu. Contemporaneously with the Manu practically all the rest of our characters came into incarnation; and after that the rough pioneer work was over, the new community was fairly on its feet, and so the band of Servers was no longer needed.

Corona in due course was gathered to his fathers, and Herakles assumed the reins of government in his stead, ruling well and wisely, and in all ways carrying out the scheme as originally laid down. Both Herakles and Sirius lived to old age, and their sons Aldebaran and Achilles passed away before

them, so it was into Alcyone's hands that Herakles confided the control of affairs when his turn came, both of them well knowing that it was to be handed over to Alcyone's grand-nephew, the Manu, as soon as He chose to take charge of it. Alcyone was already sixty-two years of age when he became chieftain of the clan, and was well-known and beloved by every member of it; and every day of his gentle rule added to the affection with which his people regarded him. Five years later the Manu came forward to lead His new sub-race, and to Alcyone was given the privilege of formally receiving Him, placing the crown upon His head, and being the first to bow in homage before Him. Seventeen years more Alcyone lived, honoured and loved by all; his wife Perseus had predeceased him, and Mizar and Elektra, perhaps nearest of all to him, passed away a few months before him; so he felt, as he expressed it, that all the companions of his youth were gone, and that his attraction was to the other world rather than to this. So he passed peacefully to that other world, with the blessing of the Manu Himself as his viaticum, ready to return to earthly life whenever his Leader had need of his services.

Students should note that though this band of Servers is retained by the Manu for work of a certain type, its members are by no means always engaged in that work, for the good reason that it needs doing only at intervals.

We must not suppose that their individual evolution has been neglected, or that their precise personal karma has in any way failed to produce its due effect; but because of their membership in this remarkable clan these needs have been achieved by methods differing slightly from those which seem to be more usually employed. The greater or lesser amount of spiritual force generated in a given life, for example, finds its result not in the comparative length of the heaven-life, but in its comparative intensity. There are considerable intervals

during which the group is not required for work of an occult nature; but even then it still keeps together; its members do not go off separately, each pursuing his own evolution, but they are put, so far as we can see, wherever the greatest good of the greatest number can best be consulted. When they are not wanted for outside work their own evolution is taken into account; but even then it is not that of the individual, but that of the mass. In fact, to a certain extent, the clan may be considered as a little sub-world by itself. Most of the karma of its members is necessarily generated with their fellows, and therefore tends to work itself out within the group, and to make the ties stronger between the comrades, so that they may get to know one another thoroughly, and learn to work together.

V

Overleaping a life or two, probably spent in the same sub-race, and in the furtherance of the Manu's schemes connected with it, we find Alcyone born again in the royal family of Manoa. He was the fourth son of Jupiter, who was then ruler of the Empire, and his elder brothers were the Manu, Mars and Aurora. His boyhood was spent once more amid the glories of the great city of Manoa, though he paid many visits to that valley among the mountains which in his previous birth he had done so much to beautify. He had a younger sister, Fides, who adored him, and he in turn was naturally deeply devoted to the Manu and to Mars. He was also a great favourite with his uncle Vajra, whose son Mizar was his bosom friend. The close companionship between these two families had its natural result, for when he came of age Alcyone married Mizar's sister Elektra, while on the same day Mizar himself espoused Fides. The married life of both couples was delightfully happy and harmonious, though presently, as we

shall soon see, the exigencies of the Manu's plans brought about a temporary separation of husbands and wives, which was a great trial to all concerned.

It was now some two thousand years since the reclamation of the valley, and Corona's splendid scheme had been carried out to the full. The whole valley from end to end rose in a succession of terraces, with the great cascade at its end and a series of minor cascades at intervals of two or three miles. The sides also rose in giant steps from the river to the level of the encompassing hills, and at every point of vantage palatial residences stood surrounded by beautiful gardens and towering trees; for Alcyone's plan had been perpetuated and the whole valley had the appearance of one vast park, the trees being far more prominent than the houses. Even the magnificent city which occupied the mouth of the valley, when looked upon from the hills above, presented the appearance rather of a grove of trees with buildings scattered about in it here and there, than of the great town that it really was.

The community inhabiting this lovely valley had waxed great and prosperous, and was now in effect a nation in itself, capable of sending forth a considerable and well-equipped army. It remained part of the great Empire of Manoa, but had always a subsidiary ruler of its own, who was usually the eldest son of the King, just as in England the eldest son of the Sovereign takes the title of Prince of Wales—except that in Manoa it was no mere title, but a real regency.

At the time when our story opens the Manu, as the eldest son of Jupiter, was once more ruling over the valley, and His law placed stringent restrictions upon the intermarriage of its inhabitants with those of the great cities on the sea-shore. Those who have read *Man: Whence, How and Whither* will remember that when He originally came forth from Atlantis with the small body of followers whom He had selected as the nucleus of His Fifth Root Race He had first established

himself in the highlands of Arabia. After remaining there for some considerable time He made a new selection from among His people and removed them to the shores of the Gobi sea, leaving his Arabs to increase and multiply in their highland home. Now that His object was to spread the special characteristics of His second sub-race without interfering with the population of the Empire of Manoa He naturally bethought Himself of these Arabs as those who in the outer world were in the whole nearest to the type which He wished to produce. His plan therefore was to march a carefully selected army of His new sub-race into Arabia, to establish Himself there with as little strife as possible, and gradually to absorb into His race the descendants of His ancient followers.

He therefore set to work to make arrangements on an elaborate scale for the sending forth and provisioning of a considerable army, selecting His men with great care. Only those who were young and strong were allowed to join His ranks. The majority were unmarried men, and among those who were married He usually selected men who as yet had only a few children. The total number of fighting men so set apart was about a hundred and fifty thousand; and the wives, children and non-combatant camp followers made perhaps a hundred thousand more. Naturally most of the band of Servers were included in this army, as it was to engage in precisely the sort of pioneer work to which they were by this time well accustomed.

His first step was to apportion the direction of the work among His own immediate relations. The whole management of the migrating army was put in the hands of his next brother, Mars, until such time as He Himself should join it. The third brother, Aurora, was to take His place as heir to the throne of Manoa and as regent of the valley; and it was the intention of the Manu to give over the charge of the valley to him as soon as the army was ready to start, but to remain

Himself for a time to counsel and direct him, while His army was making its slow progress through the friendly country of Persia and Mesopotamia, and then Himself, by travelling rapidly, to overtake it and assume the leadership before it actually arrived in Arabia. He desired also to send an embassy in advance to inform the Arab tribes of His coming, and for this delicate mission he selected a still younger brother, the fourth son of Jupiter, our hero Alcyone. Alcyone's cousin and brother-in-law, Mizar, was to accompany him, and two elder brothers of Mizar, Corona and Theodoros, were to be lieutenants of Mars, and in charge of the wings of the army.

The mission confided to Alcyone and Mizar was regarded by them as a great honour and mark of confidence; but it had its dolorous aspect, for it separated them from wives whom they dearly loved. Alcyone had already three little sons (one a newly-born babe) and Mizar two; and though it was understood that the wives and children of these two ambassadors should follow them with the army, and be during the journey under the special care of Herakles herself, the wife of the General, it was impossible not to feel the wrench of parting, and a certain amount of anxiety about the welfare of these dear ones. The ladies, however, were so proud of the trust reposed in their husbands that they passed bravely through the ceremony of leave-taking, and even joined in singing a sort of valedictory pæan as they stood at the top of a flight of steps and watched the little cavalcade ride away.

The party was not a large one, for though our friends took a guard of honour, as befitted their rank, they were specially anxious not to make any parade of military force, for they wished to convince the Arabs of the peacefulness of their mission. The menial work of the valley, it should be said, was done chiefly by men of Mongolian race, belonging to a tribe which lived in an almost inaccessible part of the mountains up above the great cascade. The Manu had long

ago made it part of His work to send missionaries to this tribe, and give to it such civilisation as its members were able to assimilate; the result being that most of them abandoned their old precarious hunting life and came to act as servants, gardeners, labourers and common soldiers for the community of the valley—always, however, returning home to their mountains when they retired from active life.

Of men of this hill-tribe, then, was composed the guard of honour which escorted our young travellers—big, strong men, not specially intelligent, but entirely to be relied upon for courage and fidelity. Their captain was Iota, a character who appears but rarely in our story, and is usually attached rather to Orion than to Alcyone. Another man of the same hill-tribe who accompanied them was Boreas, who had had the good fortune to find an engagement in the palace household when a young lad, and, having one day been appointed to watch over the play of Alcyone, (then a tiny child) felt so strong and compelling an attraction towards him that thereafter he never left him, but took unceasing attendance upon him as his share of the household work—an arrangement to which nobody objected, as it relieved the other servants of responsibility. As Alcyone grew up, Boreas became his personal attendant and body-servant, and now on this expedition to far-away Arabia he was still capably filling the same position both to him and to Mizar, to whom his devotion was only less than to his own master.

The party wended their way first to Manoa, to pay their homage to Jupiter, and then turned their faces westward, and rode steadily for many days towards the setting sun. For a long time their route lay through their own land, where they were well-known and received with high honour; but at last they crossed the frontier into Persia, to whose King they bore a message from the Manu, asking leave to march His hosts through that country, and suggesting a route which He might

take, so as to cause the least possible disturbance to daily business. They were empowered also to make arrangements for the victualling of the army at various points of its march; and all this business they most successfully carried out, sending back full news to the Manu by couriers whom they had brought with them for the purpose. The King of Persia received them graciously, and expressed his readiness to do anything in his power to forward the scheme of the Manu. He wanted them to stay some months in his capital, and promised them all kinds of entertainments; but Alcyone, while thanking him for his kindness, told him that his business required haste, and that he felt it his duty to push on as rapidly as he could. So the King sent an additional and much larger guard of honour to accompany them to his south-eastern frontier, and to convoy them through a tract of desert which was said to be infested by robbers.

When the Persian soldiers left them, they were already near the somewhat ill-defined frontiers of Arabia, and not long after that they encountered a band of wild-looking horsemen belonging to one of the northernmost of the Arab tribes. They parleyed with these people, and offered them a reward if they would lead them to the presence of their Chieftain Ursa, which they forthwith did; and our ambassadors then tendered to him various presents on behalf of the Manu, and tried to explain to him the desires and intentions of that great Leader. Ursa was irresponsive; he did not see what he would gain by the suggested incursion of foreigners; he remarked that he and his people were very well satisfied with affairs as they were, and he hinted that this scheme seemed to him rather like an attempt at annexation under another name. He was eventually so far won over as to promise that he would not oppose the passage of the Manu through a certain part of his territory; but further than that he could not be induced to commit himself until he saw how matters shaped themselves.

The two cousins passed on in due course to various other Chiefs, and on the whole they were everywhere hospitably received and well treated as passing visitors of distinction ; but none of those to whom they spoke were ready unreservedly to accept the idea of the introduction of the foreign element and the welding together of the tribes into an Empire or a Confederation. None of the ruling Chiefs, that is ; but some of the nobles came to them privately, and freely admitted that there was room for great improvement, and that they personally would welcome any scheme which would bring the country into a more settled condition, and make them into a great nation, such as were Persia and Egypt.

Alcyone sent periodical reports to the Manu, by caravans travelling through the desert to Persia, and then by couriers from the Persian capital to Manoa : so the Manu fully realised that His reception by the half-civilised remnants of His original segregation might not be all that could be desired. But He nevertheless pushed on His preparations as rapidly as possible, and in about eighteen months His army started on its long journey. Mars, Corona and Theodoros conducted it successfully through their own country and through Persia, and the Manu overtook it, as arranged, just as it was entering upon the great desert. He had carefully initiated Aurora into His work, solemnly taken leave of His father and mother, and now He was prepared to devote the rest of His life to the Aryanisation of Arabia.

Elektra and Fides travelled with the army, under the care of Herakles ; and, slow as was the progress, they rejoiced greatly that every day was bringing them nearer to the husbands whom they so dearly loved. A wonderful group of children they were bringing with them—five boys, all physically perfect and beautiful, but very much more than that, for all of them now stand high in the Occult Hierarchy, and one is the Bodhisattva Himself, Teacher of angels and men.

Playing with them always, and sharing all the care lavished upon them, were the three little ones of Mars and Herakles—not all boys this time, for there were two little girls in the General's family; and a very happy cluster of infant stars they were, for they greatly enjoyed the constant change of scene, and the open-air life kept them bright and healthy.

Meanwhile Alcyone and Mizar, having spent months at the Court of each of a number of petty Chiefs, doing their best to make friends with these distrustful magnates, had returned to the first tribe which they had encountered on their arrival, and were impatiently expecting the coming of the Manu. When at last He appeared, His army was not recognised; some stupid local official mistook His people for Persians, jumped to the conclusion that Persia was for some unknown reason invading Arabia, and promptly sent out a troop of cavalry to attack Him. He drove them back without difficulty, and took some of their officers prisoners; and then He sent these men to explain to their Chief who He was, and to demand an interview. Ursa was angry at the repulse of his men, and much alarmed at what he heard of the size and splendid appearance of the army, and at first he refused to go, fearing a trap; but Alcyone did his best to reassure him, and eventually persuaded him to come with him to meet his brother. In his suspicious frame of mind, it took long to convince him that no harm was meant to him; and he was obviously embarrassed at the presence of so formidable a force within his borders. Alcyone, who had been long enough in the country to know that these petty Chiefs were constantly at feud with one another, pointed out to him that if he offered hospitality to these military strangers he would be entirely secure from attack; and this consideration evidently weighed with him, so at last he decided to make the best of things, and rode across the hills with the Manu to show Him a large desolate valley which he offered to put at His disposal.

The Manu at once accepted this, and marched His people into it, and in a very few days they had contrived to make a great change in its appearance. They knew all about reclaiming valleys, and Corona and Alcyone were thoroughly in their element here; they had at their disposal all kinds of resources of which the Arabs never dreamt, and they metamorphosed that desert into a fruitful garden within a year. As soon as they had secured the crops which were an absolute necessity for their community, they began to lay out the valley in imitation of the dearly-loved home which they had left behind. Trees of course grew slowly, and the climate was quite different; but even already it was easy to see that this barren spot would soon become a paradise.

Seeing the wonderful progress that had been made, Ursa cast a covetous eye upon his transformed valley; in fact, it became a kind of Naboth's vineyard to him. His eldest son, Pollux, an idle and dissolute fellow, was always urging him to seize it and massacre the strangers; but he realised that, even with the advantage of a treacherous attack, this would be a task beyond his powers. He had a long-standing quarrel with Lacey, the Chief of a neighbouring tribe; and his second son, Tripos, advised him to persuade the Manu to attack this hereditary enemy, pointing out that, whoever was victor, the result would be favourable to them. If the Manu defeated Lacey, the feud would terminate in their favour; if Lacey defeated the Manu, it would be easy to overpower the disheartened remnants of His force. But, much to the disgust of the schemers, the Manu declined the crafty suggestion; He said that if Ursa were attacked, He would fight for him, but He saw no reason to interfere with another tribe which was peaceably pursuing its natural avocations.

Tripos then offered another suggestion—that his father should secretly send an embassy to his old enemy Lacey, and induce him by promises of rich spoil to join with him in

exterminating the hated foreigner. Lacey agreed to this, reflecting that when the victory was won he would probably have an opportunity of turning upon Ursa and annihilating his troops, or that perhaps he would be able during the conflict to play him false and go over to the Manu's side. These schemes came to grief, however, for the Manu got wind of their conspiracy and was fully prepared for them; when they attacked Him, He shattered their combined army, and, as they were both killed in the battle, proclaimed Himself ruler over both their countries. Pollux had also been killed, but Tripos was taken prisoner, as was Capri, the son of Lacey; so the Manu sent for these two young men, and sternly told them that the days of internecine feud and anarchy were over, but that if they chose to accept, under Him, the position of administrators of their respective countries, He would give them a fair trial in that capacity. Humbled and terrified, they were astonished at the victor's clemency, and they accepted His incredible generosity in fear and trembling. They learned something of His methods, and for a considerable time did fairly well; but they never could fully overcome their innate tendency towards underhand processes, and when they were at last discovered in a peculiarly mean plot to assassinate the Manu and recapture the country for themselves, He decided that it was useless to experiment further with them, so He banished them from His dominions, and they took refuge with Alastor, a fanatical religious leader in the south of Arabia. Meanwhile the Manu consolidated His kingdom, and gradually taught its people that honesty is the best policy, and that a strictly just government is in the long run the most advantageous for all.

The formation of a strong and orderly State like this naturally attracted much attention in Arabia. On the general principle of heaving half a brick at a stranger, various neighbouring Chieftains tried to raid the Manu's territory; but the promptitude and efficiency with which the raiders were

crushed gradually drove the lesson into even those thick skulls that it is sometimes desirable to mind one's own business. Indeed, these misdirected attempts usually ended in the annexation of the attacking tribe; and that tribe, when its turbulency had been repressed and it had acquired a few elementary principles of law and order, invariably discovered that the annexation had been eminently beneficial, and forthwith began to prosper amazingly. Other tribes watched this growth from outside with an envious eye, and some of their Rulers were wise enough voluntarily to submit themselves to the Manu, in which case He always accepted the suzerainty and incorporated the tribe into His empire, but retained the previous Chief as viceroy with full powers, appointing a skilled member of His own staff as a kind of resident political agent, to explain what ought to be done and how to do it. In this way by degrees the whole of the inner plateau of Arabia fell into His hands, and the northern half of the coast lands also; but the fanatical preaching of Alastor held the southern Arabs together in resistance of the new and nobler influence, so they remained for some centuries more in their old half-civilised condition of lawless unrest.

The work of Aryanisation was managed gradually and with great care. Those of our characters who were in the Manu's army were practically all of them young married men, and even when in after years their children grew up, these in turn almost invariably married in their own race. Only the grandchildren of the original immigrants were encouraged to intermarry with the Arabs—a generation of Arabs, it will be observed, which had been born into the new and more orderly life. There were in the army a large number of unmarried men, and these took Arab wives as soon as the country was settled; but only seven of our characters are found among these young bachelors—Boötes, Vale, Abel, Apis, Pomo, Laxa, and Zephyr. The Arabian women whom

they married will be found noted in the accompanying chart.

The delight of Alcyone and Mizar in the reunion with their wives and children after the two years of separation may be imagined. As the years rolled on four more sons and three daughters were added to Alcyone's quiver, the first of them being his present Master, Mercury. Mizar's family also reached the same figure, and in the due course all these grew up and wedded, and were surrounded by olive-branches of their own. The Manu gave to all His brothers and cousins provinces to rule under Him, and the same fate befell Ajax, who had married His daughter Vega. This kept them all very busy, and forced them to live apart, which they, who had so long been so closely bound together, much regretted; but they nevertheless contrived to meet fairly frequently, and their children paid long visits to one another.

Alcyone bore his part in several of the little wars, and more than once distinguished himself in battle; but as time went on wars became rarer, and the work of reconstruction and administration more and more claimed his whole time and attention. Thus years rolled by, busily yet in a sense uneventfully, bringing with them indeed a constant succession of incidents which were varied and interesting enough to those who took part in them, yet offering nothing salient which is of importance to the chronicler.

The one circumstance in his life which stood out above all others in his memory was a visit of Mahaguru, who stayed for a time in Arabia on His way eastward after His appearance in Egypt as Thoth or Hermes. He had spent some years in that great Empire (then Atlantean, and at the height of its glory) preaching to its priests and people about the mysteries of the Hidden Light and the Hidden Work, and explaining how these great and glorious truths were symbolised in their ancient religion. A summary of His teaching there is given

in *Man: Whence, How and Whither*, pages 284-287, and it was this which He repeated as He passed from province to province of the Manu's Arabian Kingdom. Of all who heard this wondrous teaching there were none who drank it in more eagerly than Alcyone and his family. Most of all did it impress his third son, Surya, then just come of age; it so filled his soul that he came to his father and mother, demanding rather than praying permission to give up his whole life to it, to follow Mahaguru wherever He might go, and serve Him for ever. They recognised the divine call, and willingly consented; but when they went together to Mahaguru, He smilingly told them that He needed no such personal service, but that Surya was indeed wise to desire to devote his life to spreading the truth, since he had won the right to do so by service done in ages long past, the memory of which now was temporarily hidden from him by the veil of flesh; and so He took him to the Manu, and asked that he, young though he was, might be appointed Chief Priest in all that land of the new religion which He had founded. The Manu at once agreed, and thus it came that in the priesthood now founded Alcyone's family took an important place.

Alcyone himself, with the Manu's consent, gave up the management of his province into the hands of his eldest son Viraj, a most capable and energetic young man; and he, the father, entered the priesthood with enthusiasm, rejoicing to serve in it under his talented son Surya, through whom the Mahaguru could speak even when physically at a distance. Three other younger sons of Alcyone—Mercury, Sirius and Selene—all felt the same inrush of the sacred fire, and solemnly vowed the whole of their lives to its service. Young though these were—for Selene was only sixteen—Mahaguru accepted their heartfelt pledges, for He knew their past and future; and He who reads the hearts of men knows well whom He can trust. So He

ordained them all as priests with much stately ceremony before the face of all the people; and the multitude shouted with joy. And before He left the country, Mahaguru came one day to the house of Alcyone and called together the father and the four sons who had devoted their lives to the priesthood, and gave them His parting blessing, speaking words which none of them ever forgot. Turning first to Surya, and then to the rest, He said:

“Hail! my Brother through the ages; hail! my brothers yet to be; you shall spread God’s Love and Wisdom o’er the world from sea to sea. Many and great shall be your difficulties and trials, yet greater still shall be your reward; for many thousands of years you must toil in preparation for the task that few can undertake, but when it is achieved you shall shine as the stars in heaven, for yours is the blessing of those who turn many to righteousness. There is a spiritual dynasty whose throne is never vacant, whose splendour never fails; its members form a golden chain whose links can never be torn asunder, for they draw back the world to God from whom it came. To that you all belong; its labours and its lustre you must share. Happy are you among men, my Brothers of the Glorious Mystery, for through you the Light shall shine. More and more shall the Hidden Light become manifest; more and more shall the Hidden Work be done openly and be understood by men; and yours shall be the hands that raise the veil, yours the voices that shall proclaim the glad tidings to the world. Bearers of freedom and light and joy shall you be, and your names shall be holy in the ears of generations yet unborn. Farewell; in this body you will see me no more, but forget not that in spirit we are always together.”

So He left them, and passed away to far Shamballa, not again to be seen of men until, ten thousand years later, His five priests met Him once more, to learn from Him the same great truths in a new form, and to give them to another sun race. But Alcyone and his sons never forgot Him, and oft

they were conscious of His presence among them as they voiced His teachings to the multitude. So Alcyone's life, which had begun in war and diplomacy, ended in religious work; he was forty-six years old when Mahaguru left them, and after that he preached for five and thirty years. His wife Elektra died in the same year as her husband, preserving even in her old age her air of distinction and marvellous beauty; and within a few months Mizar and Fides also passed away. So of this group it might be said, as of Saul and Jonathan, that they "were lovely and pleasant in their lives, and in their death they were not divided".

The following soldiers of the Aryan army married members of the Band who had incarnated in Arabia for that purpose :

Boötes-*Adrona*
 Vale-*Thetis*
 Abel-*Markab*
 Apis-*Gamma*
 Pomo-*Cancer*
 Zephyr-*Hesper*
 Laxa-*Sigma*

The undermentioned members had also been incarnated in Arabia, in order that they might forward the work of the Manu, but they did not take the opportunity offered to them :

Ursa { Pollux
 { Tripos

Lacey { Capri
 Alastor

Members of a Mongolian hill-tribe :

Iota
 Boreas

(*To be continued*)

THE VISION OF GOD'S TEMPLE

By DR. WELLER VAN HOOK

BEHOLD! The Temple of God!

The Earth, the Planets and the Sun mark the outlines of it, and they are also the altars of God's temple. The fires yield the cleansing and sanctifying incense. The light of the Sun and the glow of the Moon and the planets are the candles. All the beings within are the children of God and they are also His worshippers, His co-workers, His younger brothers and His friends. This material phase of them belongs to Time, to the measuring of duration by the observation, the counting and the recording of events. Yet all these fiery objects are transitory, of easily measurable duration. By and by the Sun will cool, the planets will fade away and the space that knew them will somehow be void as is the desert where lions roam upon the sands above the buried palaces of Kings. These, this, is God's temple and all within it are forever building, renewing, extending, fashioning, decorating, to suit the needs of the advancing ages.

But look again! This is but the apparent, the outer and crudely visible, though glorious and worthy temple of our Deity! The souls of these planets are more truly His temple; the inner selves of men and angels are more really the seats of their worship of Him. Far more gloriously, far more intimately we worship Him there. For we are nearer to Him there. We can understand His intent more easily when we view Him from the temple alcoves or the shrines of our hearts

We there begin to hear His voice a little, and a little we can there apprehend His intent. The music of His voice is very still but very penetrant there. We may not evade those quiet bell-like notes, if we will enter our hearts and listen. David, the ancient psalmist, taught us how to listen and also how to perceive the odour of that precious incense that makes the holiness of that sacred air perceptible to lowly men.

Worship in this inner temple renews the grace of God's action through His children. It sweetens the hearts and clarifies the outer bodies of the worshippers and it aids the illumination of the outer, more material temple of the planets and their moons. Those who worship much and often in this inner temple grow to love it. They become acquainted with its furnishings. Its fiery altar has a super-earthly glow. The awe of God's holiness, His purposes, His plans, may then be easily perceived. This would be the trestle-board of the Supreme Architect, and upon it His plans are in part unrolled and realised, in part still in coils to be studied with much effort and, by His children, His servitors and His beloved Co-workers, wrought into the texture of the Outer Temple.

Look deeper! You will find yet another Temple! If you approach, the light will be so brilliant that you must find new eyes strong enough to bear it. This is the Temple of the Spirit, that part of you that is Divine and that *is He*. In this temple you shall truly know God; you shall know His worship, shall know in part, but with ever-growing strength and clarity how He Himself worships for ever, and for ever rejoices in the infinite ocean of the unknowable Grace!

This is the true Temple of God, and those earlier ones foretell its being and make the noble Way to It. All the lower temples and the sacred spots of worship, the altars of sacrifice and of heart-outpouring—these do but point the way to this inner Arcanum! Here is the Holy of Holies that is not contracted, but expanded to the Infinite. Here one knows

God the loving Father, nor forgets his own estate. Here are the fires of worship, hot blazing upon the altars. Here is the eternal music of the whirling spheres made audible in inner numbers by the archangel. Here are the plans of God the Architect opened, unrolled upon the trestle-board, and here one sees all perfect, finished, whether it has appeared already in the outer temples or yet remains for that precipitation. Here one sees all the building and all the builders and all the busy labour of the multitudinous ages wide outspread. And the earliest, crudest structures are at one with the dazzling Corinthian glories of the final perfection. And all are one and in harmony; for this is God-Manifest, God the Builder, His Building completed, in His Glory wearing that Temple-garment and sitting upon His golden throne of the Lotus-petals wide outspread.

Here you shall know God, as much as your ever growing powers can comprehend, dispensing His Love unstintedly, sending abroad His supporting power to all His Temples and His Worshippers. Here your mind relaxes and then expands to comprehend the soul-satisfying adequacy of His Wisdom. And here you may rejoice, without stint or fear of pain or of earthly disappointment, in His Graces. A myriad wiles has He to satisfy all hearts, to fill all bosoms with the rich, overflowing abundance of His beneficence in gifts of the Spirit. All longings are satisfied, all unions are perfected.

And above all burns the unapproachable Sun of His own inner Being, that illuminates all the temples here and below. This is the true fountain of light that blazes from the limitless dome to the central high altar of worship below.

Behold the worthy Temple of God!

Weller Van Hook

THE OCTAD :

THE SYMBOL OF LIFE AND THE TEMPLE OF INITIATION

By ALICE OSMOND

IN this article it is proposed to trace briefly, by the aid of the Octad, the pilgrimage of man from the land of Egypt, where he is in bondage to King Desire—through the wilderness of doubt, to the promised land Canaan or “Mykenai,” the land of the Soul.

The Octad furnishes us with a very clear diagrammatical conception of this journey, both with regard to number and form, for it represents the sphere of influence of the individual man, so that, by its aid, we will endeavour to trace the steps from the time when Light begins to break into the darkness of his life, to the time when he becomes One with that Light, and Omniscience is reached.



The Octad is composed of two pyramids with their square bases placed together (one of course being inverted) symbolical of the Reality and its reflection, or Spirit mirrored in matter.

It has 8 faces, 8 being the symbol of evolution, or the passing from one octave or cycle to the one above.

But lying between the lower pyramid of water and earth and the higher pyramid of air and light man has to pass through a sphere which is neither water nor air but partakes of both. This is the Auric Envelope where the “I” consciousness is, or just that part of the Auric Envelope of nature which is included in this sphere.

In the Octad this face (square) is *within* and does not show its form without as do the other faces. But stretched from point to point is the equal armed cross of the higher suffering.

This is the "kingdom of the celestial marriage chamber of the man regenerate, and the Divine marriage is only consummated when man enters it".

There are 12 angles in the Octad, each composed of a duality—the pairs of opposites—which man has to blend or harmonise in himself, symbolised in the 12 Labors of Hercules, the 12 signs of the Zodiac—with each their higher and lower side—and the 12 disciples, etc. The 4 lower angles have to be linked with the 4 higher, and this has to be achieved on the 4 centre angles or "on the square," and this is the battle-field so often mentioned in occult works. Unity has to be accomplished here, the 12 become one, the  on the rūpa and the  on the arūpa planes.

As it says in *The Book of Revelation*, chap. 21, "It is a city lying four square . . . the length, breadth and height are equal . . . with twelve gates" (angles) or experiences or states of consciousness, which man can only pass through as he masters them and so attains the power to open them.

The cross forms 4 triangles on this square, as it again says in Revelation. "On the East 3 gates, on the North 3 gates, on the South 3 gates, on the West 3 gates . . . and the glory of the Lord did lighten it." This refers to the 4 trinities of earth, air, fire, and water, or the 4 planes, physical, intellectual, spiritual and moral. And only when man's powers are balanced on all planes and the cross made equal armed, can the fire of Ātmā descend into the centre and illumine the life. It is "the perfected Microcosm at one on all 4 planes".

This (square) then is Anāhkarāṇa or the bridge from the Lower to the Higher Manas, where the four initiations

take place. Here hangs the Son of Man crucified between spirit and matter; in the air between the water and mud of earth and the fire of heaven. He is loosening his hold upon matter and has not yet tightened his hold upon spirit. He fears to let go the unreal because he can only dimly sense the Real.

This is the point when man must "spring right away from his present position to his next," he must not fear to "launch out into the deep" of spirit and leave the boat of the personality.

Yet at this point more than at any other man's earthly responsibilities are greater, he is urged to be a burden bearer and yet not to be weighed down by the burden—one of the many paradoxes in the life of an occultist!

The only safety of crossing the "bridge" he is now on is to continually look up so as to catch a ray of Light. For he is at one end of this ray and to look backward would be to look into darkness.

This constitutes the almost insurmountable test of passing this "bridge" in safety, it is nothing less than a toll of the personality and the renouncing of every "form" and desire, for only love, steadfastness and a strong will can enable one to pay it.

But "the Son of Man must suffer these things before he can enter into His Glory".

The fact of the cross lying *within* the Octad or temple, indicates that only *within* oneself can the cross be overcome and man made free. It is only possible to get from a bad condition or circumstance by crucifying it within oneself. The outer form cannot be changed before the inner condition is transformed. Pain is caused in the effort to gain poise; that being accomplished, pain is transcended.

The work "on the square" is to so bend back the human will that it lies side by side with the Divine. This was symbolised in Egypt by tying the candidate for Initiation upon

the cross and after three days (in the tomb) placing his face where it would catch the direct rays of the Sun, his Christos, whom he has now placed himself in direct line with, by crucifying the human will.

In the Octad the first 4 angles represent the crucifixion of the Personality—the wilderness—on the 4 highest planes of the Astral and the 4 lowest of Manas. This is symbolised by the phallic cross † or cross of the lower suffering.

Then comes the ascension and birth of the Ego, the vehicle in which the Buddhic life can function.

The 4 angles on the square or Anṭahkaraṇa represent the 4 Initiations, on the 4 lowest planes of Buddhi, culminating in the Crucifixion on the fourth plane, after which the consciousness can function on the lowest plane of Ātmā.

The next 4 angles in Octad represent the next 4 steps culminating in Ascension and the third birth (of the Monad). But these 4 angles have to be mastered on the square—in earth conditions.

One must now imagine the 4 points of the square brought into the centre, drawing with them the angles of the upper and lower pyramid. Result—a straight line, or the Path made straight up to the Father—the Monad. It is here that all the 12 elements are atoned, synthesised in the point.

Note how 4 plays an important part in the life of man. After the fourth angle is mastered then comes the second birth. At the eighth angle comes the crucifixion and Ātmic life is touched. At the end of the next 4 or twelfth angle, is the third birth and Ascension or accession of the Anupāḍaka consciousness.

The reason for this is that the foundation or “square” of one state must be “well and truly laid” before the next above can use it as a foundation upon which to build.

It is said that after the fourth Initiation man is “safe”; and obviously so, for until the fourth Initiation the square has not its

four equal sides, it is not balanced and is therefore liable to be pulled downwards by the gravitation of matter. Up to this point man is liable to react to lower impressions; after this he is positive—a co-worker with God.

H.P.B.'s numbering of the subplanes has been adhered to throughout: first, because it better expresses the subject under consideration, and secondly, because to reverse them is like writing a sentence backwards.

From 1 upwards the numbers speak consecutive cosmic truths without the aid of words. To man, 7 means nothing unless it has been preceded by 6 digits, for it is a synthesis of the 6.

Each 1 is the out breathing on to man of the Divine, or the first differentiation from the monogeneous state of the circle. It is the ● or light in the new circle or cycle of his life, and this light must expand through the whole circle until it forms the ○ or circle of experience and stands beside the 1.

When EX-perience commences the numbers begin to have meaning, for they are symbols which EX-press cosmic truths to man. In other words, they represent the One ray of Truth, broken up into many, refracted from the prism of Life.

When the outer has become the within, then are they all swallowed up in the One; the multiplicity has become eliminated in the Unity.

The following may make clearer why H.P.B.'s order of numeration appears to be a logical one:

The importance of 4 in evolution, as before alluded to, is the number in which a more stable capacity is evolved, caused by the drawing of the preceding cycle to a unity.

Every 4 and every 7 contain the potency of 10 the Decad or perfect number thus: $1+2+3+4=10$ and $1+2+3+4+5-6-7=28=10$. The steps are $1-4$, $4-7$, $7-10$, $10-13$ ($=4$), $13-16$ ($=7$) and so on. For man to start the lowest sub-plane at 7 destroys the whole meaning, for he begins at the synthesis, which can only follow 4, the first potential 10,


As every 7 is a synthesis of the previous 6 digits, so every ascension is a synthesis of a perfected stage of consciousness evolved through the 6 planes (which as with the signs of the Zodiac represent principles or states of consciousness, becoming powers when man has learned to master them), and it is here that a new vehicle is necessary for the expanding life.

Coming to the question of why 4 is so important a number to man, let us consider its position.

It is midway between 1 and 7 thus: 123-4-567, or



i.e., with two threes on either side of it, it accretes from both of them. So that at every 4 there is a battle in the effort to gain poise. The first $\frac{1}{2}$ of the 4 is given to rounding off the previous 3 digits of experience, the second $\frac{1}{2}$ is the rising into a new form and appropriating a new life. Thus is the

 (the cross), the critical point at any stage until the man

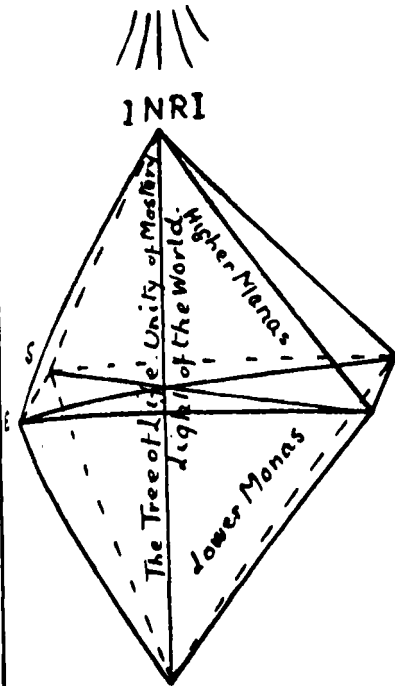
has stepped into the second half.

Anṭahkarāṇa forms the Great cross, for it accretes from the Lower and Higher Mind, and it is by stepping into the centre and gaining poise, that peace comes, and the "flower blooms," as seen in the diagram.

Every 7 on the "Life" side touches a 4 on the "Form" side: *i.e.*, Ascension in the first half and Birth in the second. Just as every fourth plane on the Life side rises into the first on the Form side: *i.e.*, Crucifixion, or the breaking up of accustomed form, and then the expansion of vehicles.

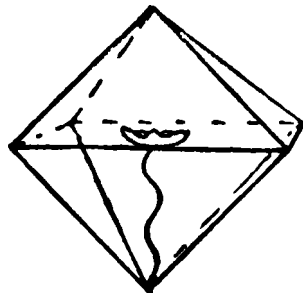
From the foregoing it may appear that all these divisions are arbitrary, but they are not so in reality. It is only in trying to bring multitudinous experiences to a focus for better consideration that it appears so to man whose range of vision is so circumscribed in his present stage, and will be until he becomes One with the All, and "the within is as the without".

The Temple of Initiation



Antakarana
 The Bridge
 The Auric Envelope
 "The Holy Jerusalem"
 The Temple Door
 The Kingdom of God.
 "Work while it is yet day."

... lying 4 square "the length,
 width and height are equal"
 ... 12 gates (angles). On the E.
 gates, on the N. 3 gates, on the S.
 gates, and on the W. 3 gates
 ... the triangles made by the equal
 (and cross) "... the glory of
 the Lord did lighten it." Rev., 21.



When the lotus flower blooms pushing
 its way up through matter, it opens the
 temple door, and blooms in the air
 above the water and earth.

Alice Osmond

A REMINISCENCE OF H.P.B.

By G. SOOBIAH CHETTY

IN 1883 H.P.B. spent the summer with General and Mrs. Morgan at "The Retreat" in Ootacamund. She invited or rather directed me to go there, and I obeyed the call with pleasure. I was glad to avail myself of the opportunity given me of having the rare privilege of living for some time under the same roof as H.P.B. and under her influence. H.P.B.'s intense desire was to attract the attention of men of position to Theosophy. For this purpose she worked hard and succeeded eventually. One day as we were discussing as to how this object could be secured, a very strong influence was felt. This was due to the appearance of Master M. in the room. He materialised partly, and I was able to see a hazy form and though hazy I saw His arm clearly handing something to H.P.B. My surmise that He had come there to give directions as to how the desired object could be gained was found to be correct. H.P.B. told me so.

Within a few days thereafter, Mrs. Carmichael, wife of the Senior Member of the Governor's Executive Council, called on H.P.B. She soon became a frequent visitor. One morning as Mrs. Carmichael was about to leave, H.P.B. asked her for the sapphire ring she was wearing; it was given, and after keeping it for a few minutes H.P.B. returned two instead of one. Mrs. Carmichael became so surprised that she could hardly speak; she left immediately. She with her husband went to the jeweller, who had sold the original, and subjected the two rings to his examination. He examined and said they were genuine ones, and that the second was worth

considerably more than what was paid for the first one. This satisfied them so much that they made no secret of the marvellous phenomenon. Major Kenny Herbert, a very excellent man, Military Secretary to the Governor, was so pleased that he invited H.P.B. and Col. Olcott to dinner. He soon became a good friend, and through his co-operation and that of the Carmichaels, a public lecture by the Colonel was arranged. There was a respectable audience, and all the men of position attended. The lecture was well appreciated.

During one of those days, one of the Secretaries to Government called on H.P.B. She was not at first inclined to see him, but on being entreated by me and Mrs. Morgan, she agreed. He was shown to the visitors' room. H.P.B. soon arrived. After the usual formalities of greetings were over, this gentleman asked H.P.B. what her age was. She got put out and put him few questions. She asked him if he was ever a student of mathematics, whether he had studied arithmetic, and if he could count. These put in quick succession perplexed him, and he gave the best answer that he could. Then pointing to the corner of the room towards the left, H.P.B. said "Mr.—, now count." Astral bells were ringing, and they rang so fast that the poor man could count only up to five. Two more chances were given, and in each case with the same result. This Secretary to Government returned rather disappointed.

On the whole, it may be said that the Ooty visit was a satisfactory one; but it was not without its other side. This success attracted the jealousy of the Christian Missionaries; they set to work and soon got into touch with the vile Coulombs. They conspired, and the mischief done resulted in the treacherous and ungrateful betrayal by the Coulombs.

G. Soobiah Chetty

THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADĀSA

(Continued from p. 103)

XIII

Sansom Street 3420,
PHILADELPHIA, 3⁰ a.m.,
Tuesday.

MON GÉNÉRAL.

Received yours this afternoon. Politeness required an answer but I felt so cross and so sick—(for perhaps I better say—felt so sick and *therefore* so cross) that I blew up Olcott, tried to set on a pillory B.—had a fight with *John*, threw the cook into a fit and the canary bird in regular convulsions, and having made myself agreeable in such a general way went to bed and—I dreamt of old *Blavatsky*; this last occurrence, I took positively for a premeditated insult on the part of Providence and so, preferring anything to such a nightmare as that one, there I am, at 3—a.m., swallowing Brown's lozenges, which make me sneeze, if they *do* prevent me from coughing, and trying to write you something in the shape of a reasonable sober answer; if the present does not positively answer the latter "adjectives" lay it boldly on the bill to the said old *Sire*, and send it with the first opportunity to the Summer land with John King, to be settled by his late Excellency.

Your Prof. Sophocles, has proved himself a pretty good Scholar and Orientalist, but—the best of the latter are but mere School-boys in comparison to the dirtiest of the Jews born and bred in—well, never mind where. It's all very fine and looks mighty wise to be able to name separately every rib and bone and sinew of a dead cow's carcass, but, if, after having performed this *nomenclature* of names of the various portions of the body, you cannot tell "à la Cuvier" who the whole animal was, and mistake it perhaps for a dog, you are none the wiser for it. Mr. Sophocles has named separate symbols and bits of Hebrew and Greek words—he found out the two pillars of J. and B. (they mean something else besides an architectural idea of this old Mormon of Solomon, who *prigged* them for his Temple from the masters of his masters, who knew it some thousands of years before his Mormonic Majesty) and furthermore Mr. Sophocles unmasked right away Solomon's seal (so did Bulwer—before him), but why does not Mr. Sophocles tell you the *whole* meaning of the symbols put together? For *they have* a meaning; and believe me, that in drawing them John made a sad satire on the ignorance of the Soi-disant savants of the present generation, who boast so much of their knowledge and wonderful progress in unriddling the mysteries of the past, and who cannot even be certain of finding out the difference between an "ancient Scandinavian symbol" and the key to the "Golden Gate," and who mistake the most potent of the gnostic talismans for a "distant arrière petit cousin" and call it *Thor's Hammer*!! Until the *whole* of the meaning of the symbols on John's picture is found out, John cannot teach people and—declines to make them wiser. "Try" and find it out, if you can. Let the immense and profound wisdom of your scientists, who have on the basis of their *positive knowledge* created so many Büchners, Malechoths, and Toqtr and Richters and other atheists—find the solution to *this*

one mystery of the picture, now in your possession and—the world may close his study books for some time and take a slight recreation; for they will have learned what hundreds of generations and centuries have tried to find out for a certainty, and never did: for in their proud and impatient hurry, that made them ever mistake some “Croif Cramponnée” for a “Croif Chiffonnée” they generally howled out “Eureka,” when they ought to remember that even the Alpha did not hold quite secure in their empty heads.

My darling General, please tell *everybody*, who honours and flatters me by insisting on the idea that the picture is the work of my own mortal hands—that my father’s daughter never acted the part of a “plagiaire”. The picture is good enough, I guess, to give the right to anyone to feel proud of it, if *he had* done it himself: but, as except the flowers *below* and some leaves round the balcony, I did not touch or paint one inch of the rest of the picture, I do not see, why I should say, I did. Everybody is welcome to believe what he or she likes. Let skeptics say—*I did it*; half-spiritualists—that it was done *under spirit inspiration*; orthodox members of the churches—that *old Nick has a share in it*, and Episcopalian clergyman (a fact that Just happened here) that no respectable man or woman ought to read Olcott’s book or look at those “Satan’s pictures of Mme. Blavatsky, as the latter *smokes* and swears (!) and Olcott admires her and speaks of her in his book——. The first time I meet this very respectable party of the “Becher school for Scandal” I mean to go and shake hands with him, after which I will force him to confess *publicly* that my *swearing* stinks less to the nostrils of God than his *praying*, you see, if I don’t.

My lovely General I am sadly afraid I will not be able to go to Washington with you. My leg is worse than ever. John had completely cured it, and ordered me *rest* for three days. I neglected it and from that day feel it getting worse

and worse. It's under regular treatment now. Then, my law-suit comes off at Riverhead on the 11th of May I think. I shall have to attend it and so, etc., etc. I would be so happy to be of any service to you, but I am afraid it will prove impossible.

Then, I am not so sure as that of John. He never tips with any one but me, and that quite different from what your mediums do. If he could promise me faithfully to do the thing I might risk but *he does not*; and further more he is vicious enough never to do what he is asked, unless he proposes it himself. Don't you remember how independent he is? I cannot consent, without he tells me to do so. And so we must wait. But I would strongly advise you to look out for some private medium, for really and indeed *I am not* a medium myself.

I send you a strange and weird circular. Read it, and tell me how it sounds to you. Ask the *Brotherhood* to help you. John dares not disobey their orders. Employ the *will-power* in order they should hear you and notice your applications. Do, please do write something *over your own signature* for the "Scientist," this is the only way to please John and perhaps then he will serve you. I cannot say more. Speak about it with Mr. Epes Sargent.

I feel very sick and must close. I have thousands of things to tell you. I wish *I could* help you, for your patent—but believe me, on my word of *honour*, I am but a slave, an obedient instrument in the hands of *my Masters*. I cannot even write good English, unless they dictate me every word.

See, what a long stupid letter, what an ungrammatical ignorant message is the present; for *I am alone* at this moment and utterly helpless.

Sincerely and truly yours,

(Sd.) H. P. BLAVATSKY

A MESSAGE FROM MR. ARUNDALE¹

MY DEAR SISTERS AND BROTHERS,

I wonder whether you realise how happy I am every time a member of the Kingdom of Youth enters into his true inheritance by becoming a member of the Theosophical Society—the mightiest international force for brotherhood existing in the outer world.

I feel as if he—I must use the masculine pronoun for brevity's sake—had made his "Salvation" (whatever you like to mean by that term) certain by enrolling himself in the army of pioneers pledged to bring the world itself to salvation through Universal Brotherhood. He has ceased to grope as the crowd gropes. He has attained vision and purpose. Henceforward he marches onward to the goal with assured steps—faltering, perhaps, now and then, under the stress of battle, failing, perhaps, now and then, under the stress of the opposing forces of ignorance, hatred, unbrotherliness, but never losing sight of the goal, never allowing any reverse to turn him from his and his comrades' purpose.

I feel that amidst all the discord that there may be around him, all the suspicion, all the distress, all the hatred, he stands a steady stream of harmony, of goodwill and of understanding. He knows no ill will against his fellow, no hatred against any nation, because he is a soldier of Brotherhood. He stands for national comradeship above all distinctions of creed or caste,

¹ On the occasion of the meeting of the Gujarat and Kathiawar Youth Theosophical Federation, March 30th and 31st, 1924.

for a truly united India. He stands for international comradeship above all distinctions of race and colour, for the freedom of nations and for their mutual goodwill and respect. Thus the true Theosophist is the greatest patriot and the best guarantee against those quarrels among nations which disgrace a world supposed to be civilised. When I admit a new comrade in India to the ranks of our beloved Society, I feel one more daughter or son of India is dedicated to her glorious service, and through her service to the service of the world.

My sisters and brothers: you are scattered in small groups throughout the country; but care not for paucity of numbers, nor even for inadequate equipment for your mighty work. God is with you. Rely on Him absolutely. True, you are small outposts of our Brotherhood army, but the world is eager to be conquered; and if you lose no opportunity of spreading our great message of Brotherhood, you will find growing in you an increasing capacity to spread it wisely, increasing power to gain for it acceptance. Think not of your ignorance or weakness. Think still less of the difficulties. God is with you. Begin the work somehow, anyhow, and He will give you wisdom and strength to carry it to triumph.

Remember, above all, that your supreme task is to carry sympathy—practical, of course, where possible—to those among your surroundings who stand in need of it, to the poor, to the miserable, to the sick, to the lonely, to the depressed, to all who suffer. It is these who stand, by very reason of their weakness and helplessness, between India and her true freedom. Study their conditions, study the causes which bring about their conditions, and strive to ameliorate the conditions by modifying the causes. But this will take time. In the meanwhile, simultaneously, you can be channels through which God's compassion and tenderness shall flow to them and give them courage and hope.

May every youth Lodge in India be a centre whence practical Brotherhood flows to its circumference, whatever that circumference may be. May every youth Lodge in India be a magnet to attract misery, trouble, unhappiness, suffering, and to transmute these through its love into happiness and courage. So shall India be most truly served and her future become sure.

Your comrade,
GEORGE S. ARUNDALE.

THE THEOSOPHIST
VOLUME 41
NUMBER 1
MAY 1911
PUBLISHED BY THE THEOSOPHICAL SOCIETY
6 ST. JOHNS ROAD, BANGALORE (INDIA)

NOTICE

THE following bound volumes of THE THEOSOPHIST are available for Lodges requiring the same : Vols. 32, 33, 35, 37, 40, 41.

Also incomplete Vols. 32, 34, 36, 38, 39, 43, 46.

Also available Theosophical Reports for the past 20 years and large number of *Herald of the Star* from 1911.

The same will be given free, but postage will be charged.

Apply to :

THE SECRETARY,
Cantt. T.S. Lodge,
6 St. Johns Road,
Bangalore (India).

BRAHMAVIḌYASHRAMA, ADYAR

A SCHEME FOR EXTENSION, AND APPEAL FOR CO-OPERATION

THOSE who have been actively associated with the work of the Brahmaviḍyāshrama, either as lecturers or students, have had the common experience of spiritual uplift and accession of inner power. The course of studies, covering both the eastern and western expressions of mysticism, religion, philosophy, art and science, would normally give to those who follow it a wide extension of consciousness; but to this horizontal, or extensive, aspect of cultural study is added the vertical, or intensive, aspect which arises out of the Āshrama's fundamental view of all life-expression as the interplay of life and form within One Cosmic Being. On this conception is based the Ashrama's scheme of synthetical study; and out of that study comes the joy of discovery and deep understanding, as scattered gleams of Truth are gathered into a crescent orb of inner illumination "that shineth more and more unto the perfect day". The pleasant occupation of tracing parallels mythological, artistic or otherwise, between ancient Peru and Vedic India, between Druidism and Shintoism, between primeval intuition and modern research (an excellent and admirable occupation even at the merely academic level, though largely of the nature of an intellectual treadmill), becomes a joint adventure of head and heart not only among the useful rivers and cultivated fields of common knowledge, but on the heights and in the depths of aspiration and experience, where, if one but follow the light of the intuition high enough or deep enough, one reaches the vision of the cosmic solidarity and the unity of humanity in its essential divinity.

That vision of the unbreakable Brotherhood of Humanity has, in various degrees and ways, touched certain workers in the Brahmaviḍyāshrama. They feel that its potency towards the breaking down of illusory barriers between communities and races, the elimination of false standards of cultural or social superiority, and the inducing of a world-attitude of co-operative diversity, is tragically needed in the present acute phase of human evolution, in which the powers that make for disintegration appear to be making a supreme effort, probably the last, to hold below the horizon of the world's darkness the upswinging sun of the coming era of Brotherhood.

Feeling thus, they desire to extend the work of the Āshrama, and appeal to the General Secretaries of the national Sections of the Theosophical Society, to the editors of the national Theosophical magazines, and to all Fellows of the Theosophical Society, to consider, translate and publish this appeal for co-operation in the extension of the Āshrama's principles and methods.

First, it is desirable that "The Ashrama Ideal" should be well understood, and that the booklet under this title by Mr. G. S. Arundale should be read not only as an address to actual residents at Adyar but to all who are building an Adyar within the heart and in their own place.

Second, the book entitled *Brahmavidyā* by the Head of the Āshrama, Dr. Annie Besant, with its comprehensive survey of the field of study in the Ashrama way, should be read. A copy might be placed in the library of each national headquarters and in each Lodge Library. The various references to the Ashrama's activities in the numbers of THE THEOSOPHIST from August, 1922, will add to the comprehension of what the Āshrama stands for and what it has already accomplished.

The extension of the work is threefold :

1. The addition of new members to the Āshrama at Adyar, both lecturers and students. It is the dream of those associated with the work at Headquarters that there may be at least one representative of each National Section of the Theosophical Society at work in the Ashrama. This, however, obviously means time for the ripening of plans and the arrangement of finance. Meantime, it might well be an effort of the various federations of the Society in India to raise the necessary funds to send a young man or woman to Adyar from each area for at least the six months winter course.

2. The development of the material for study and the perfection of methods of study. Up to the present the lecture courses have been prepared and carried out by resident lecturers, but, while much information has been accumulated and synthesised to a certain extent, much remains to be done. To this end the help of friends all over the world is invited. There are many matters which can only be properly dealt with by persons belonging to the natural or racial tradition out of which such matters have arisen. There are matters of world significance dealt with in books which are not generally accessible beyond a particular country. These gaps in the files of the Āshrama can be filled adequately and in a short time if a few friends in each Section will form themselves into a group for the study of important contributions in their area to the general subjects of mysticism, religion, philosophy, art and science, and will put the results of their studies into one or more lectures each containing four thousand words. These, in the language of the writer, but accompanied by a translation into English (or, where this is not possible, then into

French, Dutch or German), when sent to Adyar, will be ready as part of the lecture courses, and become permanent documents for future reference and use. Where possible they should be accompanied by a copy of the book or books on which they are based, and if funds do not permit the donation of such books to the Adyar Library, a list should be sent stating full title, author, publisher and price for reference and possible purchase. It is earnestly requested that such work be undertaken soon, and that, while it is proceeding, word may be sent to the Principal as to what help in this direction may be counted on for the next Session opening on October 2.

3. While the foregoing work is proceeding it is fairly certain that the experience of lecturers and students in the Brahmavidyāshrama at Adyar will be repeated elsewhere, namely, that work entered on at first as a duty with a certain amount of reserve, will soon become an absorbing and inspiring enthusiasm bringing not only intellectual strength and emotional richness but spiritual illumination and joy. Local groups, or even isolated members, who undertake the preparation of lectures for Adyar will respond to the natural impulse to share their pleasure with others near them. In this way will arise spontaneously a world-āshrama consisting of interlinked groups of students interpreting to themselves and to others that aspect of the Divine Life which manifests in their own area, and mutually deepening and clarifying their interpretation. It will be the joy of the Ashrama at Adyar to help in this work as a centre of exchange, receiving, co-ordinating, synthesising, and spreading the result of this process. Arrangements are being developed for the circulation of lecture synopses and references for the helping of such local āshrama groups, and for the publication of certain series of lectures for group study. The Principal wishes to get in touch with correspondents who will join in this great work of spiritual and cultural give-and-take.

ANNIE BESANT, P.T.S.

Brahmavidyāshrama
Adyar, Madras, South India

JAMES H. COUSINS,
Principal.

BRAHMAVIDYĀSHRAMA, ADYAR

IN the last lecture-period of the Brahmavidyāshrama on March 29, the Principal presented the following *Report of the Second Session, October, 1923 to March, 1924* :

“The work of the Second Session of the Brahmavidyāshrama was begun by a lecture from Mr. G. S. Arundale on “The Āshrama Ideal”¹. This lecture has also been published in pamphlet form. The President's inaugural six lectures² in October, 1922, have also been published in book form under the title “Brahmavidyā”. These form the first transactions of the Āshrama. Others will appear in due course.

With this session the Āshrama takes its place as a recognised Headquarters activity. It therefore becomes a permanent institution seeking to serve mankind through the Theosophical Society as an exchange of universal cultural information, in addition to its main purpose of providing a spiritual, intellectual and æsthetical training school for young men and women who desire to live the life of service.

So far, the number of regular students is very small in comparison with the importance of the work; but this has not deterred the lecturers from putting their best into their work: they are encouraged by the faith that the visible audience does not represent all the hearers, and by the assurance that they are adding something to a treasury of knowledge and wisdom for many in the future, including themselves in lives to come. But the visible audience, though small, is always representative of the world-community of Theosophy. India, Burma, China, Java, England, Scotland, Ireland, America, Australia, Holland, Russia, France have sat together in cultural fellowship.

The lectures during the Second Session (two each morning) were given in the reading-room at the Theosophical Headquarters. Details of these are preserved in the Āshrama's archives for reference. It is sufficient here to state that 194 lectures were delivered, of which the following were either extensions of subjects dealt with in the previous session, or new :

Zoroastrian Religion 4, Sikh Religion 4, Egyptian Religion 5, Druidical Religion 1, Islām 3, The Philosophy of Beauty 1, The Philosophy of Mathematics 4, Indo-Aryan Architecture 2, Wagner's

¹ See THE THEOSOPHIST, November, 1923, p. 176.

² *Ibid.*, January, February, March, April, May, June, 1923.

Music Dramas 8, The Scientific Method 1, The Progress of Science 3, Anthropology 4, The Growth of Civilisation 3, Education 1. Total 44.

The number of individual synopses of lectures now in the files for immediate use of research students at any time, and for distribution as desired, is 320. For convenience of reference the following list is now given :

MYSTICISM

Zoroastrian Mysticism 1, Sūfi Mysticism 3, Tamil Mystics 1, Bengali Mystics 1, Mahratta Mystics 1, Modern Indian Mystics 4, Old Testament Mysticism 4, Christian Mysticism 5, Mysticism in Poetry 15, Mysticism and Symbolism 1.

RELIGION

Vedic Religion 6, Zoroastrian Religion 10, Buddhist Religion 16, Hindū Religion 6, Sikh Religion 6, Shinto Religion 3, Egyptian Religion 5, Greek Religion 3, Roman Religion 2, Celtic Religion (Druidical) 4, Gnostic Religion 11, Christian Religion 6, Islām 5, Religion from the Scientific Point of View 1.

PHILOSOPHY

The Study of Philosophy 3, Vedāntic Philosophy 6, The Philosophy of the Bhagavad-Gītā 2, Chinese Philosophy 2, Greek Philosophy 21, Modern Philosophy 8, New Thought 1, Philosophy of Beauty 7, Philosophy of Mathematics 4.

ARTS

The Natural Basis of Grammar 4, The History of Hand-writing 2, The Nature and Function of Drama 2, Samskr̥t Literature 6, Telugu Literature 3, Tamil Literature 2, Javanese Drama 1, Japanese Classical Drama 1, Greek Poetry 2, Greek Drama 5, Latin Poetry 2, Latin Prose 3, English Poetry 9, English Prose 2, English Drama 6, Asian Architecture 8, Greek Architecture 1, Gothic Architecture 1, Indian Painting 3, Chinese Painting 1, Japanese Painting 1, British Painting 1, Western Music 4.

MUSIC, SCIENCE

The Scientific Method 1, The Progress of Science 2, Astronomy 3, Meteorology 4, Geology 1, Geography 1, Botany 3, Physics 12, Chemistry 3, Medicine 6, Anthropology 8, Psychology 4, Psychism 2, Psychical Research 2, Growth of Civilisation 13, Science of Government 8, Education 3.

SUMMARY

Mysticism 36; Religion 84; Philosophy 54; Art 70; Science 76.
Total 320.

The use of this body of information is intended to be three-fold: (1) To form (with expansions and condensations as time passes) the informative side of the curriculum for the students who take the full two years' residential course, and to form the basis of their synthetical studies; (2) To be a guide to casual or special studies for those who can only come to the Ashrama on short visits; (3) To form material for distribution to groups of students in all parts of the world.

For the extension of the Ashrama's work the co-operation of the various sections of the Theosophical Society is needed; but this belongs more properly to a separate document.

The following terms and conditions will apply to future students from abroad who live in the European quarters at Leadbeater Chambers:

(a) Rent of suite of rooms for one student Rs. 40 per month, payable monthly in advance, or Rs. 60 for husband and wife occupying one suite. Rent for full six months must be paid.

(b) The return ticket or the cost of same must be deposited with the Treasurer of the Theosophical Society on joining the Ashrama.

(c) Students must give their undivided attention to their studies and discipline. Time cannot be divided between study and earning of living.

The Third Session will open on October 2. Students should arrive by the last week of September. Full details are to be had in a separate leaflet.

JAMES H. COUSINS,

Principal.

On the same afternoon the closing of the lecture session was marked by a social gathering under the Banyan tree. Lecturers, students and friends to the number of sixty were present. Dr. Annie Besant, presiding, said that the work of the Ashrama was the beginning of a big movement which would later on be of great service in the outside world. The true Theosophical spirit made its possessors radiating centres for the enlightenment of the world. No amount of simple study, necessary though it was, would create the spiritualised intelligence. The intellect was a mighty and creative force, but it was apt to be separative and self-centred. It was only as the other two aspects of the triple Atman blended with the intellect that they got that spiritual power which was a help and nourishment to the world. She thought that the circulating of the Ashrama's work abroad would be a very useful help in drawing the links of Brotherhood together.

The President then moved among the guests bidding good-bye to students who were returning to their homes, some to Europe, other to various parts of India.

Light refreshments were served, after which a discussion was held as to ways and means of extending the benefits of the Ashrama's work. Various valuable suggestions were thrown out, some of which will be included in an appeal to be issued shortly.

After prayers by representatives of the great religions, followed by a joint prayer in English, the meeting terminated.

CORRESPONDENCE

THE NAME OF OUR SOCIETY

I BEG to submit for your consideration that when the name of our Society is used in writing or in print, the word "The," the first word of its title, should be written with a capital "T". It seems to me that the word "The" is as much a part of our title as are the words "Theosophical" and "Society". The name of our Society is "The Theosophical Society"—a name composed of three words, of which the first is as much a part as are the other two. I fail to see the consistency in using a small "t" in your journal when the word "The" is written in the title of our Society and a capital "T" in that word when it precedes the titles THE THEOSOPHIST or *The Adyar Bulletin*. Why, pray, should this be so? I know of organisations, such as schools in Australia, the first word of which is "The," and when used in the middle of a sentence this word is invariably printed with a commencing capital letter. The name of our organisation, I add again, is not "Theosophical Society" but "The Theosophical Society".

Of course, here in Australia we may have become rather careful of correct titles, since we have passed through a "crisis" in which one Lodge, when its Charter was declared cancelled, immediately registered the name "The Theosophical Society" with the idea of acquiring legal right to it. The attempt failed, but there was much trouble and also costly legal expenses, two things which assisted to impress upon us just exactly what our Society's title is.

Sydney

FREDK. W. HOUSTONE

THE THEOSOPHICAL FIELD

SURVEY OF PROGRESSIVE MOVEMENTS IN GERMANY¹

THE German Peace Society worked extensively in a conciliatory spirit before the War among the Nations and maintained international connexions throughout the War by way of Switzerland and the Netherlands. Since the end of the war its growth has been rapid, many new groups having been formed especially in the occupied Ruhr District. Special efforts are being made by work along co-operative lines with all kinds of organisations, especially those of the working-men which are likewise working for Peace and Reconciliation. In this way an organisation for Peace was formed embracing all pacifist movements and party organisations, taking counsel together, passing resolutions and bringing them to the attention of the Government. This Peace alliance bids fair to become a factor of power in politics, national and international, as well as in international traffic having Reconciliation as its foundation. In this Peace alliance (*Friedenskartell*) work is being done especially for the League of Nations. Its organ *Friedenswarte* (Peacewarden) is the mouthpiece of all organisations within the Peace alliance working for reconciliation and in the spirit of international pacifistic politics.

On the basis of co-operation work is being done on a smaller scale by forming local groups with the assistance of pacifistically working political Parties and Labour Unions.

Deutsche Liga für Menschenrechte (German League for Human Rights), Berlin² Member of the Peace alliance. In this League

¹ Deutsche Friedensgesellschaft (German Peace Society) Headquarters: Berlin. Periodicals: *Die Menschheit* (Humanity), a pacifistic journal on a religious basis. Also *Der Pazifist*, a journal of pacifistic policy. The following Monthlies are published by the fellowship "Peace by Right": *Der Völkerbund* (The League of Nations), Editor Dr. B. de Young van Beck en Donk, formerly a Director in the Dutch Ministry. This paper is a collection of documents in German, English and French about the development of the League of Nations. *Die Frau im Staat* (Women in public Life) a German pacifistic journal for Ladies, Editors Lidia G. Heymann and Anita Augspurg.

² Wilhelmstrasse 48.

active people have united themselves for the purpose of pacifist political work, especially for the League of Nations.

Religiöse Gesellschaft der Freunde (Religious Society of Friends), Berlin, works intensively for Peace and Reconciliation, ready for sacrifices. Wherever trustworthy helpful distributors can be found, booklets presented by American Friends containing stories for children about Peace and Reconciliation, in the spirit of true Christian charity are spread over the country. Wherever it is possible the booklets are given to the children by the teachers. Here at Loewenberg the books were distributed by a group of children belonging to the Golden Chain. About 6,000 booklets having been given out hereabouts. Pamphlets about Peace and Reconciliation are also distributed where possible.

Freie Arbeiter Union Deutschlands (Free Working-men's Union of Germany, anarcho-syndicalistic), allied to the International Working-men's Association, a Union of manual and intellectual workers for the purpose of socialistic cultural work. Generally a pacifistic policy is pursued, Federalism being the basis of its economic reforms. One of the principal tasks of the Syndicalists is anti-militaristic propaganda work. Organ: *Der Syndicalist*, which contains articles on all endeavours to bring about peace, reconciliation of nations, protection of animals, socialistic cultural work, etc., is being disseminated.

Zentralbildungsausschuss der Vereinigten Sozialdemokratischen Partei Deutschlands, Berlin (Central Committee for Education of the United Social Democratic Party). Organ: *Arbeiterbildung* (Education of the Working-man). This Organisation is composed of local Committees made up of representatives (members) of different Trade and Party Organisations. In the larger Cities these educational Committees have been well built out and where there are good Leaders at the head, good work in Education is done which is badly needed among the labouring classes. Lecturers on Sciences, Art, Philosophy, Economics or Socialism, Artists, Musicians and Singers are very welcome on these Committees. In smaller places there is often a lack of the right people to organise and to lead these Committees. Here is an opportunity for co-operative work for members of the T.S., the Order of the Star in the East, Order of Service, Practical Idealist Association, etc.

Jungsozialisten-Bewegung, Reichsausschuss Berlin (Young Socialist Movement). A Union of young people for socialistic Culture; they do not care for Party Socialism, they look upon Socialism as an inward, ethical and moral realisation; these Young Socialists are to a

large extent at the head of the Committees of Education among Working-men, their Organ : *Arbeiterbildung* (Education of the Working-man) is published by them for these Committees.

In a letter dated 13 of September, 1923, a Young Socialist gives his thoughts as follows: "How much work is waiting for us Young Socialists, who wish to shape the world after the principles of equality and liberty if we first root out the spirit of unbrotherliness that rules among us yet. Even now we think as a whole, that the demands for economic improvements is all socialism means, whereas it must mean far more for us: a Sanctuary, a Religion has to be created, something that never happened before! LOVE of Humanity, Internationalism is the foundation on which we build a new Humanity (*Menschentum*), a Union of the Sun (*Bund der Sonne*) we will be!"

Verband der sozialistischen Arbeiterjugend Deutschlands, Berlin (Union of the Socialistic Young Working-men). From the bye-laws:

The Union educates its members in the spirit of the socialistic philosophy to become fighters for socialistic ideals. It supports the economic, social and cultural demands of the proletarian youth. It considers it as its highest duty to battle unceasingly for true Peace among the nations and for the socialistic Society.

The Union is working internationally, being in touch with all progressive movements of the proletarian youth in all countries.

Freideutsche Jugendbewegung, Hannover Grassweg. A movement striving to develop the spirit of brotherliness, tolerance and mutual helpfulness, propagating reconciliation of Nations, anti-militarism, protection of animals, abstinence from meat-eating, alcohol and tobacco. It tries to reform economic life (*Wirtschaftsleben*), especially communal settlements and school affairs. Spiritual Renewal in Religion and Art is aimed at. Periodicals: *Junge Menschen* (Young People), Hamburg, a journal of spiritual renewal in the domain of ethics, morals, art and religion. *Junge Gemeinde* (Young Community), dealing with the will, way and work of the young generation; a non-partisan paper in the service of the Youth movement.

Gesellschaft fuer republikanisch-demokratische Politik, Magdeburg, (Society for Republican-Democratic Politics). A combination of all political forces striving for the carrying out and improving of the republican-democratic constitution and especially for the co-operation of Germany within the League of Nations, making it a Union of Nations. Our politics must be international, that requires love of one's own people as well as faith in Humanity, our politics must be liberal, that is, it must have the utmost regard for the Personality. Its next aim is Reforms in school matters. The school has to find out

all about the ability, capacities and inclinations of the children in order to help them in their development.

Bund: Religion des Sozialismus (Association: Religion of Socialism) Leader Dr. Gustav Hoffmann, Rostock. Organ: *Natur und Liebe* (Nature and Love). Motto: "Nature the Ground, Socialism the Way, Love the Aim."

Bund entschiedener Schulreformer (Union of Decisive School Reformers). This Union strives to unite all those willing to help to renew Training and Education in the spirit of the Youth movement and of the evolution of culture in order to provide new reforms and social conceptions of life.

* * *

THIRD INTERNATIONAL DEMOCRATIC PEACE CONGRESS AT FREIBURG, 1923

The Committee for holding International Democratic Congresses convened a meeting at Freiburg, in August, Messrs. Joos and Heile, members of the German Diet, presiding. The Congress was well attended, not only by Germans but by influential people from all parts of the world.

The President of Baden, Remmele, addressing the Congress at its opening Session, Marc Sangnier, the Leader of the French Pacifists being the spiritual father of the Congress. "La paix est en marche" (Peace is on the way), with these words he expressed the true spirit of peace, which became a fact even during the days of the Congress. A book "Words of Peace" explains the life and work of Sangnier who is a great friend of young people and the founder of the Sillonist movement. About him, before all others, congregated the youth in large numbers, 200 young people, members of Quickborn, German, Arbt, Jugend, Socialists, Free-German, poor Students and Teachers, bare-footed and scantily clad; in special sessions a Youth working community was formed for the purpose of working in common for Reconciliation of Nations and Peace between France and Germany. At this Congress the new spirit of these two countries, the spirit of a new France, was very fittingly expressed and found a response in the minds of the German brethren. It was said here: there are two Germanies, a militaristic one and a pacifist one, the pacifist Germany is the one to come. A visitor of the Congress writes in "Humanity":

We however, who do not belong any more to the Youth of Germany and felt our belief in the peaceableness of the people often very shaken while doing pacifistic work through long decennia, we felt at this Congress something of that old confidence

breaking through that filled us while we were young. We feel Youth grouping themselves around the banners of Humanity and Peace and see that a triumph of Spirit over Matter is drawing near, powerful enough to roll away the stone that to-day yet locks the future of Germany as once the tomb of the Saviour, because the peaceableness of Germany is its Future.

The conciliatory offering was one of the most important acts of the Congress regarding which one of the many French ladies present—Mme. Malaterre, said :

The soul of France will understand you in your need, you German mothers and children. In your cry of distress the deep thought of love of this Congress reveals itself. We have come filled with anxiety that you were crushed from grief. You offer us gold for reconciliation. We have no lack of gold but we shall honour your gift as symbol of your true will for reconciliation, as token of confidence. We have seen your bare soul, it has deeply affected us. We French mothers shall think of it that German children hunger. We have helped the hungry children in Austria and Russia in spite of our need in the devastated district, we shall help your children too thinking of the word of the heavenly Father : "Give us our daily bread." We shall pardon you and ask you to pardon us too; we swear to do anything after returning to our country that will serve conciliation. German women, your deed of love be blessed.

During the War the very youthful Mrs. Malaterre acted as Mayor of Soissons while it was occupied and received the decoration of the highest class of the Legion of Honour, she is one of the most popular personalities in France. After addresses of other speakers a collection was taken of cash, bills, rings, chains, watches and brooches which showed that the idea of the conciliatory offering had taken root in the hearts of all. The jewelry is to be placed in an exhibition called "Reconciliation of Nations," information given through the daily papers.

During the Congress the following important signs became conspicuous: the Church, in the first place the Catholic Church, begins again to recall its mission as champion of Christian charity and to make its influence felt among the people.

The New Youth seems to be called upon more than ever, to become the carrier of the new spirit to Reconciliation of Nations.

In Politics : the nations of Europe must not only become reconciled to one another but united in order to avoid by Unity in Politics and Economy certain ruin, not to be avoided otherwise. For us America has set the example, this course has proved to be politically and economically absolutely necessary: the United States of Europe. Congresses for the purpose of lifting the public mind in all countries to a higher level, serve as preparatory work for solving this problem, besides an intensive Propaganda for the Reconciliation of Nations has to be carried on right along. Only by systematic work and explanations is it possible to prepare the right disposition.

INTERNATIONAL MEETING OF THE LEAGUE OF THE YOUTH OF
THE WORLD AT FREIBURG

The League of the Youth of the World had arranged an international meeting at the same time as the Third International Democratic Peace Congress, besides many friends from Germany there appeared Brothers from France, Belgium, U.S. of North America, Great Britain, Czecho-Slovakia, Poland, German-Austria and Switzerland. All flocked around Marc Sangnier, Deputy from Paris. "All Frenchmen who came here have derived strength from this meeting of the Youth to carry on the campaign for the reconciliation of the Nations." In the midst of one of his greatest speeches he invites the German Youth to come to France, to the castle of Bierville, belonging to a friend of his to spend some weeks together with French Youth. This invitation was received with the greatest enthusiasm. In the name of the French women Mrs. Malaterre was speaking. To judge by the reports made by the representatives from all countries, work for peace and reconciliation of the nations is progressing everywhere among the Youth.

The Society of Friends (Quakers) also held an Annual Convention at Eisenach, 250 Friends from all parts of Germany and from different other countries assembling in order to work for Peace and Reconciliation of Nations. An appeal was drawn up and sent out for circulation to all friends in Germany and abroad.

Meeting of the Socialistic Working-men's Youth, at Nuernberg. About 50,000 members among whom 2,000 Foreigners, came together at this meeting. Courageously and lively they walked in procession through the streets joyfully singing: "With us the new age is dawning." A visitor writes: "And within all of us the knowledge grew, that we, the Youth are the carriers, the Workers of the New, that we have to make the start in these hard times."

Meeting on the High Meissner, Ludwigstein-Cassel arranged by the Free-German Union and kindred Unions with persons of the same views. At this meeting there were present about 3,000 people, among which leaders and representatives of more than 100 Unions, Youths of twenty and of seventy with silver hair and youthful hearts. Among the guests there were singly and in groups: Austrians, Swiss, French, Dutch, British and Americans. The main thought of the meeting, filling everyone present was: "Never again War." The delegates of the different Unions formed working communities.

Erich Mohr spoke about the work of the League of the Youth of the world and of the meeting held shortly before at Hellerau where

there met without the slightest disharmony Nationalists, Socialists and Communists in honest striving. Professor F. Oppenheimer spoke about land reform and community settlements. Johannes Schulin, Hamburg, coming for the Socialistic Working-men's Youth, brought the report about the meeting at Nuernberg. The chief subjects containing the demands of the young generation were: Pacifism, land reform and abstinence from alcohol.

The following working communities were formed and started work:

1. Political working circle, in which the question of Communism was hotly debated.
2. Working circle for Church reforms.
3. Working circle for School reforms.
4. Working circle for Community Art.
5. Working community for Welfare of Youth.

Under the direction of Erich Mohr a working community "Germany-France" was established, one group will take care of the housing of Frenchmen at the life-centres of the new youth and in the circle of friends, only by being in close touch with one another a good understanding can be awakened. French brothers must come again to the new German schools.

Heinrich Herbers of Warendorf gives an account of the week of Reconciliation at Utrecht and of the work of the Practical Idealist Association. The Dutch will establish camps on the border. Mr. Herbers being appointed trustee for this work. A working group that is to look after international Meetings has been started with Mr. G. W. Meyer, Bremen, Bismarckstr. 81 as leader.

The great Pacifist leader Dr. H. C. Baron von Schoenaich, Ex-Mayor General lectured on "Free-Germans and Communists". The lecture was received with great enthusiasm by all hearers and did much to bring about the inner understanding among the Youth of the Free-Germans down to the Communists.

Honest struggle after truth and ardent striving for realisation of the commonness of our inmost being, common need and liberating will to shape things form community. A common platform was formed without compromise and without alliance. A new landmark has been erected, the second day of the Meissner meeting has brought hundreds and thousands the ardently longed-for realisation, has pointed out the way, roused the will to shape and liberated us from stagnation and hopelessness.

Loewenberg, Silisia

ALFRED HEIDRI

AUSTRALIA'S DOINGS

THE outstanding event of the month has been the return of the Prime Minister from England. In speaking at several places he lays stress on the fact that the Empire's policy is based upon peace, and the freedom of all peoples. The general lines upon which these great objectives are to be pursued are :

- (1) The maintenance of the peace of the world.
- (2) The maintenance of the integrity and security of the British Empire.
- (3) The closest possible co-operation with the English-speaking countries of the world.
- (4) The fullest support to the League of Nations, and the ideals for which it was established.

Members of the Theosophical Society will always feel a sense of gratitude to Mr. Bruce for the way he expressed sympathy with Indian aspirations at the Imperial Conference. An extremely interesting letter has been received by the Rev. C. Bernard Cockett, M.A., of the Memorial Congregational Church, Hobart, from Vice-Admiral Shichigoro Saito, who commanded the Japanese squadron which recently visited Australia. In the course of some words of welcome to the Vice-Admiral in a Church in Hobart Mr. Cockett expressed the hope that the time would come when a universal religion would be fashioned to which all religions would contribute. The letter in reply was written at sea at the end of January, and after stating his pleasure at receiving the message from the pulpit, the Vice-Admiral goes on to say that in Japan a body exists known as the Association of Concordia, comprising men of all creeds and religions, and including Christians and Buddhists, University men and business men, sailors and soldiers. The fundamental point is that the members believe that people of all beliefs and religions will be eventually united and will think in the same way. This further hoped that this day is not very far ahead. Some of the handful of seeds thrown over the world by Helena Petrovna Blavatsky have evidently taken root in the hearts of the members of this interesting association.

* * *

Extracts from a letter, February 27th, 1924, received by the Vice-President of the Theosophical Society from Mr. J. H. Perez (Cairo).

Many thanks for your kind note . . . I will try and get passage on the Macedonia so as to have the opportunity to talk with the President about our work in this country and get possibly some advice for its right development.

I read with great interest in the February THEOSOPHIST that a T.S. Muslim League was started and we will be very glad to get in contact with the work of this League, as the development of our activity here, as you saw, depends so much on how we must reach the Muslim.

Among the many excellent effects of your public lectures in Cairo, we had one Muslim member, a certain Hassan Said, who seems to aim to interest Muslims in Theosophy.

Contrary to many Muslims, he is an open minded man in religious matters. He has pointed out to us that our Theosophical literature even our little propaganda pamphlet *Information for Enquirers* will repel rather than attract a Muslim, because the teachings of Theosophy as regards the Trinity and Reincarnation and others of minor importance are according to him entirely in contradiction with the teachings of the Korân.

He suggests that Theosophy ought to be introduced to Muslims leaving aside this part of the teaching, as one religious aspect of Theosophy, and be studied as such in the same way as are studied all the other religions for the purpose of comparison in accordance with the second object of the Society.

If we follow this point of view, propaganda and textbooks of study for Muslims would have to be arranged to meet it. Our actual English or French books would have to be translated into Arabic after introducing in the actual texts the necessary changes.

This is a work of considerable importance for this country, and to undertake it, we shall have to wait until we have a few more Muslim workers, as well as permission from you or the President to do it.

We are eagerly looking forward to be helped in this matter by this T.S. Muslim League. We should be glad to be put in contact with it and hear how we could either join it or help it in its work by which we expect to be enabled to direct our activities among the Muslims of this country.

France writes that they have printed your lecture "Le Rôle des Religions dans la Vie".

I don't know why they printed on the cover "Conférence traduite de l'Anglais," I am sorry that they made this mistake. When we shall have a second issue I will see that this mistake be corrected. I will also try to issue an Arabic translation of it and use this lecture for propaganda purposes here.

I have much pleasure in informing you that our activities have been steadily progressing.

Among other items, General Blakeney, who, as you may know has retired from the Egyptian Government Service, has lectured for us at the same Hall where you delivered your public lectures. He is going shortly to England and before he leaves Egypt he will lecture at the Savoy Hotel in Alexandria and again at our Headquarters in Cairo. It was quite a sensation in Cairo, that a man of his standing would give a public lecture on behalf of the T.S.

I think it will help our work.

* * *

Extract from Mr. Hassan Said's letter :

Theosophy here is doing very well, considering the profoundly materialistic aura of the country, and the prevailing indifference to spiritual things. Mr. Perez is doing wonders, among other things in getting the daily press, in English and French, to print long résumés of lectures held by Mrs. Duckworth or Mr. Wedd. General Blakeney is going to give some public lectures soon at the hall of the Continental Hotel, where you spoke. On the whole, I hardly think the T.S. could be expected to do better, and I only hope Mr. Perez health will not give way. So much depends on his own personal work.

J.

CORRECTION

I SHOULD be much obliged if you would make the following corrections in my article on "Occultism and Magic". P. 654, line 16 (of Vol. XLV, Part I, No. 5), the words "the first fraud or Dalai-Lama," should read "the first Grand or Dalai-Lama"; and page 655, line 3, "Ison-ka-pa" should read "Tson-ka-pa". Thank you.

J. RANSOM

BOOKS RECEIVED

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

State Socialism after the War, by T. J. Hughes (John Bale); *The Mystic's Goal*, by Julia Seton (W. Rider); *The Kingdoms of the Spirit*, by C. Houghton, *Immortality and Other Verses*, by G. Steinhoff, and *Fasting for Health and Life*, by J. Oldfield (C. W. Daniel Co.); *Narayan Vaman Tilak*, by J. C. Winslow (Association Press); *Music and Listeners*, by Sybil M. Warner, and *The House of Treasure*, by Marion Holmes; *The Message of Ministrations of R. Venkata Ratnam*, by V. Ramakrishna Rao.

The following pamphlets have been received :

Small-Pox, and *The Right and Wrong Use of Sugar*, by H. V. Knaggs (C. W. Daniel Co.).

OUR EXCHANGES

We acknowledge with many thanks the following :

Bulletin Theosophique (March), *The Calcutta Review* (March), *The Canadian Theosophist* (February), *De Theosofische Beweging* (March), *The Herald of the Star* (March), *Isis* (December and January), *The League of Nations*, Monthly Summary of (March), *Light* (Nos. 2250-53), *The Messenger* (March), *Modern Astrology* (March), *Norsk Teosofisk Tidsskrift* (February), *O Theosophista* (January), *The Papyrus* (October, November and December), *Prabuddha Bhāraṭa* (March and April), *Revista Teosofica Chilena* (January), *Service* (February), *Theosophie in Ned. Indie* (April), *Theosophy in Australia* (March), *Theosophy in the British Isles* (March), *Theosophy in India* (February and March), *Theosophy in New Zealand* (March), *Veḍānta Kesari* (March), *The Vedic Magazine* (March).

We have also received with many thanks :

The Beacon (January and February), *The Harbinger of Light* (March), *Koinonia* (March), *Pewarta Theosofie* (March), *Revue Théosophique le Lotus Bleu* (February), *Teosofia* (January), *Theosofisch Maandblad* (April), *Theosophia* (March).

REVIEWS

India's Awakening: Its National and Worldwide Significance, by Wilfred Wellock. (Labour Publishing Co., Ltd., London. Price 1s. 6d.)

We have under the above title a small book which should give confidence to a large number of "Doubtful Hearts" among our politicals in India in the *bona fides* of the Labour Party and Labour Government in England, regarding the question of Home Rule; and their sincere desire and honest purpose to bring India's political liberty out of the realm of dreams into the world of reality. It was written more than a year ago, before Labour had come into political power, and was, as the author says in his Preface, "a sincere attempt to place before the British public facts concerning the many-sided Indian Home Rule Movement, of which it is at present in almost total ignorance."

The author attempts this by threading together, in an orderly sequence, quotations from the writings of many of the great leaders who have risen in our own times as advocates of India's freedom. Including an imposing array of witnesses and of evidence, the book is still not by any means exhaustive; for it leaves out entirely some of the most remarkable patriots and servants in the cause of liberty that India has ever known and among these are that tower of spiritual strength, Dr. Annie Besant, that great patriot, G. K. Gokhale and that passionate lover of liberty B. G. Tilak. It has copious quotations from the writings of Tagore, Gandhi, Swami Vivekananda, Bipin Chandra Pal, Lajput Rai, Barindra Kumar Ghose, K. S. Ramaswami Sastry, B. P. Wadia and Hakim Ajmal Khan; and of the Europeans Ramsay Macdonald, Bernard Houghton, C. F. Andrews, S. E. Stokes, H. M. Hyndman and W. W. Pearson.

In this selection, Mr. Wellock is merciless to the feelings of his fellow-countrymen; he spares nothing of the rod of chastisement; indeed so jealous is he in the cause of justice to India that he is occasionally not quite just to England; but there are few of us who have risen into that pure atmosphere of perfect justice where the adage "All's fair in love and war" dare not lift its finger, much less

its head. When pleading a special cause we are prone to exaggeration even the most balanced among us; the cause of India is a just and righteous cause, and the majority of Englishmen, no less than the majority of other men, blind and stupid; so Mr. Wellock may be pardoned his excess of zeal. India, at least, owes him a debt of gratitude, for he writes not only with the pen of a special pleader but with something of the vision of a mystic.

He has a profound conviction of the significance of the awakening of India, not only as a wave of patriotic fervour, but as a movement of world-wide importance which cannot be brushed aside or ignored with impunity. He regards it as a thing of such power and reality that "neither violence nor persecution can extinguish it". There may be ebb and flow in the tide of enthusiasm but the deep underlying wells of reality which are its source are constant. "The Movement cannot die, for its roots are spiritual." His attitude towards Mr. Gandhi is almost that of an Indian devotee to his guru. There is the highest tribute to his saintliness that could possibly be found upon the lips of a Christian, for he says: "Yet the indisputable fact is that Gandhi is the greatest and most Christ-like figure in contemporary history."

Mr. Wellock regards the sources of revolt as three in number economic, spiritual, and racial. And the extraordinary thing is—coming as it does from the very heart of the labour party—the realisation that the spiritual is the most important of the three, for in that we have indubitable evidence of an awakening in England also which, taken in conjunction with the spiritual awakening in India, must inevitably revolutionise history. He recognises that India will and must find her own economic system, that men of different races must learn to live together in amity and for their mutual welfare, and that National welfare must become conterminous with human welfare. Hence we find him saying; "The movement possesses world-wide significance and cannot long be ignored by the people of this country . . . But what is more significant is that the revolt is giving rise to an idealism whose purpose goes much deeper than the freeing of the country from the political and economic control of Britain, the purpose being, indeed, to free India, and perhaps the whole world from the materialism which threatens East and West alike. Current events in India seem to carry the mind back to Palestine at the time of Christ. In each case we have a defenceless people struggling for freedom against a colossal Empire of matchless dimensions and naval and military power, and wealth. In each case we observe the same tendency to raise the movement for freedom from t

particular to the universal, to convert the struggle for National liberation from a particular tyrant Nation or Empire into a titanic conflict for world-wide freedom from the growing menace of materialism. In each case, moreover, a leader comes forth who champions the cause of freedom by means of purely spiritual weapons, appeals to the conscience alone, and seeks to create a new National, or rather international, consciousness."

When we find the situation thus visualised by an ardent labourite, voicing the ideals of a party which is yearly growing in political power, it is impossible to doubt that the day of Indian political liberty is very near at hand; and with India's political liberty will begin the far bigger fight, the fight with materialism; both at home and abroad. Let us join hands with Labour in the struggle for both.

A. E. A.

Examples of Indian Sculpture at the British Museum. (India Society, London. Price 30s.)

This book consists of twelve collotype plates, selected by Laurence Binyon, with an introduction by William Rothenstein and a foreword by Sir Hercules Read. It is about 10×8 inches in size. The fact that the University Press is responsible for the printing of the plates and letterpress presupposes their excellence.

The warmth of appreciation and clear understanding of the true meaning and quality of Indian Art which characterises Mr. Rothenstein's introduction quite compensates us for the detached, coldly official foreword. Mr. Rothenstein admits that after two centuries or more of intercourse with India and of artistic blindness, "we have rid ourselves of many prejudices, and are aware that great art has flourished in every civilisation, not in that of Greece alone". And, perhaps, no finer tribute has ever been paid to Indian genius than the following which we make no apology for quoting almost entire:

"Nevertheless, the number of supreme conceptions in the history of Art is smaller, perhaps, than most people imagine. Of these the world owes at least three to the genius of India.

"The first, the plastic interpretation of *samādhi*, or religious absorption, is familiar through its countless repetitions in all Buddhist lands. This concrete crystallisation of a spiritual mood was developed into a form so perfect and inevitable, that it remains, after more than

2,000 years, one of the most inspiring and satisfying symbols created by man.

"But Art has never been concerned with one aspect of reality alone. The illuminating presentation of the Buddhist ideal of the renunciation of all things that hamper the human spirit was only one of the achievements of the Indian mind. Interpretations of the dynamic elements of the Universe were sought for and perfected.

"The gigantic forces that shaped the worlds out of chaos, the terror of the lightning, the ordered courses of the stars through the heavens, the cycle of the returning years were expressed, at the time of the Brāhmaṇical revival, through forms of extraordinary power and grandeur. In a flash of intuition the perception of the eternal cosmic harmony was shown in the image of Shiva as the Divine Dancer . . .

"There is a third conception—the interpretation in material form of a moment midway between movement and tranquillity, a pause of ecstasy and illumination, perfected by the genius of Southern India. These three consummate, plastic inventions, with their many symbolic accretions, fertilised Buddhist Art throughout the Far East. The Buddhist sculptors of Burma, Ceylon, Java, Cambodia Angkor; and, later, through China, the Japanese artists borrowed from the exuberant iconography of India the poses, gestures and appropriate symbols of every image and group of figures they carved. Yet accepted authorities on Indian artistic history have denied fine art to India!"

The suggestion with which the Introduction ends should receive the serious attention of the Indian Government. It is that "casts at least of some of the masterpieces of Sanchi and Sarnath, Mathura, Elephanta and Ellora, Mammallapuram, Konarak, Kapila and Khajuraho, should be available in this country, through the good offices of the Indian Archæological Survey". In which case, he adds: "I have little doubt that if casts of some of the great figures mentioned above could be studied here in conjunction with the original pieces preserved in the British Museum and South Kensington, at length a more just and generous tribute would be paid to the Indian plastic genius."

The Plates include five stone sculptures: (1) Figure of a Yakshini, from Sanchi; (2) Head of Buddha, from Boro-Budur; (3) the base of a column with eight figures between its pillars, of the Gupta Period; (4) a Sarasvatī, from Mathura; (5) a pair of figures representing Damayanti, also possibly from Mathura. Then there is a white marble figure of Sarasvatī of the eleventh or twelfth century,

Plate 6. A sculpture in steatite of Shiva and Durgā, from Bihar, of the twelfth century is represented in Plate 7, while Plate 8 depicts a section of the same. Three plates are given to bronzes, two of Pattini Devi, from Ceylon—one of them of doubtful period and identification—and one of Avalokitesvara. These account for Plates 9, 10 and 11, while 12 is the illustration of a granite Nandi from South India. Though a very small selection it is a fairly representative one. For us, the finest examples are the Yakshini, simple, nobly proportioned and rhythmic, finely indicative of that "substance" of things and of art which was the untiring quest of that great Frenchman, Cezanne; the Section of the Shiva and Durgā sculpture, representing the heavenly worshippers of Shiva and expressive of melodious ecstasy; and, lastly, the massive, granite Nandi, instinct with the sublime repose of conscious power.

The India Society has earned the gratitude of all who desire to know more of Indian Art for this publication, and we hope its success will encourage further publications of a like nature.

A. E. A.

Zoroastrian Ethics, by M. A. Buch. No. IV of the Gaekwad Studies in Religion and Philosophy. (Baroda.)

The book does not deal to any great extent with the religion of Zoroastrianism, but refers those desirous of studying that aspect of the faith to Dr. Dhalla's "Zoroastrian Theology". The author confines himself to a detailed study of the ethical precepts contained in the Mazdiasnian Scriptures and their application to daily life.

These precepts deal with social life and morality, and future rewards and punishments. Man is regarded as essentially a social being; celibacy and asceticism are discouraged; marriage and the production of many children covers a multitude of sins; and the accumulation of wealth, together with the practice of almsgiving, is highly commended.

The book is well written and attractively produced, and makes an excellent extension of Dr. Dhalla's larger work.

E. M. A.

Gotama Buddha, by Kenneth J. Saunders. (Association Press, Y. M. I. A., 5 Russel Street, Calcutta. Price Re. 1.)

The Editors of the Heritage of India Series who are doing yeomen's service to the youth of India by bringing out the best books on the ancient treasures of India—are to be congratulated on their new production.

This is an interesting monograph on the life and teachings of Sree Gotama Buddha Mahā Deva, based mainly on the canonical books of the Theravadin. This will be very useful for those who seek "Him" Who is still a great power in the world.

V. N. S.

The Coins of India, by Prof. C. J. Brown, M. A. (Association Press, Y. M. C. A., 5 Russel Street, Calcutta. Price Re. 1.)

This is also one of the volumes of the Heritage of India Series. This book has been written as an introduction to the study of Indian coins and is intended primarily for Indian readers.

"The chief desire of the author has been to rouse in Indians an interest in their country's coinage in the study of which so many fields of research lie as yet almost untouched" and we are very glad to state that the author has been successful in his desire.

We recommend this book to all the students of History in particular and to the general public.

V. N. S.

1. *Bureau of American Ethnology, Thirty-fourth Annual Report, 1912-1913.* (Smithsonian Institute, Washington, 1922.)

2. *Bureau of American Ethnology, Thirty-seventh Annual Report 1915-1916.* (Smithsonian Institute, Washington, 1923.)

3. *Bureau of American Ethnology, Bulletin 76, 1922.* (Smithsonian Institute, Washington, 1922.)

4. *Bureau of American Ethnology, Bulletin 77, 1922.* (Smithsonian Institute, Washington, 1922.)

5. *Bureau of American Ethnology, Bulletin 79, Blood Reveng War, and Victory Feasts among the Jibaro Indians of Ecuador* (Government Printing Office, Washington, 1923.)

We suppose that the publication of (1) and (2) was delayed by the War.

1. Contains the results of Dr. Fewkes' archæological explorations in the West Indies, with a general summary of all that is known about the pre-historic cultures of these islands. The work is copiously illustrated with photographs of archæological specimens. The author was unable to reach any definite conclusions as to the origin of these cultures, though the earlier civilisations were found to be the most advanced.

2. Contains the first part of Dr. Radin's monograph on the Winnebago Indians, which has already appeared in book form. This is now so well known as a masterpiece of ethnographical research that any review of it is superfluous. Moreover there are so many points of interest that a brief review would be totally inadequate.

3. This contains accounts of archæological investigations made in the caves of Missouri and other parts of the United States. Some quantity of Archæological material was discovered, but poor in quality, and altogether very disappointing. Many skulls were found, but these were all of comparatively modern type. At the end is an account of some uninteresting explorations made in Hawaii.

4. Contains an account of the villages of the Algonquian, Siouan, and Caddoan Indians, all west of the Mississippi.

5. This contains a very detailed account of the preparation of the diminutive mummified heads that have for so long mystified us. We still think it most extraordinary that they can be made to shrink to such a degree. The Jibaro form an example of a people who are even more wrapped up in superstitious custom and ceremonial than most primitive tribes. The "darkness" of these people appears to be very deep, yet they are happy, and darkness after all is only comparative.

L. E. T.

Annual Report of the Smithsonian Institute, 1921. (Government Printing Office, Washington, 1922.)

This report bears ample witness to the multifarious scientific activities carried on by the Smithsonian Institute. The Institute would be even more valuable to the scientific world if it had more money, especially a larger endowment. The General Appendix to the report contains papers (some reprinted from other journals) which are deemed to be of interest to the members of the institute. There is a valuable article on the daily influences of astronomy. May we hope

that such researches will one day lead on to the scientific discovery of astrology. There is a very important paper on the diameters of the stars by A. Danjon, astronomer at Strasburg University. The largest star whose diameter has so far been measured is Betelgueuse, whose orb would contain the whole of the earth's orbit, and very nearly that of Mars as well! There is also an important article by Professor Jeans on Stellar evolution. The article by Aston on Atomic weights, and the arrangements of the atoms in a molecule, is very interesting when compared to "Occult Chemistry". There are many other interesting articles on all sorts of subjects.

L. E. T.

Salt: a Superstition. (Theosophical Publishing House, Adyar. Price As. 3.)

The substance of this small pamphlet may safely be taken *without* the proverbial grain of this "irritant poison"! The anonymous compiler here gives a sequence of arresting and convincing pronouncements by well-known authorities on Hygiene and Dietetics, which should prove invaluable not only to sufferers from all forms of congestion but also to lecturers and speakers on these subjects.

Salt is so important an element in the life and well-being of the physical body that we all know we cannot live without it and the "salt of the earth" signifies for us an exceptionally valuable type of goodness of character. The authoritative statements here collected expose the apparent paradox of salt being thus necessary to life and yet "a superstition". The requisite salt must be eaten in the form of organic compounds, in fresh leaf and root vegetables and salads, in whole cereals, fruits and nuts, all these preferably in an uncooked state, or at any rate conservatively cooked. Inorganic preparations of mineral substances, whether of iron, salt, lime, etc., are not assimilated in the body. Not merely are they worthless when taken in the form of table salt, soda, iron pills and tonics, but remaining unabsorbed, they clog the blood-stream and cause irritating accumulations and obstructions. The information given is worth far more than the cost of the pamphlet; if carefully read and applied, increase of health and vigour will surely follow. We hope it will be so widely distributed, as to demand a fresh issue, when the errata can be finally corrected and included in the text. [See p. 3, l. 17. Also "Sir Clifford Allbutt" not Clifed.]

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.

CONTENTS

	PAGE
On the Watch-Tower	279
Work with Boys and Girls in the United States. E. Y. BLUM	287
The Buddha and the Barber (Poem). LIGNUS	293
Brotherhood in Literature. CHARLES WHITBY	295
What is Theosophy? H. V. DICKS	309
The Dance of Shiva and the Trend of Modern Science. JAMES S. McCONECHY	317
What Religion should the Theosophist Support? ALISE WILKINSON. HENRY HAMAKER	335
The Temple (Poem). G. P. WICKRAMANAYAKA	340
Plato the Messenger. KRISHNANANDAN PRASAD, BARR.-AT-LAW	341
The Lives of Alcyone. VI.	351
In Devistan. NINA DE GERNET	378
The Early History of the T.S. (With Annotations by C. Jinarājadāsa). XIV. The Organisation of the T.S.	385
The Adyar Centre of Arts and Crafts	393
Circular to Workers	394
The Theosophical Field. J.	396
The All-India Federation of Young Theosophists	400
Correspondence	402
Correction	409
Notice to F.T.S. Travelling through Trieste	409
Reviews	410
Supplement	v

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

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 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.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes :

I recommend to those who have to do with boys and girls the article on their helping to a true conception of human life, written by Mr. E. Y. Blum, printed in this number,¹ and also in *The Young Citizen*, of this month. Mr. Blum is a man who, during the war, achieved some remarkably useful work in agriculture, and is the Secretary of the Leavenworth Chamber of Commerce. He is described as a versatile speaker, who talks sense, and talks well. He lately delivered an address on "A Programme of Work" to the Rotary Club of the place, that so pleased the business men who heard it that they urged that it should be placed before the citizens generally. Mr. Blum has a high ideal of duty to the State, an ideal sadly ignored in the competitive civilisation of the day, but that will be the dominating ideal of the coming social order. He said :

A city is not a place but a company of people bound together by a unity of spiritual and economic interests. Man's first duty is to his family. He is not accomplishing this unless he is bettering the general community.

¹ See p. 287.

He then sketched the successes and the needs of the City Community he was speaking in, and asked how the programme was to be carried out. He answered :

1. By education in citizenship.
2. By consistent, persistent and efficient public service on the part of every business and professional man and every other person who has an investment in Leavenworth.

And then he painted the "men who hurt a Town":

Unfortunately what has been accomplished in Leavenworth has been accomplished without the support of any considerable number of its citizens and in many cases against the active opposition of a lot of fellows. The men who hurt a town are those who oppose improvements, those who keep back the town; those who show no hospitality to strangers; those who hate to see another's success; those who oppose benefits which do not help them directly but enjoy the benefit that public spirited, broad-minded men bring about and contribute nothing but criticism.

Do not all groups of earnest workers know those who "contribute nothing but criticism"? They do not help, so they have plenty of time to grumble and to blame. Because they are dissatisfied they think that all are dissatisfied. If they fail to make themselves prominent by work, they can at least make themselves prominent by attacking others.

* * *

A correspondent, noting the crushing defeat of the latest band of the "accusers of the brethren" takes the cheerful view: "It is good to think the T.S. is worthy of this organised opposition, it must be doing good work." That is so. Not only did the Special Convention, just held in England, bless those whom it was called to curse, but it sent a special message of affection to the two who were chiefly assailed, my brother Leadbeater and myself. It is a pity, in a way, that a few can put the many to so great a loss of time and money which might have been so much more usefully employed. But that is the price we pay for our liberty.

* * *

Much work is arranged in Great Britain, both for the Theosophical Society and for the cause of India's Freedom. That also is truly Theosophical work, though the Society is not committed to it; for it is part of the Great Plan, that part of it which is the special charge of the Manu of our Fifth Root Race, as the part dealing with the religions of the world is in the charge of the Bodhisattva.

* * *

Cables of affection and confidence have reached me from the Annual National Conventions of Ireland, France, Java, Australia, South Africa and Spain. My grateful thanks to each. They know that I try to be faithful.

* * *

It is interesting to see how the members of the Theosophical Society are spreading its message all the world over, and are everywhere welcomed by eager audiences. Mr. C. Jinarājadāsa's work all over the continent of Europe, his work in his two recent visits to Australia, the long tour planned during this year in the United States, has a value all its own in its depth of spirituality, its lucid wisdom, and its rare grace of feeling and gentle strength. Lately I received a profoundly interesting letter from Mr. Ernest Wood, to whose work in South America I have already drawn attention; it concluded in Rio de Janeiro in October last. Thence he and his wife—ever faithful co-workers—went to Barbados and spent a fortnight there, to the great satisfaction of the Hon. Mr. Drayton and the Lodge in the Wilderness of which he is President. Onward then to the United States went the pilgrims, and gave a month to Cleveland, Mr. Wood giving three lectures and holding five class meetings every week, and in addition finding time for addresses to Kiwani and Co-operative Clubs and to a church congregation. While he

laboured in Cleveland, Mrs. Wood made a bold and most successful excursion into the lecture field, visiting Buffalo, Rochester, and Detroit, finding warm welcome and cordial praise. We welcome our new lecturer, and wish her continued usefulness in the work so well begun. She has since spoken at other places, in public halls and women's clubs, and in the Liberal Catholic Church in Chicago and Seattle.

* * *

Mr. Wood has also lectured, especially in the Kiwanis clubs, on the situation in India, and sends a newspaper report of an admirable exposition thereof. Many false ideas will thus be dissipated. It was after this address that the club wrote to its International Headquarters, and Mr. Wood writes that the Headquarters

invited me to address the clubs under their auspices in every town, as I have since been doing about three times a week. One of the best opportunities I had was at the Shrine Boosters lunch at S. Paul; there were 400 men, all 32nd degree Masons, and I spoke on "Brotherhood and the Nations". These American men are not averse to the ideal and mystical, but they are suspicious of the abstract and mysterious, and they have great faith in the physical plane and its spiritual possibilities.

Three weeks were spent at Chicago, and then after S. Paul, Butte and Minneapolis, they went westwards to Seattle. Mr. Wood writes of "enjoying some real winter weather," a temperature—30° Fahr., "everything covered with snow and icicles from eaves nearly to the ground". Well tastes differ. From Seattle they were to visit Vancouver, and then to travel down that wonderful west coast railway to California to spend a month, working for the Southern Federation.

* * *

Such steady faithful work for the Theosophical Society, is dear to the hearts of the Masters, and will be crowned with Their blessing.

* * *

I have received a long and important MS. from two gentlemen—I cannot read the signature of one of them—and no address is given. The postmark is “Ajaccio, Corse”. I want to return the MS. but do not like to do so without a fuller address than the above. If either of them should see this paragraph, and will forward the address to Miss Bell, P.O. Box 904, Adyar, Madras, S., India, the MS. will be returned registered. I am leaving India on the 26th inst., so one of the authors should write as above.

* * *

One of the oldest members of the T.S. Khan Bahadur N. D. Khandalavala, -has forwarded a legacy of Rs. 300, left to the T.S. by his brother, Pestonji Dorabji Khandalavala, who had joined the Society in 1880, and passed away on February 14, 1924. He contributed many valuable essays to our literature and also to *The Commonwealth*, being specially fond of historical subjects, and possessing a knowledge of French, German, Italian and Spanish, and being also a Persian scholar. One by one our veterans leave us, but their memory remains fragrant; faithful to death.

I am sorry that in the press of work I have omitted to notice the admirable work of Messrs. Samuel Studd Debney and Lorimer, late directors of the Theosophical Trust Company Ltd., now appointed by the Melbourne T.S. Lodge, Australia, as its Trustees, on the transfer of the Collins Street property to the Melbourne Theosophical Society. The latter has taken over the mortgage of £12,500 at 6 % and an advance of £1,500 by individual members. As an offer has been made of £30,000 for the property, the burden is not heavy. The Lodge holds £8,000 worth of shares. The Trustees are elected for three years, and after that period one retires each year. We congratulate the Melbourne Lodge on the admirable business

management of its affairs, and of having established itself in its own house. I suppose the Convention was held there this year, and as said above, I received from it affectionate greetings. Mrs. Sidney Ransom was elected General Secretary, and her knowledge and devotion should render her services very valuable. Dr. John Bean and Mrs. Bean have had a hard and difficult time, thanks to those who tried to narrow the T.S. into a sect but who have, fortunately, made for themselves a little independent society.

We wish to draw attention very specially to the following prospectus of The Vasanta Theosophical Co-operative Housing Society which some of the Bombay Brethren have just issued to enable them to acquire land. It should be of interest to our members all over the world seeing that all our work is one and it is hoped that all who can will help to forward the scheme. For want of space we are not able to publish the names of all the members of the Managing Committee, etc., but all details can be obtained from The Honorary Secretary, Allahabad Bank Building, Apollo Street, Fort, Bombay, and we all join in sending our very best wishes.

August 26th, 1923.

DEAR FELLOW WORKERS,

I most heartily wish your venture success and I trust that the Blessing of the Masters may be given to it. Krishnaji takes much interest in all community efforts, and I am sure that he will be glad to hear of it.

With best wishes,
ANNIE BESANT.

THE VASANTA THEOSOPHICAL CO-OPERATIVE
HOUSING SOCIETY, LIMITED, BOMBAY

(Registered under Act No. II of 1912)

PROSPECTUS

The time has now come when an earnest attempt by members of the Theosophical Society in Bombay should be made to lead a Theosophical Community Life. In order to achieve this object it is essential that members, living in different places scattered over a wide area and meeting only on occasions should find a common and suitable spot where cheap and yet commodious dwellings can be made available with all the advantages of important Theosophical Institutions for the benefit of the members and their families. With this object in view the Vasanta Theosophical Co-operative Housing Society, Ltd., has been formed and registered as a Co-operative Housing Society under Act II of 1912. We shall thus be able to avail ourselves of all the advantages and facilities obtainable under the Act, such as immunity from the Stamp Act, all the safeguards of the Indian Companies Act and raising of loans to the extent of three times the subscribed Capital, from the Government.

The plan is to have at least a lakh of Rupees as the Subscribed Capital of the Society divided into two thousand shares of the value of Rupees Fifty each with an admission fee of Rupees Ten. On a sufficient number of applications for membership being received (and some have been received in advance) the Committee will proceed to secure a suitable plot of ground preferably on the seashore in one of the suburbs of Bombay such as will ensure freshness and quiet, so necessary for a Theosophical atmosphere. In case the cost of such a plot is prohibitive or if there are other insurmountable difficulties in securing it, an extensive plot in the vicinity of one of the suburban stations (several being in view) will be purchased, the main consideration being an atmosphere of peace and quietude, within reasonable proximity to the city.

The first requisite in preparing the plans of the Colony will be the reservation of ten thousand square yards of land, preferably in the centre, for communal Theosophical purposes such as (1) Headquarters Hall and Library, (2) E. S. T. Shrine, (3) Masonic Temple, (4) Star Home, (5) Sūryāshrama (for the Order of the Brothers of Service). The Land for these will be provided free and will be handed over to the Institutions concerned free of cost for such buildings as those interested in these Institutions desire, according to plans approved by the Committee in consultation with Dr. Annie Besant.

The remaining land will then be parcelled out with a sufficient allowance for roads, drains, garden, lawns, Educational Institutions and other communal necessities and concerns, into plots from 200 to

1,200 square yards each according to the rules and regulations and plans approved by the Committee.

The whole life of the community will be on a co-operative basis and the promoters will take care that a Co-operative Stores, where all necessaries of life would be obtained, a common kitchen, a co-operative club, theatre, etc., are provided, as circumstances allow.

The whole plan is proposed to be carried out with an eye equally to beauty and utility. Everything possible will be done to ensure health and happiness, comfort and convenience. Simplicity of life combined with true Theosophical culture will be the keynote of the Colony.

The Colony will provide an Āshrama for those Theosophists who are keen on the practice of Brotherhood in their daily lives by bringing together in one inter-family life, members of different communities, races and cults. The venture humbly aspires to transplant as much as possible of that which the word "ADYAR" connotes.

It is proposed to have a building scheme of three different types.

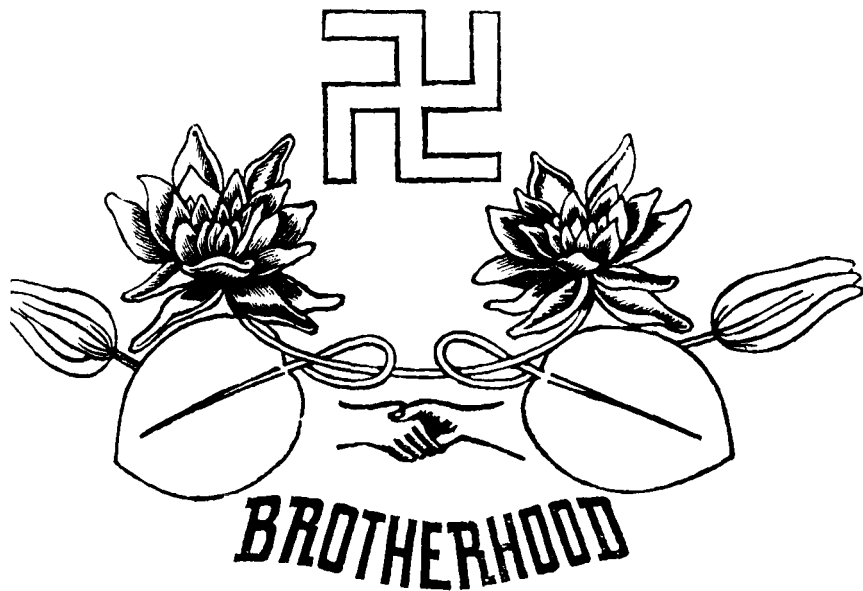
- (1) For those who desire to build their residential quarters with their own funds.
- (2) For those who desire to build their residential quarters partly with their own funds and partly by loan from the Society, to be paid by instalments within five years.
- (3) The Society will build residential quarters for their members and offer them to would-be owners by paying the cost with interest within a twenty-five years period.

December, 1924, having been reserved for Bombay by the President for the holding of the Theosophical Convention, the Promoters of this Scheme contemplate speeding up measures to the utmost of their capacity so as to be able to welcome the Convention on the ground and if possible in the buildings of the Colony, which could not have a better or truer consecration.

With this end in view, the co-operation of Fellows of the Theosophical Society all over Western India is sought in the full hope that they will promptly make up their minds to help the Scheme by (a) becoming non-building, or (b) building shareholders, by purchasing plots when ready and building thereon their individual Āshramas, either with their own money or from loans secured by the Vasanta Theosophical Co-operative Housing Society, Limited, under conditions approved by the Committee. Membership of the Society is confined to Fellows of the Theosophical Society.

Bombay
16th April, 1924

MAVJI GOVINDJI SHETH,
Honorary Secretary.



WORK WITH BOYS AND GIRLS
IN THE UNITED STATES

By E. Y. BLUM

HAVING observed the splendid heights of self-sacrificing idealism to which our citizens, both civil and military, rose during the war, the contrast presented by present day conditions is painful and discouraging. There is much in the world-situation to cause alarm. The investigations now being conducted at Washington into the operation of certain governmental departments has uncovered sordid facts that indicate that faithlessness to public obligation is more widespread than was suspected. The waste and extravagance and worse in our cities is too well known to need comment. Perhaps if we compare the present situation with pre-war conditions the outlook would not be so bad; but there is a

spirit of selfishness, sense-gratification, non-respect for law and constituted authority, restlessness, class consciousness and sectionalism apparent that must cause uneasiness to all thinking people.

A very helpful sign, however, amid all the unrest and chaos, is the interest many of our national and community leaders are taking in work with boys and girls. I understand that President Coolidge has declared his intention of calling a White House Conference soon to discuss the problem of our American Boys and Girls. To this Conference it is expected that representatives of the Boy Scouts of America, the Girl Guides and all other Child Welfare agencies will be invited. The publicity incident to such a conference and the sound and constructive plans that should be developed in it would, undoubtedly, be of great value to the nation.

A population of over one hundred million in this country should indicate at least twenty million children between the ages of seven and twenty-one. Undoubtedly three-fourths of the latter number are between the ages of seven and eighteen. Assuming numerical equality of the sexes we get the picture of what boy and girl work in the United States alone means.

Here are seven to eight million boys between the ages of seven to eighteen; and an equal number of girls. I eliminate children over eighteen years of age from the picture because they, in the vast majority of cases, have finished all the schooling they get. At least their time is either fully engaged in apprenticeship in some business or industry, or in college or university, if boys; and to a somewhat lesser degree if girls. At any rate, I am not considering children over eighteen years of age as included in a programme of boy and girl work.

There are 8,760 hours in the year. Allowing ten hours a day for sleeping and eating we find that most American boys and girls have approximately 5,000 hours a year for other purposes. Home duties, I am convinced, do not absorb more

than a fifth of this time. School for the average of nine months a year, with holidays, Saturdays and Sundays counted out, and a school day of the usual six hours, would account for something over another fifth of this time. Thus we have about 3,000 hours each year left.

If the child's parents realise somewhat the obligations of parenthood and arrange for the proper spending of these hours of leisure, then all *is* well with the child. But a somewhat extensive experience and familiarity with the situation impels me to the conclusion that all is *not* well with most of our boys and girls.

In the first place, there is a too widespread practice on the part of parents of leaving too much of the training of the children to the school teacher and the truant or juvenile office. Our educational system at best seems to instruct rather than educate the child. We have worshipped religious liberty until it is a fetish and we seem afraid to permit the teaching of anything that savors of religious education in our schools. This need is inadequately met by the churches, in my opinion, so our boy and girl are thus seriously handicapped.

Under the stress of modern industrial and economic conditions, the father is so completely absorbed in making a living or making money, that in most cases he gives a wholly inadequate attention to the welfare of his boy. The mother, in far too many instances, has little time from her manifold household or social duties to give adequate attention to the leisure time of her girl, even if her health or inclination permitted. Then there is that prudery which prevents a complete and wholesome education of the child regarding the purpose and functions of the body. The child is thus terribly handicapped.

Above all, the example we constantly set our own and our neighbours' children by our almost universal chase after sense gratification; our "jazzing," time-killing seeking after amusement and other fleeting and evanescent things of

life; is by far our greatest failure so far as our children are concerned.

Now it is from the ranks of this army of from seven to eight million boys that our presidents, governors, police chiefs, bankers, business men, etc., are to be recruited to-morrow. In other words, these boys are going to step into our shoes soon. And, more important still, they are going to marry our girls. If they have not been taught some primary principles of idealism and fact, how about their children?

Are these boys and girls being reached and really taught how to profitably use those three thousand leisure hours each year? Are they really being reached and taught how *safely to survive* their youth? I ask the question of all. My own opinion is that they are not being reached and that they are not being so taught. I am too familiar with the records of juvenile delinquency to think otherwise.

The Boy Scout movement in this country is doing splendid work. It is teaching in a fine and practical way most of the ideals that should move our future citizens to action. It has a fine organisation and is liberally supported. It is officered nationally by exceptionally able and sincere men. It has the aid of an army of volunteer adult workers of nearly two hundred thousand, scattered over thousands of communities in this country, and these forward looking, public-spirited men are giving liberally of their time and money to advance the cause of Scouting. But—this splendid movement is reaching less than ten per cent of our army of boys and it is the biggest and best organised of all boy movements in this country.

There are many other agencies working on the problem and doing good work too. There are thousands of men and women scattered over this country who are becoming awake of this problem and active in solving it. They are accomplishing worth while results, but the field and the problem is so vast that they seem pitifully few and inadequate by comparison

My own views regarding the problem are fairly well expressed in the following extract from a speech I made a few months ago at a Father-Son banquet in my home city:

"We older folks who have had the fine edge of our idealism blunted by contact with life, who have almost reached an attitude of hopelessness in trying measurably to raise the consciousness of folks by appealing to adults, take new hope and courage when we ponder the possibilities that exist in the young people of the Nation.

"In the Boy Scouts, the Girl Scouts, the DeMolay, the National Boys and Girls Club Work, the Junior Chamber of Commerce and Big Brother movements, the boys work departments of the International Classification Clubs, and in other such movements lie the hope of this nation.

"If we can reach our boys and girls and furnish them a wholesome training programme for their leisure hours. If we can teach them to love their country; that their birth in it places upon them the obligation to support and defend it and fit themselves for its service. If we can get them to realise that each right enjoyed by them has been earned by and through the self-sacrifice and struggle of their ancestors and implies an obligation on their part to render the same service to their Nation and to posterity. If we can make them see that each liberty enjoyed means that someone else is refraining from exercising some desire, and thus teach them restraints. If we can set up in their hearts the ideal of purity—so that they will keep themselves clean and strong and unashamed—to the end that the race may improve and go on to higher and yet higher levels of attainment. If we can get them to realise that true religion is the guide and touchstone of life, and that the examples set by the great religious teachers and by noble, heroic men can and should be followed. If we can instil into their hearts and minds the truth that only by service to others can true happiness be found.

“Then, my friends, this Nation will prosper and flower into that which it was intended to be, the home of freedom and the brightest bloom on the tree of civilisation.

“We see in you, our sons, and in our daughters, the flaming of that splendid idealism which has ever forced the race upward and onward. Do not let it die. Feed it ever that it may burn brighter and partake ever more and more of the quality of that divine love and idealism of the great Christian Master, the Christ, who lived and died in service to others.”

E. Y. Blum

THE BUDDHA AND THE BARBER

And a certain poor man, of mean birth and occupation, one Upāli, who was a barber, saw the Lord pass by, and ran after Him, and being spoken to became an Arhant there and then.—*Buddhist Legend.*

AS I plied my trade in the shop one day the Lord of the World¹ passed by.

So I up and out and after Him, altho' I knew not why.

(After the Lord—Upāli, the barber—I !)

And He turned and stood and waited for me—the Lord, He waited for me.

“May I have a word with thee, Lord?” said I. “Say on,” said He to me.

(Said the Lord of the World—to Upāli, the barber—ME.)

And I said to Him “Lord, it is this. Is Nibbāna for such poor men as I?”

“Have faith, Upāli” He answered me. “Nibbāna is very nigh.”

(Nibbāna is for Upāli, the barber—Ay !)

“When may I follow thee, Lord?” I asked. “Altho' you never knew,

You have followed me long, Upāli,—and I—'tis I who have followed you !”

(I followed the Lord—He followed Upāli, too !)

¹*Loko-nātha*, a frequent title of the Buddha.

"May I be near to thee, Master?" I asked. "You are near to me now," said He.

"For I am with you always, Upāli: and you—always with me."

(The Lord of the World and Upāli—I and He!)

"And how shall I see thee always, Lord?" I asked. And He said "You see!

Who sees me seeth the Truth, I declare: who seeth the Truth sees Me.

We are one and the same, Upāli—I and He."

"May I touch thee, O Lord?" I asked, and lowly before Him bowed my knee.

And He smiled and said "Ay! You may touch." So I touched Him, and HE touched ME.

(I touched the Lord—just a man like you and me!)

Abhūtam! Accharyam! A marvel! The Light burst in! I was free!

Run is the weary round of lives. There is no more Upāli to be.
Done is my task. There is no more birth for me!

BROTHERHOOD IN LITERATURE

By CHARLES WHITBY

I

WHEN Life after ages of struggle and effort has attained in man the level of self-consciousness it at once proceeds to celebrate its triumph by mirroring its activities in the ideal worlds of art and literature. The instinct which compels this new enterprise is so universal and irresistible that one can hardly doubt that some great purpose underlies it—something more definite and coherent than the mere joy of self-contemplation. But when we try to identify this purposive element we face a difficult and baffling task. Of course I am not overlooking the fact that both art and literature have their utilitarian developments, but these occupy a lower plane. With art I am not at present concerned; when we speak of literature in its highest and truest sense we think of something whose aim, like that of art, is primarily neither edification nor instruction, but *delight*.

My task in treating of Brotherhood and Literature is only too vast, even if I confine myself to this narrowest sense of the term Literature: it would be altogether unwieldy if I were to try to deal with special forms, *e.g.*, moral, technical or religious works. I shall therefore confine myself in the main to works of imagination, prose or poetry as the case may be, or to the works of such thinkers or teachers whose qualities

of style and form entitle them to rank as makers of literature in the higher sense.

If, as I believe, the ideal of human brotherhood be firmly based on the deep foundations of our nature, we may fairly hope to find evidence of the fact in that kind of literature whose primary aim is to mirror the truth of life, whether, as in the best poetry, that is done through the medium of ideal types, or, as in modern fiction, by attempting to copy the inner or outer semblance of processes, characters, phenomena and events. The very fact that a poet or novelist is absorbed in the task of depicting life without having in vulgar parlance "any axe to grind" must obviously enhance the value of his evidence as to the basic tendencies of human nature. What a great poet or novelist takes for granted will generally be what the average man takes for granted too. And where you find agreement between genius and common sense you may be pretty confident of finding truth.

It is the fashion just now to disparage brotherly deeds as manifestations of the "herd-instinct," man being, among other things, of course a gregarious animal. But the fact that a given action has an instinctive basis—as what action has not?—really tells nothing of its goodness or badness. There is nothing shameful in the herd-instinct: it may as well be a power for good as for evil. One soldier, in loyalty to the traditions of his regiment, prefers death to flight; another, sharing the panic of those around him, runs away. The conduct of both is in a measure actuated by herd-instinct, but that does not affect our contrary estimate of its value in the two cases.

We belong every one of us to many subsidiary herds, corresponding to our membership of a given country, sex, class, occupation, or what not; and are influenced thereby in many oft-conflicting ways; but from the point of view of human brotherhood the most important yet the most neglected

is the universal herd, Mankind. Carlyle in *Sartor Resartus* devotes a chapter to consideration of those "Organic Filaments" which

unite us one and all, whether by the soft binding of Love or the iron chaining of Necessity, as we like to choose it.

Cries Professor Teufelsdröch :

In vain thou deniest it. Thou *art* my Brother. Thy very Hatred, thy very Envy, those foolish Lies thou tellest of me in thy splenetic humour: what is all this but an inverted Sympathy? Were I a Steam Engine, wouldst thou take the trouble to tell lies of me? Not thou! I should grind all unheeded, whether badly or well.

And he goes on to say that if an existing generation of men stand so woven together, not less indissolubly does generation with generation; how

we inherit not Life only but all the garniture and form of Life.

Our modes of action, speech, even of thought and feeling.

Generations are as the Days of toilsome Mankind: Death and Birth are the vesper and matin bells, that summon Mankind to sleep, and to rise refreshed for new advancement . . . Thus all things wax and roll onwards.

Finally, to complete the vision of spiritual co-operation throughout the ages, he bids each one of us—

Be of comfort! Thou art not alone, if thou have Faith. Spake we not of a Communion of Saints unseen yet not unreal, accompanying and brother-like embracing thee, so thou be worthy?

II

The appreciation of this basic truth of human brotherhood, to say nothing of its practical realisation, being still in its infancy, we must not hope to find at the dawn of literature any full recognition of the principle as such. We shall expect rather to find that the customs and sentiments of primitive peoples were unconsciously influenced by it, so far

as they were influenced at all. Consider for example the treatment of *hospitality* in the Homeric poems, particularly the *Odyssey*. Homer attached immense value to hospitality, of which many beautiful examples are lovingly described by him.

One of the finest, as it is also the best known, of these is the description of the meeting of the ship-wrecked Odysseus with Nausicaä the beautiful daughter of the King of the Phæacians. The princess and her handmaids have been playing with a ball, which falls into a pool, whereupon they all cry out so loudly that Odysseus is awakened from his sleep of exhaustion and appears before them, concealing his nakedness with a bough. The handmaidens flee in terror, but the princess holds her ground and listens courteously to his account of his escape from the perils of the sea and appeal for pity. She knows nothing as to his identity or importance, but unhesitatingly responds to this plea :

But now since you have come to our land and our city you
shall not
Suffer for want of clothes or anything else that is needed
By a poor travel-worn stranger who comes and asks for protection.¹

Accordingly she recalls her handmaidens, chides them for their timidity, and orders them to attend to his immediate needs :

But this man who has come is some unfortunate wand'rer,
Whom we must care for and cherish : because all poor men and
strangers
Come from the hands of Zeus : and to give is not costly, but
precious.

The story goes on to tell how Odysseus, provided with food and some of the garments which the maidens had been washing and drying on the beach, is kindly received and royally entertained in his palace by Nausicaä's father, King Alcinoüs Greatheart.

¹ *The Odyssey*, Book VI, trans. by Francis Caulfield, M.A.

Note well that saying of hers, that

all poor men and strangers *come from the hands of Zeus* :

it is a key to the Homeric view of hospitality—its divine sanction. Homer is never tired of enforcing this view. When Odysseus, after his long absence, returns at last to his kingdom of Ithaca, he is told by a faithful swineherd that his palace is overrun by a troop of arrogant men who are consuming his wealth, courting his wife, Penelope, and flouting the protests of his son, Telemachus. Odysseus makes himself known to Telemachus, and they arrange that the former shall return to the palace disguised as a beggar, to watch the misconduct of the suitors and await the opportunity of a terrible vengeance. He has not been long in the hall, where the suitors are as usual carousing, when one of them flings a stool at him, which strikes him on the shoulder-blade. This outrage shocks even the better disposed of the suitors themselves: the fury it arouses in the hero himself, in the son who witnesses it, seals the fate of the suitors. Even the gentle Penelope, when she hears of it, tells her nurse that she hates them all. The remonstrance of a better disposed suitor is worth quoting :

This was ill done, my comrade, to strike an unfortunate vagrant,
 Since, if there be a God keeps watch over men in the heavens,
 It will go hard with you: for Gods come oft to our cities
 Under the guise, may be, of pilgrims and strangers, and notice
 Every deed that is done by men, whether lawless or righteous.

Later, when another suitor flings an ox-hoof at the disguised Odysseus, Telemachus tells him that had the missile reached its aim he would have run his spear through his body. I must resist the temptation to quote more proofs of the stern view taken by Homer of the sin of violating hospitality; my point is that a guest was sacred *as such*, not in consideration of his nationality, rank or consequence. Is it not a fair inference that this view was dictated by an instinctive

allegiance to the unformulated principle of humanity, that is, of universal brotherhood?

From the father of poetry to the father of history: I like much the story told by Herodotus of the conduct of Pausanias, King of Sparta, after his defeat of the Persian invaders at Plataea. The Persian general, Mardonius, was among those who fell in the battle, and a certain Lampon came to Pausanias and made what Herodotus calls "a most iniquitous proposal," namely that, since when Leonidas fell at Thermopylæ Xerxes and Mardonius had cut off his head and fixed it on a pole, he should now treat the body of Mardonius in like manner, so avenging his nephew Leonidas. Pausanias, instead of being gratified by the proposal, indignantly rejected it, saying "Aeginetan friend, I admire your good intentions and your foresight; but you have failed to form a right judgment; for having highly extolled me, my country and my achievement, you have thrown all down again to nothing, by advising me to insult a dead body, and saying that if I do so I shall increase my fame, which is more fit for barbarians to do than Greeks, and which we abhor even in them." And he warns him to offer no more such advice, and to be thankful to escape without punishment.¹

In the *Prometheus Bound* of Aeschylus we have a superb exposition of the sufferings incurred by a hero whose love of mankind and the benefits he has bestowed upon them have offended Zeus. In punishment for this presumption he is to be chained to a rock for thirty thousand years and a vulture is to feed on his entrails. Aeschylus makes Prometheus recount to the Chorus a long list of inventions taught by him to men, the use of fire, the building of houses, the lore of the heavens, the taming of horses, navigation, medicine: "in a word," he says, "all arts are from Prometheus." Further, he declares

¹ Herodotus, trans. by H. Cary, IX, 78, 79.

that but for his intervention, Zeus, on winning supremacy by the overthrow of Saturn, would have at once destroyed mankind. The fate of Prometheus exemplifies that of the great benefactors of the race: himself a Titan and immortal, he deliberately throws in his lot with weak mortals out of pure compassion, and never regrets the choice. He is, I repeat, a typical "elder brother" of humanity, who meets with what is, except in respect of its *non-human* source, a typical reward. Usually it is at the hands of those whom they have benefited that our benefactors meet their doom.

In the sequence of tragedies known as the *Oresteia*, Aeschylus vindicates the sanctities of life and kin by showing how one crime leads to another until, in the frightful consequences which are heaped up, the very gods are embroiled.

Sophocles in his *Oedipus at Colonus* endorses the Homeric view of hospitality. Led by his daughter, Antigone, Oedipus, whose terrible fate had compelled him in all innocence to wed his mother and to slay his father, arrives blind and old at Athens. There, knowing his end near, he craves refuge, and to be shielded from his enemy Creon, and both boons are accorded by the noble Theseus, King of Attica, even before he has asked them. Greeting the suppliant kindly, Theseus invites him to make his wants known: then, to encourage him further, proceeds

Fear no repulse,
Albeit a task of danger and of toil,
For I, like thee, have learned, been trained to feel
A stranger's woe, and many toils have borne,
And many dangers met in foreign lands.
O never from the stranger may I turn,
Refusing him protection—nor from thee.
For I too am a man.¹

Nor are these empty words; when Theseus learns that Creon, King of Thebes, has caused the daughters of Oedipus

¹ *Greek Dramas*, trans. of Robert Potter. Adapted by J. B. Rose.

to be seized and carried off towards the frontier, he gives instant orders for their interception and rescue, and thus rebukes Creon.

My plighted faith
By force defeated; so were I justified
To smite thee where thou standst
. Thebes taught thee not
Such ruffian deeds, nor will the voice of Thebes
Applaud the deed that plundered, seized by force
The unhappy and the suppliants of the gods.

Greek philosophy as represented by Plato, the high literary quality of whose works needs no enforcement, compares badly with Greek poetry in respect of indications of universal sympathy. In his *Republic* he makes careful provision for the welfare of all classes, because it is axiomatic with him that none shall or can prosper at the expense of the others. But there is a touch of aristocratic disdain in his handling of the affairs of the traders and manual workers. He shows, too, a narrowly nationalist spirit: thus while forbidding, in the case of wars against other Greek states, the enslavement of prisoners, the stripping of the slain or the desecration of temples, he seems to condone such practices in wars against "barbarians," that is, foreigners. Nay, he goes further, affirming that all the members of the Greek race are brethren and kinsmen, but that "barbarians" are their natural enemies.¹

No doubt it would be possible to adduce passages from other works of Plato, indicative of a broader view; for after all it is clear that the principle of universal brotherhood is a logical outcome of his basic idealism. But it is among the Stoics, above all others of the ancient schools of philosophy, that we find an explicit recognition of this principle, particularly in the recorded sayings—for he wrote nothing—of Epictetus. Epictetus was a contemporary of Nero; and his teachings, as jotted down by Arrian, one of his disciples, make

¹ *Republic*, Book V.

excellent reading. Having been a slave himself, he roundly condemned the ill-treatment of slaves, of which by all accounts he had ample experience.

Will thou not remember who thou art, he demands, and whom thou rulest that they are kinsmen, brethren by nature, the progeny of Zeus?

He goes further, and in these golden words lays bare the true vileness of slavery as such :

If thou endure to have slaves, it seems that thou thyself art first of all a slave. For virtue hath no communion with vice, nor freedom with slavery.¹

Mention of Epictetus, who in his day of bondage had owned not even his body, compels that Marcus Aurelius, who as Roman Emperor might be called owner of the world. He was a good man and in most respects an excellent ruler, whose writings have aroused the enthusiasm of many famous people; but to my mind they are somewhat cold and insipid. Marcus Aurelius reminds me of a good little boy gulping down a dose of medicine with a wry face, yet protesting that he likes it. There is nothing warm or genial in his piety: he seems primarily concerned with his own moral perfection rather than the welfare or happiness of others, scrupulous though he was in the discharge of his exacting duties. There are passages in his *Meditations* which imply and come near to expressing outright the principle of universal brotherhood, as where he says :

That the rational principle is akin in all men, and that general kindness and concern for the whole world is no more than a piece of human nature,²

that

the soul of the universe is of a social disposition,³

or that we must be kind even to those who treat us ill because nature has made them our relations.⁴

¹ *The Teaching of Epictetus*, trans. by T. W. Rolleston, Chap. IV.

² Book III, 4.

³ Book V, 30.

⁴ Book IX, 27.

But this is only what might have been expected, seeing that Marcus Aurelius began his reign late in the second century, when Christian ideas were in the air: his at least formal responsibility for the cruel persecutions at Lyons is the one serious blot on his memory.

III

In considering the relation of *Christian* writers to the principle of brotherhood, we must remember that this principle is one of the fundamental tenets of their faith; and we shall therefore justly expect something more than mere lip service. Only those whose works are permeated by a truly fraternal spirit can be regarded as exemplars of the ideal; and fortunately it will be found that this is the case with many if not most of the world's greatest writers. In the space at my disposal I cannot do more than deal briefly and cursorily with a few of these, beginning with a glance at the "Father of English Poetry". Chaucer was not a specially religious man: it has been said of him that he lacked deep feeling: but all agree that he is full of zest, and delightfully human. And one of the first things that strikes the reader in his great poem is the friendly relations that he establishes among the very mixed company of his pilgrims. The points of view and the social standings of these are very various, ranging from the Knight and the Prioress to the Ploughman and the Cook; but there is no snobbish disinclination to fraternise: it seems to be a matter of course that all shall agree to make things pleasant during the four days' journey, so far as in them lies. One of the first things they do is to elect mine Host as their "governour," and to promise due observance of all his commands. This promise is in the main loyally kept, although the burly innkeeper of the Tabard does not fail to take full advantage of his authority, and to criticise some of the tal

with more trenchancy than politeness. The poet's own tale of Sir Thopas is rudely cut short in the middle of the second "Fit":

By god, quod he, pleyedly I thee say
Thou shalt no longer rime here to-day.
Thou dost nought elles but despendest time,
Sir, at a word, thou shalt no longer rime.

And Chaucer meekly submits, and agrees to "tel a litel thing in prose". There are bickerings of course, but on the whole the impression remains of a jolly family party jogging along the miry road from Southwark to Canterbury.

From Chaucer to Shakespeare is a natural transition; but it is out of the question to deal adequately with Shakespeare's relation to the ideal of brotherhood. It may be said at once that no man could portray innumerable types of humanity with such truth and power except by virtue of universal sympathy. Tradition portrays the poet as a singularly sweet and winning personality; and this tradition, I am convinced, must be well founded. We English, unlike the Germans, the French, the Irish, are *bad haters*; and in this respect Shakespeare was a typical Englishman. He knew of course that there were natures to whom it came naturally to hate rather than to love; he was able by the force of his imagination to portray such characters—Iago, for example, and Edmund in King Lear. But when, in *Timon of Athens*, he tried to depict a sweet and generous nature, soured by disillusionment through the baseness of so-called friends, his hand for once faltered, and he hardly succeeded. And whereas the conception seems to demand that *all* Timon's trust shall prove ill-founded, Shakespeare goes out of his way to provide some few notable exceptions. While the rich and powerful men, Lucius, Lucullus and Sempronius, who have benefited so often from Timon's bounty, refuse with one accord the help he asks in his hour of ruin, the servants of his household show true grief and

loyalty; and the steward, Flavius, when forced to dismiss them, divides his little all among them, in lieu of their unpaid wages. Then, with what remains, he seeks out his master in the woods, and begs to be allowed to serve him still. Timon's amazement and gratitude are unbounded; he owns that the tears in his steward's eyes prove the sincerity of his grief; after all, the world contains *one* honest man:

How fain would I have hated all mankind,
And thou redeem'st thyself: But all, save thee,
I fell with curses.

In a curiously carping note on "British Literature" Walt Whitman says of Shakespeare that he is

incarnated, uncompromising feudalism in literature;

and goes on to hint that he is even a bit of a snob. I think this beautiful episode would go far to disprove the charge, even if it stood alone, which it by no means does.

Let me remind you of that charming scene in *A Midsummer Night's Dream* in which Theseus, the Duke, inquiring what entertainments are available for himself and his party, chooses from the list "the tedious brief scene" prepared by Bottom and his fellows. The master of the revels tries to dissuade him; tells him that he will be terribly bored; that it is an impossible play; and so forth. Theseus asks who are the players, and is told that they are mere illiterate mechanics who have rehearsed this piece for the special purpose of celebrating their Lord's nuptials.

"And we will hear it," Theseus at once exclaims. The master of the revels again protests; but Theseus waives all objections:

I will hear that play;
For never anything can be amiss
When simpleness and duty tender it.

No snob could have conceived that episode.

Of the many charming things in *The Merchant of Venice*, one that always appeals to me is the noble conception of friendship implied by Antonio's kindness to the somewhat frivolous Bassanio. Antonio had his limitations—one cannot commend his treatment of Shylock—but what magnanimity there is in his rebuke of Bassanio's excuses for asking for another loan:

You know me well; and herein spend but time,
To wind about my love with circumstance;
And out of doubt you do me now more wrong
In making question of my uttermost,
Than if you had made waste of all I have.

Let us now take a glance at Shakespeare's contemporary, the author of *Don Quixote* and *Numancia*, who died on the same day as our poet. The life-story of Cervantes is that of a man bravely and even gaily struggling with adversity: "certainly," says one of his biographers, "no life is recorded of any man of letters so full of action, so beset with dangers, so chequered by fortune, so varied, picturesque and adventurous." At the age of twenty-nine he was captured at sea by Algerine corsairs, and he spent the next five years as a slave at Algiers under the viceroyalty of Hassan Pacha, a monster of cruelty. We are told:

Algiers, which spoilt his life and ended his dream of romance, roused in him that finer humanity of which *Don Quixote* was the outcome.

It is indeed a book written out of the fulness of a chastened wisdom; a sad book; one of the saddest in all literature, although so richly humorous. For

Don Quixote is but the image of his creator, as his wanderings in quest of wrongs to redress are but a pale reflex of the strange career of trouble, disaster and humiliation which was lived by Cervantes himself in the pursuit of honour and of all noble and manly purpose.

¹ *Life of M. de Cervantes*, by Henry E. Watts.

In spite of all the harsh treatment he had received from his fellow men, Cervantes, although disillusioned, remained unsoured. Those bare plains of *La Mancha* over which the immortal Don ambled on Rozinante, while his trusty squire jogged behind on Dapple, were never more steeped in sunshine than are the pages of his history in the warm glow of benevolence. Of the innumerable beauties of Cervantes' novel none exceeds that of the love between Sancho Panza, the shrewd ignorant peasant, and Don Quixote, the learned half crazy gentleman. Says Sancho of his master :

I can assure you, he has nothing of the knave in him ; on the contrary he has a soul as dull as a pitcher ; knows not how to do ill to any, but good to all ; bears no malice ; a child may persuade him it is night at noonday ; and for this simplicity I love him as my life, and cannot find in my heart to leave him, let him commit never so many extravagances.

Charles Whitby

(To be continued)

WHAT IS THEOSOPHY?'

By H. V. DICKS

THERE are many ways of approaching this infinite subject, and a good many have already been indicated. Let us resort to a method somewhat in disfavour with many Theosophists who are developing their intuition with great speed—that of analysis.

The Divine Wisdom (we have all, long ago, gone into the philology of the name) can be regarded from three main points of view:

1. The Eternal or Absolute.
2. The Restricted or Revealed.
3. The Subjective.

These terms are to be regarded not as descriptive but just as labels—words are so easily quarrelled over.

Of the Eternal Wisdom, the All-comprising, what can we say that would not already limit it in some way? In that sense Theosophy is, of course, All Wisdom, and thus comprises everything on every plane and line of evolution, actual and potential, past and future, including all that might have been, and all the conditions—laws, so-called—by which the Most High has limited Himself in His Activity for the purpose of Manifestation. Much further than this the average student will not get in his analysis of this Supreme Synthesis. I submit that at this stage the speculation about this Vastness could be but of little use to either ourselves or the World.

' A Transaction of "Youth Lodge," London.

Let us now turn to what we have called the "Subjective Theosophy"—No. 3 on the list. This is as variable as the former aspect is immutable, for no two persons look upon Theosophy alike. Therefore, this article may have but little value to those who regard Theosophy differently from the author, and do not care to analyse it. I hold that in the subjective sense, Theosophy is to each of us that part of the Eternal All-embracing Wisdom which we have assimilated. We are told that the "building-in" of whatever kind, means so much knowledge added. We must be careful to distinguish this from mere book knowledge about truth of any kind—which is not subjective or "built-in" Theosophy. Nor is it, indeed, true knowledge. What is it, then, that makes the "building-in" a process of greater value than the mere gaining of information? It is the test of application to action. For knowledge to become wisdom it must be used in the furtherance of the Divine Plan. The two, knowledge and action, must go hand in hand. They certainly do in the Eternal Wisdom of God, in which all aspects are perfectly blended, no stable Cosmos could exist otherwise. In this sense the Divine Wisdom is Love, both as the Preserver of stability, and as the service born of knowledge. There is thus a dynamic element necessary to convert knowledge into wisdom, or love. Without being able to confirm it, I feel that with regard to the question as to what is true knowledge we ought to distinguish between the "building-in" of a vibratory capacity into the causal body and the mere "photography" of a certain amount of information about spiritual things on one or other of the substances of the perishable bodies which will fade at the end of an incarnation. The former is true knowledge acquired for all time, the latter is just information of transitory value. In action, which is simply application to life, this information may, of course, be changed into true knowledge if we make i

a working hypothesis by which to guide our conduct. For, even if it fails us, we shall have gained the knowledge of what is wrong with regard to that hypothesis of life.

Briefly then, information is applied to life in experiment, the result is knowledge, and the capacity to make this knowledge the basis of *action* of a higher order, (service) constitutes love or wisdom. The medical profession provides us with possibly the best example, on this plane, of wisdom or Love resulting from knowledge coupled with right action. It illustrates all stages in the process. The student gains information, the research worker proves this for himself, but it is not until he becomes a practitioner that he uses it for service, which is the surer and better the more his action is based on experience rather than bookwork. The training of the vehicles in action and the acquisition of knowledge are long and arduous tasks, and the union of knowledge and action, needless to say, may be delayed and spread over a long period, as we count Time, even over several incarnations.

Hence we find the active or extrovert, and the contemplative or introvert types of person. No one is purely one or the other, and it is just a question of the stage in the acquiring of wisdom to which the individual has progressed, and of the extent to which his development has been "lop-sided," that we get the two extremes or the well-balanced personality. It is necessary to remark here that exception may be taken to the preceding paragraph on the ground that not all people are evolving along this particular line. But the objection surely falls to the ground if we consider that this process is essentially the unfolding of Love—that first and greatest of the qualifications. The ways in which it may be acquired vary, but not the paramount necessity for its acquisition, nor, indeed, do its two great component factors.

We see, therefore, that what we have called "Subjective Theosophy" is determined for any given individual by the

degree to which he has been able to synthesise knowledge and its right application. It differs from the Absolute or Eternal Theosophy in two respects: Quantity (inasmuch as it represents but a portion of it) and what, for lack of a better term, we may call direction. We can perhaps explain this by the aid of that ancient quotation: "Having put forth a portion of Myself I remain . . ." The "portion" is the world and ourselves with our Subjective Theosophy—if we can boast any—and this has the "upward" direction. That which remains immutable is ever reaching "down" to us, as well as sending "down" new waves of Life. It, being Itself, the sum total of all, is in that sense knowledge before It proceeds to action.

"In the beginning was the Word" only after that came creation or activity. The order is reversed in the case of Subjective Theosophy which, as it were, represents the opposite phase of the same cycle. The man that is going to be wise must learn right action first, for that is the apparatus he must command before he can get knowledge and so manifest wisdom in service. He begins by gradually mastering the physical body, and then the emotions and thoughts. While even the first of these is still imperfect he takes up the latter, at the same time continuing the polishing process of the former. He likewise learns to master his environment. This is, in a wide sense, activity in deed, emotion and thought. And, moreover, not only does he learn what to do, but also what not to do—discrimination, the first postulate in *At the Feet of the Master*. The capacities for right action which he so gains constitute his virtues. These in themselves are not wisdom, but man creates them first—such is the law. This stage is represented by the vast majority of human beings and corresponds to the extrovert of the psychologist. Having grown to a sufficient extent in virtue and "usefulness," he is ready to encompass knowledge—the true science of life, which,

by the aid of his capacity for right action he can develop into ever deepening wisdom.

The characteristic of this second great stage in human evolution is, I think, the turning away of interest from the objective world to the subjective, or detachment, the purpose of which is self-knowledge acquired by examination of one's behaviour under varying circumstances and of the mainsprings of one's action, as well as self-affirmation under the onslaught of external forces. Such is the introvert type of personality. Here the beginnings of true knowledge are laid down, by which the evolving man can subsequently appreciate the attitudes of his fellows, so as to guide his action in relation to them by what he knows to be the good for his own being. To this stage also belong the attempt of various hypotheses to explain and harmonise Life, and the doubts and criticisms of them.

In the later phases there begins to dawn on the man the futility of all this knowledge for its own sake and its true place as but one component of Love, to be blended with other action. Now, theoretically one could imagine that evolution proceeded in such definite stages. In practice we find, however, that the extremes are the exceptions, and that short periods of extroversion are really succeeded by similar periods of introversion, even within months, so that the more or less well-balanced personality is the rule, ever expanding the process of unification of action and knowledge. This truly wonderful process must result in that perfect stability or balance which we postulate of the Great Ones of the World. Only when this is attained can service get full play and super-human evolution begin, free from the disabilities and hindrances of imperfect balance. We see, therefore, that the Subjective Wisdom is ever approaching towards the Absolute Wisdom like concentric circles that are spreading towards a bounding outermost circle which contains them all, and into

which all will ultimately merge. And the greatest mystery is that *all* the circles are but functions of the centre.

Now let us turn to the third aspect of Theosophy—the Revealed or Restricted. By this we mean the sum total of revealed information about God contained in books or handed down by word of mouth. It is a loose term in so far as our standards as to what is Theosophy and what is not, vary. Some people would limit the term to but few books, such as *The Secret Doctrine*, others would include the vast literature of, and in connexion with, all great and small Religions, Philosophical Systems and Schools of Science, etc. I will not, therefore attempt to define it accurately, but rather heap that responsibility on some competent person such as a Theosophical librarian, and just venture the personal opinion that any contribution to our knowledge about Life in the widest sense should be so classed, such contributions, in fact, constituting progressive revelation of the Wisdom of God. It is the Great Ones who from time to time give this process a big push forward, but the lesser people add to Their Work by filling in detail, by interpretation and commentary. True that the latter will be coloured by each one's Subjective Theosophy—but who shall say: "That is wrong" or "This is right"?

This Theosophy of books and tradition (which is Theosophy in the sense the world knows it) presents itself to the author rather as a process of fractional crystallisation (with due apologies to chemists). Once committed to paper each fragment of knowledge acquires shape and rigidity, and loses much of its dynamic properties. It loses capacity for change. It is knowledge materialised and condensed—the working out of thought-forms. Ever new crystallisations take place, every moment more moving knowledge is committed to paper and condemned to "set" in rigid form. By the nature of its rigidity, it tends to produce that effect on those who have followed the process of crystallisation up to a point, and who,

from fatigue or less of elasticity of the vehicles, for no other reason at all suddenly declare that after that point Theosophy ceases, as though it was but the rigid form of precipitated book-knowledge that constituted it. Such is the tendency in every kind of human organisation, and its outcome is the various creeds or sects, whether in Religion, Art or Science, following the letter, armoured by dogma against all new revelation. The tendency in the Theosophical Society is twofold: there is the inevitable section of people who are, possibly unconsciously, becoming so "set" in dogma; and there is another section, chiefly young people, who are, with perhaps more justification, somewhat contemptuous of Theosophical books and their study, of which tendency the author's references to "mere book knowledge" earlier on may have been considered an expression.

Where, then, is the place of this on the one hand positively dangerous, and on the other hand somewhat useless body of teaching? Most knowledge begins by being information before it becomes experience, and the information about God's Wisdom accumulated in our writings will always be so vastly in excess of the actual Subjective Theosophy which the average person has so far "built-in" and is "bringing through," that it will necessarily act as a standard and a stimulus to the work of him who is striving to perfect himself. From out of its mass he will pick those parts which at any given time are the next thing he needs to convert into personal wealth, the others he will just tolerate, or not bother about, or reject. Here lies the justification of partial revelations, such as the different systems of religions or the various forms of occult teachings. Doctrine, written or enacted, is thus the most important instrument we have for bringing the quest of our own Subjective Theosophy into relation with the Eternal Theosophy. It is nothing more or less than the impersonal connecting link between God's Knowledge and our own knowledge, as the mind is the bridge between the higher and lower parts of our manifested nature.

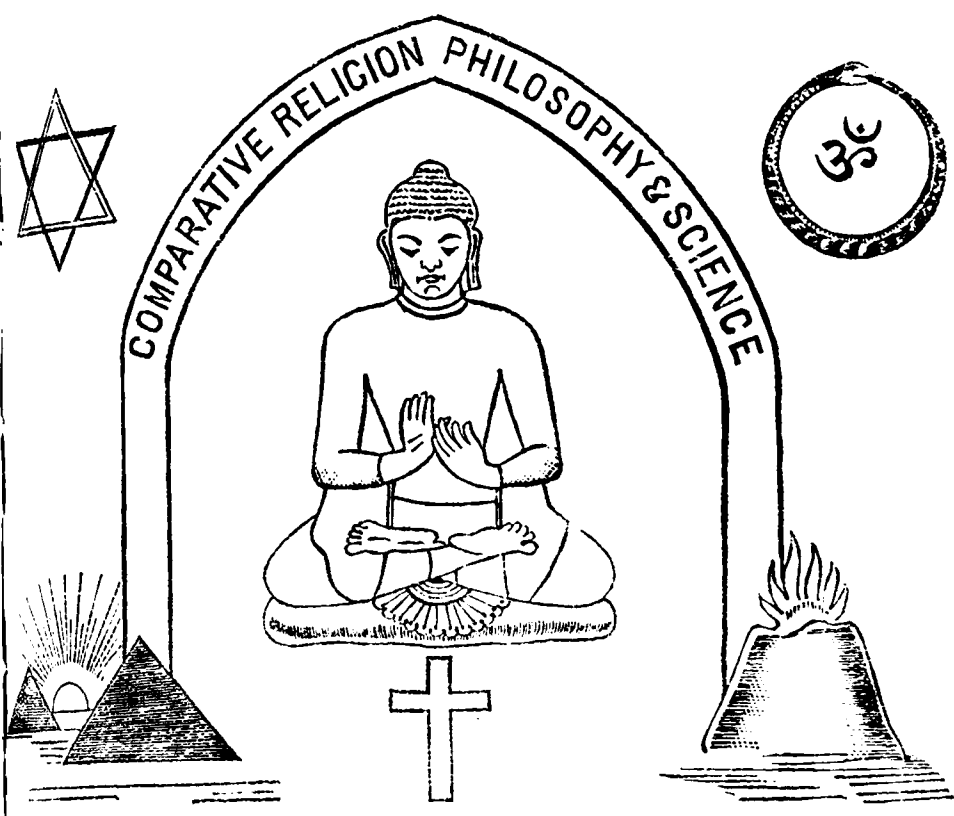
This link is daily being strengthened by those whose way of service lies in the crystallisation of the knowledge they have conquered for themselves for the benefit of their brethren. Let us pay them our homage, and not blame them because their knowledge may be of a different order from that which at the moment happens to be the one we are capable or in need of assimilating.

We shall do well, therefore, to achieve a nice balance; avoiding the dead letter illusion of dogma on the one hand, and contempt for the accumulated experience of the ages on the other, let us study deeply. Only in that way can we hope to bring within the range of our own knowledge the Truths contained in those crystallised reflections of the Divine Wisdom—the Revelations—and re-vivify them into the true Theosophy by our own activity.

H. V. Dicks

[Faint, illegible text, likely bleed-through from the reverse side of the page.]





THE DANCE OF SHIVA AND THE TREND OF
MODERN SCIENCE

By JAMES S. MCCONECHY

A declaration made by a divine at the conclusion of the sittings of a session of the British Association may be taken as the western view point, for the time being, of the world's origin, development and purpose.

At the end of August, 1920, the London *Times* announced that the

courageous sermon preached at Cardiff by Canon Barnes, Fellow of the Royal Society, and a distinguished theologian, might have led him to the stake not so many generations ago.

Popular theology still clings to the doctrines of—(1) The Fall of Man. (2) Original Sin. (3) Vicarious Atonement. Christian thinkers, Dr. Barnes proclaimed, had now found it necessary to abandon the doctrine of the "Fall" and the arguments deduced from it by theologians from S. Paul onwards. The gloss of declaring the doctrine to be an allegory would only obscure the revolutionary consequences of *the new knowledge*.

The Times in its leader went on to say :

There could be no better summary of this "new knowledge" than that given by Canon Barnes in his sermon, *viz.* :

From some fundamental stuff in the universe the electrons arose, from them came matter. From matter life emerged, from life came mind, from mind spiritual consciousness is developing.

Plainly a process admitting of this description is in direct contradiction to the legends of creation found in primitive folk-lore, which Christendom has accepted either as fact or as allegory. *The Times*, evidently agreeing with the Canon's bald and incoherent account of the process of creation as the latest and most exact dictum of western science, says the Churches must restate their creeds and their formulæ, however venerable and endeared by tradition, so that they should not present obstacles to educated intelligence ; or they must be content to minister only to those who can be reached by emotion or ritual.

If we refer to the report of the Canon's sermon the following assertions will be found :

(1) For Christianity the perfection of Christ's religious teaching and the revelation of his own supreme excellence *were alone of decisive importance*.

(2) The unique value of Christ's Self-revelation was a fact of history and of religious experience undisturbed by scientific progress.

(3) There was a time when matter, life, mind, the soul of man, were not, but now they are. Each had arisen as part of a vast scheme planned by God. The Christ Spirit within a man, the quality of Deity.

(4) Science described the process by which man had come into being and religion offered him guidance towards his spiritual destiny. Evolution described facts; the ultimate meaning of those facts the Christian revelation disclosed.

These statements present in vivid contrast two extreme views of the causation of the Universe and the constitution of man as understood from the western standpoint. The doctrines of the "Fall of man," "Original Sin" and "Vicarious Atonement" have countless numbers of adherents, and those who have cherished this faith and have shaped their lives and built up their characters under its influence, form a large portion of the most staunch, virile and progressive people in the world. An impelling force which can produce such an outstanding achievement as that must contain, at least, a grain of absolute truth. Modern science with its careful, penetrating and exact methods of investigation is daily bringing to light many hidden qualities of Nature, the knowledge of which is invaluable as an aid to the extension of the general welfare of mankind, and the disclosure of the wonderful and close relation of man to all the other parts of the universe. This modern western process of investigation is the working from the exterior inwards to the interior, and, so far, its methods and discoveries are only in their infancy. That it has not made much of an advance in wrenching from Nature her secrets is clearly proved, if we are to accept Dr. Barnes' statement as a fair summary of the latest researches of modern science in connexion with the origin and evolution of the world.

According to this "new knowledge," which has come as a bolt from the blue, if we are to take the press as our guide, something, which for want of a better name is called "fundamental stuff," existed at one time in the universe; from this stuff electrons, or those masses of infinitesimal particles which

make up atoms, arose: these electrons belong to the etheric plane and are invisible to the human eye, but it would appear, from the Canon's definition, that the substance which we call matter "came forth from these particles of ether," and, up to this point, the sequence, as set forth by him, is quite orderly. But, he goes on to say, from this more solid substance of matter "life" emerged. That is, the tangible, solid and concrete thing recognised as "matter" comes out of the invisible and intangible something called "ether" or "electrons"; yet out of the solid, tangible, dense matter we are told the invisible, intangible, elusive something, we call life, emerged. Then from this unseen and inscrutable something called "life," the still more incomprehensible and inscrutable thing known as "mind" came forth, and from this "mind" the most mysterious, subliminal, ethereal essence of all, "spirit," is developing.

In all this there seems to be an absence of orderly sequence; the whole series of happenings lack even the assumption of some energy controlling the progressive stages of the evolution indicated. The "new knowledge" gives no clue of the origin of this "fundamental stuff," or how it is organised and developed; there is no hint of the existence of any power capable of making the electrons arise from "this stuff," seeing that "arising" connotes motion, or some kind of dynamic process. Then, how does it happen that "life," the energising principle in Nature, in the Canon's representation of evolution, only appears after the formation of matter? Does he mean us to understand that matter precedes and dominates life? The question arises: "Where was 'life' at the electron period"? And is there no "life" energising the electron? In this presentation of the "new knowledge" there is nothing to account for any "power" or "force" or "guiding principle," causing this wonderful transmutation from the "fundamental stuff" to the ethereal realms of spirit. When the Canon speaks of the place of Christianity in the economy of the

Universe, he makes the perfection of Christ's teaching rest on the revelation of His own supreme excellence as being alone of decisive importance; but that in itself surely does not account for the wonderful process of involution and evolution presented to us by the Universe. Does not the Christ say: "I, if I be lifted up, will draw all men unto me?"

In the doctrine of the "Fall of Man," and in the "new knowledge" of latter-day science, and in the relation of Christ to man, as viewed from the western standpoint, there is a distinct conception of duality, and the whole process of the development of man and of Nature is represented as being carried out by Deity, acting from an external point, and in neither the theological nor the scientific theory of the West does there seem to be any recognition of a Divine strain welling up from within, as well as a Divine Designer moulding the forms and vehicles of the Universe from without. It does not seem to be realised that God is immanent in Nature, as well as transcendent.

The latest scientific statement of the West is:

There was a time when matter, life, mind, and the soul of man were not: but now they are: each had arisen as part of a vast scheme planned by God.

So speaks the European theologian and scientist.

But in the East there are they who hold, with all the assurance of first hand knowledge, that:

The wise in heart mourn not for those that live, nor those that die. Nor I, nor thou, nor any of these, ever was not, nor ever will cease to be. All that doth live, lives always. To man's frame, as there came infancy and youth and age, so came their raisings up and layings down, of other and of other life-abodes which the wise know and fear not. That which *is*, can never cease to be; that which *is not* will not exist.

At this juncture it may lead to a clearer comprehension of the process of evolution and involution in the mysterious system of the Cosmos, if we view it from one of the eastern standpoints. Many examples could be taken; but, as I desire to

introduce the eastern view-point of Art, as well as Science and Philosophy, I shall ask you to study with me the main lines of thought inspired by the mystic dance performed by the Hindū Deity "Shiva," the constructive and destructive principle in the Hindū Trinity of Brahmā, Viṣṇu and Shiva. One of the names that Shiva is known by is that of Natarājā, Lord of Dancers, or King of Actors. His theatre is the Cosmos and He is both actor and audience. At bottom, His dance is the primal rhythmic energy, innate in the swirl of the constellations, and in the planets and fixed stars, with their interweavings and interchanges and orderly harmony. As an "Art" or a "Religion," the Dance of Shiva is an explanatory emblem of the activity of God. In one account He is represented as giving an evening dance in the Himālayas, surrounded by a divine chorus. The Mother of the Three Worlds is placed on a golden throne, studded with precious gems, as He dances on the heights of Kailāsa, and all the Devas are gathered round Him. One plays on the viṇā, another on the flute, another holds the time-marking cymbals, another begins a song, and another plays on a drum. The whole celestial hierarchy and all the dwellers of the three worlds assemble there to witness the heavenly dance, and hear the music of the divine choir in the hour of twilight.

In this evening dance Shiva is two-handed, and there is full co-operation of the "Gods" in the chorus, but there is no prostrate material dwarf under His Feet, as appears in the Brāhmanical Bronze in the Madras Museum. This reminds us of the Old Testament, when the Lord answered Job out of the whirlwind and said :

Gird up now thy loins like a man, for I will demand of thee and answer thou me. Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it, when the morning stars sang together, and the sons of God

shouted for joy. Hast thou commanded the morning since thy days, and caused the day-spring to know its place ?

There is another variant of this dance, which is performed in cemeteries and burning-grounds. Shiva, who in this representation has ten arms, dances wildly with Devī, accompanied by troops of capering imps. This half-god, half-demon, holding his midnight revels in the burning-ground is of pre-Aryan origin.

One of the finest pieces of Indian Art is the copper figure of Shri Natarājā, the Lord of the Dance.¹ It is designed for the purpose of giving an embodiment of Shiva dancing in Chidambaram, the centre of the universe. He is represented as having four hands; with the four locks of his braided and jewelled hair whirling in the dance. His hair contains a writhing cobra, a skull, and the figure of Ganga; there is also the crescent moon, and it is crowned with a wreath of cassia leaves. In the right ear there is a man's ear-ring and in the left a woman's. He wears necklaces and armlets, a jewelled belt, anklets, bracelets, finger and toe-rings. He is dressed in lightly fitting breeches with a fluttering scarf and a sacred thread. Of the four arms, one right hand holds a drum, the other is lifted up in the sign of "do not fear"; one left hand holds fire, the other points down upon the demon dwarf holding a cobra; the left foot is raised. The figure stands on a lotus pedestal, from which springs an encircling gloria ringed with flame, and touched within by the hands holding drum and fire.

The statue of the Cosmic Dance of Natarājā in the Madras museum is a Brāhmanical bronze of the twelfth century. It is a wonderfully beautiful and inspiring work of art, giving a sense of balance, repose, motion, and a rhythmical whirl; all the limbs are harmoniously posed, giving the conception of measured and musical movement gracefully poised. It

¹ Many of the details in regard to this have been taken from Mr. Ananda Coomaraswamy's book on the Dance of Shiva and *Essays on Indian Art*.

contains the property of "Rāsa," so much prized in Hindū Art, which means the flavour, or soul, or essence of life. It impresses upon the beholder that continuous action, which taketh no rest and maketh no haste. It raises in the mind an imagery of the vortices in rapid revolutions, measured in balanced order, and it awakens a sense of the eternal music of the spheres. The braided locks, denoting a Yogī—a man who gives himself up to intense meditation and concentration. The Cassia garland; the skull of Brahmā; the figure of Gaṅgā (the Ganges) fallen from heaven and lost in Shiva's hair, the cobra, the male and female ear-rings (signifying the dual nature of the Deity), and the four arms are associated with all the representations of Shiva. The drum is not only a symbol of His yogī (union) nature, but it signifies the breaking up of primeval substance at the dawn of the coming into manifestation of a new world.

Shiva's Naḍanṭa dance, as understood by Shaivas, signifies that in his capacity as the dancer, much in the same way as the heat latent in dry firewood, He diffuses His power in spirit and in matter, and makes them dance, in reciprocal action, having set in motion the long course of involution and the return movement of evolution. The Dance represents the five activities of Shiva: creation, preservation, destruction, immersion into matter, and the final release or salvation—the central motif being cosmic activity. The drum signifies creation. The hand of hope gives protection. The fire destroys and transmutes. The foot held aloft affords release. The fourth hand points to the lifted foot, the refuge of the soul. These five states of consciousness are recognised in Christianity as Birth of Christ, Baptism, Transfiguration, Crucifixion, and Resurrection and Ascension.

One of the sacred books of Hindūism explains the activities of Shiva somewhat in this way: The hand holding the sacred drum has made and ordered the heavens and the earth and all

the other worlds with all the entities therein. The lifted hand protects both the conscious and unconscious order of creation. The hand bearing fire transforms all these worlds. The tired soul struggling in the toils of material existence finds a reposeful abode in the sacred foot planted on the ground, and to those who approach God the lifted foot grants eternal bliss.

The motif is said to be that the mystic form of Shiva is everywhere, divine power is all pervading. Chidambaram (the centre of the universe) where he is dancing is everywhere, Shiva being omnipresent, his dance is manifest in all regions of the cosmos. His fivetold dance is temporal yet timeless. It consists of the five sacred forces. He performs the five acts dancing with water, fire, wind and ether. Dancing ever in the Court he becomes visible to those who pass over to him from the illusion of material bondage to the emancipation and freedom of man's spiritual destiny. In His eternal dance His divine wisdom embraces all and radiates His supreme bliss on all.

The true significance of this dance is intuitively realised once it is brought home that it takes place within the heart, within the very inward self, of each individual. Everywhere is God. That everywhere is the heart; the heart of the universe; the heart of man; the dancing foot, the sound of tinkling bells: the songs that are sung and the varying steps, the form assumed by our Dancing Gurupara. Find out these within yourself, then shall your fetters fall away. All else but the thought of God must be cast out of the heart, so that He alone may abide and dance therein.

Shiva, as the Destroyer, exhibits His activity in the burning-ground; the heavens and the earth are destroyed by Him at the close of a world cycle; so also are the fetters that bind each separate soul: He is continually destroying the physical bonds with the fire of suffering. The burning-ground

contains the property of "Rāsa," so much prized in Hindū Art, which means the flavour, or soul, or essence of life. It impresses upon the beholder that continuous action, which taketh no rest and maketh no haste. It raises in the mind an imagery of the vortices in rapid revolutions, measured in balanced order, and it awakens a sense of the eternal music of the spheres. The braided locks, denoting a Yogī—a man who gives himself up to intense meditation and concentration. The Cassia garland; the skull of Brahmā; the figure of Gaṅgā (the Ganges) fallen from heaven and lost in Shiva's hair, the cobra, the male and female ear-rings (signifying the dual nature of the Deity), and the four arms are associated with all the representations of Shiva. The drum is not only a symbol of His yogī (union) nature, but it signifies the breaking up of primeval substance at the dawn of the coming into manifestation of a new world.

Shiva's Naḍaṅṭa dance, as understood by Shaivas, signifies that in his capacity as the dancer, much in the same way as the heat latent in dry firewood, He diffuses His power in spirit and in matter, and makes them dance, in reciprocal action, having set in motion the long course of involution and the return movement of evolution. The Dance represents the five activities of Shiva: creation, preservation, destruction, immersion into matter, and the final release or salvation—the central motif being cosmic activity. The drum signifies creation. The hand of hope gives protection. The fire destroys and transmutes. The foot held aloft affords release. The fourth hand points to the lifted foot, the refuge of the soul. These five states of consciousness are recognised in Christianity as Birth of Christ, Baptism, Transfiguration, Crucifixion, and Resurrection and Ascension.

One of the sacred books of Hindūism explains the activities of Shiva somewhat in this way: The hand holding the sacred drum has made and ordered the heavens and the earth and all

the other worlds with all the entities therein. The lifted hand protects both the conscious and unconscious order of creation. The hand bearing fire transforms all these worlds. The tired soul struggling in the toils of material existence finds a reposeful abode in the sacred foot planted on the ground, and to those who approach God the lifted foot grants eternal bliss.

The motif is said to be that the mystic form of Shiva is everywhere, divine power is all pervading. Chidambaram (the centre of the universe) where he is dancing is everywhere, Shiva being omnipresent, his dance is manifest in all regions of the cosmos. His fivetold dance is temporal yet timeless. It consists of the five sacred forces. He performs the five acts dancing with water, fire, wind and ether. Dancing ever in the Court he becomes visible to those who pass over to him from the illusion of material bondage to the emancipation and freedom of man's spiritual destiny. In His eternal dance His divine wisdom embraces all and radiates His supreme bliss on all.

The true significance of this dance is intuitively realised once it is brought home that it takes place within the heart, within the very inward self, of each individual. Everywhere is God. That everywhere is the heart; the heart of the universe; the heart of man; the dancing foot, the sound of tinkling bells: the songs that are sung and the varying steps, the form assumed by our Dancing Gurupara. Find out these within yourself, then shall your fetters fall away. All else but the thought of God must be cast out of the heart, so that He alone may abide and dance therein.

Shiva, as the Destroyer, exhibits His activity in the burning-ground; the heavens and the earth are destroyed by Him at the close of a world cycle; so also are the fetters that bind each separate soul: He is continually destroying the physical bonds with the fire of suffering. The burning-ground

is not only the place where the earthly bodies are cremated; it is indeed the heart of those that love Him, laid waste and desolate. The Burning ground is the state in which illusion and the worldly thoughts and the material deeds are burnt away. That is the crematorium where Shrī Natarājā dances, and it is in this connexion we see the relation between the graceful dance of Natarājā and Shiva's wild dance as the Demon of the Cemetery. Before God can enter the heart, it must be absolutely emptied of all earthly desires: all the emotions, the thoughts, and the aspirations must be purified by the fire of His Holy Spirit, then, in this attitude of renunciation, the disciple is able to open the door of his heart, so that the Master may come in and sup with him. Therefore the Lord loveth the burning-ground—the repentant heart—so that He may dance His eternal dance there.

In this quest, the aspirant endures the flames of the funeral pyre, both day and night, so that the ashes of his dead deeds, strewn all about, may be preserved against his coming, and that the power of matter may lie conquered at his feet. Then the Lord enters in, dancing His rhythmic Dance, and the disciple is able to perceive his Lord with closed eyes, because it is then more than sight; it is absolute knowledge of the transformed being. With the five actions of His dance He brings to the soul of men both kinds of fruit: that of the rewards of this world and that of the bliss of the spiritual union with the divine. The Supreme Intelligence dances in the soul of man for the purpose of removing his limitations and bonds. By His dancing He scatters the Darkness of Illusion, burns the thread by which the evil seeds, sown in the past, bind the soul in the present, stamps out evil in its different aspects, and lovingly plunges the Soul into the Ocean of Bliss. They who perceive this mystic Dance in their inner consciousness nevermore have to suffer the ordeal of rebirths into this physical existence.

According to the Shaiva scriptures the bringing of the universe into manifestation, and the carrying of it through all its cycles till its final dissolution, is but the pastime or amusement of Shiva—this perpetual dance is His play.

The Hindū thinkers, poets and artists reveal Shiva as ever playing and longing and creating everything through His imagination. By the sacrifice of clothing Himself in matter He is but surrendering Himself to the bliss of love. He lingers in a kiss amid the flowers of creation. Blended in the beauty of His multifarious works, He rushes, frolics, dances, whirls, in this play of rapture and joyousness. In His love struggle of marvellous and sheer aimlessness He expresses His freedom and divinity. Aimlessness is meant to convey something more far-reaching and inexpressible than mere "design" in the divine work of creating and preserving a universe. In the entire union of all the opposing aspirations of the soul, in absolute and undimmed consciousness, in the grasp of all-embracing love, the Spirit of man learns the nature of Shiva's divinity. The world, the life, the blossoming, the ecstasy experienced by the breaking up of all the forms, or bodies, or material embodiments, previously lived through and accepted by the evolving ego, or divine spark in man, and the universe are the delight of Shiva. Shiva is the eternal negation, or breaker up or destroyer of all physical forms, once they have completed their use as a harbinger for the Soul to gain experience. In this aspect He is enjoying this dance, choking in this whirlwind, taking His swift flight into the domain of ecstasy. In this unceasing change and aimless divine flight, the Spirit of Humanity comprehends Himself in the supreme power of His own free will, always creating, irradiating everywhere, all-vivifying, divinely playing in the multiplicity of forms. Shiva permeates every particle of His universe. The world's dream of Him was His coming into existence. His world is an all-one wave of freedom and bliss. By a general conflagration

the universe is embraced, and the Spirit of Humanity is at its height and feels the divine power of free will is unending. The Spirit of Humanity becomes all-daring: that which seemed menacing is now realised as merely activity, what terrified is now delight, and the universe resounds with the joyful cry "I am".

The foregoing is but an inadequate and feeble résumé of what a great Hindū singer expressed, and it is what a great Hindū artist moulded into plastic form in the statue of the Dance of Natarājā.

We have here the immanence of God in nature beautifully and sublimely set forth. Shiva dances to maintain the life of the cosmos and to give release to those who seek Him. Shiva's dance is His own nature, all His gestures are inherent in Him, being spontaneous and purposeless. *In the Hindū conception, God is beyond all design or purpose.*

The dance of Shiva is identified with the five syllables of the prayer Shi-vā-ya-na-ma: "Hail to Shiva". Hindūs believe "if these beautiful five letters be meditated upon, the soul will reach a land where there is neither light nor darkness, and there the Divine power will make it one with Deity". This prayer of five syllables and the "Dance" are identified with the mystic word "Om" or Aum, the arch in the image of Natarājā being the hook of the ideograph of the written symbol.

The Hindū aspirant for spiritual emancipation is sent to the jungle to meditate by fixing his mind on nothing else but the sacred word "Om" or "Aum," until he has acquired complete concentration of his thoughts and absolute mastery of his entire being, and it is not till then that the Guru or Master takes him in hand and imparts the higher spiritual knowledge.

The Arch in the statue of the Natarājā Dance is represented as matter, nature: the contained splendour or gloria is universal omnipresent spirit and within it Shiva dances,

touching the arch with head, hands and feet, signifying that between matter and spirit stands the individual soul, as "ya" is between Shi-va and na-ma. The statue of Shiva is an imagery of the rhythmic play of the Holy Ghost, as the source of all movement within the cosmos, the outpouring of evolution and the upward return sweep of involution which is represented by the arch and halo within it. The purpose of the "Dance" or "Divine energy" is to release Humanity from the snare of illusion or the limitations of carnal bondage. The place of this eternal undulating force is the centre of the universe and at the same time it is within the heart of man.

Western science as interpreted by Canon Barnes, has discovered that "probably" from some "fundamental stuff," in the universe the "electrons" arose and from them came "matter". The question arises whence came the "fundamental stuff," and how did the "electrons" arise, and what caused matter to proceed out of them? Surely we must postulate some energy or power, or force, or intelligence generating the unfoldment of this transformation, and guiding its movement.

Apart from the æsthetic excellence of the statue of the "Dance of Shiva" as a work of art, the translation of the plastic expression of the central thought into verbal description and explanation discloses not only its aptness and beauty but it affords a reasonable postulate, if it does not express the actual power, which accounts for the development from the "fundamental stuff" stage to the supreme "Spiritual" stage. We have here a work of "Art" conveying the sublime conception of the convergence of science, religion, and art—of knowledge, wisdom and action. The Hindū artist who conceived and executed such an emblem must have possessed a vast and comprehensive imagination, and a sympathy wondrous in its breadth and compass. The image is an embodiment of the Ideal in bronze, an interpretation of the

complexity of life, and it expresses a practical and rational theory of nature. A theory acceptable to all thinkers, philosophers and artists of all ages and countries. Modern India is sub-divided into innumerable castes or sects in water-tight compartments, but the artist who imagined and produced this figure in bronze must have viewed human society as one vast composite whole, with the component parts minutely interdependent upon one another, and possessing that divine thread which connects them together in the bonds of a common brotherhood. This great artist must have thought of the universe sympathetically and have been a supreme master of creative thought. Every part of this work of art is directly expressive not of superstition nor dogma but of self-evident truths. The artist has imaged forth that energy which science must postulate behind all phenomena. Time and eternity can only be faintly adumbrated by endeavouring to form the conception of alterations of phase extending over an unending stretch of space and an incalculable term of time. These phases are implied by the "drum" and the "fire" which *change* but do not *destroy*. These are the visual symbols of the theory of the day and night of Brahmā—the eternal undulation of action and inaction, activity and passivity, the energy of the waking consciousness and the repose of sleep—the coming of the universe into dynamic manifestation and its return to a state of stable equilibrium.

Western science has been investigating *space* alone, without connoting the conception of *time*, but now scientists are beginning to realise the necessity for including *time* with *space* in their calculations. Solid bodies have been regarded as fundamental objects of thought and such solids have been considered as if they started arbitrarily in space. Bodies as hitherto envisaged have extension in space only and not in time also, and are thus unsuitable as basic units in the new philosophy. For the conception of *time* and space scientists

substituting the term "events". "Events" having both time and spatial character. In the older view the solidity or rigidity of bodies was important. Modern scientists lay stress on the rigidity and unchangeability of events. The irreversibility of the past is the "unchangeableness of events".

"The moving finger writes, and having writ, moves on." "Points" and "instants" must not be unduly strained, the imagination must get rid of the fallacious concept of the present as instantaneous. The present is a duration of a stretch of time. Hindū science, as we have seen, anticipated all this and made its calculations on the basis of the "Eternal Now".

Richard Jefferies said :

It is eternity now. I am in the midst of it. It is about me in the sunshine; I am in it as the butterfly floats in the sun laden air . . . To the soul there is no past and no future; all is and will be ever, in Now.

In the night of Brahmā, nature is in a state of complete inertia, and only dances at the will of Shiva, the Holy Ghost, the third Principle in the Trinity of Brahmā, Viṣṇu and Shiva, the Creator, Preserver and Destroyer, or the Father, Son and Holy Ghost, the three aspects of that one omniscient, omnipotent and omnipresent Being, known as God in the West and Īshvara in India. Shiva, rising from his repose of stable equilibrium and, dancing sends through the "fundamental stuff" His divine pulsations and the waves of awakening sound; then matter dances, appearing as a halo of glory round about him. Dancing, Shiva sustains the manifold phenomena of the universe. When the universe has run its course, Shiva, still dancing, disintegrates the multifarious states of matter by fire, and bestows on it reposeful and recuperative rest.

We have seen that according to western science the sequence of the coming into being of the universe and of man, was :

From some fundamental stuff in the universe the electrons arose, from them came matter, from matter life emerged, from life came mind, from mind spiritual consciousness is developing.

Keeping in mind all that has been said of the function exercised by Shiva in energising the formation of the Solar System, the order of events, as disclosed from the Hindu scientific philosophy, is in this way: The Holy Ghost (Shiva) overshadowed and brooded over the virgin primeval matter, and when it was pulsating with His life the work of Vishnu (the Son) began in forming this matter into appropriate vehicles, for the life-force to work in, and when any of these forms became fully developed, this force burst through them, and Vishnu is continually preparing new forms to receive this upward movement of the rhythmic life of Shiva. Thus we have the myriads of different forms from the densest mineral, through the vegetable, the animal and right up to the human, and the same power is surging upwards, disintegrating all worn-out vehicles and ever using more perfect ones until the Super-man is reached. This vital propulsion is continuously moving in the rhythmic motion of spiral vortices commencing at a point, then swirling upwards, each cycle running and expanding above the other, becoming more and more complicated the larger and broader it gets in its middle course, until it just as gradually narrows, simplifies and tapers to a point again. The spiral starts at an absolutely simple point, then assumes more and more complexity, and as it reaches the top it becomes more and more simple, and the final point, which although entirely free from complexity, contains all the potency derived in the upward swirl of the vortex.

In this continuous and propulsive and rotary movement, God the Holy Ghost, the Life-giver, emanating from the Father, equal with Him and the Son in glory, manifesting through His angels, permeates the densest matter rising through the mineral, vegetable, animal, human and spiritual until the circle is consummated in the Godhead.

Even modern science is beginning to recognise the existence of life in minerals; we now hear of the fatigue of

metals, and generation by division, or budding or endogenesis in crystals. Ether, which pervades all space, unattracted by the planets, has a velocity of its atomic vibrations which would enable it to overcome gravitation. The dimensions of the etheric atoms are so minute that they provide a material basis for the unit-charge of electricity known as the electron. This does away with the necessity of postulating force as atomic. We here see that Electricity is the force and the electrons are the particles of matter upon which the electrical force acts. The electron is an atom of matter carrying a definite charge of electricity. There are faint signs that modern science is about to prosecute its investigations on the lines indicated in the dance of Shiva. In the Hindū science we see the gradual unfoldment of consciousness through the physical, sensorial, emotional, mental, spiritual and ultra-spiritual phases of nature. Modern science has demonstrated in some small degree that the human consciousness, as expressed through the physical brain, is but the point of a needle compared with the super-consciousness of man.

If we scan the different sciences there are indications of a movement similar to Hindū science, as embodied in the Dance of Shiva. In Archæology the most recent excavations show a continuous rising up and falling down of the great and mighty civilisations in the far remote past which, for thousands and thousands of years, have attained supreme eminence in arts and science and then have passed away, and other civilisations have sprung up on these ruins, and again fallen into decay. Astronomy discloses nebulæ indicating planets in course of formation, and the developments of the Solar system alongside the remains of the worlds that have spent their force, such as our moon. In geology excavations shew that continents have been submerged and others have come into existence in the upheaval. According to the latest observances in seismology, earthquakes are not only caused by the accumulation of debris

from the rivers forming new beds in the sea and raising up new landmarks, but there are long intervals when gigantic cataclysms change the whole structure of the globe: we also learn that when an earthquake happens in one part of the earth its vibrations are immediately felt all over, and these vibrations do not throb round the periphery but proceed through the diameter of the earth. Ethnology shews us that there were primitive men of the same type in continents separated by vast oceans, shewing that at one time they must have been connected by land. Personally I have noticed close similarity between the cannibals of the Andaman Islands in the Indian Ocean and the wild men of the northern and western parts of Australia, and these two parts are widely separated by the sea. Wherever we turn we see the life-force of Shiva pulsating in the evolution of the Solar System, ever energising new types and destroying those which are worn out and have served their purpose. When we contemplate the Hindū conception of Shiva, we find poetry of the highest order, but we also find the most far-reaching science. The figure of Natarājā in His Cosmic Dance is truly a consummate work of Art, embodying, as it does, the primæval pulsating energy underlying all phenomenal appearance, and, at the same time, maintaining a perpetual poise. We perceive in this the rhythm of the Spirit, the eternal rhythm that permeates and runs through the whole cosmos.

James S. McConechy

WHAT RELIGION SHOULD THE THEOSOPHIST SUPPORT

By ALICE WARREN HAMAKER

THE opponents of existing religions quote a set of extracts taken from *Isis Unveiled* and other writings of H.P.B. as their reason for preventing Theosophists from joining any sect or any religion, as far they can prevent them, there being no compulsion in the Society.

It is quite legitimate that they should quote H.P.B.'s criticisms on religions existing at the time she wrote exposing their falsity, but it is as well to point out that there is a more constructive side to this matter of "What religion should the Theosophist support?", even though the questioner is a "Back to Blavatsky" enthusiast.

Apart from H.P.B.'s denunciation of priestcraft, there are several other points on which she accused prevailing orthodox religions of her day, and it is therefore a corollary that if sects of any religion avoid these errors, the Theosophist can safely give such a sect his or her support without being accused of being in the camp opposed to H.P.B.

First, she attacked the various doctrines of the Devil and Satan. She was emphatic that there was no such person whose work was to make us sin, and who was only a little less strong than God. It is like looking at two sides of a coin, one side being the Devil and the other side God, and calling the two sides two entities. That was her first point, to which she devoted many pages of writing.

It follows, therefore, that the Theosophist must either support a sect which does not teach a personal devil, or a Satan in the orthodox sense, or he must be a member of a sect that does, and maintain in his mind a reservation on this point.

Second, she condemned certain churches from celebrating ceremonies and sacraments for the purpose of giving salvation to those participating. She did not condemn any particular ceremony in itself, except to point out the falsities that had crept in because of the dogmas that had been developed in consequence of the orthodox scheme of salvation.

It follows, therefore, that Theosophists can belong to any religion that has ceremonies and sacraments, and participate in them, provided the participation does not constitute the salvation of the participant. Theosophists are not careful enough to examine this point. I will take a personal experience to illustrate that. More than twenty years ago, when about sixteen years old, I became a convert to High Churchism in the Anglican Church, and was duly confirmed and so forth. The only people that I have met who insist that in that church the Eucharist is celebrated for the salvation of the congregation have been members of the Theosophical Society on the continent of North America. I have repeatedly explained the standpoint, but they do not believe me, an adherent, and insist on their own interpretation. There seems no way to prove to some Theosophists that they are wrong, or that I and others are not lying, consciously or unconsciously.

Third, H.P.B. attacks the whole doctrine, or dogma, of the vicarious atonement taught in many religions, mostly Christian, though many other sects of other religions have this same fault.

It follows, therefore, that Theosophists may belong to sects that do not teach this doctrine, and have no system that is imposed on the adherents, on the supposition that, if they follow out these rules, they will attain salvation and go to heaven. The many Christian sects, and many sects of other

religions, stand guilty on this point, and to belong to them, the Theosophist must have reservations in his mind continuously or at times. Some of these schemes are quite familiar, some less so, and some are very complicated, and keep their adherents busy all their lives, while others are quite simple, such as the very familiar one of believing in Jesus and nothing else.

Fourth, H.P.B. points out that religions should have Mystery Schools, or Esoteric systems, where those whose lives are worthy should be admitted for further studies and experiences in the Mysteries.

It follows, therefore, Theosophists should belong to sects that have such schools, or that admit there should be such schools. Christians, Muhammadans, etc., would be in a bad way if they were to become Theosophists, and had to face this issue. It can, however, be pointed out that, if three people in any religion were really worthy of the Mysteries of Jesus, Jesus would start the school. We have that promise, if Theosophists will only read that passage aright. The school is always there in possibility if there were the right candidates in sufficient numbers. The same can be said of other religions that have no such schools at the present time, so there is some hope.

Fifth, H.P.B. points out that a religion exists, among other reasons, to teach people the right life to lead to attain salvation or liberation, or the attainment of Christhood or Buddhahood.

It follows, therefore, Theosophists should belong to sects that teach the rules of life for the Path. H.P.B. herself pointed out that every Founder taught this, and it is recorded in any Sacred Book: so Theosophists can belong to any religion that accepts as a Canon any such book or books. This gives a wide range of choice, even though the adherents of any sect admittedly do not follow any such rules of life that they may accept.

Sixth, H.P.B. raises objections to religions becoming a mass of dogmas in which belief is obligatory, when such dogmas are based on that lore of legend, myth and allegory, merely dramatised to bring facts within the range of general understanding.

Admitting that the major part of such dogmas are only muddled up legend, history and myth, and have nothing to do with real religion, except for an archæological comparison or allegory, it would follow, therefore, that Theosophists should belong to sects that either explain such dogmas in that particular light, and show the truth on which the belief must be based, or that have such dogmas without the obligation to believe them at all, though they may not be rejected entirely. It may be pointed out that all these dogmas contain truths hidden in them, and that one of the objects of the Society is the study of comparative religion, and it is by comparing these dogmas that the intuitive can glimpse truths that cannot be written except in dogmatic form. The presence of dogmas in any religion is not a bar to that religion unless belief in their dogmatised form is obligatory, in which case the Theosophist wishing to adhere to it must have reservations in his mind.

Seventh, H. P. B. objects to a priesthood which has the right to make dogmas and new teachings, and impose them on the people.

It follows, therefore, that the Theosophists will have a hard time belonging to some sects of several religions. They can only do so by not admitting this privilege to the priesthood, even though it is claimed. H. P. B. does not deny the use of a priesthood, but this use of it. She points out that a priesthood has a function to perform in connexion with the Lesser Mysteries, and for giving religious instruction to the laity—without considering their position in the Greater Mysteries. A Theosophist can legitimately belong to a religion that has a

priesthood without going against H. P. B. into the other camp, as it is put, so long as the priesthood fulfils its proper function in the light of the teachings put forward by the Theosophical Society from the days of its Founder.

All this does not give any valid reason for the existence or support of any church, sect or religion, nor does it imply that I, personally, accept H. P. B. as the only authority to give permission to Theosophists as to what they shall do. It is difficult to see how there are two camps, but I am assured there are, so I write this for the consideration of some of those who think there are.

Some people, Theosophists or not, cannot have a religion that cannot be organised, it is so personal and individual. That constitutes their way of spiritual evolution. Others must have one, and it must be organised to be carried out, even though it may be individual in action. That constitutes their way of spiritual evolution. There are many other ways. All these are matters other than the one put forward in this paper.

Alice Warren Hamaker

THE TEMPLE

TO-DAY is the day of the Full Moon.
Devotees are seen with flowers, going to distant shrines
to lay their offerings at the feet of the Beloved One,
the Buddha.

The moon wanes, the flowers fade away and the hearts of
the devotees grow cold with worldly cares flitting
back to the mind that momentarily glowed with the
fire of devotion at the offering.

I lay my flowers at the shrine of my heart.
I retire within and keep the lamp of devotion burning.
I chant Thy praises and seek Thy guidance.
I listen in my heart to the faint echoes that Thy Blessed
life of yore set thrilling through the world.

O may it be alway my endeavour to keep my shrine pure,
and to make Thy temple worthy of Thine image.

G. P. WICKRAMANAYAKA

PLATO THE MESSENGER

By KRISHNANANDAN PRASAD, M.A., BARR.-AT-LAW

(Continued from p. 193)

III

WE have mentioned before that the philosophy of Plato is practical, that, in other words, it points out to us the "Path of Life"¹ and tells us how to tread it. He was a mystic-philosopher or rather an occultist, and more of an occultist than a philosopher of the system-building type. He was not a "counterfeit philosopher" or philosopher of the understanding; he was a "genuine philosopher," a "true philosopher," a *Jnāni*, who knew what he was talking about, whose knowledge was not merely inferential but direct, whose "organ" of the soul was turned towards the Light. The Good he had beheld for himself; the "path of Life" he was treading himself. Or how else to account for the confident ring in his tone that is unmistakable in, say, the last few chapters of *The Republic* and elsewhere? And can there be any doubt that that confident ring was born of direct knowledge?

That he was a "true philosopher," who knew from personal knowledge what he taught, is borne out by his travel in Asia Minor and Egypt, which were then the homes of many secret schools, and by plenty of significant references in his works themselves. There are some scholars who are disposed to disbelieve all such accounts of Plato's foreign travels; and

¹ *Phaedo*, p. 208, 115.

even if they go to the length of believing them, they will not give credence to his having been initiated into secret lore in the East. This is why writers on Plato, from Aristotle downwards, have sought to explain what they are pleased to call the genesis of Plato's Ideal theory, by tracing it to the Heraclitean principle of becoming and the Eleatic doctrine of an absolute being. This genetic method is sometimes stretched too far. Its very presumption is unwarranted. It starts with the notion that the systems of philosophy already existent or the results achieved by its predecessors must necessarily have influenced the subsequent course of philosophy or a subsequent thinker. But it may be—and there is nothing inherently absurd in such a supposition—that the philosopher, instead of drawing upon his predecessors, delved deep down into his own being and got his materials from there. The most vital and life-giving philosophers have been those who were initiated in the awful Presence of their own Divine Being. And Plato was such an one. His ideal theory was got, not from his predecessors, but from direct spiritual experiences he underwent, perhaps under the supervision of the great hierophants of Egypt, who held the key to the Greater Mysteries.

That he had travelled to Egypt is borne out by both external and internal evidences. According to Cicero, Plato went to Egypt for the purpose of obtaining instruction from the priests in mathematics and astronomy, not evidently "the imperfect branch of these sciences," but that branch of the science of numbers "which tends wholly to draw us towards real existence"¹ and that branch of Astronomy which is not at all concerned with the "fretted sky" but

with those true revelations, which real velocity and real slowness, existing in true numbers and in all true forms, accomplish relatively to each other, carrying with them all that they contain which are verily apprehended by reason and thought, but not by sight.

¹ *Republic*, pp. 245-6.

² *Ibid.*, p. 255.

We say "evidently," because Plato need not have gone over to Egypt to learn the lower branches of the above-mentioned sciences. Then again Plutarch in the dialogue *De genio Socratis*¹ alludes to Plato's being at Memphis along with two others, philosophising.

As regards internal evidence, Plato mentions Egyptians as having "love of money"; in *The Timaeus*³ he refers briefly to the story which Solon had left unspoken, a story which he had heard from the Egyptian priests about the many deluges which swept over the world, and about the fairest and noblest race of which the Greeks were a seed or remnant and of which they knew nothing, and of

the traditions of our own and other lands . . . registered by us forever in our temples.⁴

In the *Laws*,⁵ he describes how in Egypt the young citizen had to approximate himself to "the forms and strains of virtue" which were fixed and the patterns of which were exhibited in the temples, no innovation being allowed upon them by painter or artist,⁶ how evil tendency in the Egyptians was due to lack of suitable instruments of education;⁷ how every sort of dance or melody on festive occasions and hymns at the several sacrifices are pre-ordained by the State, departure from which rendered the person liable to

a suit of impiety brought against him all his life long by anyone who likes⁸

how

systems of calculation have been actually invented for the use of children, which they learn as a pleasure and amusement.⁹

¹ C. 7, p. 579.

² *Republic*, p. 435.

³ Jowett.

⁴ 21 E.

⁵ Jowett.

⁶ 856 E.

⁷ 747.

⁸ 799 a.

⁹ 819 a.

In the *Statesman*,¹ while discussing the rearing of animals he refers to

the preserves of fishes in the Nile, and in the ponds of the great king; and you may have seen similar preserving in wells at home;²

further down he states that

in Egypt, the king himself is not allowed to reign unless he have priestly powers.³

The easy and intimate way in which the manners and customs of Egyptians are referred to here and there bespeaks personal acquaintance with them.

IV

Now we turn to certain utterances and significant phrases in the body of his works, which would be more or less meaningless by themselves, but explain themselves adequately and satisfactorily if read in the context of what we have been essaying to establish, *viz.*, that he belonged to an esoteric school and that he was a *Yogi* himself.

He has

always thought it very important to have knowledge about divine things.⁴

“Divine” is quite appropriate and easily understandable in the mouth of an occultist and not in that of a mere system-builder.

Plato declares that

those who rightly engage in philosophy study only dying and death,⁵

an end which would scare away many so-called philosophers! But dying and death have mystical meaning to them.

¹ Jowett.

² 264 c.

³ 290 D.

⁴ *Euthyphron*, p. 8, Golden Treasury Series.

⁵ *Phaedo*, p. 116, G. T. S.

He speaks of "the secret teaching" which looks upon man as in a kind of prison from which escape is well-nigh impossible.¹ In the same dialogue he alludes to

a narrow path which will bring us safely to our journey's end, with reason as our guide,²

the "journey's end" being Truth. Is this not reminiscent of the narrow path as keen as a razor of the Upanishad? Further down he fancies that

the men who established our mysteries had a very real meaning; in truth they have been telling us in parables.

In the same paragraph we come upon what may be regarded as personal testimony to his being an Initiate of the Greater Mysteries:

And I in my life have striven as hard as I was able, and I have left nothing undone that I might become one of them.

The "them" referring to the "true philosophers" or "the inspired few" of the mysteries.³

In this dialogue, while pointing out the glorious destiny of the soul "which is pure at her departure," he makes the at once remarkable and mysterious statement that the pure soul

lives in very truth with the gods, as they say that the initiated do.⁴ The term "initiated" is perfectly intelligible in the light of the tradition of the Mysteries. Lower down he says that

those who have sufficiently purified themselves with philosophy live thenceforth without bodies and proceed to dwellings . . . which are not easily described and of which I have not time to speak now. (*Italics mine.*)⁵

Either it is a vain figurative language calculated to mislead by deliberately introducing into it a personal note or it is a bare

¹ *Phaedo*, p. 113, G. T. S.

² *Ibid.*, p. 120.

³ *Ibid.*, pp. 125-126.

⁴ *Ibid.*, p. 148.

⁵ *Ibid.*, p. 206.

statement of fact as Plato knew it. If the latter, it is something which a mere philosopher will refuse to associate his high name with. To the materialist, or to one who does not believe in the invisible worlds as existing as objectively as the physical world, such a bald assertion of personal knowledge as Plato's will no doubt sound as mysterious. But to a student of the Vedānta or Theosophy, Plato would unmistakably appear as a seer or *Yogī*.

In *The Phaedrus*, Plato declares that it is

by ever perfecting himself in perfect mysteries that a man becomes really perfect.¹

In *The Philebus*, he maintains that

arithmetic is of two kinds; one of which is popular and the other philosophical.²

In other words, every kind of knowledge has a *parā* side and an *Aparā* side, the real and the ideal, the exoteric and the esoteric. In *The Republic*, Plato clearly differentiates between the two aspects of the sciences, only the higher of which the aspirant has to concern himself with.

In *The Republic*, we light upon what would seem to the uninitiated a strange assertion. Plato anticipates that the Sophists will attack and mock his system of education, and that because

they have never seen our present theory realised . . . They have not yet seen, in either one or more instances, a man moulded into the most perfect possible conformity and likeness to virtue, both in words and in works, reigning in a state as perfect as himself.³

This is a clear, emphatic and unambiguous declaration of his own personal knowledge of men who had become really perfect, men free from the limitations of the flesh and unhampered by the conditions of time and space, men who lived in a state as perfect as themselves, *i.e.*, in a region beautiful and

¹ P. 235, Everyman's Library.

² P. 197, Jowett.

³ Pp. 216-217.

blissful beyond all compare. It was necessary for Plato to speak out in an age of mental anarchy and superficial culture, to declare the existence of beings greater than men, beings who became perfect by treading "the path of life" and by following a "method of attainment" like the one sketched out in *The Republic*. As a proof, as it were, of the supreme efficacy of his own method and of the result that was sure to follow upon a conscientious practising of it for a reasonable length of time, he felt himself bound to declare that there were Persons who had scaled the heights of evolution by taking to a method similar to or the same as his own. In the same dialogue he mentions the existence of "an organ of our soul" which had to be "quickenened from the deadness" by the studies prescribed by Plato for the earnest aspirant, and "whose preservation is of more importance than a thousand eyes". This "organ" is obviously the inner lore of the soul so well-known to the true *Yogī*.

V

Plato was not a mere weaver of fine metaphysical cobweb, but an illuminated soul, a *Yogī* with a mission to the world. And the mission was not to carry to systematic perfection the loose teachings of Socrātes, much less to deck them out in a baffling fantastic language. He was a witness to the reality of his own teachings; they were not merely a matter of speculation with him. His mission was to be a testimony to the truth of them to a sceptical and evil time and to an unwilling people. The time in which he lived was not favourable for the reception of any spiritual message nor was it congenial to its wide dissemination and increasing influence.

The Sophists were then in the ascendant everywhere. Their influence was widespread and their spirit dominated

the culture of the day. The time was particularly propitious for their teachings to take hold of the entire people. Religion was fast declining in power and influence, and

the greatest vices and the vilest actions

were perpetrated and condoned. All vices and weaknesses of character put on a virtuous hue for the simple reason that the very gods themselves, as portrayed in the great national epic of the Greeks, were not free from them. If gods could not shake them off, would man's strength avail? No wonder then that Plato banished the great epic poet Homer and others of that ilk from his Republic for misrepresenting the gods. The life of the people was thrown up on the surface of being, and, cut off from its source, it danced and revelled in a veritable orgy of mental confusion and irresponsibility.

Another potent factor contributed to this state of affairs. Science, sedulously cultivated by the Hylists in open hostility to the popular religion, naturally had the effect of undermining its foundations, and whereas the scientists, because of their rational philosophy and ethics and their culture, were truly religious in their attitude and outlook upon life, the ordinary follower of the religion, cut off from his old moorings, drifted straight into the very vortex of moral anarchy.

The Sophists came upon the scene in an unsettled time like this—perhaps to stir the discontent to its very depths to provoke a speedy reaction against it. And they drifted with the current, not helplessly but with a deliberation born of conviction. They were not “spiritual people” at all. They were out and out utilitarians, time-servers, opportunists, and recognised no higher end for man than abundance of material wealth and physical well-being crowned with a modicum of “culture” and refinement of their own brand. They did not believe in knowledge for the sake of knowledge. Their aims were professedly not altruistic. And they made r

ecret of it and they offered no apology for it. They were "thinkers by profession," and their thinking was set working by no higher agency than paltry pelf or popularity. The greatest achievement of man was to triumph in argument and disputation, to be able to spin out long arguments on the spur of the moment in support of even a most insignificant and indefensible subject, and to be able to say always something new on any matter, as the Sophist Hippias boasted he could.

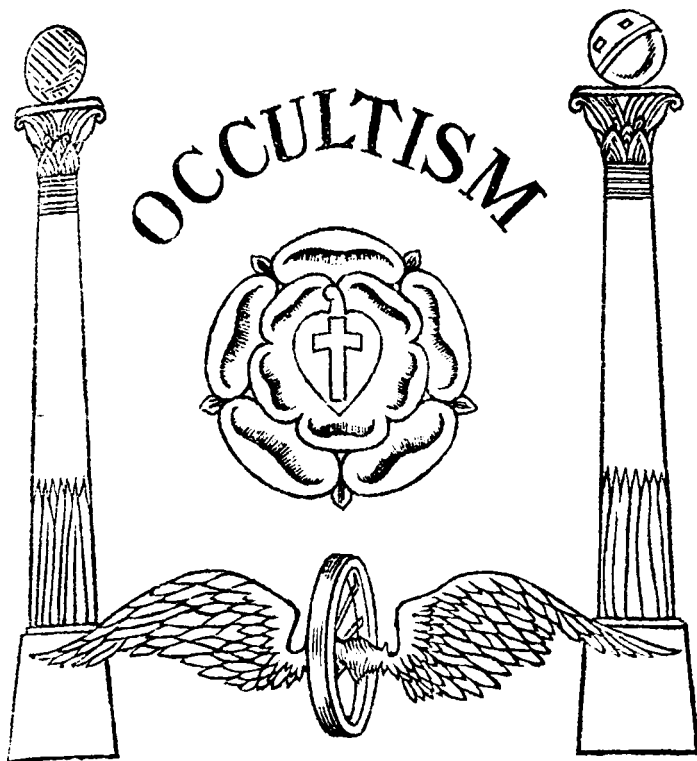
This was a highly superficial and gilded age. It set a premium on outward show and glamour and glitter. This is, however, not to deny what is justly due to the Sophists. They raised the intellectual level of the nation and extended the bounds of many spheres of knowledge. Language, Logic, Theory of Cognition, and Attic eloquence—at least these were considerably improved by the "encyclopædic universality of knowledge" of the Sophists.¹

But of what avail is it to gain the whole world and lose one's soul? The surface refinement was perhaps not wholly undesirable, but by no manner of means could it feed the soul. The aim of man's life was not to shine and extort applause from the admiring many. So while a great activity was simmering on the surface, the soul of man was dying of inanition and starvation. It was therefore necessary for a great Personality to appear on the scene, one who could bring the erring people back to the right path. An ordinary man, howsoever well-meaning and devoted to the task, would simply not have done. An intellect as keen and subtle as that of the Sophists themselves, a culture as wide as theirs, and a knowledge as encyclopædic as their own were needed to set off the destructive tendencies of the time. Plato more than possessed the requisite qualifications. In sheer intellectual power and in points of culture and learning he was more than a match for all the Sophists put together. But the need was not only to

¹ Schwegler.

stem the tide of the baneful teachings of the Sophists, but also to release a new phase, to bring into operation a new influence which was to destroy the old regime, root and branch, and also to supply the soul with the much-needed restorative, to be all itself again; Plato was the man for it. He had that lofty character which compels obedience and willing homage, that earnestness which makes naught of all obstacles, that dedicated life which wields a subtle influence upon the people though all unknown to themselves. And what is more: he had a mission. And a message which rises from the heart which is large and pure, and which is formulated by the intellect upon which there shines the light perpetual of the spirit, and which is uttered by the tongue "which has lost all power to wound"—surely such a message was Plato's, and irresistible as it was then, its high imperious tone has come reverberating through the corridors of centuries down to the age in which we live.

Krishnanandan Prasad



THE LIVES OF ALCYONE

(Continued from p. 233)

VI

TWO thousand years later Alcyone was still in the same sub-race, but this time in a female body and in quite different surroundings. The Arabian empire had spread in many directions; indeed, except for a strip of Atlantean territory on the West Coast, Arabia and Egypt practically divided between them the continent of Africa. Mars had pushed his conquests as far south as the Vaal River, and had

built himself an empire there, into which the Arabian population, overcrowded at home, flowed down in ever-increasing numbers. The work of erecting a new State is quite congenial to our band of Servers; and as they always cluster round Mars and Mercury, who are both to be found in incarnation at this time and place, we need not wonder that but few of our characters are missing.

Our hero Alcyone was the eldest daughter of Mars, and his eldest son was Herakles, who was even already ruling a province under him. Mercury was the Emperor's sister, and was married to Dhruva, who was at that time officiating as Chief Priest and Minister of Education—a position of great power and importance, for the tradition of the occasional overshadowing of Surya by Mahaguru (which was mentioned in our last chapter) still subsisted, and therefore, though the priests took no direct share in the government of the country, their authority in certain matters was supreme. For example, it was their duty to select the heir to the throne, and their choice by no means always fell upon the eldest son of the last occupant, as will be seen later.

King Mars and his people speedily built cities and temples for themselves, and introduced into their new country all the arts of their civilisation, much as had been done in Arabia two thousand years before; but it was not found possible to Aryanise the population of the country. The inhabitants whom the new-comers had found in occupation were negro tribes, derived from several different stocks. Thousands of years before the population had been purely Lemurian, but it had considerably intermingled with the Rmoahal sub-race; and as the country had at one time been conquered by the Tlavati, there was a small infusion of that blood also among the chieftains. Mars permitted a certain amount of experimental intermarriage—indeed, he never at any time actually forbade it; but his proud Arabs did not readily mingle with a race in

many ways so inferior, and so radically different in colour. Some of the lower-class whites (for these Aryan Arabs were almost white) boldly took negro wives, and among those who made this experiment we notice Phocea and Sirona ; but their mulatto children were practically a race apart. Some of these, if exceptionally pleasing in appearance, became absorbed in the ruling race, and introduced into it some rather curious new characteristics ; some of them, on the other hand, married among the negro population and eventually sank back into it ; but the majority kept to themselves, married among themselves, and dwelt to a great extent as a separate community—a community which, as centuries passed on, slowly grew into a nation which acquired a territory of its own, and had a long and chequered history with which we are not concerned. It will be seen, however, that the Aryanisation of the race previously in occupation was not in this case officially countenanced and recommended, as it had been in Arabia ; though one mixed marriage, made for political purposes, had an influence upon the lives of some of our principal characters, as will presently appear.

The religion of the negro tribes was unusual, for it consisted in the worship of a mysterious female deity, who was alleged to inhabit a certain towering rock which was visible for many miles. The foot of this rock was surrounded by almost impenetrable forest, in which (naturally enough) all sorts of dreadful demons were supposed to dwell ; but no definite information was forthcoming, for no negro dared to enter the dark and gloomy glades. It was a tradition that on several occasions daring hunters had ventured into the outskirts of the woodland in pursuit of game, but they had never returned ; and it was commonly believed that only the chief priest of the deity could ever reach the rock in safety by means of a hidden path, a knowledge of which was one of the dread secrets of his office. Even he must go only at stated times to make a

specified offering; and it was well understood that if he failed to keep his ghastly appointment, or went without the offering, his own life would be forfeit. On the day of the full moon in each month he must appear before his dire deity, and he must be accompanied by a young and handsome man, but just come of age, who was destined for the doubtful honour of marriage with the goddess. What occurred none knew but the high priest, and his lips were sealed by awful oaths; but every month he returned alone in a condition of panic terror, and nothing more was ever heard of any of the bridegrooms.

Rumour had it that, many years before, three rash youths of bold and sceptical spirit, friends of the chosen spouse of the occasion, had venturously followed the priest and the victim secretly at a distance. Two of these, it was said, had returned: one, a gibbering lunatic, who lived in that state for many years; the other, a broken man, with his nerve utterly gone, so that he never held up his head again, and died a few days afterwards. The story which this sane survivor told was a sufficiently horrible one. The three foolhardy youths had followed the priest through the wood, hearing and seeing much that terrified them, but still persistently pursuing, until the priest and their friend had gained the foot of the rock. Then, so the trembling narrator declared, those two ascended a few feet to a kind of natural platform, behind which the face of the precipice curved back in the shape of a horseshoe—the watchers, of course, staying below in the shade of the trees, because the light of the full moon fell upon the platform, so that every object upon it was clearly visible.

Then the high priest began a strange wild chant or evocation; and suddenly, as he sang, a great gap opened in the rock, and a horde of demons rushed out—creatures like dwarf men or huge monkeys, but somehow indescribably distorted and horrible, giving an impression of hellish hate, despair and craving for revenge. These appalling creatures surrounded the

priest and the victim, and seemed to be springing upon them and tearing at them; but the priest thrust them roughly aside with a gesture of authority, and raised his chant again. Suddenly, in the vast doorway which had been so mysteriously rent in the face of the cliff, appeared a huge naked female form, at sight of which the priest and his companion fell upon their faces while the demons danced around them with a strange fiendish glee. The awe-stricken witness described the figure of the goddess as far beyond human stature, yet beautiful with a horrible dark beauty that was not of earth; and he passionately affirmed that of all the horror the worst feature was that while he was more utterly overwhelmed with terror than he had ever been before, he was also at the same time irresistibly *attracted*, so that, if his limbs had not absolutely refused to obey his will, he must have crept to the feet of that grisly form, even though he knew full well that discovery meant for him something far worse than death.

Presently the priest and the bridegroom rose to their feet, and an awful alluring smile broke forth upon the face of that giant figure, and she held out her arms to the doomed man as he moved slowly towards her, walking as though in a trance. As he came within her reach, she stooped forward and lifted him in her arms—lifted that big, strong man lightly, as one might lift a kitten, and turned, carrying him, and disappeared into the darkness. The demons rushed tumultuously in after her, and suddenly the rock was a blank wall in the bright moonlight, and the priest was staggering down the path from the platform like a drunken man. He was too full of his own mad fear to see the watchers, though he passed close to them, and they followed him in his wild flight back through that haunted forest as well as they could. But once they lost sight of him in the darkness, and so lost the path also, and fell into an apparently bottomless mudhole, from which only two of them escaped, and that with the greatest difficulty and the

most exhausting efforts. When this happened they were already near the verge of the wood, so somehow the survivors made their way out of it, and somehow they got home again; but the only one who could speak said it would have been better for them if they also had died in the bog. And when the high priest heard the story, he smiled a dreadful smile, and said that those who pried into the mysteries of the goddess could not expect to escape her vengeance.

This was the tradition handed down in the tribe, and it may easily be imagined how such a tale would affect the minds of a crowd of superstitious savages. This grim religion was surrounded with such secrecy that it was not for a long time that the new ruling race heard anything definite about it. As the negroes always bowed towards the rock whenever they caught sight of it, it was at first supposed that they worshipped it, and later that they regarded it as the throne or symbol of some deity. But the existence of the alleged goddess and the sacrifices periodically offered to her remained entirely unsuspected. The way in which it became known, and all that followed upon the discovery, will appear as we unfold our story.

In order that this may be comprehensible, we must first describe the other side of this repulsive religion—the benefits which her people were supposed to receive from their promiscuously polyandrous goddess in return for the heavy toll of sacrifices exacted by her. A peculiarly gruesome item in the disagreeable impression which she produced upon the one person outside her priesthood who claimed to have seen her was that baleful power of irresistible attraction—apparently magnetic in its character. It was asserted that she was able to confer this power upon her votaries—that her priests possessed it by virtue of their office, and they could bestow it upon others at will—for a consideration, of course! It could be used on a small scale in matters of daily life, or on a large

scale in national affairs ; by it a young brave could compel the affection of the lady of his choice, a merchant could influence the mind of a customer so that he obtained his own price for his goods, or a man engaged in combat with another could render his enemy harmless. The power may be described as communicable mesmeric control, and by its means there is no doubt that the priests contrived to enrich themselves considerably.

Mars and Dhruva had resolved not to interfere in any way with the religion of the negroes—to give them the opportunity of hearing a plain statement of the truth, but not to excite opposition by seeming in any way to force it upon their attention. Their general plan was one of conciliation in all directions, and though they insisted upon just and beneficent government, and held all the real power in their own hands, they still left the negro chiefs and priests as much of pomp and outward show as they desired. The chieftain of the period is not one of our characters, but his two sons appear in our list as Markab and Scorpio ; and it was while the second of these was still a mere boy that the attention of the conquerors was first attracted to this curious religious hypnotism. The old chief intended that his eldest son Markab should succeed to such a show of state as was left to him, and with a view to securing his position instructed him to seek for a wife among the ruling race. He even suggested to Mars that it would be a suitable arrangement if Markab could wed Alcyone, who was then a beautiful girl of fourteen ; but Mars declined this ingenuous offer, and Markab consoled himself with the affection of Abel, a pretty girl of much lower class among the Arabs. From this marriage of political expediency was born Pollux, who caused much trouble later on.

With a laudable view of concentrating in his own family whatever in the way of power lay within reach, the old chief had bargained with the high priest, who happened to be childless,

that his own second son Scorpio should succeed to the important office; and consequently the boy was already undergoing the necessary training. Young Scorpio also, as well as his elder brother, had designs upon the beautiful Alcyone; and though he knew well enough that he could never legitimately obtain her hand in marriage, he thought that he might get her into his power by the peculiar forces which he was learning to use. With this end in view he contrived to put himself in her way, and practise his unclean arts of fascination upon her—not without some effect, for she found herself constantly thinking of him, with an odd mixture of detestation and an incomprehensible sort of attraction. She spoke of him to her cousin and playmate Sirius, who had constituted himself her knight and attendant, and loved her with a devotion which was touching in its intensity; but Sirius frankly hated the fellow, and compared him to a loathsome reptile, while the gentler Alcyone thought there must be something of good in him to cause that odd sense of half-attraction.

Even her charity was strained, however, by his actions a few days later. Meeting her one day in a lonely part of a great garden near the palace, he turned the full battery of his half-acquired hypnotic power upon her, and tried to compel her to submit to his embraces. Hitherto unknown feelings began to stir within her; though she had a strong sense of anger and outrage, she yet could not move from the spot, and there was somehow half of her that did not want to move. Fortunately the faithful Sirius (who had been detained by some work which he had to do for his father) was on her track, and came rushing up just as Scorpio, with lust flaming in his eyes, was about to clasp her unresisting form in his arms. Sirius hurled him to the ground, and turned sharply to Alcyone, asking how she could let such a creature come near her. She haltingly explained how utterly she had loathed him, and yet had felt powerless to move as long as his eyes

were upon hers; how some strange hateful spell had set half of her warring against the other half, and how his burning eyes had somehow soiled her and made her very soul feel unclean. Sirius, hearing and raging, set off again in chase of the culprit, who had limped away cursing; and the latter, seeing him gaining upon him, and realising that his anger was dangerous, leapt into the river that flowed through the garden, and thus escaped for the time by swimming to the other side; while Sirius, having explained emphatically to the discomfited youth in the water exactly what unpleasant things he would do to him if he ever caught him thus trespassing again, returned to comfort Alcyone.

They talked the matter over exhaustively, and as they knew nothing whatever about hypnotism they came to the conclusion that it must be some horrible aboriginal magic; and Sirius promptly bore off the troubled Alcyone to his mother Mercury, who was wise in such matters. She heard their story, sympathised with their indignation, and reassured them by saying that she had heard of this kind of magic before, and that the power of the eye, as she called it, could be used for good as well as for evil, though the Priests of the Light employed it but sparingly, not thinking it well to take a man's will from him even for a noble purpose. And she taught Alcyone a sacred word by the repetition of which such a spell could be averted if ever Scorpio should try it again; but Sirius calmly remarked that he did not think Scorpio *would* try it again, but that *if* he did, he, Sirius, would personally attend to him in such a way that he would work no more spells in *that* incarnation. Mercury smiled enigmatically and sent the children off together, greatly comforted. Sirius was right so far, for Scorpio had learned his lesson, and made no further direct attempts upon Alcyone. A few years later he married Hesper, a girl of his own race, and presently became high priest, as his astute father had intended.

This was the first event which drew the attention of the ruling race to the uncanny powers connected with the negro religion, but the subject was not seriously pursued. Strangely enough, it was a similar occurrence in the very same family twenty years later that caused a further enquiry, which resulted in a full exposure of the whole iniquitous business, and the downfall of the obscene cult which had cursed the country for so long.

As might naturally be expected, Sirius and Alcyone married in due course, and it will seem equally natural to students of reincarnation that Mizar should be their eldest son, and Elektra their eldest daughter, and that all these should be linked together by bonds of affection of far more than common strength. Other children followed, all of them characters well known and loved in previous and later lives, all of them dear now as then, though some have reached the further shore and hold high office among Those who rule the world. It has been mentioned that Markab, the negro chief, had married Abel; he had four mulatto children—two boys, Pollux and Tripos, brothers again, as they had been two thousand years before in Arabia, and of much the same respective dispositions; and two girls, Alastor and Cetus, less coarse at any rate than their male relations.

Now Elektra, even while still a child, was famed throughout the land for her wondrous beauty; and Pollux, being so much what he had been in Arabia, was all aflame with desire to possess her for his own. Being the eldest son of the chief, he was in the habit of seizing whatever he wanted, so he thought that in this case also he had only to ask to have, and was much surprised and annoyed when he found his suit politely but quite definitely rejected. Soon he was more than surprised and annoyed; for he was like a spoilt child, and could not bear to be contradicted or denied, so he sulked and fretted until he grew actually ill with unfulfilled desire. Now Markab really

loved his eldest son, and saw nothing but a proper sense of his position in his most flagrant faults of character; also he had never forgiven Mars and Alcyone for rejecting his own offer of marriage to the latter, any more than Scorpio had forgotten his bitter experience at the hands of Sirius as a boy. Therefore these worthies laid their heads together, and resolved that Pollux should not be left to suffer from love-sickness, but that Elektra should be abducted for him—thus not only relieving his pain, but paying off old scores at the same time, and gratifying a long-smouldering hatred.

They chose for their nefarious plot a time when Sirius and Alcyone were away from home for a day or two, attending to some of his priestly business in another city. By a forged note, purporting to come from a girl friend, they easily lured the unsuspecting Elektra from the shelter of her home; then Scorpio met her just as he had once met her mother, and, with the added power conferred by years of practice, at once dominated her will and induced her to accompany him unresistingly to the house of Markab. She had never heard of his attempt to seize her mother, but he was a man whom she instinctively disliked and rather feared; yet she afterwards declared that she had no option but to go with him—that (just as her mother had said) half of her wanted to go, while the other half vehemently protested. Go she did, at any rate, and as they walked along Scorpio used all his arts to strengthen his hold upon her will, taking into his hand a certain talisman which he wore and by its means invoking his dreadful goddess to send her power through him, and receiving in reply a strong outpouring of the smell of musk, which was always a sign of her attention and approval.

Elektra followed him docilely to Markab's house, and there, to make more certain of her absolute submission, he administered to her a potion well known to many savage tribes, a compound of some of their vile secret poisons, which has the

effect of weakening the will, and of impairing (and eventually destroying) the memory. Having done this, he locked her safely in one of the rooms while he went to tell Pollux, who was ill in bed and feverish with his disappointed desires. His uncle's news effected a temporary cure; he hastily rose and began to dress himself elaborately, with the view of making a favourable impression on his victim. But when, having completed his toilet, he hurried down to the reception-room where he expected to find his love awaiting him, the door was unfastened and the bird had flown! This was indeed a staggering surprise to all three villains, for they well knew that the drug alone, to say nothing of the hypnotism, made it quite impossible that their victim could have walked away voluntarily; she must have been carried away, but by whom? They began to feel terribly frightened, for to them this savoured of the supernatural; and even if there were some natural explanation, matters were but little improved, for that must involve the discovery of their villainy, and terrible vengeance from the outraged Arabs.

Leaving them for the moment to their terrified consultations, let us explain exactly what had happened. One of the servants of the chief, Markab, was our old acquaintance Boreas; he had seen Alcyone on several occasions, and felt a strong admiration for her, because of which he had made enquiries into the religion of the Light, and had secretly accepted it. He knew a great deal of the depravity of his master and of the execrable Scorpio; and when he saw the latter bring the young Elektra into this infamous house, he at once suspected some unimaginable turpitude. Catching a glimpse of her face, he saw that she was under what he would have called magical influence, and he instantly resolved, for Alcyone's sake, to save her daughter from whatever hellish plot had been woven around her. As soon as Scorpio went away to Pollux's room, Boreas unfastened the door he had ju

barred, and walked straight in upon poor Elektra, who lifted a wan and uncomprehending face to greet his entrance.

"Lady," he said earnestly and respectfully, "I am your friend, and I have come to save you from wicked men; I beg you to come back to your home with me at once."

But she could not understand him clearly; she only replied: "How can I come? He told me to wait here for him."

There was no time for argument; begging her to pardon him, he lifted her in his arms and carried her out quickly into the garden, and by a side-path and through some outhouses to a gate.

"Lady," he said, "you are in great danger; trust me, come with me, and I will save you. I cannot carry you outside without attracting too much attention; you must walk with me, and I will help you along."

She obeyed as if automatically, for the drug had disturbed the effect of the hypnotic action; but it had also weakened her physically, and she walked with uncertain steps. He hurried her along as well as he could, half-supporting and guiding her, until he felt himself out of range of immediate pursuit; and then he allowed her to walk more slowly. His object was to get her home unnoticed, if it might be; for he realised that her capture by Scorpio and her presence alone in a house of evil reputation should if possible not be generally known until he had explained it to Alcyone, and knew her wishes in the matter. He therefore took an unfrequented way, and was fortunate enough to escape almost entirely unquestioned. Entering the house of Sirius, he demanded at once to see Alcyone, and was sadly disappointed to hear that she and Sirius were away from home; he hesitated for a moment, and then asked to see Mizar. The latter was horrified at the sight of the pale, frightened face of his sister, and still more so to find that she could not speak to him coherently, and seemed not to understand what he said to her. He demanded an

explanation from Boreas, who told all that he knew, and incidentally asked to be taken into the Sirius household as a servant, as he could never now go back to that of Markab. Assuring him of his protection, Mizar made him repeat carefully once more his account of what had occurred, and by a few gentle and tactful questions to poor Elektra elicited enough from her to enable him to grasp the situation. He then sent for his sisters Fides and Saturn, placed Elektra in their care and told them to get her to bed, and if possible to sleep; and then started out in a towering rage for the house of Markab.

Arrived there, he walked straight in without ceremony or hesitation, and found the three trembling rogues still in fearful consultation. He was as yet scarcely more than a boy, but he was a son of the dominant race, and he expressed his opinion of that chief and that high priest in vigorous and unflattering terms. He paid not the slightest heed to the boasted mesmeric power of the priest, who indeed was far too disturbed in mind to be able to use it. He concluded his denunciation with these words:

“You know quite well that I have only to go before my grandfather the King and tell my story, and within the hour you will be in prison, never to leave it alive; and you know that that is the fate that you deserve. But if that were done, your crime and my sister’s misfortune would be known to all the kingdom, and I do not choose that it shall be so known. My mother is away from home; if when she returns she finds my sister still in this condition, she will be troubled about it and I do not intend to have her troubled. Therefore, instead of delivering you to justice, I will agree not to denounce you on this one condition; that you come at once and remove your diabolical spell from my sister’s mind, and restore her to normal health. If you will not do this, be sure that you shall both die.”

Markab at once breathed more freely, and made haste to agree; but Scorpio looked more disturbed than ever, and said:

"Young white lord, I would truly do this for you if I could; but what you ask is impossible. If I had cast only my own spell upon your sister I could remove it; but I have worked upon her the greatest magic at my command. I have cast upon her the spell of the goddess, and the goddess herself has ratified it; only she herself can remove it, if she should choose. But she will never choose to do so."

"I know nothing of your goddess," replied Mizar sternly, "and I do not fear her, because I worship the Light; but if only she can remove the spell, then lead me at once to her shrine, and I will speak to her face to face in the power of the Light, and will compel her to undo her foul magic."

"Master, master," cried Scorpio in horrified accents, "You know not what you say; it is death to look upon the face of the goddess, and no man may withstand her power."

"Perchance that may be so," replied Mizar; "yet I shall not shrink from death for the sake of my mother and my sister. But at least I will face this goddess, and the spell shall be removed."

"Young sir, you are brave; though I hate your family, I admire your courage," said Scorpio; "but I warn you that it is useless."

"Take me to your goddess, or you shall both die," was all the reply that Mizar would give.

"Lead him to her, brother," said Markab, "it is better that he should die than we."

"Come then, if you must have it so," said Scorpio; "but your blood be upon your own head. I do not even know that the goddess will show herself on any day but her own day of the full moon; and it may be that she will slay us even for disturbing her rest. Yet come, since come you must. For

myself, I care not; it can but be death either way, and I do not think that she will kill her priest."

So Mizar and Scorpio started together for the haunted forest, the priest revolving in his mind various plans for killing his companion, so that he might avoid the risk of angering the goddess. But Mizar was on his guard, and contrived always that Scorpio should lead the way, and thus the latter had not the opportunity for which he had hoped of pushing him into one of the bottomless mire-holes in the swamp. Unknown to the two adventurers, Boreas, who knew Scorpio well enough to be incessantly suspicious of him, was following them at a distance, armed with a heavy and murderous-looking dagger, and fully determined to use it in Mizar's defence if he saw the slightest suggestion of foul play. In course of time they reached the rock platform, and Scorpio once more urged Mizar to abandon his project and return without attempting to see the deity, upon whom it was dear for any but her duly appointed priest to look. But Mizar impatiently bade him get on with his conjurations; and so in despair he raised the strange immemorial imploring cry which had never before been used except upon the night of the full-moon.

It seemed to do its ghastly work as well by sunlight as by moonlight, for the traditional results quickly followed; the rock door rose, the horrid horde of malignant creatures rushed out, and directly afterwards the giant figure showed itself. Scorpio fell upon his face, but Mizar stood gazing in intense surprise, not unmixed with fear; he tried to speak to this appalling being, but his tongue refused its office; he was conscious of a strange whirling sensation in his brain and an irresistible inclination to move forward; he struggled to remember his purpose in coming, and what he had resolved to do; but the power of thought had gone from him, and he felt as though he were in the grasp of some great force of Nature

—a tornado, an avalanche, a maelstrom. The sword which he had drawn fell from his hand, and the hideous rabble seized it with a yell of triumph, and surging round him, bore him on with them like a rolling tide, while a strange, slow, dreadful smile broke out upon the face of the deity. She drew back as the swarming brood approached, and the door of rock fell once more as soon as the mob had disappeared within it. Then Scorpio rose from the ground, and threw up his arms above his head.

“Praise be to the great and ever-victorious goddess,” he cried; “may all her foes be vanquished thus!”

And he turned and left the platform with exultant mien; but he had scarcely passed the first tree in the forest when Boreas sprang from behind it and buried his great dagger in his heart. So Scorpio fell in the hour of his unholy triumph, and Boreas fled back through the forest as though the hounds of hell had been behind him.

When, a few hours later, he reached the house of Sirius and Alcyone, he found that they had just returned from their journey. He introduced himself, and told his weird and harrowing tale. Incredible as it seemed, they could not but believe when they saw the pitiable state to which poor Elektra had been reduced, and indeed they obtained some sort of partial confirmation from her, for she was now able to speak somewhat more coherently; for Boreas, who knew much of negro charms and drugs, had instructed her sisters to administer to her an infusion of a certain plant which was an antidote to the poison which had been forced upon her by Scorpio.

Her father and mother saw the advisability of keeping this unsavoury story from the public ear, but at the same time Sirius realised that they were here in presence of some formidable power of whose resources they were ignorant. So, although he determined to set off himself without loss of time

for the lair of the foul goddess in order to attempt the rescue of his eldest son, he first called his second son Viraj, told him the whole story, and sent him off to repeat it in secret to his father-in-law the King, asking only that it might not be made public unless he also fell into the power of this vile gorgon, and it was necessary to invoke military force to destroy her. But he trusted that it might not come to that, for he fully realised that they were treading on delicate ground, and that an open attack upon their sacred shrine might stir the whole negro race into rebellion; and he knew that Mars wished to conciliate them.

At this point Alcyone came forward, and earnestly begged her husband to let her accompany him on this perilous quest, declaring vehemently that Mizar was her son as much as his, and that she had a right to help in his rescue, and assuring him also that she felt a strong insistent intuition that this was her work, that some emergency would arise in which a woman's wit, sharpened by a mother's love, would be worth more than the strength and valour of a mere man. At first Sirius, much surprised at her request, would not hear of such a thing; but she was so persistent, and so sure of her ground, that at last he, who had in the past had good reason to respect her intuitions, yielded half against his will. So she clad herself in the dress of a hunter, the clothes belonging to her son Viraj, and she armed herself with a bow and arrows, in the use of which she was expert, as indeed were many ladies of that race. Then they called Boreas to act as guide, and all three set out on horseback, pushing on at utmost speed. Soon they reached the borders of the forest, and, trying their horses to a convenient tree, plunged into its gloomy depths.

As they pressed on, they discussed their plan of campaign—though so much had to be left uncertain that they could hardly be said to have one. They had no means of forcing the

rocky door, but Boreas thought that he could imitate successfully the weird cry of the high-priest, and hoped that the usual response might follow. Yet even if it did, they had no conception as to the dangers which that opening door might disclose, nor of the strength of the diabolical garrison which might lie behind it. They knew not even whether that awful vampire-goddess could be wounded by human weapons, whether she was accessible to human appeal, whether she could understand the yearning of a mother's heart, or respond to the conception of love or pity. During their walk they extracted from Boreas all that he knew as to this horrible cult, and all that he had heard of its meagre but gruesome traditions; but they found in this little to encourage them. Boreas could not tell them with any certainty of the supposed origin of this strange deity; one theory allied her with a mysterious race of beings, half men, half animals, who were said to live in vast halls in the bowels of the earth; another regarded her as a princess among a giant race which had occupied the country long ago and had died out or been expelled, she only surviving because she had discovered the secret of eternal life. It was rumoured also that she had a twin sister with whom she had shared the secret; that this sister had at first lived with her, but that they had quarrelled over some victim whom both desired, and that the other had gone away to the east by sea, to prey upon the inhabitants of some far-distant land.¹ That she possessed real powers, which had frequently been manifested through her priests, was incontestable, but no one knew the exact nature of the powers, nor how far they extended. Boreas however, firmly believed that the same great knife which had killed her high-priest would suffice to rid the world of her, and he asked nothing better than to have an opportunity to put his theory to the proof.

¹Probably this may have been Australia, for it is said that there is among the aborigines there a tradition of just such a woman, who inhabited a cave, and lived by draining the life from others.

When they reached the platform they found the corpse of Scorpio lying where Boreas had left it, but it was in process of being torn to pieces by some huge and peculiarly loathsome crabs, which had presumably come up out of the swamp. Driving these ghoulish creatures away, they examined the body, and found hanging round its neck a curious tailsman—a disc of gold bearing upon it the image of a woman, evidently intended to represent the deity. From a confession later made by Cancer, who as the eldest daughter of the magician knew some of the secrets of the prison-house, it was established that this highly-magnetised disc was a centre of radiation for the power of the goddess, and that when, in mesmerising any person or thing, the chief priest held that object in his hand, the person or thing was brought into direct touch with that lurid divinity, and could not afterwards be set free without her special intervention. This had been done in the case of Elektra, and therefore Scorpio was unable to remove the spell.

The small but intrepid party mounted the platform, and Boreas lifted up his voice in the weird chant that he had heard the dead man sing, hoping that through the rock any trifling difference of intonation might not be noticed. It would seem that the lady was uncritical, or perhaps she did not care what visitors she received, confident in her power to deal with any who might appear. At any rate, the rock door rose as before, and the swarm of misshapen goblins poured forth. A minute or two later they saw the gruesome entity to whom they had undertaken this extraordinary expedition there stood in the doorway, filling it from ground to lintel, huge gross female form, fully eight feet in height, and more than broad in proportion, dark-blue—distinctly dark-blue in colour, and *faintly luminous* in the gathering dusk. The awesome apparition was absolutely unclothed, except for necklace of enormous gleaming stones; it emanated a stro-

and most sickening, yet half-intoxicating musky odour; and in the expression of its face there was ruthlessness and strange inhuman fathomless iniquity, and yet somehow a kind of fearful fascination.

Sirius, who stood in front as champion of the party, experienced just the same sensations as those which had overpowered Mizar earlier in the day; he also tried to speak but could not; he also felt a resistless influence stealing over him from those inexorable unwinking eyes; he also would unquestionably have been subjugated by this preternatural witchery which was being concentrated upon him, if he had been left alone to face it. But a voice rang out from behind him like a clarion:

"Husband, husband, she is overpowering you! Stand firm, and uphold the Light!"

And as she spoke, Alcyone drew her bow to the very head of the arrow, and sped her shaft unerringly to the heart of that unearthly monster; and as it struck, that dread figure crashed to the earth with a blood-curdling non-human cry, and lay writhing there with a ghastly contorted visage. In a few minutes it was still in death, and all present were conscious of a curious change in the atmosphere—of a sense of intense relief, of the removal of a weight. And as they stood looking at one another and wondering, a loud cry was heard from within the cave, and Mizar came bounding out, shouting: "I am free; I am free!" He leapt over the prostrate body, and rushed up to his father and mother, asking wonderingly how they came there, and what had happened. But perhaps the strangest change was in the horde of creatures who had always been the first to rush out when the door was opened. They seemed as though thunderstruck; all their impish malignity was gone; they began to speak to one another in hesitating accents; some of them fell down as though from weakness. Alcyone said to Sirius:

"See, husband, see! these are not demons, but men, and they have been suffering under some horrible enchantment. Say, brothers, who and what you are, and if we can help you we will."

Then one of these strange beings stepped forward and spoke haltingly, as one to whom speech is unfamiliar:

"Princess," he said, "not long ago you knew me as a soldier of the palace guard; you have spoken to me many times, yet I cannot wonder that you do not know me now. Three months ago I was young and strong and brave; now my hair is white and I am old and broken, and cannot live; and indeed do I wish to live, for my soul is utterly polluted and imbrued with deadly sin. For I was chosen, by the high priest of that dread demon there whom you have slain, to be her husband; I was brought here under her awful spell, and all that was unclean and animal within me she stirred into a mad riot such as you could never understand, nor any sane healthy human being; for there are things so hellish that the flesh creeps at the thought of them, and even the telling of them is as a blast of death. For a whole month I ministered to her monstrous lusts, and it seemed to me one long mad whirl of pleasure in which I lost all count of time; but in that time she drew all life from me, and left me what you see. At the next full moon a new victim came, and she cast me aside like a worn-out garment. All these whom you see are like me; each has had his day, and has been drained of his vitality by that awful vampire who lies there; thus has she kept herself alive for untold ages, feeding upon the life of men, for her victims have numbered many thousands, and in the cave is a vast heap of their bones. Yet she does not let us die at once, but keeps us thus unnaturally alive and without sleep, full of a devilish malice and jealousy, yearning to drag others in to suffer as we have suffered, yet all the time envying and hating them. A hell indeed our dregs of life have been to us

and every day has seemed a thousand years of agony and despair. But now that you have killed her all is changed; the awful nightmare has gone, and I think that we shall die in peace; as you see, some of us are dying even now."

Pity and horror filled the hearts of Alcyone, Sirius and Mizar when they heard these fearful revelations; and Sirius felt his heart burn within him, and he spoke to these doomed wretches such words as were given to him to speak. He told them of the Light that dwelt in every one of them, that dwelt there ineradicable still, in spite of all these obscene horrors; that light which was a ray of the Eternal Light, from Whom all had come, into Whom all must return. So that for them also there was hope and help, because, though indeed the Divine Spark had burnt low, it should surely one day be fanned again into flame; for them also the darkness should lighten, until they stood for ever in the perfect day. And the poor creatures heard and believed and were comforted; and natural sleep, a stranger to their eyes for many weary months and years, fell softly upon them, and in that sleep many passed peacefully away. And indeed naught else could be desired for them, for continued life could but have been continued misery; they were wan and shrunken and nerveless, bent so that those who had been tall men were now like deformed and stunted children, warped and gangrenous, rotting in death while still alive.

But Sirius and his son went and looked at the body of the dead monster, overcoming their horror in order that they might see what manner of being this was. Human undoubtedly, yet of a race happily long extinct; a ghastly anachronism, perpetuated only by some gruesome secret of wholesale murder; verily "a thing to shudder at, not to see". Sirius conquered his repugnance sufficiently to unclasp the necklace of huge stones; but the very touch of that blue flesh was in itself revolting, for it was suberous, polyp-like, nauseating,

unhuman. Mizar overleaped the corpse, and called to them come and look at the cave, so shudderingly they passed into its murky depths. Prodigious indeed it was, vast hall extending beyond vast hall far into the heart of the great needle of rock and whether these halls were natural or artificial none could tell. In one of them was a huge pyramid of human bones—the remains of thousands of victims, even as the dying soldier had said. But the whole place reeked like a charnel-house, and the atmosphere was foul with a foulness that seemed more than merely physical.

So the exploring party soon came out again into purer air, and as they emerged they were amazed by the sound of a trumpet and by eager voices calling. They shouted in reply, and, guided by their cries, King Mars himself came forth from the dark forest, followed by a body of picked men, the very flower of his own special guard. Glad indeed was he to see his daughter safe and sound, and much he marvelled at the astounding story which was told in reply to his enquiries. Incredible it might well have seemed, but for the irrefragable evidence before him—the corpse of the Lemurian giantess, and those of the men whom she had vampirised. Appalled at the discovery of the horrors which had been going on close to his very capital without his knowledge, he issued stern, sharp orders in truly royal fashion. A huge litter should be made of branches, and the dead body of the monster should be carried through every street of the city, so that all the negroes might understand that their direful deity was harmless now, and that her sanguinary cult was a thing of the past. The doctrine of the Light was to be preached to them in their own tongue, more fully, more clearly, more widely than ever, so that none might ever again fall under the sway of such a strange and loathsome superstition. A camp was to be made then and there, and such help as could be given to the fast-dying victims was to be at their disposal. The entrance to the caves was to

be sealed up and covered deep under vast piles of rock, so that no man should ever enter there again; the swamp was to be filled up and drained, and a broad road made through the forest. And furthermore he ordered that the tall black peak that towered above them should be painted white as though crowned with snow, and ever thereafter kept so, as a sign that the reign of darkness was over, and that the Light had triumphed over its enemies. All these decrees were duly carried out, and the peak which had been a symbol of horror and dread became a constant reminder of the inevitable Victory of the Light that lightens every man who cometh into the world.

Our exhausted party returned to its home, and the first enquiry was after the health of Elektra. They found her pale and weak indeed, but otherwise entirely herself again, and her sisters related how, all in a moment, her senses had returned and she was free from the strange oppression which had weighed her down so terribly; and none doubted that this relief came to her at the moment of the death of the Lemurian whose spell had been woven around her. The shock of this unparalleled experience had been great to all those who had shared it, and it was some weeks before they entirely recovered from it. Elektra's part in what had happened was never made public, but was confided only to Corona, her future husband.

A few days later, Sirius, Alcyone, Mizar and Elektra all came together to the wise mother Mercury, and talked long and earnestly with her about these strange occurrences. Mizar asked her :

"Grandmother, how was it that I, trusting in the Light which we worship, could not resist the spell of that dreadful woman, and that even my father was powerless before her, while my mother's strength was unaffected, and she was able to kill her?"

And Mercury replied: "Grandson, the monster's power of will was greater far than yours, aye, greater even than your

father's; not greater than the power of the Light, but greater than Its manifestation in you, for a certain reason that I will tell you. The horrible mystery of this creature's strength had its root in that other mystery of sex, and therefore it could be used best by each person upon one of the opposite sex. Remember how, long ago, Scorpio even when a boy dominated the girl Alcyone by its means, but was at once everthrown by the boy Sirius, upon whom it had no effect. Again, Scorpio easily influenced Elektra, but could do nothing against you, even when you went to his house and openly threatened him. Yet when the operator was a woman—when you came face to face with the prodigy herself—you were overcome, and so was your father, while against Alcyone, because she was a woman, her efforts were fruitless. Because your mother was dressed as a man, the monster was probably deceived; the magnetism which she poured out was aimed at men, and so your mother was unaffected. Truly you would have been unharmed also, if through you the Light had shone with perfect purity; but because you have not yet attained perfection, because you are still human, there was within you that upon which her terrible forces could play. In the strength of utter purity, even the weakest will may meet the strongest undismayed, because in that pure whiteness there is naught that can be stained, naught upon which the evil can seize; but while there is even a germ of evil there is still danger. Yet though that fiend could neutralise your will, and could draw you within her unholy cave and hold you there as prisoner, she could not dominate your very soul and bend you to her evil ends as she did those who yielded voluntarily to her. She could perhaps have taken your life; she could not make you her slave. So always there are limits to the power of evil; and only that can come to each man which he has himself deserved."

After years had passed, Sirius became High Priest in the place of Dhruva, his father, and with the ever-sweet a

sagacious help of his wife Alcyone he held that position long and creditably; and when he also died he was succeeded in it by Mizar his son. Alcyone survived her husband by a year or two only, and died greatly honoured at the age of seventy-six. On the death of King Mars, Herakles as eldest son was set upon the throne; but when he in turn passed away, the choice fell upon his second son Corona, so that the lovely Elektra graced the position of the first lady in the land. At Corona's death the succession passed to his second son Theodoros; but Koli, who was the daughter of Corona and Elektra, married Mizar's son Leto, and to them was accorded the honour of giving birth to the Manu Himself, who thus came down to South Africa to confirm the dynasty and emphasise the characteristics of His second sub-race, so naturally the Priesthood placed Him upon the throne at the death of Theodoros.

The faithful Boreas married Nu, a white waiting-maid of the household of Alcyone, and attached himself most especially to the service of Mizar—a devotion brought over from an unremembered past. His sons, by an odd turn of the wheel of fate, married the daughters of his old master, the negro chief Markab, and became persons of importance in the newly-established mulatto community. The two sons of Markab, however, married the negro daughters of Scorpio, and Pollux thus came into possession of the not inconsiderable wealth amassed by the late high priest, as well as that of his father Markab. This marriage drew him back into the ranks of the negroes, but on the other hand established him in a leading position among them. Years later he engaged in a plot against Herakles, and when it was discovered his people forced him to lead an open rebellion, but he was promptly suppressed and put to death by Corona.

(To be continued)

IN DEVISTAN

By NINA DE GERNET

An irresistible conjecture is often unremembered knowledge.

SWĀMI VIVEKĀNANDA.

There, everything possible to be believed is still an image of Truth.

ALGERNON BLACKWOOD.

BEYOND the cloudways, over the Mounts of Prometheus lay the Cymric Pass, whence the Kymris appeared in their fights with mighty Egypt—where the Amazons first descended into the valleys and the steppe of modern Kabardah, the Northern Caucasus.

That Pass is still the road between North and South. Even the railway line round the range did not disturb its traffic. Still higher the other passes rise, but they are impassable in winter, and this one retains its importance partly because of its sacred beauty, though the whole Caucasian realm is a marvel indeed. All over it, in the recesses of beauteous mounts and on the heights of lordly summits there linger traces and memories of old, old wisdom, of ancient faiths. Arabia before Islām, Assyria still beyond: hoary ages of Hettea and of lands older still: the forgotten empires on the way of Āryavarta's first migrations . . . Physical trace they have left, but the impress is chiefly on the inner side. Mighty and luminous are the astral vibrations in the care of the Great Devas there, under Simurgh's wings.

Yet on the high rock Prometheus still awaits for the fire of the human soul to set the Earth aflame, and break his bonds of form . . . In the glow of sunset the outline of his stretched figure is clearly seen, weird, holy . . . One of the Europeans who have entered the farthest into the soul of this range, the mystic Algernon Blackwood,¹ says of his hero roaming on its heights :

He wandered among these proud, secluded valleys (and) at the same time he wandered deeper and deeper into himself, nearer and ever nearer into some tremendous freedom—through the morning of the world, the primal fire and dew—when all was a giant garden . . . The advertised splendour of other lands . . . seemed almost vulgar beside this country that had somehow held itself aloof, unstained. Life was charged with an immense delight . . . The spell of that strange land will never leave you once you have felt it.

And thus is painted the approach to the altar, Mt. El Brouz where Simurgh, the "Bird of Wisdom" sits, watching . . . "An exuberance of vegetation almost tropical, in the heights ablaze with leagues of huge rhododendron trees flowering among peaks that dwarf the Alps" . . . Monstrous lilies topping a man on foot, reaching to his shoulder on horseback; lines of blazing yellow azalea bushes scenting the winds beyond belief under the eternal snow-fields". . .

What the Presence is to which the giant El Brouz bows the Saga only whispers tales, these are about a mighty King, a Magus. It must be of the Sun-line for the flowers of the slopes turned to the Lord of the range are of the Sun's colour. Even the tall, wild lilies bending their heads in the steppe-winds are yellow. Simurgh's seat is on a high, dark, picturesque rock in the gorge of Malka opposite the snow white double summit of the El Brouz. Over a pine's contorted shape the rock rises with a yawning split like the lips of a dolphin.

There the door of Djinnistan opens. And Simurgh has the body of an eagle and the head of the legendary griffin.

¹ *The Centaur.*

² There are seven summits higher than Mt. Blanc, and seven of the same elevation.

He watches at the door, for all that land is alive with Djinns, goblins, elfs, the great army of the "Other" evolution. Curious forms of stone are on all the paths, some like monsters, some like statues of men and animals, a great "face" stands at the gate of the Caucasus on the Devil's Bridge. From the height of Mt. Mashuk, in the evening's violet light, we have seen far in the steppe a hill with the shape of a sphinx crouched—deformed with ages untold.

But the Djinni people vanish when the higher world stirs, for each summit obeys a *Ḍeva* or a *Ḍevī* and to these cult is still paid in many parts of the range. Close to the Malka valley (where many curious things are to be seen) is the long gorge of the wild river Teberda ending with one of the most beautiful lakes on earth . . . There, on rocks of green and rose marble, under Mt. Choana, lie three other lakes, sulphur lakes blue like turquoise, in the highest of which the legend places a mysterious being, *sari-bek*, whom none can behold without being struck blind. A convent of nuns stands near the route, at Santa. Near by, at Humara, another church is built, at a height of 1,000 feet, over a chasm, a bottomless abyss yawning just in front of the altar. This most ancient church is, of course, there to "exorcize" the mysterious Beings around. But the Ossetes—supposed to be Christian—come and perform "pagan rites" to the Deep . . .

Towards the Black Sea, beyond the Kluhor Pass, begins wild Digoria, where—to some hamlets—access is possible only in summer through a mere split in the rocks over an abyss of thousands of feet. Behind these hamlets lie regions unknown, and popular tales persist in placing there the dwelling of a mysterious occult fraternity. Men with golden hair and wonderful eyes, men in body, children in spirit, shepherds of the mounts may know and the summit and the big anemones that cover the rocks like a flush of dawn.

At the foot of these mounts, on the Southern side lies Koretaïs, may be the "Koutaïa" of the Amazons, on the very territory of ancient Hettea.

A sense of living mystery *does* pervade the land . . .
Is the old wisdom of Hettea still alive there? Do men teach it,
or Deva?

.

Near the Caspian Sea and the overland route to India, in Ossetia, there rises one of the high summits equals to the Mt. Blanc, the Ghimaraï Goch, the snow-clad lord of a maze of hills, peaks and deep valleys where wild, foaming rivers dart down through tangles of big Alpine flowers.

There—somewhere, hidden, unknown save to a few—on the very summit of an inaccessible height stands to this day an ancient temple, sacred to God, Deva or Guru? None tells. To reach it the daring seeker has to climb by sheer force of wrist from one ring let in the rock to the next above It would seem that any *physical* mode of access was deemed unnecessary by the builders of that fane Now Ossetia still worships St. Ilia—a Greek orthodox Saint—or rather, profiting by the similitude of names, she worships Az-Ila, the old deity (a Deva) of her mounts Yet the name of Ad-Ilah was known in pre-Islâmic Arabia, on the territory ages ago traversed by the Āryan emigrants and they worshipped the God Allah (Illa) with his three daughters: Al-Sat, Manat, Al-Uzza. In the Caucasian worship Ila is a Deva, not a Devī, but the dominant side in these lands is, in religion, the woman-side. The greatest Christian influence was that of St. Nina, a daughter of that Cappadocia which formed an important part of old Hettea. And Hettea left, in the farthest mountain recesses that form a continuation of this range to the South-East, at the foot of Mt. Sipyle, the most imposing image of Her who was worshipped—and will be worshipped—so long as the human heart exists on Earth, the Mother of this

world, Gää, Istar, Nin-Tu . . . Isis. The wasted rock-statue still sits with gaze fixed on the West,¹ the water of a mountain streamlet dropping to earth like the precious dew of Her tears the sorrow that redeems the Earth . . . To Her the Assyrian tradition said: "Thou who knowest no shame, fix Thy Spirit on the gate of the changeless Land and its seven gates will open to Thee. Fix Thy Spirit on the source of Resurrection" . . . Of Assyria there are many traces in Transcaucasia, a whole tribe, mostly workmen in Tiflis-claims to descend directly from her. They have brought there much of her lore and of her blood, no doubt, even from the days when the Assyro-Babylonian, the Hettean and the Egyptian civilisations formed one block, *the civilised world* of these times. Yet Egypt alone could rival Hettea in the wisdom. Only Hittite bas-reliefs of Tatlikaya, in Cappadocia unite in one symbol the evolution of the male side, the Sun-evolution and the "Moon-line," the goddesses marching over mountain-summits to meet the Gods of the high Heaven.

The goddesses are followed by children who bear a cross-shaped weapon on the shoulder (later worn by the youths who guarded the Czar's rooms in ancient Russia). Two youthful divinities stand on a double-headed eagle and one of them holds a thyrsus . . . Panthers and winged lions attend on them everywhere in these ruins of a dead cult. But if the cult be dead, Hettea (and her daughters Etruria and Slavia) had the "word," the knowledge to raise the dead. The beautiful tall lamps of Etruscan tombs were for the use of the living to help the Spirit to become visible to the world of form. And the wise woman of Endor was a Hittite, for Endor was a Hettean soil.

* * *

Le fier profil d'une guerrière d'ophir.

¹ The fact that all very old statues, those of China (dragons), of Bhamia, Sphinx and even those of Easter Island, stand to the West, is curious. The Statue of Gää is described in Sayce's works on Hettea.

Looking at one of these beautiful dark faces which seem to come from the statues of Hettea—the likeness still heightened by the modern head-gear being akin to the helmet of the Sphinx of Sendchisli—in the dark garden of a May night, under clusters of dark roses, tropical begonia leaves, mingled with the deadly datura . . . the perception arises.

. . . On such a night the aspirant—then or now—fell asleep in the flower fields, in vale or mountain. If a youth, he may have been led to these tangles of wonderful, giant poppies that grow here only like living flames drawn from the Earth; if a girl, some sweet Devī, like Devī Mashuk (whose mount shows its shadowy form through the leaves) will have shown herself in her azure veils and guided the maid to a bed of pale blue irises, so that the body may rest till Dawn touched its feet . . . For it is ever necessary to touch the Earth before the New Life . . . In the gorges the fire-flies began to kindle their green flames. The Star of the Lords of the Flame shone out in the East and the Soul sallied forth. A guide was given to her, a shape of fire: Cross or Star. The waters of space widened out before her and suddenly she floated over the cupolas of a Lunar temple—and the rays of the Moon lay white and dark across the abyss . . . All the myriad lives, flowers, seeds, trees, insects, boars and jaguars in the woods, eagles in the skies, to the humans in hut or palace, each living atom shone with the Light of Matter, the one ray in millions of drops and the personal ego lost in the sameness: borne beyond Form the great Freedom came over all, like the flood of dawn . . . a rose-red flood of Love of which each atom was some deed or thought of kindness, protection, forgiveness, sympathy with man, beast or spirit.

But in the olden times war was one of the lessons of self-sacrifice and often the Messenger of the Gods called to the battle-field the aspirant who stood on the temple bridge with the door of the Outer Court shut for ever behind him or her.

Legends speak of an Amazon "fighting with Horus" and the Amazon girl queen Myrina was "allied to Horus," she was reputed to be the founder of the sanctuary of Samothrace. . . . When Alexander (whose "two-horned" image is still kept by some Arabs) the first of the Āryans started homeward, he sought a meeting with the last Amazon queen, he whose goal was only Wisdom—for Hettea had reflected into early Greece the knowledge of the East and he knew, here was the wisdom of Isis, the Divine Motherhood of Earth and the way to the Sun But the Path of the Moon is to reflect light into the darkest places—to see that which even the Sun sees not and to remain hidden, the eternal lonely service of the Asura "whose name God knows alone"¹ Hettea, under her Devas of the Moon line, stood sharp on the edge of the Unknowable deep Her youngest child, Russia, is still a servant of the Divine Mother and, far away in the violet light of the North, while Venus rises over the Caucasus, in the oldest shrine of Rostoff Veliki shines the figure of a winged Madonna. Her eyes fixed "on the source of Resurrection".

Nina de Gerner

¹ Students of *The Secret Doctrine* will remember that Nārada was "an Asura".

THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARĀJADASA

(Continued from p. 249)

XIV

THE ORGANISATION OF THE T.S.

By H. P. B.

I have found among the Records the following manuscript in H.P.B.'s own handwriting throughout. It covers 25 pages, but the first page is missing. I have therefore tentatively given the title "The Organisation of the T.S." H.P.B.'s manuscripts are not easy to edit, as her punctuation is sometimes erratic. I have however not tried to "edit" this manuscript in any way, but have tried to copy as accurately as possible, including her own punctuation, contractions and spelling. She writes "George Miller of Bristol" for George Muller. Theosophy and Theosophists are in most cases written by her as theosophy and theosophist.

I have however made one omission. I have left out the names of the two authors of the pamphlet which she is vehemently criticising, because both the authors are still living. The value of the MS. is not in her criticism of individuals but in the general principles which she holds underlie the T.S.

C. JINARĀJADĀSA

.

racés, creeds, or social positions, but every member had to be judged and dealt by on his personal merits; (3) to study the philosophies of the East—those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings; (4) to oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to Science, in Nature, and the presence of psychic and spiritual powers in Man; trying, at the same time, to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the “Spirits” of the dead. Superstition had to be exposed and avoided; and occult forces—*beneficent and maleficent*, ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.

Such was the programme in its broad features. The two chief Founders were not told what they had to do, how they had to bring about and quicken the growth of the Society and results desired; nor had they any definite ideas given them concerning the outward organisation—all this being left entirely with themselves. Thus, as the undersigned had no capacity for such work as the mechanical formation and administration of a Society, the management of the latter was left in the hands of Col. H. S. Olcott, then and there elected by the primitive founders and members *President for life*. But if the two Founders were not told *what they had to do*, they were distinctly instructed about *what they should never do*, what they had to avoid, and what the Society should never become. Church organisations, Christian and Spiritual sects were shown as the future contrasts to our Society.¹ To make it clearer:—

¹ A liberal Christian member of the T.S. having objected to the study of Oriental religions and doubted whether there was room left for any new Society—a letter answering his objections and preference to Christianity was received and the content copied for him, after which he denied no longer the advisability of such a Society.

(1) The Founders had to exercise all their influence *to oppose selfishness of any kind*, by insisting upon sincere, fraternal feelings among the Members—at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows, a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain—moral or physical—and even in daily life.

(2) They had to oppose in the strongest manner possible anything approaching *dogmatic faith and fanaticism*—belief in the *infallibility* of the Masters, or even in the very existence of our invisible Teachers, having to be checked from the first. On the other hand, as a great respect for the private views

the professed Theosophical Association. A few extracts from this early letter will show plainly the nature of the Society as then contemplated, and that we have tried only to follow, and carry out in the best way we could the intentions of the *true* originators of the Society in those days. The pious gentlemen having claimed that he was a *theosophist* and had a right of judgment over other people was told. . . . "You have no right to such a title. You are only a *philo*=theosophist; as one who has reached to the full comprehension of the *name and nature* of a theosophist will sit in judgment on no man or action. . . . You claim that your religion is the highest and final step toward Divine Wisdom on this earth, and that it has introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen? If it were so indeed, then your religion would have introduced the highest truths into all the social, civil and international relations of Christendom. Instead of that as any one can perceive, your social as your private life is not based upon a common moral solidarity but only on constant mutual counteraction and purely mechanical equilibrium of individual powers and interests. . . . If you would be a theosophist you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed and Luck. We look in the midst of your Christian civilisation and see the same sad signs of old: the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not; the thought that the very laws that govern your being whether in the domain of politics or social economy clash painfully with the origins of your religion—do not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become practical and the practical will never reach the ideal—then, you have to make your choice: either it is your religion that is impracticable, and in that case it is no better than a vain-glorious delusion, or it might find a practical application, but it is you, yourselves, who do not care to apply its ethics to your daily walk in life Hence, before you invite other nations "to the King's festival table" from which your guests arise more starved than before, you should, ere you try to bring them to your own way of thinking, look into the repasts they offer to you Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of theosophical realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves *It is esoteric philosophy alone*, the spiritual and psychic blending of man with Nature that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egotism and divine Altruism and finally lead to the alleviation of human suffering " (See last page for contin.)

and creeds of every member was demanded, any Fellow criticising the faith or belief of another Fellow, hurting his feelings, or showing a reprehensible self-assertion, unasked (mutual friendly advices were a duty unless declined)—such a member incurred expulsion. The greatest spirit of free research untrammelled by anyone or anything, had to be encouraged.

Thus, for the first year the Members of the T. Body who representing every class in Society as every creed and belief—Christian clergymen, Spiritualists, Freethinkers, Mystics, Masons and Materialists—lived and met under these rules in peace and friendship. There were two or three expulsions for *slander* and *backbiting*. The rules, however imperfect in their tentative character, were strictly enforced and respected by the members. The original \$5, initiation fee, was soon abolished as *inconsistent with the spirit of the Association*: members had enthusiastically promised to support the Parent Society and defray the *expenses of machines for experiments, books, the fees of the Recording Secretary,*¹ etc., etc. This was *Reform No. I*. Three months after, Mr. H. Newton, the Treasurer, a rich gentleman of New York, showed that no one had paid anything or helped him to defray the current expenses for the Hall of meetings, stationery, printing, etc., and that he had to carry the burden of those expenses *alone*. He went on for a short time longer, then—*he resigned as Treasurer*. It was the President-Founder, Col. H. S. Olcott, who had to pay henceforth for all. He did so for over 18 months. The “fee” was re-established, before the Founders left for India with the two English delegates—now their mortal enemies; but the money collected was for the Arya Samaj of Aryavarta with which Society the Theosophical became affiliated. It is the President-Founder who paid the enormous travelling expenses from America to India, and those of installation in Bombay, and wh

¹ Mr. Cobb.

supported the two delegates out of his own pocket for nearly 18 months. When he had no more money left, nor the Corr. Secretary either—a resolution was passed that the “initiation fee” sums should go towards supporting the Head Quarters.

Owing to the rapid increase of the Society in India, the present *Rules* and *Statutes* grew out. They are not the outcome of the deliberate thought and whim of the Presi^t Founder, but the result of the yearly meetings of the General Council at the Anniversaries. If the members of that G. C. have framed them so as to give a wider authority to the Pres. Founder, it was the result of their absolute confidence in him, in his devotion and love for the Society, and not at all *as implied* in “A Few Words”—a proof of *his love for power and authority*. Of this, however, later on.

It was never denied that the Organization of the T. S. was *very imperfect*. *Errare humanum est*. But, if it can be shown that the President has done what he could under the circumstances and in the best way he knew how—no one, least of all a theosophist, can charge him with the sins of the whole community, as now done. From the founders down to the humblest member, the Society is composed of imperfect mortal men—not gods. This was always claimed by its leaders. “He who feels *without sin*, let him cast the first stone.” It is the duty of every Member of the Council to offer advice and to bring for the consideration of the whole body any incorrect proceedings. One of the *plaintiffs* is a Councillor. Having never used his privileges as one, in the matter of the complaints now proffered—and thus, having no excuse to give that his just representations were not listened to, he by bringing out publicly what he had to state first privately—sins against Rule XII. The whole paper now reads like a defamatory aspersion, being full of untheosophical and unbrotherly insinuations—which the writers thereof could never have had in view.

This Rule XIIth was one of the first and the wisest. It is by neglecting to have it enforced when most needed, that the President-Founder has brought upon himself the present penalty.¹ It is his too great indulgence and unwise carelessness that have led to all such charges of abuse of power, love of authority, show, of vanity, etc., etc. Let us see how far it may have been deserved.

As shown for 12 years the Founder has toiled *almost alone* in the interests of the Society and the general good—hence, not his own, and, the only complaint he was heard to utter was, that *he was left no time for self-development and study*. The results of this too just complaint are, that those for whom he toiled, are the first to fling at him the reproach of being ignorant of certain Hindu terms, of using one term for another, for inst. of having applied the word “Jivanmukta” to a Hindu chela, on one occasion! The crime is terrible one, indeed . . . We know of “*chelas*,” who being Hindus, are sure never to confuse such well known terms in *their* religion; but who, on the other hand, pursue Jivanmuktship and the highest Theosophical Ethics through the royal road of selfish ambition, lies, slander, ingratitude and backbiting. Every road leads to Rome; this is evident; and there is such a thing in Nature as “*Mahatma*” = *Dugpas* . . . It would be desirable for the cause of Theosophy and truth, however, were all the critics of our President in general, less learned, yet found reaching more to the level of his all-forgiving good nature, his thorough sincerity and unselfishness; as the rest of the members less inclined to lend a willing ear to those, who, like the said “*Vicars of Bray*” have developed a hatred for the Founders—for reasons unknown.

¹ For years the wise rule by which any member accused of backbiting or slander was expelled from the Society after sufficient evidence—has become obsolete. There have been two or three solitary cases of expulsion for the same in cases of members of so importance. Europeans of position and name were allowed to cover the Society literally with mud and slander their Brothers with perfect impunity. This is the President's *Karma*—and it is just.

The above advice is offered to the two Theosophists who have just framed their "Few Words on the Theosophical Organisation". That they are not alone in their complaints (which, translated from their diplomatic into plain language look a good deal in the present case like a mere "*querelle d'Allemand*") and that the said complaints are in a great measure just,—is frankly admitted. Hence, the writer must be permitted to speak in this, her answer, of Theosophy and theosophists in general, instead of limiting the *Reply* strictly to the complaints uttered. There is not the slightest desire to be personal; yet, there has accumulated of late such a mass of incandescent material in the Society, by that eternal friction of precisely such "selfish personalities," that it is certainly wise to try to smother the sparks in time, by pointing out to their true nature.

Demands, and a feeling of necessity for reforms have not originated with the two complainants. They date from several years, and there has never been a question of *avoiding* reforms, but rather a failure of finding such means as would satisfy *all* the theosophists. To the present day, we have yet to find that "wise man" from the East or from the West, who could not only *diagnosicate* the disease in the T. Society, but offer advice and a remedy likewise to cure it. It is easy to write: "It would be out of place to suggest any *specific measures*" (for such reforms, which do seem more difficult to *suggest* than to be vaguely hinted at)—"for no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary,"—concludes the critic. One may, perhaps, have such faith and yet fail to perceive what is *most* necessary. Two heads are better than one; and if any practical reforms have suggested themselves to our severe judges their refusal to give us the benefit of their discovery would be most *unbrotherly*. So far, however, we have received only most impracticable suggestions for

reforms whenever these came to be specified. The Founders, and the whole Central Society at the Headquarters, for instance, are invited to demonstrate their theosophical natures by living like "fowls in the air and lilies of the field," which neither sow nor reap, toil not, nor spin and "take no thought for the morrow". This being found hardly practicable, even in India, where a man may go about in the garment of an Angel, but has, nevertheless, to pay rent and taxes, another proposition, then a third one and a fourth—each less practicable than the preceding—were offered . . . the unavoidable rejection of which led finally to the criticism now under review.

After carefully reading "A Few Words, etc.," no very acute intellect is needed to perceive that, although no "specific measures" are offered in them, the drift of the whole argument tends but to one conclusion, a kind of syllogism more Hindu than metaphysical. Epitomised, the remarks therein plainly say: "Destroy the bad *results* pointed out by destroying the *causes* that generate them." Such is the apocalyptic meaning of the paper, although both causes and results are made painfully and flagrantly objective and that they may be rendered in this wise: Being shown that the Society is the result and fruition of a bad President; and the latter being the outcome of such an "untheosophically" organized Society—and, its *worse than useless* General Council—"make away with all these *Causes* and the results will disappear;" *i.e.*, the Society will have ceased to exist. Is this the heart-desire of the two *true* and *sincere* Theosophists?

(To be continued)

THE ADYAR CENTRE OF ARTS AND CRAFTS (A.C.A. & C.)

ON the 14th April last, under the ægis of the T.S.O.S., a small organisation called the Adyar Centre of Arts and Crafts came into being. Its object is to work for Brotherhood through Art, taking that word in its widest signification and including all branches of craftsmanship inspired by ideal purpose.

The form of the organisation is of the simplest possible character, the aim being to arrive at essentials, to dispense with unnecessary and cumbersome officialdom and so to allow for the greatest possible freedom of self-expression among its members. Thus it is hoped that the dominating features of its work will be originality and individuality of expression and co-operative execution. It has the honour of having Dr. Besant as its President. To facilitate the general work of organisation there are two Joint Secretaries and in addition to these there is a committee of all the worker-members, at present numbering twelve.

Recognising that the strength of every organisation and especially every art organisation exists in its workers, the A.C.A. & C. makes work the qualification for membership. No drones are wanted. Each member must contribute something from brain or hand or both. The Centre will welcome every member with this qualification of whatever creed, caste or colour. It sincerely desires to co-operate with other organisations with similar ideals.

Its activities at present consist of Press and Journalistic work, of Lectures and the arrangement of Exhibitions and concerts, etc. A series of Lectures and a concert have been planned for the coming Autumn in Madras. A special group has begun experimenting in theatrical work and is interesting itself in the production of Modern, Mystical, and Village Drama. Another Section is devoted to the establishment of a Crafts Centre at Adyar, with its own depôt for the sale of its own productions and of Indian rural crafts. This, as indeed all the work is in its infancy, but it is hoped that at the end of 1924 there may be practical results to show.

Though faced by great difficulties and hampered by the lack of money, the Centre believes that strong hearts, eager minds and willing hands can accomplish much, and in that faith it makes its

first venture, confident that work ideally conceived and carefully and unselfishly wrought must find its true compensation.

All work going out from this Centre is to be regarded as the collective work of the Centre. In experiment it has already been proved by the theatrical group that the stage carpenter is as essential to the perfect presentation of any play or picture as the stage manager, the producer or the leading actor, and should share with them the laurels of success. In the theatre is surely to be found an ideal field for the practice of Brotherhood and co-operation; and it is the aim of this group to adopt the method and practice the noble ideals of the Moscow Art Theatre.

Correspondence with other individuals or organisations with similar ideals at home in India or abroad will be cordially welcomed by the Centre, and any help that it is in the power of its members to give is freely offered. All communications should be addressed to:

THE JOINT SECRETARY,

Centre of Arts and Crafts,

T. S. Headquarters,

Adyar, Madras, S.

CIRCULAR TO WORKERS

[This may give ideas to workers everywhere. It was started in Sydney by Fritz Kunz. It should be signed by the sender out.—ED.]

AT the organisation meeting held at the Manor on December 29th, seventy-two workers volunteered to help in an intensive campaign in the Metropolitan area. Thanks are due to those who attended in the midst of the busy Christmas—New Year season. Notice given was far too short. A number of workers have since expressed their regret that they had not known of the meeting in time, as they wished to attend. Such as are subsequently volunteering are being enrolled with the workers, of course. We can use any number of workers.

The following classes of work were arranged:

1. Interviewers who will see managers and proprietors of hotels, libraries, etc., and arrange for our literature to be placed there.
2. Dodger (Slang word, reported to mean pamphlets or handbills) distributors, young and old.
3. An enlargement of the department to send out *To Those Who Mourn* to bereaved people, and a new pamphlet to parents of newly-born.
4. Our own people, who will make their office

centres of work in some degree, where it will not interfere with their business. 5. Friendly people, non-members, who will do the same. 6. Suburban workers. 7 & 8. Monetary and clerical helpers (there are occasional, for special efforts). 9. Itinerant workers, who move about and can carry Theosophy with them. 10. Advertisers and artists, who will assist at making beautiful placards, etc. 11. Newspaper readers, to survey the publications of Sydney along certain specified lines. 12. Writers, who will get Theosophy into publications. 13. Links with other Societies, in two classes, namely, those who will carry Theosophy into those Societies, and those who will do Social Service under the Theosophical banner. 14. The training of organisers, lecturers, officers, librarians, etc. 15. Workers who will look hospitably after visiting members. (This classification was suggested at the meeting, and falls rather under the heading of Blavatsky Lodge work, as it is for members rather than for the public.)

Under the above fifteen headings the members attending volunteered as follows : 6 Interviewers, 17 Dodgers (see above), 2 Our Own People, 7 Monetary, 17 Clerical, 1 Itinerant, 7 Advertisers and Artists, 27 Newspaper readers, 7 Writers, 23 Links, 28 Prospective and present Organisers, lecturers, etc. (Numbers volunteering in classifications 3, 5, 6, not given here.)

The work immediately in view at the meeting was to support Noonday Addresses which will begin at the Town Hall Vestibule on Thursday, January 17th, 1 p.m., in addition to regular Sunday night meetings; and to get ready for the extension of work which will be possible when Bishop Cooper comes to strengthen the lecturing field; and generally to quicken publicity work and to have united action of workers. But since the meeting was held we have the welcome news by cable of the arrival of Mr. Jinarājādāsa in April. He will spend a month (May) in Sydney before going to America, and so our organisation is most timely.

In order that we may have a specially effective publicity campaign in connection with the visit of these two able speakers, will you not send in the names and addresses of all the members of the public who are in the least likely to want to hear of our work? Think carefully over all your acquaintances and send us a list as soon as possible.

If you know of other workers in the Metropolitan area who are members of the T.S. who would like to volunteer for service, please get them to do so.

Address : FRITZ KUNZ,

The Manor,

Mosman, Sydney.

THE THEOSOPHICAL FIELD

AUSTRALIA'S DOINGS

The Sydney Morning Herald gives prominence to important educational developments, particularly with regard to sub-normal children. The Minister for Education when he officially declared open the Annual Conference of the N.S.W. Public School Teachers' Federation in the Sydney Town Hall, recently said, that the Department proposed to deal with the educable children among those of sub-normal intellect, by segregating them, and educating them in separate schools. For this purpose they had obtained 110 acres of land in very beautiful country. They were going to build at first six schools, three for boys, and three for girls, in each of which 20 children would be accommodated. They would be placed there under the care of experts, and this, he thought, would be a suitable commencement to deal with a very difficult problem.

* * *

The Rev. Allan Whitehorne, a trained psychologist, who has for years helped the children's cause at the Sydney Children's Court, has returned from a two years' trip to England and America, where he has studied with every possible facility placed at his disposal the problem of the delinquent and deficient child. He constantly reiterates his belief, that there is no such thing as a delinquent child; the so-called delinquent child is only a child who is "maladjusted". After close study of the Children's Courts in the United States of America and personal acquaintanceship with the great Judges there, who devote themselves entirely to children's work, he finds that the system in vogue in Sydney, is well to the forefront of high endeavour. It is an interesting fact that in the Sydney Children's Court the Magistrate makes no Judgment, until he has before him for consideration three reports upon the case in hand, (a) the report of the medical man, (b) the report of the trained psychologist, (c) the report of the histologist.

* * *

In Western Australia the Salvation Army have been the first to move to help the mentally deficient boy. They have started a Home at Seaforth Armadale for backward boys, with a trained psychologist in charge. The boys are most carefully tested and taught manual works such as carpentry, carving, sewing, jam making, rafia work, gardening, etc., with the object of making them productive citizens in the future.

The results have been excellent so far—one boy of 16 years old, with the mental age of 9 has become an expert carpenter. At a recent Agricultural Show in the district, at which prizes were awarded to the children of the place for their work, the deficient boys from the Seaforth Home, won 10 first prizes, and three second prizes, showing clearly that there were certain things they could be taught to do, no matter how clouded their mentality might be.

* * *

The Rev. A. Howard, M.A., Anglican Chaplain of the Fremantle Prison, W. A., edits a monthly *News-teller*, containing the world's news in abbreviated form, for the benefit of the prisoners.

The Colonial Secretary in the course of a foreword speaks of the publication as another step on the journey of reform. The reason for the *News-teller* is that prisoners may not find themselves in a difficult position, after the sentence is over, through ignorance of current affairs.

* * *

Sir John Macpherson, Professor of Psychiatry at the Sydney University, gave a lecture recently upon "Fear and its Influence on Health and Disease". He took the view that fear and pain were really the guardians of life, for without them the continuance of the higher animal life on this planet would be impossible. He emphasized the difference between real fears and subjective fears, and described the methods adopted by leading exponents of psycho-therapy, in dealing with subjective fears.

The anticipations of evil, of failure and of disaster, which by their constant activity were the more productive of nervous breakdown.

The interesting point the Professor made was that these sufferers could be spared much of their suffering and more easily regain their lost stability if our methods of education and discipline were essentially different. The apparent objects and aims of modern education he said were towards a purely material prosperity, and the great realities of life were disregarded. Consciously or unconsciously we had set before us the delusion of a material millennium, the advent of which

could be facilitated by bestowing upon the young a routine of literary education.

* * *

EXTRACT FROM LETTER BY L. J. B.

I think it may interest you to know something of the subject of a controversy which is now taking place in the British Medical Press, on the question of the new school of healing based on the so-called "Electronic Reactions of Abrams". Doctor Abrams was an American, who did much work at San Francisco, in connexion with his discoveries. This is not the place to attempt to give much detail of his technique; but in case you should not know of it, I may say that he found that, by means of a few drops of blood on a piece of blotting paper or from a MS. letter of the person, he was able to diagnose not only the infections which existed in the owner of the blood, but actually whether they were human or some other animal, and the race or races represented in them. He then devised a machine by means of which he could neutralise the reactions of these infections, and so stamp them out. The theory of the invention is as yet quite uncertain; but Abrams himself put forward the hypothesis that the thing was due to certain electronic phenomena, similar in nature to radio-activity. However that may be, the results in cases in which tests have been made by competent observers (for they are of so subtle a nature that it needs a very fine sense of hearing to detect them) have proved beyond doubt that there is, at least, "something in it". Furthermore, the value of the system, although it is only in its infancy, is shown by the sometimes apparently miraculous results it has brought about in people who have been sufferers for years, and for whom no ordinary medicine or surgery could do anything.

From the point of view of a Theosophist, the system is interesting, in that we are here dealing with new phenomena, no longer of the dense physical level, but of what we call the etheric. Here we find confirmed by science the contention that there is about a thing which has been used or handled by a person a "magnetism," or call it what we will, which persists, and is as a record of that person. Any good psychometrist can tell this from a letter or from some object which has been in close contact with a person. The application of it to the diagnosis of disease, however, is a new development.

Dr. Abrams died a few months ago; whereupon, the two leading medical papers in England published an obituary in which they denounced his system. Typical of the prejudiced and only pseudo-scientific medical mind, this was done without any attempt at seriously

investigating the methods. It is only fair to add that considerable harm had been done by inexperienced people who, in giving demonstrations, showed off, not the good or bad of the system, but merely their own incapacity.

There has been a good deal of correspondence on the matter, in which a number of doctors have condemned themselves by their very words as narrow-minded and ignorant, and as not wishing to depart from their ignorance by investigating a thing before criticising it; while those who know the method, and especially its results, have attempted to get the profession at least to look into the matter for itself. One of the leading London physicians, while on the whole antagonistic to the new thing, has, however, committed himself so far as to assert that, from his own experience, some reaction actually takes place when the diagnosing is being attempted. He is too much prejudiced, however, to allow that there may be a definite and specific significance in this reaction.

What is the outcome of all this? I think that it clearly means that, before long, there will be a revolution in the medical world: nobody can deny a result, even though he may not be certain of the exact mechanism by which it was obtained. Furthermore, we see ourselves on the verge of the supraphysical, in the presence of new forces scarcely understood. We see a degree of psychometric power, as it were, given to a machine. True, the new science is only in its infancy; but it is already an undisputable fact that it exists. And it is impossible as yet to say how far it may not go.

Truly, a sign of the Changing World.

* * *

We have just received "China T.S. Notes" and are able to read of the good work that is being carried on there and of the progress that is being made by the efforts of many of our members, among them Miss Dorothy Arnold. Shanghai and Hong-Kong seem the chief centres, and they are growing fast.

* * *

From Adelaide we hear of an "All Nations Chum Party" being founded to bring together, as the name suggests, chums from everywhere. Address of the Hon. Sec. is: Professor Darnley Naylor, The University, Adelaide.

* * *

It may be of interest to many to know that there has recently been formed in England a Theosophical Political Group. This

Group is of course constituted on a non-party basis and invites the co-operation of all F. T. S. who are interested. The objects of the Group are to examine social, economic, industrial and political problems and to consider and suggest in the light of the teachings of Theosophy the solutions to be applied to such problems. It is the intention of the Group to publish in the form of transactions the conclusions arrived at as a result of its deliberations. It is of course recognised that in carrying out these objects the neutrality of the Theosophical Society must be carefully guarded and appropriate rules have been made. The first step which the Group is taking is that of the investigation of the principles which underlie politics, in which the assistance of people of knowledge and experience of the subject is being sought.

J.

THE ALL-INDIA FEDERATION OF YOUNG THEOSOPHISTS

THE All-India Federation of Young Theosophists now contains 44 Lodges and 7 Centres, and at least 600 members, of which about 400 have joined the Society since last October. On April the 21st and 22nd a very successful Convention of the South India Federation was held at Adyar, attended by representatives from 19 Lodges. A most interesting report was read of the activities of the Lodges. Several of them are doing very effective and useful work in slums, schools, etc., and all the Lodges are very active in one way or another. Still, it is felt by the Lodges themselves that they could do much more work if they tried, they feel that there is always more work to be done. Therefore the report for next year is bound to contain evidences of much greater achievement.

Especially notable was the work done in slums by three or four Lodges, among whom are Bangalore, Karachi, and Komaleshwaranpet. In one town the Lodge co-operates with the municipal authorities, who send their officials to show the members of the Lodge the districts that require work. In Bangalore there was a most successful health week recently held, in which the Lodge co-operated. A Chart was made of the

slums in the town, with the positions of the water-taps, midden-heaps, etc. The midden-heaps were removed, the houses in the slums were whitewashed, and a prize was offered for the cleanest house. The prize was presented by the District Collector in the Town-Hall. The work thus done will have a permanent effect.

There has been a most successful "Youth Week" in Quetta, in which Captain Balfour Clarke took a great part. There were lectures and discussions on all sorts of subjects for eight days. A school is being established, run by the young people, to which people of all colours and denominations are admitted. The All-India Federation of Young Theosophists is publishing a series of Pamphlets. The first one is for free distribution to enquirers, and the second is entitled *Theosophy as Service* containing hints for the organisation and work of a Youth Lodge.

All these things require money, and it is remarkable that at the South Indian Convention nearly all the Lodges said they were suffering from the lack of money. In some cases even five rupees would make a great difference. Thus the Triplicane Lodge had to abandon their idea of a Reading Room for the lack of five or six rupees. A small amount of money goes so very far in India! Money is also required to establish a "Travelling Fund" to enable Young Theosophists to travel about and see each other, and also to pay for the purchase of a magic lantern and slides.

Great emphasis is being laid in the Lodges on the importance of practical work and on the abolition of prejudice and indifference.

The following is the message which the Executive Committee of the All-India Federation of Young Theosophists has sent to the Young Theosophists of Europe through Dr. Besant:

DEAR BROTHERS AND SISTERS,

We the young Theosophists of India send you through our beloved President our most brotherly greetings and desire to express our longing that the Spirit of Brotherhood and Peace will soon clear away for ever the clouds of prejudice and disharmony. We assure you that you will find in the Young Theosophists of India true friends in your difficulties and eager comrades in the cause of Humanity. It is also our fervent hope that we Young Theosophists of different Nations may some day unite ourselves as citizens of a World Commonwealth of Love and Comradeship.

YOUR LOVING BROTHERS AND SISTERS OF INDIA.

CORRESPONDENCE

EDITOR'S COMMENT ON NON-CO-OPERATION¹

WHEN I saw my article on "Non-Co-operation in the Light of Theosophy" in the March number of THE THEOSOPHIST, as also the editor's promise to criticise it in the following issue, I was certainly not prepared for the thunderbolt we have in the April number under the caption: "Comment on 'Non-Co-operation in the Light of Theosophy.'" I pray for forgiveness if I seek again the hospitality of THE THEOSOPHIST to say something on this comment.

To begin with, I deny that I admitted that the electorates chose "inferior" men. I was referring to eight contests. The defeat of two candidates in two of these gave me pain on personal grounds. I admit their worthiness: I sorrow that they were deprived of spheres of activity for which they were qualified. But I refuse to believe that the electorate sent up "inferior" men. I have read my article again; and see no such admission. I should be false to myself if I thought that persons who had braved the jail and made sacrifices in difficult and dangerous circumstances were "inferior" as men.

The editor goes on to make little of Mahātmā Gāndhī on the plea that there is nothing new in his teaching. I should love to know of anyone, past or present, in whose teaching there was anything new. All teachings are as old as the hills, perhaps older: only humanity needs re-iteration of eternal truths, in forceful speech by a forceful personality from time to time, to keep old teachings bright. No one claimed originality for Mahātmā Gāndhī: what I did say, and do maintain, is that he, at a most critical juncture, put old teachings in the most wonderful and inspiring manner before the peoples of his land, and gave them new hopes and new aspirations. He showed them how they could meet the evil that surrounded them, and in a manner that would obviate the pitfalls of similar struggles in other lands and other ages.

The editor "gasps for breath" because I ventured to say that the "Non-Co-operation struggle in India is . . . strangely free from personal animosities and bitterness". I never denied that there have been aberrations; that it was wonderful how in a large country like India, there were so few lapses; and I do maintain that there have been very few personal animosities and bitteresses in this struggle.

¹ See March, 1924, p. 804; April, 1924, p. 104.

Our moderate friends, in their desire for Indianisation of the services, in their anxiety to replace the Englishman by the Indian, in the public offices, have many personal bitternesses to their credit: Non-Co-operators, even when they have attacked, have not done so, as a rule, out of personal malice or hatred.

The editor has given one long paragraph in which she has abused the movement to her heart's content. I am loath to bandy words with her. But I shall only say that such things can be said for any movement that has at all caught the hearts of men in human history. Let us look to the history of Christianity; the brutal cruelties of the followers of one sect to those of another; of authority on citizens, etc.—all in the name of Christ and Christianity. Gibbon apart, I doubt if any historian or any fair judge of human affairs would blame Christ and His gentle faith for all this orgy of blood and terror. Bad characters there have been, there are, and there will always be in human society. These will take advantage of the best of movements for their selfish ends. But reformers have to take risks: otherwise no reform would be possible. The editor seems to think that every act of wickedness is an act of Non-Co-operation: every bad man is necessarily a Non-Co-operator. I remember the days of 1917 when the Home Rule Movement, led by the editor was at its height in India. Let me assure her that the feelings of the moderate politicians towards her and her movement, at that time, were similar to her feelings of to-day towards Non-Co-operators. I know more than one leader of the moderate party who thought of the editor, as she thinks of Mahātmā Gandhi. I know persons in authority who made her responsible for all the trouble of those days: the Arrah riots, etc. Their plea was that her movement was so dangerous as to lead people to disastrous acts. I know of a missionary gentleman of Madras, who wrote to the highest officials in the United Provinces of those days, to whom he was closely related, that Mrs. Besant was corrupting the youth of Madras. This high official told this to a public man of high repute, who repeated it to me with approval. The moderates then complained that they were being denied platforms by Mrs. Besant's Home Rulers. Mrs. Besant herself described them as "Yesterdays". I will not write much. I know I could write a great deal, because, strangely enough, I have been—humble as I am—in close personal touch with the greatest leaders of practically every political party in India from 1917 down to to-day. I shall only add that it is strange that in the same issue which prints my article, the editor should go into raptures over the violation of "law and order" by Russian Theosophists, who kept secret presses and smuggled Theosophical literature, while, in India, we are exhorted to be scrupulously constitutional and be very particular about "law and order".

It is amazing that Mahātmā-jī's imprisonment should be supported, in order that Mrs. Besant should be allowed to address a public meeting. I may add here that Mrs. Besant denied me a platform at the last Theosophical Convention in Benares, to speak on "Non-Co-operation in the Light of Theosophy" though speakers on Art and

various other human activities in the Light of Theosophy were freely admitted. It would be grossly unfair of me to desire to see Mrs. Besant shut up so that a platform might be allowed to me. Mrs. Besant forgets that disturbers of public meetings are not necessarily Non-Co-operators. This fact was also forgotten by moderate leaders in 1917, who thought that those who disturbed them at meetings, were Mrs. Besant's Home Rulers. There are bad characters; there will be such in every circumstance; they should be described as such only and not by a political name. Mrs. Besant blames the Non-Co-operation movement for her own financial embarrassments; for the bad finances of her schools; and for the hard life of her paper *New India*. Frankly I stand aghast at all this. Financial embarrassments of individuals take place in every condition of civic life: how is a movement to blame for it. Some lose, some gain everyday everywhere. This is the first time I have come across the plea that someone else is to blame for one's own indiscreet financial transactions. As to schools, when Non-Co-operation schools are closed owing to lack of funds, no one says it is due to Mrs. Besant's anti-Gandhi propaganda: in fact it is said that there must be something fundamentally wrong with the school itself and the movement that gave it birth because of which it could not get popular support. Some even gloat at the closing of such schools. But when Mrs. Besant's schools are closed, one must say that the Non-Co-operation movement alone is to blame! In India all newspapers are run at a loss: one or two Liberal and Anglo-Indian papers are above want—and even make money—to my knowledge; but I know of no Non-Co-operator paper that does not write off from 20 to 50 thousand rupees per year in losses. If *New India* has suffered, it is no wonder. It is not due to any movement: it is merely due to the fact that it is still difficult to carry on newspapers in India; few advertisers are very few and readers do not want to pay. The daily press is not yet felt as a necessity of life, in India.

Not satisfied with her attack on orthodox Non-Co-operators, she attacks neo-Non-Co-operators also who have caused embarrassment to Government by refusing supplies before the redress of grievances. Mrs. Besant sees funny things in this very simple constitutional situation. My history of Cambridge days is getting rather foggy now, but, if I remember aright, supplies were refused to Charles II of English history, who, instead, borrowed large sums from the French Monarch Louis XIV, to carry on his autocratic Government. The autocrat must either offer redress to his subjects, or get money from somewhere else. In India he forces down taxation against the will of the Legislature: this shows how hollow the so-called Reforms are and how this is no constitutional liberty in India at all. This was an acid test; and the results show where we really are. Liberty is never won—has, at least, never yet been won anywhere—by saying ditto to authority, "to make Reforms a success".

Whatever Mrs. Besant may say about herself, the indisputable fact remains that she has attacked, abused, vilified the Non-Co-operation movement and individual Non-Co-operators very much more

than she has been abused herself. She has been criticised, no doubt: every public person must be prepared to be criticised. But she has not been so foully used as she says she has been and as she herself has used political opponents. I am in constant touch with the daily press and the daily politics in India; and know what I am writing.

SRI PRAKASA

THEOSOPHY AND BUDDHISM

MR. NIXON'S comment on my letter turns on one point, the reliability of the Pāli Piṭakas as records of what the Buddha really taught. Mr. Nixon's argument is, in short—"Buddhism is the Buddha Dhamma, the teaching of the Buddha, and a Buddhist is one who follows it"; "the Pāli Piṭakas are our most authentic source". His inference is that the Pāli Piṭakas therefore represent what the Buddha taught, or at least the nearest we can as yet get to it.

But it does not necessarily follow that, because the Pāli Piṭakas are the *earliest* records at present available, they are the most *accurate*, though this would be the usual view. It depends upon the nature of the recorders, and it is well known that, even in Asoka's time, there were many rival sects, and the Pāli Piṭakas represent the Buddha's teachings as viewed by the Theravādins only.

This is not merely the view of a Theosophist, who may be suspected of a bias against the Non-theistic Pāli Piṭakas. It is the view now held by that lifelong student of Buddhism, Mrs. Rhys Davids, who, so far as I know, has no connexion with the T.S. She says, in her latest book *Old Creeds and New Needs* (Fisher Unwin, 1923):

"It is a wonderful thing that the records have not done more to stifle the love of Gotama. But this is because the memory of him is not really the work of the books. He lives in many hearts, but it is rather in spite of the records than because of them. Few Buddhists know the whole of their Canon as the Christian Protestant knows his Bible. If they did, they would see how attenuated, how formula-ridden, is the image and speech of the person they adore. He has lived down the ages as a precious and wonderful memory, clothed and decorated with all manner of wrong notions, yet not so utterly transformed that we cannot see, peeping out, the lovely, wise and loving man, devoted to the service of men. The love, the light, the life, he shed about him lives on in spite of the dreary monastic ideal associated with his teachings and taught as such in the Order for centuries."

"The Suttas give bad versions . . . The original advice is plastered over with set phrases, with formulas that no teacher on earth, were he never so sympathetic or so wise, could ever hope to make a deep impression withal."

"We think it well to emphasise this, for far too much stress has been laid upon the formulas in Goṭama's teaching. They are quite accidental to his real message. They are not of its essence. They leave us cold, because they do not come from the heart of the man to his brother men. They are not a little fusty from the effect of having been cloister-bred. They will not endure the light and the warmth of real life. Let us bury them!"

Naturally, this unexpected appeal from no less a scholar than Mrs. Rhys Davids has not pleased the orthodox of Ceylon, and they have lost no time in declaring that Mrs. Rhys Davids has fallen from grace, and that really they never did think much of her views about Buddhism!

In the same book Mrs. Rhys Davids declares her belief that "nothing but a new, an even greater helper of men can ever raise the world to lay hold of the life that may save it from an awful relapse". This places her practically among those objectionable folk who "look for the near coming of a Great World-Teacher," and therefore damns her still deeper in the sight of the word-worshippers! In spite of her world-wide reputation as a scholar, she is now regarded as one who has gone off the rails! How History repeats itself!

It may interest Mr. Nixon to know (if he is not already aware of it) that Prof. Berriedale Keith, in his new book *Buddhist Philosophy in India and Ceylon* (Clarendon Press, 1923) totally denies that the Council of Vaīṣālī ever took place at all, and adduces a good deal of evidence in support of this view, which, if correct, would prove the Pāli Canon to be a good deal later and less reliable than hitherto supposed. He says:

" . . . upon belief in the Council and its date . . . is based the leading argument for the date of the Vinaya Piṭaka." . . . "the Council was a figment of the pious or fraudulent imaginings of a sect which desired to secure for its texts, and especially for the new *Abhidhamma* a connexion with the greatest of Buddhist sovereigns."

"How far is it possible to ascribe to the Buddha the philosophical views which we find in the *Sutta Piṭaka*? The elaborations of the *Abhidhamma* are obviously not his, but the *Suttas* themselves are far from presenting a single coherent doctrine . . . We realise that the Buddhist doctrine as we have it has passed through a long period of development."

Until scholars produce records which are more reliable than these Pāli Piṭakas which receive such scanty respect from two such eminent researchers as those above mentioned, it seems to me that Theosophists are perfectly justified in regarding them as giving a very inadequate view of the greatest of all Teachers, and His Teachings, and are further justified in trying to throw additional light thereon, from occult sources, and new interpretations of the teachings from esoteric ones. Such views can hardly be less reliable than the ones obtained from existing scriptures, and may be much more so. The orthodox of whatever school, may not like this proceeding (as they very

vigorously show), but so long as the Theosophist refuses to follow their bad example of introducing personal abuse into the discussion, and is prepared to suffer uncomplainingly the blows that have always rained down upon pioneers and those who endeavour to awaken people who are slumbering mentally and spiritually, it seems to me he is justified.

F. G. PEARCE

THE letter which appeared in the April issue of THE THEOSOPHIST on the "Case against Mental and Spiritual Healing" deserves a careful answer only because the point of view it presents is based upon misconceptions that are all too common among F.T.S.

For instance—"The energy of a higher plane should never be used directly to modify the matter of a lower". This sentence states an impossibility. The energies of the mental plane are always modifying etheric matter. The two are as closely inter-related as two sides of a piece of paper. If you dent one you will bulge the other. It is certainly impossible for the ordinary man to isolate his thinking from its effect on the physical body. Thus we are constantly distorting the energies of the physical body by wrong habits of thought and feeling. Surely a study of the relationship between thought and physical energy will open for us a natural gateway to health!

In paragraph 3 the whole question of Karma is raised. The letter suggests a philosophy which, if pushed to its logical conclusion, would lead to indifference, to discomfort and even to filth, rather than the use of our intelligence to avoid these conditions. On the other hand Mrs. Besant has said we should "interfere with our Karma as much as possible," implying by this that, though the present is the result of the past, we should do everything possible to make the future different by our actions, thoughts and feelings at the present moment.

Moreover thought bottled up on its own plane is unwholesome and an ideal is never fully appreciated until we attempt to realise it in the physical world. The catch in this argument lies in the fact that while we are forbidden to use thought power or will for our own personal advantage *at the expense of others*, the test of real spirituality is not only the discernment of the Kingdom of God within, but the attempt to express it clearly in the outer world. This means using thought power to bring about a change—not only in one's own physical body but in the physical bodies and physical environment of others as well.

The Sixth Root Race will live more in its etheric than the Fifth. To-day we stand at the gateway into the consciousness of that race and among other things we need to understand and use thought in relation to the etheric body if we are to become eligible for a healthy incarnation in that root race.

ADELAIDE GARDNER.

ESPERANTO

IN the Watch-Tower of THE THEOSOPHIST for February I read on page 570 the following :

The League (of Nations) does not favour the introduction of an artificial international language such as Esperanto, but urges rather the spread of the study of languages, which admits also to the study of their literatures.

Permit me to inform you that this is not in accordance with facts, and must have its origin in some mis-statement having reached you. The enemies of Esperanto always do their best in every possible manner to hamper the spread of Esperanto (which, however, they cannot do), and people who are not well acquainted with facts are, of course, apt to repeat such mis-statements.

Below I take the liberty of giving the facts, feeling sure that you will not fail to put them within reach of your readers.

As long as the League of Nations has been in existence, it has considered the adoption of an auxiliary language, and in 1921 appointed a commission, at the initiation of ten of the States represented, with the purpose of eliciting whether such a language was already in use to such an extent that it would be worth while to adopt it.

At the third Assembly of the Delegates in September, 1922, a report was produced, proving Esperanto to be known and used all over the world, and being the only auxiliary language worth adopting. The commission gathered its materials from all parts of the world through the Esperanto Leagues, Governments, Consulates, and Institutions where Esperanto was already established. The report was carried unanimously, and it was decided to appoint a scientific commission to investigate upon the linguistic value of Esperanto, only 2 members voting against : Twenty-six voting for the appointment of the commission.

However, the commission did not consider itself competent to decide in the matter. A resolution was placed before the Assembly of Delegates in 1923, recommending the study of national languages in preference to an artificial language, by the French Delegate who was instructed by his Government to counterwork Esperanto to the utmost (the French Government tries at present to defeat Esperanto).

But, please note, that this resolution was rejected by the Assembly—just the opposite happening from what the information which reached you says—and this is the more remarkable as the propositions handed in were all accepted, this being the only one rejected by the Assembly.

The Delegates from England, Finland, South Africa (Lord Robert Cecil is always a warm defender of Esperanto) Persia, China, Japan, Esthonia and Lithuania voted against it, saying that there were many Esperantists in their countries, and the near future might perhaps prove Esperanto to be the best fitted language for international use and be of great help to the nations.

The French Delegate then revised his resolution, mitigating his views, but ultimately withdrew it altogether "to avoid controversy".

From the above you will understand that the *League of Nations* is not against the introduction of an *artificial language*, but is in favour of it, and furthermore, the language is in use and has been for more than two years by the International Labour Office.

I am sure it will be superfluous to enlarge upon the great value of an international auxiliary language when trying to establish the practical brotherhood of man, as your superior knowledge will have grasped this point long ago. I will therefore just point to the interesting fact that the international language was created at about the same time as the Theosophical Society, both standing for the practical realisation of brotherhood and the unification of humanity, and that Esperanto has reached a world-wide spread just at the moment when the GREAT UNIFIER is about to return to the earth.

May I add, that we members of the Theosophical Society, who are Esperantists as well, look with anxiety to our Great Leaders for support in our efforts to second the work of the Theosophical Society for universal brotherhood by Their invaluable influence, thus giving Esperanto the place which—as far as our small insight is concerned—is due to it.

ANNA SCHIÖTT, F.T.S.,

National Representative

for The Order of the Star in the East.

CORRECTION

I HAVE just received a letter from Mr. Naderbeg K. Mirza who kindly sent us the article on "Brotherhood in Nature" published in the May issue, informing us that he is not the author of the article but that Mr. G. N. Gokhale, Principal, Engineering College, Karachi, wrote it for the Brotherhood campaign which was held a few months ago. We sincerely apologise to both.

ED.

NOTICE TO F.T.S. TRAVELLING THROUGH TRIESTE

THE "Loggia Verita" places itself at the disposition of all Brothers passing through Trieste on their way out East or coming home. Just drop a card to the President, Mr. Grant A. Greenham, P.O. Box 155, Trieste, Italy, stating your wishes; or call at his Office, via Torre bianca 18.

We are always pleased to meet our Brothers and Sisters.

REVIEWS

The Path, by J. Krishnamurti. (Duwaer & Zonen, Amsterdam. Price As. 12.)

The Path is a story of a life, many lives as most of us count lives in this world. It goes back into the long past and tells of the present and gives us a slight glimpse of the Glorious Future. It is unique and may, I think, be read by members of all religions and each can find his own beautiful interpretation. It carries us to heights of which we have not dreamed and it shows us the agony of soul through which some, perhaps all, must pass.

It is inspiring from beginning to end, full of hope, of certainty, of aspiration and a great and wonderful compassion.

I should like to place it in the hands of all searchers for the Light, for it sends out help to the weary and is food to the hungry and water to the parched. The book finishes with the following :

"My Path that has guided me through rough and storm-laden countries is beside me. I am gazing with welling tears at those weary and sorrow-eyed travellers. My beloved, my heart is broken at the cruel sight, for I cannot descend and give them divine water to quench their vehement thirst. For they must find the eternal source for themselves. But, ye merciful Gods, can I at least make their path smooth which they have created for themselves through ignorance and pitiful carelessness? . . .

"I am strong, I no longer falter; the divine spark is burning in me I have beheld in a waking dream, the Master of all things and I am radiant with His eternal joy. . . .

"I am the lover and the very love itself. I am the saint, the adorer, the worshipper and the follower. I am God."

G. H.

Editorial Notes, by J. Krishnamurti. (Duwaer & Zonen, Amsterdam. Price Re. 1-8.)

The Editorial notes which have been published in *The Herald of the Star* and which are now published, along with lectures and some short speeches, in book form have just come to hand and make a nice volume full of material for much thought. It is an exceedingly useful contribution to our libraries. One might imagine that it would be somewhat "scrappy" but it is in no way so and I am sure that all will find that it is a book that they will like to keep and find it most helpful in many ways and very inspiring. There is much on every page and it is no exaggeration to say that one cannot open it anywhere without learning something that is of value and something that one is happy to learn. It is informative and interesting besides, on many subjects.

G. H.

International Government, by L. S. Woolf, with an Introduction by Bernard Shaw. (George Allen & Unwin. Price 7s. 6d.)

L. S. Woolf writes in a very fair-minded way and *International Government* will be found of great interest to many. It is moreover written so that all can understand what he is driving at.

The Introduction has many points of interest and I should like to copy it almost piecemeal but as that is impossible on account of space I must content myself with referring to it and leave it at that, hoping that all will read the book and enjoy it as I have done. One word with reference to the Introduction, though it is not its main subject, is the reference it frequently makes to the Fabian Society and what it stands for and some of the work that it has done.

L. S. Woolf brings out very clearly what a marked development there has been in an international system "for regulating the society of nations without Warfare" in the last 100 years and how invariable is its growth, nothing can stop it, for it belongs to the growth of the world. He has an interesting chapter on the "Causes of War" and places them under the following four categories:

1. *Disputes arising from legal or quasi-legal relationship.*
2. *Disputes arising from economic relationship, trade, and finance.*
3. *Disputes arising from administrative or political relationship.*
4. *Disputes arising from what may be called social relationship.*

He works these out in a very lucid way and gives instances of each.

Later on he says in speaking of Conferences, etc. :

1. A new system of international relationship began to appear in the last century. The pivot of the system was the making of international laws . . . The important part of the system was the expressed and the unexpressed acceptance of the principle that such affairs could only be settled by the collective decision of the Powers.

2. The function of these international Conferences may be of three kinds, which in practice have not been clearly recognised and distinguished . . . he goes on to describe the functions and describe three other reasons for Conferences.

The Chapter on Arbitration is specially good and worthy of study. He describes his meaning of International Government in the following words : "In the broadest sense, and the one in which I propose to use it, International Government means the regulation of relations between States, Nations, or Peoples by international agreement. When the world and man were young, international relations were confined to physical contiguity of frontiers, and to periodical and mutual killing and pillaging of neighbours" . . . Woolf has vision and he knows more than is expressed and yet his wisdom (as it inevitably must) peeps out here and there and tells us that he has a wide outlook and we hope to hear more of him and that the book is widely read.

K.

The Supremacy of Spirit, by C. A. Richardson, M.A. (Kegan Paul. Price 5s.)

This book gives a clear and concise epitome of modern European Philosophy, with the author's own views. He lays stress on the essential privacy of sense data, but there are correlations between individual experiences. The author makes considerable use of recent scientific discoveries, and he states that :

It is abundantly evident from the foregoing that anything in the nature nineteenth century materialism must finally go overboard.

To a Theosophist perhaps the most interesting part of the book the chapter entitled "Body and Mind". The author declares that mental activity may well continue after bodily death, and, in fact, may be considerably intensified. He compares the body to a house in which the mind is confined. It is impossible for the body to e

without the mind, but it is clear that the mind can well exist without the body. This is a great advance on past philosophical theories.

With regard to the phenomena of spiritualism he says that there is undoubtedly an enormous amount of fraud about the subject but

On the other hand, most unprejudiced people, who trouble to think about the matter at all and have a reasonably scientific (and not dogmatic) frame of mind, are now willing to admit that the evidence is sufficiently abundant, and of a sufficiently satisfactory nature, to provide reasonable assumption of the genuineness of this type of phenomena.

He accepts the researches of Dr. Crauford and of Schrenk-Notzing.

A. L. M.

Everyman and the Infinite, by L. C. Beckett. (L. N. Fowler & Co., London.)

Mr. Beckett uses the word Tao for the Universal Soul because he feels that the ancient Chinese definition of Tao is the word which best expresses our groping realisation that God is "a living value extending His elements into everything and pervading our whole lives, instead of a Being ensconced behind the altars of churches". The author clothes karma and reincarnation in new language, tells how he found the Divinity within himself, and makes a whole-hearted attempt to lead others to the same goal. He sensed the spirit of the Eternal in a pine tree, but suggests that every separate individual has his own "lightning conductor"—flowers, pebbles, the wilds, the sea, music, poetry, painting—and must find it for himself.

L. D. B.

BOOK NOTICES

The National Value of Art. (Prabartak Publishing House, Chandernagore.)

This small book is a reprint from *Karmayogin*, of an article or articles by Sri Aurobindo Ghose, and is of priceless value to all lovers and students of Indian art, or, indeed, of art in general. It has the rare success of combining art with philosophy in life and gives a striking exposition of the necessity for art in national and human evolution. It should be widely read.

Nicolai Lenin. (Ganesh & Co., Madras. Price As. 8.)

An appreciation of the remarkable revolutionary, Russia's "man of destiny," who rose to power on the wings of revolt against the

capitalistic system, whose burning passion was to destroy that system and who died recently with his dream unfulfilled.

The Wheel of Fortune. (Ganesh & Co., Madras. Price Re. 1.)

Written by another revolutionary, but one armed with the rod of harmlessness and self-denial, not with the sword of destruction and militancy, Mahātmā Gandhi; this book is a plea for Swadeshi, Khadar, and the adoption of the Charka in every Indian home as the quickest way out of India's troubles, especially the economic. The millions of Mahātmā Gandhi's admirers will read this book with interest, and as the years pass by some of its suggestions will become practical working schemes.

To Awakening India. (Ganesh & Co., Madras. Price As. 8.)

This is another Non-Co-operation brochure by E. E. Stokes, which merely reiterates doctrines of Mr. Gandhi's which have been found to be unfruitful and ill-advised in the light of practical experience. Ascetics of the grade of Mr. Gandhi are not bred by the million, when they are there will be no necessity for Non-Co-operation campaigns.

The Young Theosophist Movement.

This constitutes No. 1 of The Young Theosophist Series and has just come to our hand. Free to enquirers.

It is a most useful pamphlet for those who would learn the beginnings of the movement and we hope to see it translated in the languages of the different countries where the Youth Movement has not yet begun, besides being widely spread here and in English speaking countries.

Theosophy as Service.

This pamphlet is the second of "The Young Theosophist" series (Price As. 3.) It is a particularly interesting pamphlet on many topics such as, Ways of Service (social and otherwise), Co-Operation, Organisations, etc., and comprises nineteen pages. I hope that it will find its way quickly to all Youth Lodges so that the members may read and profit by it. There is a great deal of matter in it which makes one almost wish that several (at least three) pamphlets had been made out of one. However this only recommends it the more and I hope that arrangements are being made to send it to other countries and for translation. Get it at once!

THE THEOSOPHIST

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

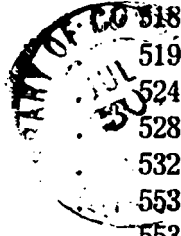
Founded by H. P. BLAVATSKY and H. S. OLCOTT

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

Edited by ANNIE BESANT, P.T.S.

CONTENTS

	PAGE
On the Watch-Tower	415
Some Geographical Aspects of Karma. J. H. COUSINS, D.LIT., AND L. E. TRISTRAM, B.A.	423
Brotherhood in Literature: IV, V, VI. CHARLES WHITBY	437
Prison Development. WAYFARER	447
Realisation (Poem). LUELLA FRANCES MCCOOL.	456
The Doctrine and Historicity of Pre-Existence and Reincarnation. THE REV. HOLDEN EDWARD SAMPSON	457
Thy Gracious Coming (Poem). CHARLOTTE OLIN WILLIAMS	469
The Problem of Good and Evil: A Zoroastrian Solution. I. J. S. TARAPOREWALA, PH.D.	470
Environmental Fitness. R. F. GOUDEY.	477
The Lives of Alcyone. VII.	483
The Early History of the T.S. (With Annotations by C. Jinarājadāsa). XIV. The Organisation of the T.S. (Continued)	511
My Friend Francesca Arundale: A Tribute. EVELINE CHRISTINE LAUDER	518
The Order of Service of the T.S. in Russia. N.	519
The Theosophical Field. J.	524
Correspondence	528
Reviews	532
Books Received	553
Our Exchanges	553
The Italian Section's Publications	554
Supplement	vii



THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

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 whatever 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.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY, as such, is not responsible for any opinion or declaration in the Journal, by whomsoever expressed, unless contained in an official document,

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Editor writes :

I have received from Mr. Gardner, the newly-elected General Secretary for England, the following :

It was with very great pleasure that I cabled you on Monday, conveying the Resolution passed by the Special Convention, which was in the following terms :

"That this special Convention of the Theosophical Society in England affirms its complete confidence in the Administration of the Society and its beloved and revered President, Dr. Annie Besant, the chosen leader, of whom it is justly proud."

I am grateful for the confidence expressed, and trust to continue to deserve it.

*
*
*

Mr. Perez, the General Secretary of the T.S. in Egypt, with Mr. Suarez, came on board the *Macedonia* at Suez, and travelled with us as far as Port Said. We had several hours of pleasant conversation on things Theosophical. It is one of the utilities of travel for the member of the Theosophical Society, that he meets brothers at every port.

*
*
*

In addition to the cables received from the Annual National Conventions mentioned in "On the Watch-Tower" of the June number I must add Egypt, for which my grateful thanks.

*
*
*

I am pleased to see that a circle of Danish Theosophists are issuing a periodical in order to carry on a more effective propaganda. Such a magazine should be most useful. Finland, at its seventeenth Annual Convention, held at Helsingfors on April 18—20, met me in London with a message of loving thanks for my work in the T.S.

*
*
*

It is interesting to know that, outside the London Lodge—no longer led by Mr. A. P. Sinnett—there were only 78 members in the Lodges who put the T.S. in England to the great waste of money and time involved in the Special Convention. Only two Lodges outside London were among the seven. Less than 30 persons voted for the most important resolution of the whole. There were about 1,000 members present, so one can judge of the amount of unrest and dissatisfaction in the Society. The London Lodge has 76 members, but few of them seem to have taken part in the proceedings.

*
*
*

The following beautiful description of Miss Arundale's visit to England has been sent to me :

She may be said, I think, to have given her life for her friends. She put all she was, and every atom of strength she had into that mission of hers over here, thinking never of herself, always, all the time of you who sent her. And I am sure it was a crowning of her life that that should be her "last work" here. No one will ever know how much she suffered physically in the doing, or how terribly ill she was all the time. A few of us guessed a part of it. But she was always brave, always cheerful, always patient, always courteous, with an old-fashioned courtesy that is now so very rarely seen. She was not

one of the "showy" people, never spoke of her own achievements; so her reward perhaps was not here. But I am sure it was somewhere, and perhaps she has it now, she would never have admitted the word "reward," of any kind, of course.

* * *

An experiment is being tried in New Jersey, U.S.A., says *The New York Times*, embodied in the "League of Neighbours". Mr. Ellery Rand thus describes it:

While the drawing up of peace plans has developed into a popular pastime, Mr. and Mrs. Charles Frederick Weller of Elizabeth, N. J., have conceived the idea of putting a peace plan into practice. They have established a League of Neighbours to promote friendship and co-operation among the elements, sometimes discordant, that make up the labouring population of Elizabeth. They believe that if they can bring harmony into one small heterogeneous community, small communities throughout the world can profit by their example.

The League of Neighbours can point to tangible achievements. It is, primarily, a personal affair, and deals not so much with theories and ideas as with individual needs and problems. Elizabeth is full of people who have definite reasons for being grateful to the League. To one person it has brought medical aid; to another, legal aid. To one, a job; to another, the desire and the chance to learn English. To hundreds it has brought a sense of confidence and security, a faith in their own potentialities, and a feeling of kinship not only with America and Americans, but also with people from other lands who are struggling to become Americans.

This seems a very good idea, and carries out the principle: "Sweep your own doorstep." If everyone in a street did that, the whole sidepath would be clear. Elizabeth has become a factory town, attracting many immigrants, Armenians, Poles, Lithuanians, and so on. They brought their race-hatreds with them.

No sooner is one lot assimilated into some sort of tractability than another group arrives. Always the newest group has a hard struggle. It has to combat not only the poverty and distress that almost invariably has sent it across the sea, not only its ignorance of America and Americans, but also the resentment of the foreigners who preceded it and want America to themselves.

If in such a town peace could be made, surely no other town could be hopeless. Here is an instance. The Wellers

called several times on a Polish leader but he was always "out to them".

At last when they came in one day to invite him to attend one of their meetings, he received them; but he scoffed at their idea. "Why do you want us to come to your meeting?" he asked. "You tell me there will be Jews there. For centuries there has been hatred between my people and the Jews. Are you fool enough to think you can get them together in one hall?"

"I'm just that kind of a fool," was Mr. Weller's response.

Mr. Charles Weller sends a useful little leaflet on *Prejudice or Foreigners*. League of Neighbours, Elizabeth, New Jersey, U.S.A., will find him.

THE PRESIDENT'S RETURN

The actual date of the return of the President is still uncertain. She has been repeatedly asked by anxious friends to tell them exactly the date of her return, but she refuses to be "rushed". Her answer is that the date of her return depends upon circumstances. She must accomplish her mission, or at least set it well on the road to accomplishment. But it is probable that she will return to India not later than the end of August.

THE VICE-PRESIDENT'S TOUR

We are sorry that we have not more details to hand with reference to the Vice-President's Tour, but as at present arranged they intend to be in the United States until about the end of October, crossing to England and probably reaching Bombay in time for the Convention, at which Krishnaji and his brother are also expected.

DR. AND MRS. ARUNDALE'S

EDUCATIONAL AND YOUTH MOVEMENT TOUR IN EUROPE

DR. AND MRS. ARUNDALE leave Bombay on Tuesday, July 1st, by the Lloyd Triestino, S. S. "Cracovia," for a six-months' Educational and Youth Movement Tour in Europe. They expect to be back in India about December 20th. *All correspondence, etc., should thenceforward be kindly addressed to them*

c/o MESSRS. THOMAS COOK & SON,
Ludgate Circus,
London, E.C. 4,
England.

Reach Venice—July 19th.

„ London— „ 23rd.

July 30th: Lecture at British Empire Exhibition.

August 1st—8th: International Fraternity in Education Summer School at Letchworth.

9th—12th: International Star Conference, Arnheim, Holland.

13th—16th: International Star Conference at Ommen, Holland.

18th & 19th: In Camp with the Practical Idealists Association (Holland).

20th: British Commonwealth Labour Conference in London. Prime Minister presides.

21st—30th: Germany. To study educational and Youth movements.

September 1st—14th: Sweden, Denmark, Norway. To study educational and Youth movements.

15th—25th: Belgium and France. To study educational and Youth movements.

27th & 28th: Preside over Northern Theosophical Federation in England.

October (?) : London and near by towns to study educational movements, and allied matters, e.g., pre-natal and post-natal care of mothers and children, sanitation, milk supply, etc.

November 1st—14th: Touring England, Scotland, Wales and Ireland to study educational and Youth movements.

Nov. 15th—Dec. 3rd: Switzerland, Austria and Italy to study educational movements.

December 4th: Embark at Brindisi for India, probably with Mr. and Mrs. C. Jinarājadāsa, reaching India about the 20th.

My lectures will be on Theosophy, Star, Greatness, Youth and Education generally. I am taking with me over 400 lantern slides and shall give special lantern slide lectures on "Great People in the World's Service" (about 140 slides), "National Education in India" (about 100 slides), "Adyar and its Workers" (about 90 slides), "Theosophical Workers" (about 60 slides). I hope to bring back many slides on educational and other activity in Europe.

Mrs. Arundale will of course represent the All-India Federation of Young Theosophists wherever she goes.

But I am not so much going to lecture as to study, and I hope to come back better equipped for service.

* * *

A correspondent sends the following interesting note:

It is sometimes assumed that the proclamation of the coming again of the World Teacher by the present leaders of The Theosophical Society is matter that originated with them, and belongs to some mysterious and suspicious phase called "neo-Theosophy" that bears some unpleasant distinction from Theosophy pure and simple. But the inference that the Co-Founders of the Society were innocent of so great transgression is not borne out by Theosophical history. In *Old Diary Leaves* (Second series, Chapter 3, fourth paragraph from the end), Colonel Olcott, recounting in 1899 (twenty-five years ago) his first public statement in India on "The Theosophical Society and Its Aims" in Bombay on March 23, 1879 (twenty years previously), writes (the italics are ours):

It should be noted that the view taken then was . . . that, if the downfall of India was to be arrested, the inspired agent must be sought within her boundaries, not in foreign lands nor among aliens . . . I believe, after twenty years' Indian experience, that this is the sound view, and the only tenable one. *I also believe, as I then stated, that this necessary spiritual Teacher exists, and in the fulness of time will appear.* For, truly, the signs of his coming multiply daily. . . .

Thus the proclamation of the Coming Teacher, far from being a recent innovation, was made on a public platform forty-five years ago (four years after the foundation of the Society) by the President-Founder, and reaffirmed in a published book twenty-five years ago. And no one questioned his right to express his conviction, or suggested that his expressed belief disqualified him from acting as President of a Society whose root principle is freedom of individual expression—even by the President.

* * *

Interesting comments on our President come to us from the British press, some of them quaintly reminiscent. *The Halifax Daily Courier and Guardian*, for example, tells us that :

On at least three occasions she has spoken in Halifax, each occasion being prior to her association with the Theosophical Society. On July 13, 1879, she lectured in Broad Street Lecture Room on "Should Halifax Have a Tory Member?" Her next visit was on April 26, 1885, when she delivered three lectures in the Oddfellows' Hall, her subjects being: "The War in the Soudan," "General Gordon Judged out of His Own Mouth," and "Woman's Position according to the Bible". She was here again on April 3, 1887, speaking in the Mechanics' Hall on "The Message of Socialism," "Does Christianity Make for Progress?" and "Morality without God".

The Glasgow Daily Record informs its readers that :

The appearance of Mrs. Besant in the Gallery of the House of Commons the other day will recall to the older generation some of the angry passions aroused in certain ecclesiastical circles by that worthy lady's first visit to Scotland about forty years ago. She was in those days a co-worker of the late Mr. Charles Bradlaugh, and in several towns on both sides of the Tweed found it almost impossible to obtain a hall for her meetings. Her Glasgow friends, I think, had rooms of their own; but in Aberdeen every door seemed to be closed against her, and it was only at the eleventh hour that accommodation was found in a poky little room somewhere in Market Street. Since then Mrs. Besant has visited Scotland on several occasions, both in her Socialist days and after the mantle of the late Madame Blavatsky had fallen on her shoulders, but by that time most of the old prejudices against her had vanished.

G. S. ARUNDALE

The Manchester Evening News says:

Mrs. Annie Besant, I hear, is very busy calling on members of the Government. She has taken tea with Mrs. Philip Snowden and lunched with the Lord Chancellor, and has seen the Premier himself at Number 10, Downing Street.

Meetings, too, have been arranged in the Queen's Hall, at Liverpool, and the Manchester Free Trade Hall.

Mrs. Besant is a strong believer in the Anglo-Indian connexion. Information concerning India from her point of view would be extremely useful to members of the Government.

A CHEQUERED HISTORY

A new generation has grown up since Mrs. Besant held a prominent place in the limelight. She is now 76, though her energy and vitality show no sign of abatement.

Many of us can recall her strenuous association with Charles Bradlaugh in various unpopular causes and her subsequent whole-hearted conversion to Theosophy. It is to the latter cause that she has devoted the greater part of her life.

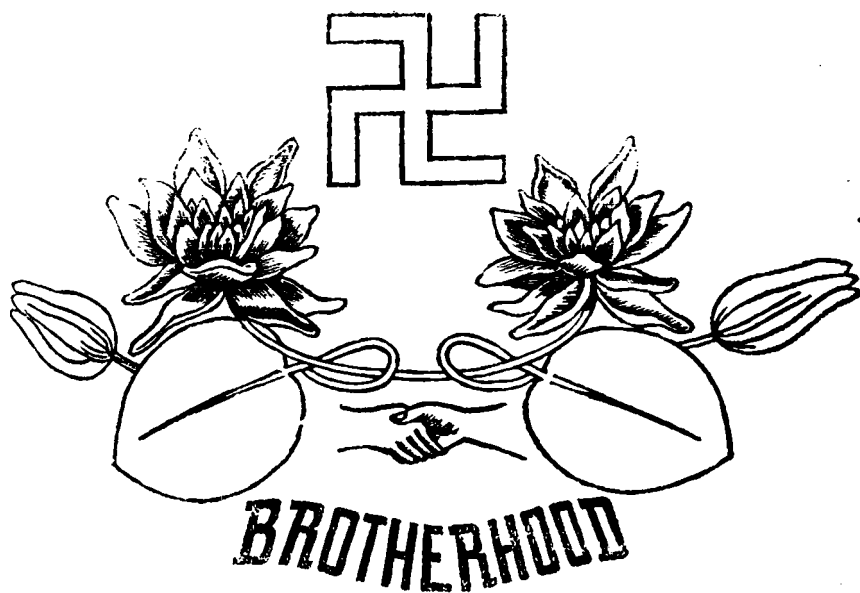
After becoming the pupil of the great Russian exponent of Theosophy, Madame Blavatsky, she travelled all over the world as a missioner of the cult. Of late years India has claimed the bulk of her attention. She has been an extraordinarily prolific writer, and in my view not the least interest of her publications is her autobiography in which the intensely human side of a multi-coloured nature is strongly revealed.

The London Mail asks:

"Whether Mrs. Annie Besant is still theosophising."

In her absence perhaps we may be permitted to speak of our Editor, the inspirer of our lives, the one who has shown us the Light, the one to whom we owe all for which life is worth living. She has directed us to the Divine Wisdom. She has pointed us towards the door of God's mysteries.

This is in reply to *The London Mail*.



SOME GEOGRAPHICAL ASPECTS OF KARMA¹

By J. H. COUSINS, D.LIT., AND L. E. TRISTRAM, B.A.

THE recent earthquake in Japan has caused many people to wonder why it should be the unhappy karma of the people of that island to be continually subject to such dreadful experiences. But Japan is by no means the only part of the world so affected. The zones of the earth's surface which are subject to earthquakes are very wide. Probably the worst area is that of the west coast of South America. Another dangerous zone is that of Italy, Spain, the north of Africa, and the plateau of Anatolia. In fact there are two broad zones of seismic disturbance. One runs from west to east along the Mediterranean through Persia and the South Himalayas to

¹ A paper read before the Adyar Lodge, April, 1924.

the East Indian Archipelago (Sumatra, Java, etc.), with a short branch running north-east from the Caspian Sea into Asia. This belt contains the centres of fifty-three per cent of recorded earthquakes. The other zone is that which surrounds the Pacific, with points of special danger in the Japanese Archipelago, Alaska, California, South Mexico, Central America, and the chain of the Andes. This zone experiences forty-one per cent of the earthquakes. The general tendency at the present day is for the disturbances to raise the land. This brings us on to the geological causes to which the earthquakes in Japan are due.

The great earth-fold whose top is formed by the islands of Japan is still being thrust up from the sea. The Islands perhaps only emerged in the Quarternary age, and are young and vigorous, still growing. The reason for this is that the crust of the earth through contraction is being forced from the direction of the Pacific towards the continent of Asia, where it is held fixed. The whole of North America is moving slowly towards Japan at the rate of several feet a year. It is as if we took a sheet of paper, held it firmly along one edge, and exercised a pressure from the opposite edge. The paper rises in a large fold near the fixed edge, and descends in a similar fold near the edge we are pushing. In the case we are considering, the Islands of Japan form the top of the raised fold, and the Tuscarora deep, which goes down for five miles below the sea to the east of Japan, is the descending fold. It is the Tuscarora deep that forms the centre of the earthquakes in this region, and it will continue to be such a centre of disturbance for a long time to come. It is this movement of the continent of America that is pushing up the land in the Pacific. When the pressure becomes greater, in a few thousand years, the process will become accelerated, until a time will come when the stresses are too great for equilibrium, and vast upheavals will

occur. Thus, perhaps, will the continent of the Sixth Root-Race be created out of the break-up of America and eastern Asia.¹

Now whereas it is the individual karma of the inhabitants of these earthquake areas to be born into them, because seismic disturbances are necessary experiences either to them or to their friends, yet there are wider aspects to this question, for besides the effect of the earthquakes upon individuals there is the effect upon nations.

Some of us believe that there is an interrelation between all parts of our cosmos. From astrology we see how our destinies upon this planet are affected by the movements of all the other planets; the influences of the outer planets being perhaps even more important than those of the inner. Science, also, in its laws of gravity, shows us how all matter in space has some influence, however small, on things in our world. There is no particle of our Universe that has not some effect, however small, on every other part. All these influences create varieties of environment which produce constant and calculable effects. The Solar System is specifically one; everything has a meaning; nothing happens without a purpose; all things work together for good. It follows that the surroundings of every person and of every nation are exactly what are required for their evolution.

What national peculiarities do the nations in the earthquake regions possess? To what failings are they subject? What is the degree of their spiritual necessity? Nations vary according as they are predominantly Rājasic, Tāmasic, or Sāttvic, that is to say, according as they are spiritually dull, mixed or awake. May not this division of the nations afford a clue to our problem? Nations such as Japan, Italy, Spain, and Peru would seem to be predominantly Tāmasic nations which have gravitated through kārmic

¹ We are informed that there is a geological fault under the City of New York.

necessity to regions of seismic catastrophe in which they may be shaken out of spiritual dulness.

The nations which are predominantly Rājasic are apparently dealt with in a different manner. They are thrown into contact with other predominantly Rājasic nations and left to gather wisdom among themselves. This is perhaps the explanation of the internecine, rather than externally imposed, chaos on the continent of Europe: a collection of peoples with too much of the lower aspect of Rajas which is left to discover, by bitter wars, that the Rajas that goes out to dominate another is not the best Rajas, and must be purified. The European nations are not shaken into evolution out of their present condition by seismic catastrophes; they are left to play one against another, and shake themselves out, without the assistance of nature.

The nations that are predominantly Sāttvic, such as India, maintain the even tenor of their life for thousands of years. Disturbances in India, natural or human, are small and superficial. Apart from famines, they only affect the topmost stratum of society, which is composed mostly of invaders (even the Brahmins are invaders), while the mass of the population remains unaffected. We have seen in the last few centuries how a nation of this kind is purified by coming under foreign domination for a period, and being forced in self-defence to develop a national consciousness and national self-respect. Ancient Egypt is a very good example of such a nation. In the period from 5000 B.C. to the Christian era she had three great periods of civilisation, each of which was followed by decadence and by petty quarrels between various districts and parties, as in India. Then came a foreign invasion, and rule by foreigners for a period. When they had done their work and unified the nation, they were driven out, and a new era of civilisation began. This process of renaissance did not cease with the Christian era. It was continued

by the temporary conquests of the Romans and the Turks ; and now that the British have left Egypt, compelled to go by the unity of the people, history is likely to record a new resurrection of Egypt, perhaps as grand as any of those of the past.

It is interesting to observe that these Sāttvic countries are the chief centres of spiritual initiation and attainment. There is no country in the world in which it is easier to gain the divine harmony, balance and liberation than in India. The Hindūs do not proselytise, they do not send forth missionaries. They say it is unnecessary. Sooner or later everybody will have to incarnate in India as a Hindū, in order to acquire the spiritual and other qualities that India can best give. Thus India is in a peculiar condition among the countries of the world, and although the masses respond largely to the lower vibrations of the country's characteristics, it is yet the easiest country in which to contact those higher vibrations that lead to the Everlasting Peace.

We know how Egypt, also, was a great centre of spiritual initiation. We must remember that all countries have their cycles. At the present time Egypt may perhaps no longer fully express her Sāttvic quality. Perhaps she may even be now a Rājasic nation. We must remember that there are various combinations and permutations of the three qualities, Saṭ of Saṭ, Rajas of Saṭ, Ṭamas of Saṭ, and so on, according to the proportion of the essential inner quality to the external quality. It seems probable that Egypt had Rājas as an undertone to her Sāttva, and that that was why she indulged in military campaigns in Palestine. But she was never really a great military nation. Her opponents were usually not of a very high calibre. When any really strong armies came against her, such as the Persian or the Greek, she succumbed at once. At the present day it would seem probable that Egypt is unable to respond to her highest—Sāttvic—possibilities,

and is mainly actuated by the Rājasic influence. In the same manner India—or the great majority of her people—is unable to respond fully to the Sāttvic influence, and is actuated mainly by the Tāmasic undertone.

To return to Japan, it is interesting to observe the effect which the earthquake had on the citizens of Tokyo. From the accounts which have reached us from Japanese sources it would seem that our theory that Japan is a Tāmasic nation is well grounded, as is also our theory that such natural disturbances as the earthquake are calculated to break up the heavy Tāmasic tendencies. We learn that the earthquake had a very great and immediate levelling effect on all the people of Tokyo. Even those among the rich who had not been affected by the disaster voluntarily deprived themselves of every means of luxury, and during the month following the disaster nobody wore anything but plain cotton clothes. People everywhere discoursed on the great moral effect of the earthquake, and there was an extraordinary outburst of *esprit de corps*. There was such an outburst of the community spirit, and such a wave of enthusiasm for the welfare of all, that it seemed as if a big programme of scientific reconstruction and town-planning along proper lines could easily be carried through. The people were temporarily raised out of Tamas into Rajas. But this excellent result of the disaster did not last. In a few months the scheme of reconstruction had been so dismembered as to be of no value. *esprit de corps* had turned into indifference; luxury had again made its appearance; and everywhere there was a scramble for individual interests. We read in the Japanese press that this scramble was particularly fierce in the places most affected by the fire, and that in consequence the new Tokyo is, as was the old, a confused and crowded array of houses made of the most combustible materials. This is no accident. The scheme of proper building could easily have been carried through if the

people possessed the ability to maintain the spirit that was temporarily evoked by the impact of the catastrophe. It is a great revelation of the essential tendency of Japanese psychology.

The Japanese are exceedingly optimistic, short-sighted, and inconstant. One might say that they tend to "trust to luck" and to let the morrow take care of itself. Instead of taking the lessons of the disaster to heart the people say: "What is the use of planning for the future, since it will happen again?" This race has been living in these conditions for thousands of years, accepting the fortunes of flood and conflagration and earthquake as a matter of course. Iron buildings, paved streets, safety zones, etc., are, after all, imported ideas, and are not indigenous to the soil. Planning for endurance and permanence is certainly not the genius of this race. Such is Japanese psychology as expressed by Dr. S. Washio in "The Japan Advertiser". We can see in this the predominant Tāmasic quality of the nation as we have seen the higher possibilities that were brought to the surface in the enthusiasm aroused immediately after the disaster. One writer, intuitively glimpsing the association of natural disaster with national spiritual necessity, prophesied that posterity would ultimately regard the earthquake as worth while. Unfortunately the good results were not permanent; all the same, while Japan has fallen back into Tamas, her shaking has broken the ground for seeds of evolution. The official attempt to stifle "radical thought" indicates that the forces of the future have obtained a lodgment in some corner of the national consciousness.

There is yet another factor that must be considered in connexion with National Karma, that is the existence of the three Paths to God, the three main lines of spiritual development. These are the lines of Karma, Bhakṭi and Jñāna or Action, Devotion and Knowledge respectively.

At a recent meeting of the Adyar Lodge of the Theosophical Society, Mr. Yadunandan Prasad demonstrated the fact that, at any one moment of the world's history, the majority of individuals were on the karma, or action, line of development. This was the line followed by the egos at an early stage of their development. At a later period they developed along the lines of Bhakti and of Jñāna. There were always very few Jñāna people in the world at one time, and there were much fewer Bhakti people than there were Karma people. The Karma people formed the vast mass of the population; the Bhakti people were used by the invisible spiritual authorities to establish new civilisations or to break down old ones; and the Jñāna people were used to carry civilisations to their highest points, after they had been once established by the Bhaktas. The Jñāna path is the most dangerous path to follow, since it contains the greatest pit-falls, though perhaps also the greatest possibilities.

This view has several very interesting practical applications. Take the political parties in England. The Conservatives correspond to the Karma people, the greater part of the population, who like going along old and tried lines. Then the Labourites correspond to the Bhakti people, who are used to establish new conditions and to destroy old ones, the line of Devotion. The Liberals, the smallest party, are composed of those who at the present time are following the path of Jñāna. In India the Non-co-operators form the Bhakti part of the population, with the vice of fanaticism; the Moderates and Liberals are following Jñāna, and the vast undisturbed masses of the people are following the Karma-mārga. For the proper development of the nation these three constituents should be properly combined. The enthusiasm of the Bhaktas must be directed by the intellect of the Jñānis, and the intellect of the Jñānis must in turn be inspired by the devotion of the

Bhakṭas. Each must contribute something to the other. Only then can the nation become truly great.

Is it not possible then that *Nations* also can be grouped according as they are following the Karma, Bhakṭi or Jñāna paths? Surely there are cycles in the life of the nation as in the life of an individual ego. In this case the earthquake zone may contain the Karma nations, and the earthquakes may enable them to change their path and develop along the other lines. Great Britain may perhaps be progressing along Bhakṭi, with all the faults of this line, such as fanaticism, which in this case has been transmuted into intolerance. Germany may be on the Jñāna line, with the fault of excessive pride, and the desire for isolated power that comes from pride. This, perhaps, was broken by the war, and Germany may now be becoming a Bhakṭi nation. Britain was a Rājasic nation before the war, but is now a Bhakṭi nation. This is why she has now to adopt quite a different attitude towards other nations and subject peoples from that which she assumed before 1914. The idea becomes clearer as we bear in mind the relationship of Saṭ with Bhakṭi, Rajas with Jñāna, and Tamas with Karma. India, the typical Sāṭṭvic nation, is the typical exponent of the spirit of Devotion, but clouded by inertia. Her need is not the shakings of nature, but the infusion of concrete intellectuality, which seems to be the reason why she has always come under the domination of Rājasic nations—and in turn has imparted to them (to Ancient Greece, to Islām, to Britain) something of her spiritual quality which they have needed. It is interesting to observe that Mr. Prasad believes that those who are approaching the Path always have a large element of Bhakṭi in them, and are developing along this line.

There is another interesting aspect of the doctrine of the Three Paths. If an observer on Mars were looking at the earth through a strong telescope, the world would appear to him to

possess three chief colours. He would see the green of the vegetation, the blue of the sky (reflected from the seas), and the yellow of the deserts. These three areas would correspond to the three lines; the green vegetation (which supports the active life of man) being Karma; the blue of the sea (are not all sailors said to be superstitious?) being Bhakti; and the yellow of the deserts (the regions that suggest the solitude of the contemplative soul) being Jñāna. It is interesting to see that the Jñāna area is much the smallest, as we should expect. It is also interesting to see that our earth is always surrounded by a loving atmosphere of Bhakti (the sky). Interesting results could be obtained from a study of the planets. Thus Mars has areas of red and green, with white Polar caps, the ruddy areas being those of the deserts. Venus is too obscured by clouds to enable us to see anything of its surface. Jupiter would make an interesting study: what, for instance, is the occult significance of the Great Red Spot?

The stars are divided by the Astronomers into three great classes. In the first are the white stars. In the second are the yellow stars, and in the third are the red stars. If we say "rose" instead of red, we can then see that the white stars correspond to the path of Karma, the yellow to the Path of Jñāna, and the rose to the Path of Bhakti. The white stars are by far the most numerous, as we should expect. The stars begin as white stars, and change to yellow and then to red. Thus we see that the evolution of man mirrors the evolution of the universe in little. Our sun is at present a yellow star, as are also most stars in His immediate neighbourhood. So from this we should gather that the Logos of our Solar system was at present following the Path of Jñāna, or what corresponds to it at His level of evolution, in company with His immediate associates. We must remember that we have no idea what these Paths really mean outside the limits of our Solar System and at such infinitely high levels. All

we can say is "As above so below," and we can rest in the thought that every stage in the evolution of each individual man on earth has some counterpart, however great, in the life of every Logos in our Solar system. This is a thought before which the brain reels, and which makes one bow in the humblest reverence before the greatness of such a Plan.

Many interesting aspects of the geographical distribution of Karma can be seen by comparing the evolution of the human kingdom with that of the mineral, vegetable, and animal kingdoms. There are certain parallels which run through the three lower kingdoms, and when this is the case there is every reason to suppose that the same parallels also extend through the human kingdom; for what right have we humans to place ourselves in a class by ourselves, or to assume superiority to the general laws that are found to run through the other kingdoms of nature? An example will explain our meaning.

Take the distribution of the fish in the world. It has been found that in cold climates, such as that of the North Sea, there are comparatively few distinctive species of fish, but that, on the other hand, these few species exist in countless numbers of individuals; whereas in warm climates, such as that of the seas on the equator, there are countless distinctive species of fish, but only a few numbers in each species. The same is true to an even greater degree of the vegetable kingdom. In the north of Europe one sees countless pines and firs, but few varieties of trees of any kind, whereas one has only to go to the Mediterranean to see any number of species, but few members in each. As regards animals and birds it is a common observation that there are far more varieties in tropical countries than in cold ones, and that in the tropical countries there are fewer members in each species. Thus in cold climates we have the huge flocks of

swans, swallows, etc., which have no parallel in warmer climates.

Now, according to Theosophical teachings, in the lower kingdoms of nature the forms are ensouled by group-souls. In proportion as the group-soul progresses, there will be fewer individuals in it and it will become more specialised. Thus a large assembly of swallows will be ensouled by one group-soul, but when that soul evolves to a particular degree it will split up into separate group-souls, each living its own life. Hence the groups of souls in any kingdom of nature which are the most evolved will necessarily contain the smallest number of individuals.

Applying this to what has already been said, we see that the most evolved parts of the vegetable and animal kingdoms are found in the warmest climates. The least evolved members of these kingdoms being found in cold climates such as Europe, where there are few species but many souls in each. May not this mode of distribution be true for the human kingdom too? The great civilisations of the past were in the hottest climates. The City of the Golden Gate was near the equator. Ancient Mexico and Peru were near the equator. India is a very hot country at the present day. Egypt and Chaldea were very warm.

It is only, in fact, at the present day, that there seems to be any sort of civilisation in a cold climate, the so-called civilisation of Europe and its offspring in America. But can a culture based on the crude spirit of competition (a degradation of Rajas) be really called a civilised culture? If the Universe is one, the spirit of competition, separateness, and domination of others is against the fundamental law of the Universe. If the characteristic of pure Sâttvic culture is peace and harmony, then the impatience, hurry and disorder of the West stamps it as being the abode, not of a true spiritual civilisation, but of a veiled form of savagery. It is interesting

to notice that the climate of Europe is apparently getting warmer, so that by the time Europe is really civilised it may have a warm climate!

While we are on the subject of the influence of a warm climate it is interesting to consider the Planetary Chains. We are told that the Chain nearest to the sun, the Chain of Vulcan, is also the most advanced chain, being in its sixth incarnation, having now no physical planet. The Venus Chain is in its fifth incarnation, and but only one physical planet. The Chain of which Mercury, the Earth and Mars form a part, is the next in order, and is in its fourth incarnation. The greater the contiguity to the sun, the more evolved is the chain, the more stimulating are the influences, perhaps either for good or for evil. The Sun is the great Life giver, the great centre of the Evolutionary urge.

It is apparently the Karma of the world—this being the Kali Yuga—that it should pass through a period of darkness, when the old truths are obscured and civilisation to a large extent disappears. This would appear to be happening at the present day, since all the old civilisations have perished, even India being hardly recognisable as the great nation of former days. Perhaps, as we have said earlier, the masses of the Indian nation now only vibrate to the undertone of *Ṭamas*. In fact one would hesitate before declaring that there is any really civilised nation in the world to-day. Every nation has extremely ugly blots upon its life, which should have no existence in a properly ordered community.

It is said in the *Bhagavad-Gītā*, in a passage often quoted, that when the world is at its worst, when its need is greatest, then God manifests Himself on earth anew, in the person of some *Avatāra* or some great Teacher. This period, with civilisation vanished, and materialism and competition rampant, would appear to be eminently suitable for such a manifestation. What period, indeed, could be more suitable? How can

evil attain any greater force, unless indeed humanity is to destroy itself? It is this horrible development of the gross spirit of competition that distinguishes the world of to-day from the world of the past. Egypt and India, Greece and Rome, knew it not, or at least contained only the seeds that have now grown into such an evil tree. It is the spirit of competition, the striving to "best" one's neighbour, that leads to black magic. Atlantis fell from her splendour through the development of this. In our age the civilised nations, out of their materialistic philosophy, denied the "superstition" of magic, but practised it. The results are before us: Europe is in ruins; America, though containing great possibilities, is at present socially and morally quaking with corruption in both high places and low,¹ and with true instinct the clearest eyes of the West are turning again for light to the East.

J. H. Cousins
L. E. Tristram

¹ Witness the recent "Tea-Pot Dome" oil scandal, involving the Attorney-General, the Secretary for the Navy, and other high officials.

BROTHERHOOD IN LITERATURE

By CHARLES WHITBY

(Continued from p. 308)

IV

PERHAPS no one factor affects more strongly in the long run the world's regard for a great writer than the presence or absence in his work of this intangible yet unmistakable quality of geniality, this glow as of the sunshine of the heart, significant surely of some at least instinctive recognition of the basic truth of human solidarity. Coleridge in some of his critical essays employs the adjective "genial" as a *differentia* of works of genius, and one is tempted to jump to the conclusion that all such works must evince the quality I have tried to describe. A moment's reflection must convince one however that many writers of unquestionable genius manifest nothing that can be called geniality in the commonly accepted meaning of the word. They are, on the contrary, aloof and austere; and writers of this kind are upon the whole admired and revered, not loved.

Consider for example the case of Milton, as compared with Shakespeare. Milton was in my opinion in some important respects an even greater poet than Shakespeare. His imagination, though less capacious, was more exalted; he had a more consistent preoccupation with sublime aspects of

destiny and life ; his learning was vastly greater, yet never embarrassed the free exercise of his genius, but on the contrary enhanced and adorned its effects ; his verbal felicity was at least equal to Shakespeare's, and his sense of poetic form undoubtedly superior. Yet he has never held and will presumably never hold anything like the same place in the world's regard. I attribute this partly to the somewhat harsh Old Testament sternness of his religious outlook, the Puritan strain ; but this, after all, is only another way of saying that he lacks geniality, evinces more of *gnosis* than of *agapé*, gives out more light than heat. Only love can beget love ; but if Milton loved his fellow men—and I am far from denying that he did—his immortal poems afford few tokens of the fact. To speak frankly, I am disposed to regard Milton as a bit of an egoist, while Shakespeare gives me the impression of being too keenly interested in the spectacle of human life to spare much interest for himself. In the jargon of modern psychology, Milton was an "introvert," Shakespeare an "extravert," no doubt ; but there is more in the distinction than that.

Let us take a few more examples of similarly contrasted types. Boccaccio, Rabelais, Montaigne, Sterne, Fielding, Burns, Dickens, Browning, are good specimens of that genial type of author who seems to buttonhole his readers and to talk to them with the easy familiarity of an old friend. On the other hand, poets like Dante, Racine, Baudelaire, Tennyson ; romancers like Swift, Smollett, Flaubert and Hardy, are far more aloof and impersonal ; and give on the whole the impression rather of soliloquy than of direct communication. Even Shelley, didactic as he was, and an impassioned advocate of all that is implied by the basic truth of human brotherhood, seems to my mind a less *friendly* poet than Keats or even Byron. He appears to have been totally devoid of humour, a point worth noting, since in everyday life as well as in literature humourless people have a knack of

keeping their acquaintances at a distance. But there is this also to be remembered, that an author who in writing forgets his audience, communes with his own inmost self, may light on truths too shy and sacred to come at the bidding of those who, even unconsciously, are forever preoccupied with the effect their words may have on other minds. It was so, I think, with Shelley, whose dream was of a golden age to come, when hate and fear and pain fleeing, should leave

Man, oh, not men! a chain of linked thought,
Of love and might to be divided not,
Compelling the elements with adamant stress.

It was so, too, with Goethe, whose principal work, the immense drama *Faust*, which occupied him at intervals for over sixty years, was certainly in the main a work of self-scrutiny and self-edification. Need I remind you that it culminates in the redemption of its hero by the joy of service?

It is not, however, always the man who has a smile and a kind word for everybody—the popular man—who proves the staunchest friend in the hour of adversity. And so let us beware how we embrace too easily the popular verdicts, even those of comparatively long standing, upon the relative merits of poets and authors. Let me illustrate my meaning by a brief examination of the current estimates of two quite recent novelists, Dickens and Thackeray. Dickens was of course what is nowadays called a humanitarian; that is, he was full of pity and anger at the obvious wrongs and sufferings of the poor, and in particular those of little children. His pen was a lance with which he attacked the Dragon of our merciless competitive system; and, as a reviewer eloquently puts it in an article I read the other day, that Dragon haunts his books.

It is the formless menace that pursues Smike and dogs the feet of Oliver Twist, and sets Betty Higden pounding along the road in terror; it is the invisible grip that "moves on" Joe the crossing-sweeper through the inferno of Tom-All-Along's and the putrescent

City graveyards, that binds in leather and miserable vice the limbs of Rob the "Charitable grinder," keeps David sobbing among his dirty bottles, and urges the flight of Nell with her crazy grandfather. The suffering children that fill the pages of Dickens are the bad dreams thrown on his soul by the industrial system.¹

Add to this, that the characters of Dickens are so boldly drawn and gaudily coloured, so "very very good" or so entirely "horrid," that the most ingenuous reader is never in a moment's doubt whether to approve or condemn them; and it is not surprising that such readers feel themselves entirely at home in so congenial a moral atmosphere, and free to surrender themselves with an easy conscience to the inexhaustible delights of the great Boz panorama. Thackeray, on the other hand, offers none of these irrelevant inducements: irrelevant, I mean, from the point of view of the novelist's primary task—the portraiture of life. To begin with, he is no humanitarian. He may have recognised the need of reform; but he felt no call to become a reformer. His job was to hold up a mirror to contemporary society, that it might see itself as he himself saw it and believed he saw truly. His greatest novel (*Vanity Fair*) has, he frankly admits, no hero: certainly, a more ordinary young man than George Osborne it would be hard to find. His villains are not incredibly villainous, his good characters are by no means exempt from the little weaknesses, meannesses and follies which we notice with regret in our own friends and neighbours. On the other hand, his story instead of being as the "plots" of Dickens are, a tissue of inconsequent absurdities, has the naturalness and inevitability of life itself. Most of the evils against which Dickens fulminated, being largely of a transient and accidental nature, are either already abolished or in course of abolition; whereas, those exposed incidentally by Thackeray, being deeply rooted in the appetites and ambitions of our nature, are practically

¹ *Times Literary Supplement*, August 16, 1923, p. 539.

unchanged by the century or so that has elapsed since he described them.

Is it then so certain as is commonly assumed that in the long run it will be Dickens rather than Thackeray who will be appraised as the greater benefactor of mankind? To my mind, there can at any rate be no question but that Thackeray, if not the greater, was by far the more perfect artist. In short, my point is that, here as elsewhere, "all is not gold that glitters"; that apparent egotism is perhaps a necessary foundation of the high spirituality of a Dante, a Milton, a Wordsworth or an Ibsen; that solitary natures and seemingly cold natures may for aught we know be more deeply imbued with a true sense of racial responsibility than those who wear their hearts in their pages if not on their sleeves.

V

There is one great poet who demands our particular attention, as being the first in the history of literature of whom it may be said that the ideal of Brotherhood forms the conscious basis of his lifework. I refer to Walt Whitman, who for singleness of purpose, vocational conviction, cosmic range of imagination and spiritual significance, is unique to a degree by no means yet realised. The claims he made on behalf of poetry and the poet are comparable in grandeur only to those implied by the authoritative tone of the major prophets; and no higher praise can possibly be given than the assertion that, upon the whole, after all critical deductions, he himself by his own achievement justified those claims. The work of Whitman at his best—for of course he is one of the most unequal of poets—has a majesty, an oceanic sweep, which dwarf the effect of all poets of the elder civilisation, poets that is, of primarily æsthetic aim. For, as Whitman justly declares, he was no seeker *after* beauty, he was her

master, one whom she perforce follows, "longing, lovesick, fain". The secret of this mastery is quite simple: that Whitman in his inspired moments saw every material object, however gross or insignificant, every living creature, however lowly, every happening, however obscure or sordid, permeated and transfigured by the light of his own ecstatic vision. It was not merely that he glimpsed, as others before him have glimpsed, the splendour of a spiritual order beneath or beyond the phenomenal order; it was rather that he realised with an intensity which compels conviction the fundamental unity of that despised phenomenal order with the spiritual verities which, to sealed vision, it seems to caricature, or even to deny. In his own words:

Strange and hard that paradox true I give;
Objects gross and the unseen Soul are one.

Or, still more explicit:

Will you seek afar off? You surely come back at last,
In things best known to you finding the best, or as good as the
best,
In folks nearest to you finding the sweetest, strongest, lovingest;
Happiness, knowledge, not in another place, but this place—not
for another hour, but this hour;
Man in the first you touch—always in friend, brother, highest
neighbour—Woman in mother, sister, wife.

But this, it may be objected, tends rather to support Whitman's general claim to spirituality than the special claim I made that he is in a predominant sense the poet of Brotherhood. And as against that special claim it may further be objected that Whitman by flaunting the shibboleth "Democracy" on his banner, shows himself in the guise of a political propagandist, a party man, rather than as the prophet of any universal ideal. This is a very specious criticism, but I hope to show that it will not hold water.

In the first place, it is to be noted that Whitman in his poems proves himself a consistent realist. Of course, he was

not merely that : he was also a determined spiritualist—I use the word in its philosophical, not sectarian meaning ; but his spiritualism in no way prejudiced his realism ; on the contrary, each reinforced the other ; for, as he himself tells us,

Realism is mine—my miracles—Take freely !

* * * *

To me every hour of the light and dark is a miracle
Every inch of space is a miracle,
Every square yard of the surface of the earth is spread with the same.

Now Whitman, when he looked out on the world of his day, could not but perceive that the dawn of a new era was at hand, and that the paramount facts indicative of this were a new spirit of restlessness and discontent on the part of the hitherto despised and oppressed masses, and a new sympathy with that discontent, a new social compunction, on the part of the privileged classes. To this world-wide upheaval, this democratic urge, Whitman could not possibly be blind, even if he had wished to be. It was a part of the reality he accepted with uncompromising allegiance, and a most conspicuous and portentous part. But he was far from desiring to ignore it : he adopted it with enthusiasm, gave it his blessing, believed with unflinching confidence that it was destined to transform and transfigure the world. He saw in it something vastly greater and more powerful for both good and evil than any mere political formula or party programme ; he saw the culmination of a blind and instinctive revolt against wrongs as ancient as history itself ; the release of powers fettered through ages ; the necessary condition of the triumph of that New-World Civilisation to which he had devoted himself, heart and soul.

Whether we like democracy or loathe it, the fact remains that, up to the time when Whitman made it his battle-cry, the vast majority of the populations of all civilised countries

had, in spite of and in defiance of Christianity, been treated and regarded, and had even grown to regard themselves, as mere means to the welfare of their so-called "betters," rather than as responsible members of the body politic, co-partners in its glories and its joys. As against this degrading and outworn view of social order, Whitman insisted that every man or woman, however lowly-born, ignorant, or even vile, shall be regarded, and shall be encouraged to regard himself or herself, as a being potentially divine and therefore of incalculable worth. This is, in a nutshell, what Whitman meant primarily by "democracy," although, doubtless, he held further that only in a free republic such as that of the United States could it be fully and adequately realised. Rightly, too, he believed that only by the free and voluntary co-operation of all classes could a nation rise to those heights of achievement and enlightenment which would overtop those of past ages; and that the contribution of the hitherto despised and virtually outlawed "common" people, so far from being negligible, was of indispensable, fundamental, even paramount importance.

To denote his idea of the social unity thus to be created Whitman sometimes uses the term *solidarity*, looking for its emergence first in separate nations, headed by America, then in the world at large. Of its details, except that it was to be based on love and freedom, he prudently says next to nothing; but he does not conceal his conviction of the drastic changes involved. Democracy he regards as the spiritual dynamic predestined to clear the way for this new order; but he also frequently, and with more doubtful propriety, uses the same term to denote his ultimate socio-political ideal:

For you these, from me, O Democracy, to serve you, *ma femme!*
For you! for you, I am trilling these songs,
In the love of comrades,
In the high-towering love of comrades.

VI

There are many other poets and novelists deserving of attention in relation to brotherhood: Burns, for example, whose great heart, overflowing with love, not only had room for all humanity, but could greet a sister-mortal in the mouse dislodged by his plough-share, or burn with generous wrath at sight of a wounded hare; nay, even avowed a half-humorous compunction and hope of amendment for "auld Clootie" himself. Then, too, there are Charles Kingsley, the "Christian socialist"; Dostoevsky; Tolstoy—concerning each of whom it were easier to begin than to make an end.

But the temptation must be resisted; for I purpose to conclude with a brief glance at the various forms of literature, as indications and expressions of the social tendencies of their age. The nineteenth century, from Scott, Thackeray, Dickens, Trollope, to Meredith, Hardy and Henry James, was pre-eminently an era of great fiction. And it is surely no mere coincidence that it was also an era of individualism; broadly speaking, an unsociable era: when people generally preferred to take their intellectual diversions in solitary fashion, feeling no need to share them with others. Of the more social forms of literature, the drama attracted in this country no first-rate writers, and poetry comparatively few. It is hardly an exaggeration to say that the supremacy of the novel was unchallenged. If that is no longer the case; if the novel, though still supreme, feels its popularity menaced by that of the picture-house; if the novelists of to-day are tending more and more to follow Mr. Galsworthy into the theatre; if poetry is being extensively written, and to some extent read and even listened to, may we not interpret the change as indicative of a growing sense that a pleasure shared is a pleasure multiplied tenfold? Above all, I maintain, such is the case with poetry; much, though of course not all,

of the best of which is pre-eminently adapted for social appreciation. From this point of view, a most hopeful sign was the recent verse speaking contest, organised by Mr. and Mrs. Masfield at Oxford, an event with which two Professors of Poetry and the Professor of English Literature were associated; which, moreover, attracted five times as many competitors as were expected. In a leading article devoted to this event, *The Times Literary Supplement* aptly remarks that the love of poetry is part of a spirit of loving kindness; and that if we could more often feel it so, we should be better judges of poetry everyone. The rise of such societies as the Shakespeare Society, the Poetry Society, the Dickens Fellowship, and innumerable dramatic associations, is a further proof, if needed, that good literature of all forms is one of the most powerful of socialising agencies, inasmuch as it thus unites people of different sexes, ages and conditions by the sole bond of a common love of what is great, wise or beautiful.

Charles Whitby

PRISON DEVELOPMENT

By WAYFARER

MUCH has been done to relieve suffering in the slums, much has been done to extend education, much has been done to help the condition of the workers and in saying this we practically say that much has been done to alter the conditions that make criminals, that is criminals of a certain type, but there are many types. To take two very definite types; the ignorant man who does not realise what he is doing, untaught and born into surroundings that help him to remain what he is, a wastrel; the educated man, often a genius, one who uses his best wits to outdo and "do out" his neighbour, friend and foe, all alike. The first one is the one usually known as a criminal, the second is often left free to work his own sweet will, he is to be seen in high circles of society, even in the king's chambers.

It is mostly to our treatment of the first type that I would draw your attention very specially.

Have you ever entered a prison? Have you thought of our responsibility as to where we send the "offenders" and what we do to help them to become good citizens, and how they are cared for and treated? It is not a popular subject and it is a subject on which it is exceedingly difficult to gain information. If one is kept in the dark on any subject there is a tendency to grow suspicious. Our prisons and our whole penal system needs a lot of opening up to the daylight in more ways than one.

The last two years have been remarkable in the stride that the public has made in several countries to obtain information and to begin to improve conditions and those countries are chiefly, the United States, New South Wales, New Zealand, England and India and perhaps we should not leave Italy out for a great deal has been done there too. I do not want to limit the good that has been done to these countries for more may have been done elsewhere but I have not got the details to hand.

Our present system belongs to an age long since past for we seem to have made reforms in all other lines and left our prison system to the last. We are only just awakening to the fact that we owe to these unfortunates a debt of care just as much as to any other members of the community and it is strange that the public at large do not recognise this. It is the duty of the state to make and to keep good citizens whereas our treatment of criminals and offenders is to shut them up and to make practically no attempt to restore them to good citizenship. It is an extraordinary attitude and belongs to the dark ages of savages when if one man offended another he was killed. This is practically what we do to the offender, it is true that we do not always kill the body but we do worse, we kill hope, we kill his self-respect by our treatment; when self-respect is gone then hope is practically dead. Who has given any man the right to take away another man's hope? I am not exaggerating, we treat them as inferiors even before they are condemned, we keep them frequently shut up before we know that they are guilty, we give them no opportunity to learn nor to see "things" in another light while they are imprisoned and when they come out we mark them so that for several weeks, at least, everyone knows where they have been. We provide no work and they are to all intents and purposes outcasts, they have not a chance to turn over a new leaf nor to forget the past nor to start afresh. In the large majority of

cases work cannot be got, they come out with little or no money, often the home has broken up, what is the almost inevitable result? I know that there are "Aid Societies" but mostly they work on the system of "looking down" and not "raising up" for no one who looks down on his fellow has ever been known to help him up.

Why this superiority? Where does it come from? Not every sinner goes to jail, not every sinner is found out and who can throw a stone?

Sometimes I think that in the centuries to come that our treatment of criminals will stand out as the crying shame of our age and our callousness in this direction as one of the greatest cruelties in the world, ranking side by side with the persecutions and atrocities of the middle ages, possibly we shall be dubbed "children of the darker ages". I think that they will be right, for do we not count ourselves among the enlightened and even call ourselves civilised when we do not so much as know how to be civil to each other. The greater the wrongdoer the more he needs the help of the state for generally speaking he is a child in knowledge and more often than not is deficient in mental capacity or in some other way. Our attitude is that of a bully and a vindictive bully and this attitude must undergo a change if we wish to help humanity. There are signs that we are undergoing a change and then the prisons will become educational centres and the prisoners will be taught that crime is ugly but we must show them beauty to take the place of ugliness and we cannot do that so long as we bring them up in slums. It has been said: "No matter what city one visits one can find parts of it which are unfit for human beings to live in." The mentally deficient will be taught according to their capacity and many deficient in one line are almost geniuses along another line, only we have not had the sense to try to look for the other side. What a different world it would be if all were taught, if all could work in

some field of work or another, our prisons would be empty and the worst thing would be that some that we do not understand would have to be segregated until they could learn that they are part of a whole and that a duty exists each man to every other.

The signs of reform in all countries run pretty much on the same lines, in England we are ever slow to plunge. Lately there has been a deputation to Parliament to abolish capital punishment. I do not know how many of those deputations I have signed in my life but very many and this one is treated as if the subject had never been spoken of. The war has brought a new phase to capital punishment for a trial is being made in San Francisco to execute if so I may term it, by gas, a sort of lethal chamber. Side by side with this we read, not along ago, that, in England where to our lasting shame a woman was hanged, when the time came the victim was heavily drugged and carried unconscious to the scene of action. It would really be unbelievable if one did not know that it is all too true of our beloved country in the twentieth century.

The women's organisations are doing a great deal to further reforms especially in this direction, I mean in connexion with penal reform. Mr. Sheppard of St. Martin's Church, London, says: "There are ten women to every man supporting every decent cause to-day." This is probably true for the women, now organised, are working hand-in-hand to force many changes of which this is one.

Punishment seems to me to be for two reasons: To protect the state and to cure the offender. We take an infinite amount of trouble to do the first, the second is lost sight of completely. One very important factor comes in in connexion with the first that we appear to have lost sight of and that is that though we may shut up the man who offends and thus protect the state so long as he is shut up, we take no

precautions to see that he is pruned or prepared or taught not to be a menace when he is set free. Our only precaution in this line is exceedingly crude and is made solely by a "watch" or supervision system which is calculated to drive anyone to despair in a so-called free country.

We must not miss either this important fact that in our zeal to protect the state we should go to the root of the matter and leave no stone unturned that will produce other conditions for the bringing up of the children in the slums and do away with slums, for it is there that the chief number of this class of criminal is bred: here we prove ourselves very shortsighted.

In our prisons and in our slums we want more air, more light, more cleanness, better sanitation, more healthy work, work that inspires and that tends to development. We need colour, brightness, education for the whole body, if I may put it so, exercise of body, mind and soul. In speaking of Indian prisons Mr. Somerville said in *The Calcutta Review* :

What are our prisons? They are makeshifts at the best. Colossal buildings of stone and iron which we have erected to shut out temporarily the evidence of our own weakness. But the prison is an open grave. It returns what we would conceal behind its great walls. Its misery and its isolation only foster the sins we would hide and return later to stalk in our midst more potent for evil than before. I say again it is a failure and a sign of our own weakness and cowardice.

We betray our utter lack of understanding and want of knowledge of human nature and we portray our callousness and harsh judgment of our fellow men.

I am writing this for THE THEOSOPHIST because I feel that it is to Theosophists that an appeal should be made to get the whole penal system revised. I cannot in a short article go into details you can get those, some of them, for yourselves out of the *Howard Journal* and from many books for England and in New Zealand some very excellent articles by Miss Baughan have just appeared in the *Otago Daily Times* in

which she draws attention to the hopelessness of punishing in the ordinary prison way several cases of mentally deficient who have no knowledge as to why they steal. They simply cannot help it and in many cases make no attempt to hide it as they have no conception why they should not do it. Fancy torturing a baby ; they are babies in evolution.

Many books are being written now by doctors, chiefly, who are studying the psychology of vice and crime and of the criminal and gradually it is dawning on the consciousness of the different States that perhaps after all torture is not the best thing for these unfortunate "children" and that we might try to teach them and give them a chance some way.

When we consider young offenders (the age of these varies in different countries, is roughly under the age of 21, lower in England), we are in a still worse plight if we are amongst those that would defend anything of our present system. It was a shock to a few who had never considered what we are doing that at the old Bailey in London it came out that in the year 1916 a boy of 13 had been sent to prison for housebreaking and Judge Atherley Jones said when the same boy came up before him the other day : " I must confess that it is amazing to me that as late as the year 1916 any magistrate should have committed, to my mind, the gross act of sending a child of 13 to prison."

The whole question, grave as it is, hinges on our attitude to each other, on the responsibility that we hold one to the other ; not an attitude imposed from without but an attitude imposed from within. By that I mean an attitude that is part of our heritage that none can take away nor withhold, for we are sons of one Father and all are brothers.

The question needs our careful consideration and I should like to impress on all social workers and others to lose no chance of attending courts and visiting prisons and getting to know at *first hand* the methods that are used from start

finish to see if they are what we consider justice tempered with mercy.

The type of crime has changed from the type that was committed, say a hundred years ago, and that changed from the type committed in the previous hundred years, in consequence the treatment must vary and the preventive schemes to prevent crime must also be guided by careful psychological study of the times, the individual and the progress or otherwise of the world.

The type of crime that is largely on the increase is that which may be classed under the sex mania of the day and comes therefore under the difficult problem that has to be faced, the sex question. We are all putting off the day when this whole question will have to be faced and considered publicly, not as now talked of with bated breath and as if it should scarcely be spoken of. The subject is one that affects education, social questions of all sorts and the problem of life in general; it affects our prisons, the number of inmates, the class of crime and the treatment of individual cases.

The large increase of the assaults on children is a ghastly revelation of the rottenness of our social and educational system. I am not talking at the moment of the assaults on girls of 14 to 16 but of the assaults on small children below the age of six. The increase in this type of crime is so great that homes have been established in the last few years where these unfortunate, ruined children can eke out their miserable existence and die as happily as may be.

It is obvious that the perpetrators of these crimes must be segregated from their fellows and in all considerations that may be put forward by those who are planning reforms I should very strongly urge that these be given hard and regular work that they be taught a trade in which they can take an interest and feel that they can be a benefit to humanity even though they be deficient along some lines or

"overbalanced" on another. It is absurd (pardon me) to suggest that a man is altogether hopeless because he is mad on one subject and that is how our present system works out, we do not give a man a chance to find himself or help him to find a balance, we practically throw him overboard in that we do nothing for him so that he may gain a balance.

A recent article on "Prison Reform in India" to which I have already referred is well worth reading.¹ Those who have a living faith in reincarnation will not find it difficult to take up the question of prison reform and will readily see the incongruous method that we now adopt which if we claim enlightened days are a crying shame on all of us, seeing that all citizens constitute the state, so all are responsible. It is a curious fact that in each country there are very great opposites in the methods of treatment, I mean by that that in part of the same country you will find that extraordinary cruelty (one can call it nothing else) goes on and in the same country a great effort is made to help and to carry out systems that will teach, I refer specially now to different states within the United States. In case some may read this who do not know of the many institutions that now are being started, I would add that there are many and in several countries for juveniles and adults. The United States is foremost in a system of transmutable sentences with a code of honour by which the offender is trusted and can win a shorter sentence by proving himself trustworthy and can add to his sentence if he betrays trust. This is certainly an attempt for the recovery of self-respect and seems a step towards humane dealing with those that have lost their tether, it is a step in the right direction. I have not space to tell of all the improvements that are going on, some of which are exceedingly belated and we are in any case very much behind the times and all hands and hearts are needed

¹ *The Calcutta Review*, March, 1924.

to mend and alter a system which has nothing in it to commend itself from any point of view except crudeness. It really only needs people to go and see for themselves the present conditions, nothing that can be said will satisfy the unbelieving but I say "see" do not be satisfied with being told. It is difficult as I have said to see and for that reason you may be sure that there is much to see and afterwards much to do.

We must insist on more publicity on this whole question and as I started by saying we want more daylight on the within and without, and more understanding of the reason that makes a man a dealer in crime. This last is to my mind our great hope for once it is recognised that the criminal is produced by deficiency in one form or another our attitude and treatment must inevitably change towards him and instead of condemning him we shall try to teach and change him, he will no longer be an outcast but a helpless, perverted (if you like) child; the change of treatment will be great and the chance of making him into a useful citizen increased. After all the best ruled state makes use of all the citizens and it is a confession of incompetence to just shut up those that offend and make no attempt to cure them. From the economic standpoint alone it is a bad arrangement.

At one time in the world's history one can imagine that all ill people were shunned and left, this is practically what we were doing with our offenders until we began the institutions that are to-day the beginning of another system. Quick development of this work is one of the crying needs of to-day in every country.

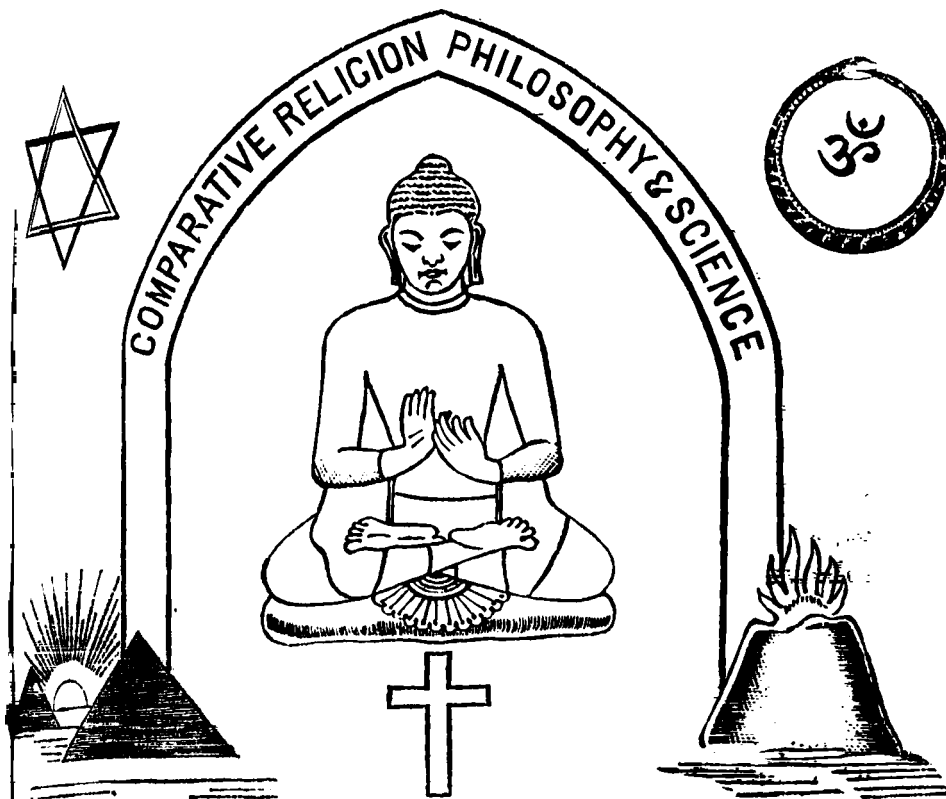
Wayfarer

REALISATION

DARE not thyself decry—The Self is God!
Through thee the Infinite is manifest.
What seemeth weakness, doubt, confusion, fear,
Is but the floodtide of their opposites.
Each task, performed in joy of conscious strength,
Is incarnation of unmeasured power:
Is help new born for each recurrent need
For thee and for a weary, waiting world.

Not for thyself alone is surcease won;
Thy moment's vision of the limitless
Is rifting of the veil for all mankind,
Blots for that span all lower consciousness.
The measures of the limitless are marked
Not by the flight of solar days. Glimpses
Of life are as a thousand years, and Life
Eternal but their vast continuance.

LUELLA FRANCES MCCO



THE DOCTRINE AND HISTORICITY OF PRE-EXISTENCE AND REINCARNATION

By THE REV. HOLDEN EDWARD SAMPSON

SOME years ago a controversy appeared in the local papers of the town in which I was a curate, in which certain of the clergy made an attack on the doctrine of Reincarnation, which was especially directed against the Theosophists, who had a strong and influential following in that town. The attack was of such an unfair and unreasonable character

that I entered into the fray, not in defence of the "Theosophists" (who were well able to take care of themselves), but of the truth of Reincarnation as a cosmological and scriptural doctrine, based on sound philosophical and spiritual principles. The principle of Reincarnation had for many years been accepted by me as a first truth, beyond the reach of criticism. The whole number of the local clergy were ranged against me in this controversy, and the columns of the newspapers and Parish Magazines were opened up as the medium of their polemic. Finally, as a last blast, our opponents called in the aid of a well-known Canon, a late Professor of Divinity at the University of Cambridge, to pulverise and demolish the defences of the presumptuous champion of the doctrine of Reincarnation. The particular objective of the Canon's attack was a statement of mine as follows :

It is a historical fact that until the sixth century the doctrines of Reincarnation and Pre-existence were generally held in the Christian Church. They were only suppressed in the Councils of Constantinople, A.D. 553, which sat to suppress Origen, a Christian Father, who, with Clement of Alexandria, and other Fathers, boldly taught these doctrines.

In the Canon's reply he avers :

There is not the smallest evidence, that I am aware of, that the doctrine of Reincarnation was ever held in the early Church. Origen expressly denies it so far as the Platonic (or Hindü) conception is concerned, in which the souls of men may pass into lower animals. He does not discuss the possibility of their reappearing in other men; but his whole conception of the stages of purification after this life is ended shows that he did not entertain such a thought. A "doctrine of Pre-existence" of souls was undoubtedly held by Origen and by Clement before him, and by others after him. But the previous existence was not an earthly existence; it was purely spiritual and supermundane. To say that they (the Fathers) "boldly taught" it would be an extreme way of putting it, as their method was purely tentative and suggestive; they never taught it as a part of the Christian Faith. It is true that the first express condemnation of this doctrine (not of Reincarnation, which was not in view) was at a Council of Constantinople. It is generally supposed that the condemnation of Origenistic errors took place at the Second Oecumenical

Council of Constantinople in 553 A. D. There is reason to suppose that the condemnation took place at an earlier Oecumenical Council of Constantinople of which it was the main purpose; and the condemnation was repeated in 553. Whether this opinion of Origen was widely shared it is not easy to say; that it was "generally held" is a grotesque exaggeration.

The correspondence had already been closed in the local papers, but the Canon's letter appeared in the Parish Magazine of the Parish Church in this town. No opportunity was open for me to reply to it in any journalistic organ, wherefore I wrote a pamphlet, entitled *The Historicity of Reincarnation*, the substance of which is contained in this thesis. It contained so much that was contrary to the Theosophical standpoint, as well as in refutation of the ecclesiastical position, that I won the deprecation of the former, and the anathema of the latter; I fell in "twixt deep sea and devil" or vice versa.

This reply was offered in all deference to the learned Canon and Professor of Divinity, and on questions of pure Divinity it would be presumptuous to call in question statements of his on most theological subjects. But on the particular point on which he essayed to write this letter there are reasons that justify me to point out certain discrepancies in his statements, which, but for those reasons, could not have occurred from so erudite a scholar.

It should be remarked that the subject of Reincarnation and Pre-existence has not been raised in current theology for many centuries past, not indeed since the final expungence of the doctrine from the Christian Faith in the year 538. So recondite and complex a subject requires, in these days, special research and study, resulting practically in a rediscovery of important scientific and cosmological truths, and historical facts, which the theologians and scholars of the Christian Church have forgotten, and are not likely to be anxious to revive, seeing

that they are on record as having been condemned as heresy. The disappearance of these doctrines from the tenets of the Christian Faith is, in history, not void of sad and discreditable memories, and of facts which Ecclesiastical History has carefully deleted.

The modern revival of the study of ancient Gnosticism, Neo-Platonism, and oriental philosophy, and the discovery and publication of many lost documentary records and teachings, have awakened ancient memories in many large and increasing circles of earnest thinkers, many of whom, in consequence, have drifted beyond the borders of the Christian Church. The movement has even penetrated some way into the fortified enclosure of the Church, and there are not a few in Holy Orders who are deeply interested in, and many profoundly convinced of, these interdicted truths. Of course, to profess this conviction, or to indoctrinate these truths, would be to place such under the ban of heresy, or, at the least, liable to the suspicion of heterodoxy.

Irresistibly, in these searching days, Christians are looking back to early Christian times, and primitive modes of thought, to the days previous to the hardening of the fiery fluid teaching of the Apostles and early Divines of the Christian Faith in its opening period. Intellectual flights are being taken over the concrete barriers of history and scholarship built up in post-Apostolical times of ecclesiastical apologetics and polemics, punctuated by Decrees of Oecumenical Councils.

So completely has the doctrine of Reincarnation and Pre-existence dropped out of mind and memory, since early Patristic days, that it may be held excusable if the most learned post-Nicene scholars of Divinity and Ecclesiastical History should, till now, have treated those ideas as negligible and

grotesque, and be intellectually incompetent to meet the question with a ready and authoritative answer. The learned Professor of Divinity, on this occasion, showed traces of this incompetency.

It is sufficient evidence that until the years 381 and 553 the doctrine of Reincarnation and Pre-existence was taught as "Part of the Christian Faith," from the fact that it required two Oecumenical Councils, on these dates, to dispose of it as a heresy.

It is averred that the Origenistic conception of Pre-existence consisted, not of an "earthly existence," but a "spiritual and supermundane existence". But in the terms of the condemnation by these Councils it directly speaks of an earthly existence.

That the pre-existence of the soul implies Reincarnation, is shown in the fact that Reincarnation is included with Pre-existence in the condemnation of Origen.

That the doctrine of Pre-existence and Reincarnation was generally held in the Christian Church until these dates will be shown to be borne out by historical facts.

That Origen contemplated only a "spiritual and supermundane" pre-existence is contradicted by many statements in his own writings. If he did not teach an earthly existence, as well as a spiritual and supermundane existence, how is the fact explained that it was the Origenistic doctrine of earthly metempsychosis, or reincarnation, which was so strongly contested by Gregory of Nyssa, Tertullian, Gregory of Nazianza, Jerome and Cyril of Alexandria? And was it not this doctrine which found sympathetic defenders in Nemesius, Bishop of Emisa, Synesius, Bishop of Ptolemaeus, the poet Prudentius, and others?

But not only the actual tenor of the writings of Origen, and of those of his opponents and defenders, proves indubitably that Origen viewed Reincarnation as a cognate truth to that of Pre-existence; those who are familiar with the writings and traditions of those times will agree that the essence of Origen's conception of metempsychosis, educible from them, is that he viewed the earthly history of the human race as a series of interchanging states, extending back into past æons, and our human bodies as temporal and mutable habitations for the purification of the Divine and eternally existing soul, or microcosm. Owing to the exercise of free will for right or wrong, the soul passes to and fro from the earth in successive lives, of higher or lower grade (whether or no is included the passage into the lower orders of creatures, is ungermane to the question), each life bearing the impress of past lives in one or another degree of purity, or of impurity. Thus he accounts for the divergences of human character and experience in the earthly life. Some souls, he says, are clothed with bodies to expiate their past lives, and to regain what the past evil life lost to them, thereby preparing them for a future earthly life in ascending the grades of self-purification. This is the Law of Redemptive Evolution, leading, in due time, to the Path of the Divine Mysteries, and the attainment of Regeneration and Perfection. In each body in which the soul is reborn it experiences that earthly lot which most exactly is suited to it, in reference to his previously contracted habits. The earthly lot being excessively troublous, painful, and full of misfortune, suffering and tribulation, far from implying a presumably wicked past life, may generally imply the reverse; for the nearer a soul gets to Regeneration, the greater are his earthly tribulations, the less he is spiritually and physically capable of enduring or enjoying the earth-conditions of life, and the more will the environment bring antagonism. On the past lives of a soul depend the conditions of his present

life, and on his present life depend the conditions of his future earth-lives. It is the law of cause and effect throughout existence, life after life, until the Goal, the ultimate effect of all the past causes, is gained.

In this way could Origen only see how God could be consistent with His own intrinsic justice. According to his teaching, if men have kept themselves free from the contagion of sin and evil in their earthly life, and restrained the turbulent motions of sense and imagination, being gradually purified from the corruptions of the flesh, they ascend to the Higher Life of the Path of the Divine Mysteries, graduating therein to the Summit of Re-Generation and Perfection. They recover the Spiritual body, freed from earthly corruption. He taught that the necessity for purification through the processes of reincarnation in earthly bodies was due to the lapse of the human race from the pristine purity of their nature, occurring æons ago, from which the human race needed to be redeemed.

The above is a brief summary of the Origenistic conception of Pre-existence and Reincarnation. From it there can be no room for doubt that Origen contemplated in his teaching the dual idea of Pre-existence and Reincarnation.

But, apart from the general tenor of the Origenistic teaching thus summarised, there is historical evidence which places beyond dispute the question of Origen's doctrine, in the actual terms of the Decree ordered by the Council of Constantinople in the year 553, convened by the Emperor Justinian for the purpose of rooting up these doctrines, and of crushing their exponents, notably the followers of Origen. The Decree reads as follows :

Whosoever shall support the mythical presentation of the pre-existence of the soul and the consequently wonderful opinion of its return. Let him be anathema.

This condemnation by high authority—Church and State, Emperor and Pope—of Pre-existence and Reincarnation, had the inevitable consequences of their rapid and complete disappearance from the thought and conceptions of Christianity. Until very recently they have lain in the limbo of forgotten truths, and every mention of them either meets with the smile of contempt or incredulity, as men receive a fairy-tale; or arouse the anger of the ultra-orthodox.

The history of Origen's support of the doctrine of Pre-existence and Reincarnation may be thus briefly stated.

Origen learned his Christianity in the Alexandrian School, which was steeped in the learning of Pythagoras, of Plato and the Greek philosophies, and of the oriental philosophies and mysticism. Alexandria was the centre of the Jewish, Christian, Greek and Oriental learning, and the rabbinical doctrines of the post-exilian Jews, framed in the Talmud, taught by the Hebrew doctors, found its home in the Alexandrian School. In the Talmud and the Kabala the doctrine of Pre-existence and Reincarnation are clearly enunciated, and were in vogue in the time of Jesus and the Apostles. St. Paul's doctrine of Predestination and Election is a direct version and application of Pre-existence and Reincarnation, which is the only logical and ethical explanation of this doctrine.

In the days of Jesus and the Apostles there can be no question that the doctrine of Pre-existence and Reincarnation was generally accepted, so much so that it needed no special indoctrination. The Essenes and Therapeutæ, who held and practised the Truth of the Divine Mysteries, believed and inculcated in their disciples this doctrine. There are *prima facie* evidences from tradition that Jesus Christ was accepted as Master by these devout communities, and that John Baptist

was an accredited messenger of God at the instance of the Essenes.

That the Lord Jesus Christ and His disciples accepted unquestioningly the doctrine of Pre-existence and Reincarnation is obvious from the direct allusion to it as a generally accepted and undisputed principle, in the disciples' question to the Master, "Did this man sin, or his parents, that he was born blind?" Had the man himself been the sinner, his sin must have been committed in a previous life. If the suggestion of Pre-existence and Reincarnation implied in the disciples' query was untrue, presumably the Master would have replied correcting their error. On the contrary, He conceded the point, tacitly assented to it, and dealt with the question on entirely other grounds. Indirectly (as in the doctrine of Predestination), and by logical inference, the Old and New Testament is full of testimony to the universality and veracity of this doctrine.

Orthodox Christianity enforces the belief that God is the Author and Maker of the human personality. But if this is the case, the natural father of every man must be God; otherwise the human father, and he only, can be the author and maker of the child. But the doctrine of Pre-existence and Reincarnation explains, logically and scientifically, how man is of eternal Divine Authorship and Makership, and the human father is only the earthly medium of his reincarnation; the human paternity and maternity applying only to each successive earth-life, and having no relation to the soul's eternal existence.

Pre-existence and Reincarnation, in fine, was of the essence of all men's thought and mentality in those days, throughout the whole world. None thought of it as a debatable point. It was regarded as a first principle of Nature, a

foregone conclusion, axiomatic, understood by all, and outside the realms of dogma, creed, or indoctrination.

Not until the Church formulated the innovating and novel doctrine of so-called "original sin," based on the equally innovating and unscientific doctrine, or assumption, of "special creation," which doctrines were diametrically opposed to the ancient doctrines of Pre-existence and Reincarnation; did these doctrines come under the ban of the Church. Origen revolted against these new doctrines undermining the ancient faith, of Jew and Gentile universally, seeing the dilemma into which these doctrines brought the reason and mind of men. He saw the dark shadow of doubt cast upon the eternal justice and goodness of God, evoked by the daily spectacle of the serious and insurmountable inequalities in the earthly destiny, environment, and heredity, in which mankind is born. He stoutly asserted the original righteousness and purity of a great part of mankind born in the world, but he declared that "the greater portion of these spiritual beings have nevertheless sinned"; and that all of earthly birth are begotten in an impure, corrupt and evil-engendered body of flesh, of which their Spirit, or eternal microcosmic being was innocent, but rendered guilty only by yielding to the carnal influences of the flesh, or earthly body. This guiltiness is practically universal in the world, because of the universality of evil environment and carnal heredity. Only those can be preserved from guilt who persistently "live in the Spirit," and not "according to the flesh". The first sin caused the souls of men to fall to the lowest depths of evil and corruption, through the consequent formation of the corrupt body of the flesh into which mankind is born in each Reincarnation; and, upon the earth, in the flesh, man alone can restore himself to purity and innocence, and to the state of original righteousness; firstly, through the stages of Redemptive

Evolution, and finally, through the regenerative processes of the Path of the Divine Mysteries. After various re-births and reincarnations on the earth, men may, by Faith and Obedience, ultimately attain to the state of Regeneration and Perfection, and the restoration of the Spirit, forfeited by sin.

Finding his opinions so vehemently disputed and condemned by the Church leaders, Origen desisted from open speech on the subject, and compromised by public utterances in a general way of purgation in the after-life, as a pacific concession to his adversaries. It is said by some that the Catholic doctrine of "purgatory" owes its inception to Origen, but Origen's real conception was not of purgation in Hades, but of the earth-life in succeeding reincarnations being the scene of purgation from sin, corruption, and the flesh. For there is no "purgatory" outside of the earth-life.

Though Origen latterly adopted the policy of prudent silence, yet the doctrine of Pre-existence and Reincarnation was still widely adhered to in the Church, insomuch that the Church, in two Oecumenical Councils, suppressed these doctrines, under threat of excommunication, and decreed its own inventions of "original sin" and "special creation".

Since then Christianity, both in science and religion, has known nothing, conjectured nothing, of these interdicted truths, excepting in a few instances of isolated scientists of independent and progressive mind, who, for their temerity, suffered the pains of Papal intolerance. So great was the despotism of Papal Decrees and Anathema that, not only were the great scientists of mediæval Catholicism persecuted and slain for their espousal of the doctrine of Pre-existence and Reincarnation, but the entire principle, thus recognised by these scientific minds, is so obliterated from the scientific

mind of to-day, that the idea is foreign to their purview and speculation; an idea that had universal acceptance as an axiom of physics in past ages, for which Bruno, Copernicus, and other scientists of memorable repute, suffered by the hands of the Church that, to this day, would be as persecuting, if the administration of ecclesiastical laws was in force to protect their own creeds and dogma. To this day it is admitted that the doctrine of Pre-existence is "not orthodox," and the modernest of "modern" Churchmen have admitted, in set terms, that if it were not unorthodox to believe in Pre-existence, they would see their way scientifically to accepting belief in the Divinity and eternal existence of Jesus as the Son of God. But, the inference is, that if it is "unorthodox" to believe in the Pre-existence of the soul, it is, therefore "unorthodox" to believe in the Pre-existence of the soul of the man, Jesus; and, *a fortiori*, if it is "orthodox" to believe in the Pre-existence of the soul of the man, Jesus, it is equally "orthodox" to believe in the Pre-existence of the souls of all men.

In 1600 the great scientist, Giordano Bruno, suffered death at the hands of "Holy Inquisition," for his contumacy in asserting his belief in the doctrine of Pre-existence and Reincarnation. Yet the scientific followers of this scientist, in these days, ignore the scientific principle for which he died, and honour him only for other great discoveries, which happen not to be under the ban of "Holy Church". The Roman Catholic Inquisition, and the Papal records, have not a few names of victims in their dark annals, who were put to torture and death for adherence to the scientific doctrine of Pre-existence and Reincarnation. If these victims had been ignorant fanatics or irresponsible dreamers, modern science might reasonably ignore their propositions; but being men of science, of reputed and historical renown, it is strange that modern

scientists do not give them credit for greater knowledge of anthropology than has existed since the dark ages that ensued after the Nicene era. The dread of "unorthodoxy" is still as great in this century (though unorthodoxy is now visited with less violent reprisal) as it was in the sixth and following centuries. Men no longer fear "Bulls" and "Bans," but they shirk the decorous and urbane "cold shoulder" of prelates, priests, and pious people, and to be popularly regarded as eccentric and unfashionable.

Holden Edward Sampson

(To be continued)

THY GRACIOUS COMING

I CAN feel Thy gracious Coming,
O Thou Mighty, Mighty Master,
I can feel it in the west wind
As it breathes along the pathways,
I can see it in the sunset
As it paints the western sky,
All the air is softly pulsing
With a gentle loving longing,
And the perfume of Thy Presence
Fills the sunlight, glints the starlight,
O Thou Mighty, Mighty Master,
We are waiting, pass not by.

CHARLOTTE OLIN WILLIAMS

THE PROBLEM OF GOOD AND EVIL¹

A ZOROASTRIAN SOLUTION

By I. J. S. TARAPOREWALA, PH.D.

THE solution of the problem of evil has been attempted by every great Prophet, and, though the ways of looking at it have been different in different lands and at different epochs, still there is a fundamental similarity of treatment. Zoroaster, too, has tackled this problem in His characteristic fashion. He had made the doctrine of Asha the very corner stone of His teaching. And to Him this Asha implied progress in a certain definite direction. To Him the life upon earth meant a constant endeavour to tread this Path. Life therefore was one constant endeavour, a continuous activity—what the Hindūs call *Karma Yoga* or the Yoga of Action. Of this more anon. The Prophet expected all His followers to be active partisans on the side of Asha; consequently all that helped such progress was good, all that tended to hinder it was evil.

Zoroaster preached about the two Spirits, but His philosophy was by no means dualistic. The idea of dualism did indeed creep into it during the later stages of the religion, but in the Teacher's own days, and in His own words, the idea developed is most emphatically not dualistic. It is not dualistic in the sense of conceiving two co-eternal, co-equal Powers, one good and one evil, who are for ever at war with each other. The concept of Zarathushtra is something essentially different. There are the two Spirits at war with each other—

¹ A lecture given to the Brahmaviđyāshrama, Adyar, 1924.

the Spirit of Good (Spēntō-Mainyush) and the Spirit of Evil (Angrō-Mainyush). They are the antithesis of each other in every respect. But in two very important points they cannot be considered as forming a dualistic system. In the first place their conflict is bound to have an end. The books, even the later books, speak of the ultimate triumph of the Good Spirit and the hiding of the Evil One "underground". And the Prophet Himself categorically declares in His Gāthās that Evil shall ultimately perish.¹ Clearly, therefore, where one of the two powers in the so-called dualistic system is ultimately to end, we cannot in reason say that Zoroaster teaches about two *eternal*, co-equal powers.

But in yet another and perhaps a more fundamental respect is Zoroaster's system not dualistic. The two Spirits are not self-created as we may expect to find in a dualistic system. For both these emanate from, and are the creation of, Ahura Mazda. These twin Spirits first emanate from Him, the eternal Lord of all Life, and these Twain, working together create and maintain the whole of the manifested universe. Nowhere, however, is it stated in the Gāthās in so many words that these two were created by Ahura Mazda, or that they were emanations from Him. But as Professor A. V. W. Jackson has well expressed it, these twin Spirits

do not exist independently but each in relation to the other; *they meet in the higher unity of Ahura Mazda.*² They exist before the beginning of the world, but their opposition only comes to its expression in the world that we see.³

Then again in Yasna, xix, 9, Ahura Mazda speaks of the two Spirits as His own, implying that they both emanated from Him. Thus though not explicitly, still by implication we may conclude that the two Spirits represent the double Emanation from the Eternal, when the Eternal

¹ Yasna, xxx, 10.

² Italics not in the original.

³ Grundries der altiranischen Philologie und Alterthumskunde, II, 648.

“breathes out into manifestation”. They may best be compared to Purusha and Prakṛti in the Yoga system, with Īshvara above and beyond them both. Īshvara in the very act of manifestation gives out these twain—Spirit and Matter, or Purusha and Prakṛti. These are the Great Twin Spirits of the ancient religion of Zoroaster. They represent the two poles upon which the whole of Evolution revolves. Apparently opposed to each other in every respect, they are *both* necessary to create and sustain the manifested universe. Their opposition is clearly and forcibly declared in the Gāthās¹:

When these twain Spirits came together in the beginning they established Life and Not-Life.

And in another place² Zarathushtra declares :

I will speak of the Spirits Twain at the first beginning of Life, of whom the holier spake thus to the wicked one :

Never shall our minds harmonise, nor (our) doctrines ; neither (our) aspirations, nor yet (our) beliefs ; neither (our) words nor yet (our) actions ; neither (our) hearts nor yet (our) souls.

The first quotation given above, “they established Life and Not-Life,” is extremely significant. This constitutes their fundamental opposition and virtually amounts to saying that they correspond exactly to Purusha and Prakṛti, or to Spirit and Matter. This quotation is in fact the clearest and the most categorical expression of the fundamental difference between the two Spirits, that is to be found in the Zoroastrian Scriptures. If we look upon them as in a sense representing two phases of the eternal work of God, *viz.*, creation and dissolution³ we may better understand their true position. It is in this sense, it seems to me, that in later times to the Evil Spirit have been attributed such “evils” as the creation of extreme heat and cold, of plagues, of vermin and noxious creatures.

¹ Yasna, xxx, 4.

² Yasna, xlv, 2.

³ There has been published lately a very suggestive article in the *Sānj Vartamān* (of the 10th September, 1923, by Khan Bahadur N. D. Khandalawala, entitled “The Complaint of Ahriman”).

As time went on, and as the true teaching of the Prophet receded further into oblivion a new and curious idea began to overlay this original idea of the two Spirits. The later Zoroastrian theologians seem to have forgotten that destruction also is part of God's activity, that one side of His work of renewal and progress in the universe must outwardly seem to us to be destructive, - and hence evil. This led to a marked divorce between the functions of *Angrō-Mainyush* (the Matter or Not-Life side of God) and in exact proportion as the Evil One got estranged from His Creator did *Spēntō-Mainyush* become identified with Ahura Mazda. And at last in the Sasanian times (represented by the theology of the *Vendīdād*) we find not the Good and the Evil Spirits opposing each other, but God Himself opposing the Evil one. How far was this view influenced by the doctrines of Judaism and Christianity (as well as perhaps Buddhism, in its more popular form with its hosts of demons and evil spirits) would be an interesting question to work out. Here it must be sufficient to state that *Angrō-Mainyush* in the *Vendīdād* from being an angel of God has become the arch-enemy of God, very much as Satan did after "he fell from Heaven". Thus we read in the first chapter of the *Vendīdād* that when Ahura Mazda created various fine lands for His people to dwell in, *Āhriman*,¹ "counter-created" various plagues in order to drive off the people of God from their homes. This later idea of *Āhriman* is distinctly unphilosophical and certainly opposed to the teaching of Zarathushtra, who, as we have seen, admitted none other at God's level. And assuredly this later conception of *Āhriman* has led to the belief among foreigners that the religion of Zoroaster is dualistic.

Whatever the subsequent history of the Evil Spirit may have been in Iranian Theology, there cannot be any reasonable doubt that the original concept as enunciated by the

¹ The later name of *Angrō-Mainyush*.

Master Himself in His Gāthās is the purest and the most philosophical explanation of the problem of the existence and the origin of evil. "Life" and "Not-Life," these two expressions convey the very essence of the whole teaching. It must, however, be borne in mind that the Gāthās of Zarathushtra do not contain any connected teaching. The separate verses are more like points jotted down for a sermon, and each verse contains one or more hints which have to be meditated upon in order that the whole may be presented as a connected system of philosophy. In the present case too we can only take up the hints scattered through the Gāthās and other hymns and carry them forward to their logical conclusion.

The first conclusion that we can draw from the very definition of the two Spirits as establishing "Life" and "Not-Life" is that both are as two poles of the same Eternal Source of all life, that both are (to vary our metaphor) the First Creation and the First Ministers of His Will. The Absolute wished to manifest; and from Unity became a Duality. Angrō-Mainyush is as essential for creation and manifestation as the Good Spirit. This point is very finely and poetically brought out in the *Sraosha Yasht* (Yasna, lvii).¹

There in the very first verse, Sraosha is described as paying His homage to all the Beings who have helped to create the Universe:

Among the creatures of the great Ahurā,
He was the first to worship the Eternal;
He first did worship the Immortals Holy,
The six that stand around the Throne of Mazdā;
He also worshipped first the Twin Maintainers,
The Twin Creators, who create together
The manifold creation all around us.

¹ Sraosha, the Guardian of Human Souls and their Judge after death, is one of the highest in the Angel Hierarchy of Zoroastrianism. In the philosophical allegory of the Gāthās He stands for Obedience to the Divine Will. Indeed, His name means "Obedience."

Sraosha (Obedience) here worships, in other words recognises as among the supreme manifestations of the Eternal the Twin Maintainers, the Twin Creators.¹ Evil is necessary in the universe so that Good may finally emerge triumphant. Spirit must unite itself with matter before it can realise the fullness of its stature. That Good shall ultimately triumph over Evil has been maintained by Zoroastrian Theology throughout all its long history. And when we characterise Evil as "Not-Life" we only imply that until Spirit shall return to the Eternal Life from which it has originally emanated, Matter only *appears* as Evil. In other words Evil in itself has a mere negative existence:

A second implication is with regard to human conduct. Evil is there in the world in order that we may strengthen ourselves by learning to overcome it. For life to a true follower of Zarathushtra is a constant and strenuous effort not merely in being good but also in fighting and overpowering evil. Evil has to be, so to say, a whetstone for a Zoroastrian to sharpen his determination upon. Evil is like Mephistopheles in Goethe's *Faust*,

Part of that power which still
Produceth good, whilst ever scheming ill.²

Another and perhaps a more remote implication from these ideas is that complete freedom is left to the individual to choose his own side in the battle. The strenuous Zoroastrian *must stand upon his own legs*. No Prophet, no Saviour intercedes for him or bears his burden. The Lord Zarathushtra points out the Path and stands a glorious example to all mankind, and is ready to help and to inspire. But every individual has complete freedom to choose his path in life and once

¹ That these Twin Beings are the Twin Spirits of the Gāthās is the opinion of the late Dastur K. E. Kanga, who edited and translated into Gujarati all the important Zoroastrian texts. Other European scholars do not agree with this, but I think the last clause in the lines quoted above as conclusive.

² Compare also what Mephistopheles says elsewhere about himself, "The spirit I, which evermore denies."

chosen, every step upon it must be trodden by his own feet. The human being has in his making a principle called *urvān*, which is often translated as "soul". The literal meaning of this word, *urvān*, is "the chooser," for it is that within the human being which enables him to choose between the right and the wrong, the temporary and the eternal. Zarathushtra has given His Message, the individual listens, ponders and makes his choice.¹ And once the choice is made the Law of Karma steps in.

Thus we see that Lord Zoroaster has worked out a very satisfactory solution of the problem of the origin of Evil. He has taught that Evil is but a negative aspect of the Divine Life, for it establishes "Not-Life". Evil by itself does not, cannot, exist; but it is relative, depending upon the distance from God at which one stands upon the Path of Asha. *Angrō-Mainyush* is terrible indeed as long as He has power to tempt people with material and temporary happiness. He has tempted great Sages often quite successfully. He tried to tempt the Master Himself (as He in later times tempted the Buddha and the Christ) and failed. When this last temptation was overcome,² the Master stood up in His full Glory as *Jagat-Guru*, the Teacher of the World, as *ZARATHA-USHTRA* (He of the Golden Light). Then He explained to mankind what Evil was in reality—the Shadow of the Light Eternal, of God Himself. He had overcome *Angrō-Mainyush*, and assuredly He had the best right to explain to humanity the true nature of Evil.

I. J. S. Taraporewala

¹ Zarathushtra himself has said (*Yasna*, xxx, 2): "Hear with your ears the best things; look upon them with clear-seeing thought, for decision between the two beliefs each man for himself . . ."

² The story of this temptation is given in the 19th chapter of the *Vendidad*.

ENVIRONMENTAL FITNESS

By R. F. GOUDEY

From air and light, which begets heat,
water is formed and the water is the
womb of all living germs.

—*Manu.*

God is that mind which shaped and
created all things from water.

—*Thales.*

“ADAPTATION to Environment,” “Natural Selection,” “Survival of the Fittest,” etc., have long been by-words in many scientific hypotheses of evolution. It is not the purpose of this article to belittle these or other theories, but rather to emphasise the fact that evolution would be impossible but for the complex reciprocal fitness in Nature which not only permits but controls the organisation, preservation and regulation of life in matter. A consideration of the properties of carbon, hydrogen, oxygen and their principal compounds, carbon dioxide and water, reveals startling facts proving that our environment could not have been made more fit and that a greater Guiding Power than we realise is at work behind all Nature.

The element carbon has the ability not only of combining in four different ratios with other elements, but also can unite with itself to form endless chains of compounds, which properties are combined in no other element. It also unites with

oxygen and hydrogen, in such ways that the three together can produce a greater variety, number and complexity of compounds than any other group of three elements. The carbon and hydrogen compounds number countless thousands while the carbon, hydrogen and oxygen compounds exceed countless millions. These elements form the very basis of the entire structure of the organic world. It is also noteworthy that of the four-hundred and thirty-five known inorganic compounds, about 60% contain oxygen, approximately 30% contain hydrogen and only a few percent possess neither hydrogen nor oxygen. Moreover, all acids contain hydrogen and every base contains oxygen; in fact it is the hydrogen or oxygen content in the most important inorganic substances which renders the other elements available to organisms.

Few realise our absolute dependence upon compounds containing only hydrogen, oxygen and carbon—such as alcohol, sugar, starch, cotton, camphor, olive oil, vanilla, wintergreen, glycerine, carbonic acid, lactic acid, ether, tannin, aphiotoxin (poison of cobra venom), benzoic acid, oxalic acid, acetic acid, formaldehyde, acetone, etc. Our civilisation, as far as building materials are concerned, would be lost were it not for wood and steel, the chief properties of which are based on their carbon contents. Moreover, it is carbon which colours our landscape and keeps us warm.

The supremacy of the three elements above mentioned cannot be disputed, yet even more startling evidence proving the unique fitness of these elements is obtained in studying the properties of water and carbon dioxide. Water is the only known compound having individual chemical identity. It makes up only 0.2% of the volume of the globe, yet it covers three-fourths of the sphere's surface. Fish, oysters, apples, potatoes, lettuce, etc., contain 75-90% water. Water is required fundamentally by all physiological processes including eating, digesting and elimination. Without water man dies in a few days. Water

also plays many extremely important functions in regulation of cosmic conditions necessary for preservation of life. Carbon dioxide on the other hand, represents only 0.03% of the atmosphere and 0.01% of the ocean. It is one substance positively known to exist in evolving nebulae before organic evolution could possibly start. Carbon dioxide is not a cosmic by-product, but a formative principle and an extremely important agent in our environment.

The vegetable kingdom in its wonderful leaf-laboratories synthesises from water and carbon dioxide all of its extremely intricate and stable substances for the storing of energy which can be reclaimed through complex physiological functions for the perpetuation of life. No other possible group of elements could be selected for this purpose.

In reference to thermal properties, water has maximal values: it is the only liquid which expands on freezing, it exceeds all other liquids, including ammonia, by wide margins in its values of latent heat of evaporation, thermal conductivity, and the product of its specific heat and its molecular weight; its specific heat is exceeded only by ammonia and hydrogen, and its latent heat of melting only by ammonia.

A consideration of these thermal properties shows a very intimate connexion with the adjustment of climatic conditions and with the process of animal metabolism. The high specific heat value enables oceans to moderate climate, rendering the greater part of the sphere habitable. This function is made more efficient by the high value of the latent heat of melting, which enables the ocean either to store or yield enormous quantities of heat without a marked change in temperature in the ocean. But for this property ice would be much more prevalent and seasonal contrasts would be greater. The latent heat of evaporation is such that as temperature tends to increase, the rate of water evaporation is increased in proportion. This not only retards sharp rises in temperature but

provides for the rains which cool the tropics, weather the continents, provides our drinking water and is the source of all water power energy. If water did not expand on freezing all water would gradually become permanently frozen and life would be intolerable.

While it is true that lower animals and man have somewhat adjusted themselves to the maximum thermal values of water, yet no other liquid could have been selected to advantage in its place. The average man at rest generates sufficient heat in one day to raise the body temperature to 150° F. If his body contained no water and the value of specific heat was comparable to most substances the temperature would rise 275°-365° F. in one day. At work these figures would be correspondingly higher. As a matter of fact should man's temperature exceed 102°-104° F. for any considerable period the tissues and cell protoplasm would coagulate and death ensue. Life is literally dependent on the removal of large quantities of heat without marked increase in temperature, which function could depend on no other liquid than water.

Plant cells are protected against rupture under freezing temperatures because the osmotic pressure of water in cells is such that the water before freezing automatically passes into intercellular space. During changes of temperature in plant and animal cells the high thermal conductivity permits instantaneous temperature regulation which otherwise would cause rupture.

The powerful and unique solvent action of water also has a wide significance. The dielectric constant of water is nearly the highest known, allowing ionisation of substances in water to a greater extent than any other solvent or transport. Water stands unique in dissolving acids, bases and salts. This property permits rearrangement of matter into complex structures required by living organisms and brings about the proper equilibrium between acids, bases and salts which is

positively essential to the life of protoplasm. It gives both blood and urine their remarkable solubilities, enabling prompt removal of quantities of waste products. Urine alone contains at times over fifty basic chemical compounds. Meteorologically water is one of the most important agents in transforming geological features of the earth, in transporting yearly over five billion tons of dissolved mineral matter to the ocean for remobilisation and in providing over three-hundred billion tons of calcium carbonate as food to sea-dwellers. The surface tension of water is the highest of any known liquid except mercury. It is this property which causes capillary action to elevate moisture in plant roots, and thus maintains vegetation. It is also important in the phenomenon called absorption which permits, as could no other liquid, the protoplasm to metabolise its physico-chemical stability and to organise physical complexity.

In passing it should be mentioned that sea water is a balanced solution having a relative and absolute constancy of chemical composition and a perfect food supply for the complex organisms living in it. The striking similarity of the analysis of blood and sea water indicates a profound relationship. For instance sea water is roughly composed of sodium, 31%; chlorine, 55%; calcium, 1.2%; whereas the chief constituents in blood are sodium, 39%; chlorine, 45% and calcium, 2.7%. The question may be asked, "Is our blood *aged* sea water?"

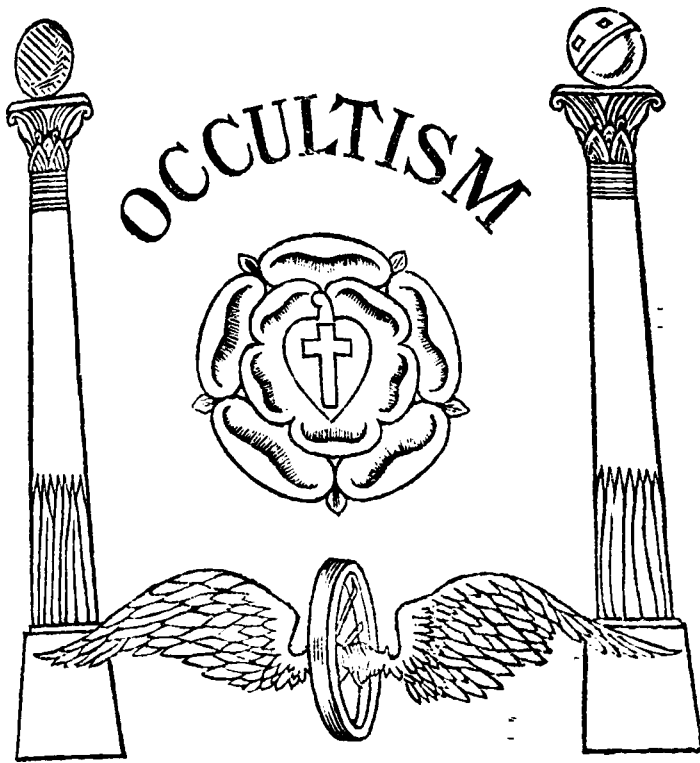
Carbon dioxide is the only universal and mobile substance. Its absorption coefficient is such that one half of all the carbon dioxide will always remain in the atmosphere and one half in the water of the globe. The ocean can never absorb all the carbon dioxide as it can all other substances. It is the only substance which can automatically maintain absolute neutrality. These two properties alone place carbon dioxide above all other gases as a possible fit substance in evolution. The human being produces over two pounds of carbon dioxide

daily, which must be removed. It is carried by the blood to the lungs and there released in the atmosphere which contains but little. If carbon dioxide were not gaseous its elimination would be an extremely difficult physiological task. The food which man and animals eat is usually neutral but the by-products are almost exclusively such acids as carbonic, phosphoric, sulphuric, uric, lactic, b-Isobutyric, acetoacetic, which would increase in one meal the hydrogen-ion concentration in the blood sufficient to cause death were they not accurately and quickly neutralised by reaction with salts, water and carbon dioxide. In the laboratory a solution neutral to carbon dioxide can be made only after hours of tedious labour yet Nature can do it naturally in but a few minutes. No other compound possesses this property. The very intricate reactions of carbohydrates, fats and proteins are controlled by the adjustment of acidity and alkalinity by carbon dioxide.

Carbon dioxide is the active ingredient in water which corrodes all elements and plays a most important function in geologic transformations.

The extreme uniqueness of carbon, hydrogen, oxygen, water and carbon dioxide in providing and controlling an environment fit for evolution cannot lightly be set aside. Perchance it reflects the intelligence and manifestation of the Third Aspect of Divinity which prepared the universe for subsequent evolution. If so, the question may be asked, "Would not correlation of other scientific facts with the First and Second Aspects of Divinity complete the mystery of evolution?"

R. F. Goudey



THE LIVES OF ALCYONE

(Continued from p. 377)

VII

IN the lives which have just been described we have seen glimpses of the work which the Manu did with and through His second sub-race. In following the fortunes of our hero we now find ourselves brought similarly into contact with the beginnings of the third. The plan of preparation was the same, though in a different valley—a valley of rolling downs which lent itself rather to pasture than to agriculture on a

large scale. The Manu was Himself ruling the city of Manu at the time; He had married Mercury and had two sons, Osiris and Sirius. The latter married Mizar, the daughter of Mars and Siwa, and they had seven children, of whom Alcyone was the eldest, born this time in a male body. He was a sensitive child, given to dreaming and fond of solitude, sufficiently psychic to feel the presence of nature-spirits and dead people and even sometimes to see them. Snatches of past lives came before him from time to time in dreams; he did not then know whence they came or what they were, but we (who have been following him through them) recognise at once the bands of people who marched singing up a long straight path from the sea to the mountains, ages before the building of the city; the envoys who set out for the court of the King of Persia, and afterwards across the desert to Arabia; and the weird events of the life last described, when in female form he had delivered a son (who was now his mother) from the horrors of Lemurian magic. Six thousand years had elapsed since then, and he must have had seven or eight intervening lives, yet in his dreams it was clear as a happening of yesterday; and he experienced once more the curious mixture of irreconcilable feelings—of repulsion and attraction, of fear of the unknown and yet the certainty of triumph.

The Manu's theories of education were still the same, and Sirius followed them devotedly, so Alcyone and Apollo were less harassed and misunderstood than the modern boy usually is, and consequently they retained through life a certain amount of their sensitiveness.

He talked often and eagerly of his dreams to his father and mother, but they had not his memory, though they often had a feeling that they were on the brink of remembering while they listened to his vivid descriptions, and once when Mizar was slightly feverish, she had a very clear vision of one of the scenes—an endorsement of his accuracy which

greatly pleased Alcyone. He also discovered that when he related one of his dreams in the presence of his younger brother Apollo, the latter was able to catch the thought-picture from his mind and to make a drawing of what he described, sometimes including details which he himself had omitted to mention. The younger brother had an intense admiration for the elder, and during their youth they were always together, living a life of great happiness and full mutual comprehension.

In due course they both married, and this introduced into their lives new interests which made their previous inseparability impossible, but caused no diminution in their affection. Their marriages call for no special comment, but that of their sister Orion caused a good deal of excitement in the family. This sister came between them in age—a handsome and striking-looking girl, beloved by both, and also by various other young men. One of the most passionate of these suitors was Gamma, the son of a neighbour in humble position, named Thetis, who was regarded as under a cloud in consequence of a wicked action committed many years before. Mizar had a sister Helios, who from an early age had been destined to become a priestess of the temple, and was receiving the somewhat rigid training which was imposed upon those who were aspirants for that office; and Thetis, having seen this girl, became the victim of an overmastering passion for her. Helios repulsed his advances with disdain; he swore to be revenged upon her, and made a determined effort to seize her and subject her to his will. Fortunately his scheme was discovered and the calamity averted; but the matter could not be kept altogether private, and Thetis became a social outcast in consequence. Later he married a woman of lower class, and had a son Gamma, who to some extent inherited his lack of control in these matters. Orion and Gamma had sometimes played together as little children without any objection on the

part of Sirius, who was disposed to think that Thetis had by this time atoned for his sin ; but he would certainly not for a moment have contemplated the idea of an alliance so unsuitable for his daughter, so Gamma pursued his suit in secret, and even Orion herself, though feeling kindly towards him, did not regard it as serious.

About this time a dashing young foreigner arrived with a caravan from Mesopotamia, bringing a letter of introduction to Sirius, who at once received him as his guest, and put all his resources at his disposal. It was speedily evident that this handsome stranger was captivated by the graces of his host's daughter, and presently her watchful mother Mizar sounded Orion on the subject, and she blushing confessed that her happiness was bound up with the life of this new-comer. Mizar communicated her discovery to Sirius, for he had felt strongly attracted to his visitor—as indeed might have been expected, for this was Herakles, who had been especially sent by the Manu Himself to take incarnation abroad in order that an infusion of the noblest Akkadian blood might be introduced into His projected sub-race. But in their physical bodies neither Herakles nor Sirius knew anything of all this, so the latter sought his guest sadly, and spoke frankly though delicately about the subject. Herakles at once admitted his strong affection for Orion, and explained the rank and wealth of his family, in order to show that as far as such qualifications went he was an eligible suitor. Sirius replied :

“Both of wealth and rank I have amply sufficient to leave my daughter entirely free to select her future husband where she will, and I desire above all things that she should be happy, as I clearly see she would be with you. Indeed I may confess to you openly that never have I felt towards any stranger as I do towards you—never have I thought it possible that I could so feel towards one not of our Aryan blood ; you are to me as a brother, and nothing could please me better than

this alliance if it were possible. But it is unthinkable, because our race is a race set apart, a sacred race upon which many restrictions are laid; therefore it would be impious and unpatriotic of me to yield in this matter to the dictates of my heart, however deeply you and I and my daughter may suffer from my inflexibility. Do not think me unsympathetic in this; I know that to you I must seem proud and heartless, yet try to believe me when I tell you that I am doing at heavy cost to myself what I know to be a religious duty."

But Herakles could not be convinced of the necessity for this rejection of his suit, nor was Orion to be comforted by any suggestions of the heroism of the sacrifice required of her; so the lovers remained disconsolate. Now Alcyone also felt as a brother towards Herakles, and moreover he had recently married Achilles, who was the bosom friend of Orion; so naturally this newly-wedded couple felt deep sympathy with these unfortunate lovers, and desired very earnestly to find for them some honourable way of attaining the happiness which seemed at the same time so near them and yet so unreachable. At last Alcyone, greatly daring, went (without telling anyone of his intention) and solicited a private audience of his grandfather, and laid the whole case before Him, telling Him that he knew quite well the impossibility of the union, but that his beloved sister's life and happiness were at stake, and he felt that there ought to be some solution of the difficulty. And the Manu replied:

"Grandson, you have done well to come to me in this matter. Be of good cheer, for I can solve your difficulty, and bring happiness to all concerned. Go and tell this to your sister and to her noble lover, and bear to your father my command that he shall wait upon me without delay."

So delighted were they to hear this unexpected, this incredible news, and so eager to understand what it could

mean, that they all came at once to the palace, though only Sirius went in before the King. And the Manu then unfolded to His son part of His wondrous plan—how He intended now to start a new sub-race, and to put the preparations for it into his hands as His second son, the eldest being required to act as His successor at Manoa; how for the purposes of that sub-race He needed this slight admixture of foreign blood, and how therefore He had Himself planned and arranged for all that had happened, so that the seeming stranger was in reality no stranger, but a brother from ages long past to be admitted with rejoicing into what was truly his home—the home of his soul, if not this time the birthplace of his body.

Then Sirius, overcome with joy, understood and obeyed, and withdrew his opposition; and the lovers were called before the Manu, who repeated to them the explanation which He had given to Sirius, and, turning to Herakles, said:

“My son, you have followed me throughout the ages, although you know it not; will you follow me now once more, giving up for my sake the country in which this time you were born, and taking up instead the work that I shall give you?”

And Herakles bowed his head and gave his promise, feeling that in doing this he was returning to his true fatherland and accepting a religious duty, as well as entering upon a life of happiness. Then the Manu blessed them, and gave them permission to marry; but in order that His law might not be broken, He sent for His eldest son Osiris, and asked him whether he was willing to adopt Herakles into his family. Osiris gladly consenting, the ceremony of adoption was at once performed and duly registered, so that all formalities preliminary to the marriage might be complied with; and there was great rejoicing among those who had before been so sad, and all their friends were glad too, for Herakles had made himself universally popular.

That same evening, as Herakles and Alcyone walked together in the great garden of Sirius, talking reverently of what had happened that day, and of the plans which the Manu had disclosed, a man suddenly leaped forth from behind a tree, and struck savagely at Herakles with a knife. Herakles was not looking in that direction at the moment, and might have fallen an easy prey to the assassin, but to reach him he had to cross in front of Alcyone, who, seeing the gleam of the knife in the starlight, dashed himself against the man and hurled him to the ground, so that Herakles received only a slight scratch. Before the ruffian could rise both gentlemen had seized him, and Alcyone had twisted the knife out of his hand. When they dragged him to the light, they found him to be Gamma, who had been maddened by the idea that his adored one should thus be borne off by another—and not even an Aryan! He was handed over to the officers of justice, and the Manu sentenced him to be banished from the Empire of Manoa, telling him that he came from a bad stock, and was unworthy of the privilege of being an Aryan. So he was sent forth into what the Aryan poets called “the outer darkness,” where the religion of the light was not professed; and his place knew him no more.

Sirius with his children moved into the chosen valley, and the history of ten thousand years before repeated itself. The same work of reclaiming the ground and bringing it under cultivation, of mapping it out into estates and gradually building palatial country-houses; even the very plan of terracing which Corona had adopted in the other valley was closely followed, for naturally all those who were doing the work had made a special study of the plan, and were familiar with its results and with all the improvements which later centuries had introduced. The character of this new valley rendered desirable certain modifications of the scheme, but Alcyone's cleverness at this work had not deserted him, and

results soon began to show. Herakles had joyously accompanied his brother-in-law, and threw himself into the pioneer work with his characteristic assiduity.

As the years rolled on stalwart sons and daughters gathered round them, many of our old friends appearing with new faces. Among the twelve children of Alcyone we find Corona, ready once more, as ever, to become a mighty leader of men, whether in the arts of war or of peace ; and also a daughter Selene, destined to meet with a very curious adventure, which we must describe, since it brought about what is perhaps the most noteworthy incident of Alcyone's later life. Selene, like her aunt Orion, had two suitors, but in this case both were equally eligible, for both belonged to the highest families, and as regards courage and ability there was little to choose between them. Selene's decision was in favour of Viraj, and an engagement was announced ; but as she was still quite young, it was thought best to postpone the marriage for a time. The other suitor, Deneb, felt himself ill-used ; he declared that if Selene knew him better, she would not refuse him. He wanted nothing but fair play, he said, and equal opportunity, and somehow or other he meant to have them. Little attention was paid to his remarks, as they were put down simply as the expression of acute disappointment ; but later they were remembered. The design which he formulated was old-fashioned enough ; he wished to follow the custom of some of the Mongolian tribes, and carry off his future wife by force—not with the least idea of injuring her in any way, or even of compelling her to accept him, but with the conviction that all he needed was an opportunity of showing himself to her as he really was, and she must certainly succumb to his fascinations. A crazy scheme, truly ; but disappointed love and overweening self-conceit are bad counsellors.

He managed the plan of abduction rather cleverly, choosing a time when Selene was about to pay a long visit to some

relations in the city. On various pretexts he got rid of the escorting servants, substituting some of his own, who were quite ready to assist him; and then he contrived to have false messages sent to the friends at each end of her journey—to her own family that she had arrived in safety, to the others that her visit was postponed for a time. Thus he gained a whole week's start before his treachery was discovered, and at the end of that time it was impossible to find any trace of his movements. Viraj was naturally furious, and Alcyone and Mizar exceedingly anxious; they all knew that Selene would not willingly have fled with Deneb, and they could not understand what had occurred. Several days were wasted in exhaustive enquiries, but no reliable information could be obtained. Then it occurred to Mizar that her sister Helios, the priestess, might be able to help them, as she was in the habit of going into trances occasionally and prophesying cryptically; so she paid her a visit and invoked her aid to discover the direction in which Selene had been taken. Helios was at once greatly interested, and promised to do her best for them; she threw herself into a receptive condition, and emerged with the reassuring information that the girl was safe and well, and in no danger of any sort; but that she was being carried far, far away to the south, and that her pursuers would have to cross the great sea before they would overtake her.

On this somewhat meagre indication Alcyone and Viraj set out southward with a small escort of faithful attendants; they enquired constantly whether any such party as they sought had been seen, but for a long time found no trace of it. The fact was that Deneb had taken special precautions as long as he was in the land directly governed by the Manu, but had somewhat relaxed his vigilance when he entered the tributary States; so when they had crossed the frontier the pursuers at last heard news of those whom they were following, and so

learnt that they were on the right road. That road, however, was no easy one, and many weeks had passed before they reached the ocean. There again some time was wasted in futile enquiries; but finally they ascertained that those whom they sought had embarked upon a vessel which traded to the great islands of the south—those which we now call the Dutch Indies. They took the next ship going in the same direction, and at each port of call they made careful enquiries, and at last, at a port in the island which we now call Sumatra, they heard that their predecessors had disembarked and gone up into the hills in the interior. Now the condition of that island differed little in those days from what it is at present; that is, the coasts were settled and civilised and occupied by a keen race of traders; but the hills in the interior were to a large extent in the hands of various savage tribes, who, though they had learnt by experience to let the coast people alone, were frequently at war among themselves; so that the country was distinctly unsafe for travellers.

However, there was nothing to be done but to follow, so Alcyone took with him an interpreter who understood the language of the tribes, and plunged bravely into the mountains. There was no semblance of a road and the party had much difficulty in making its way over the rugged country. Enquiring after a white fugitive, they were directed to a tribe in a peculiarly inaccessible region; but as they drew nearer to it and the rumours became more definite, they saw that they were on a wrong track, for the story was of a white man who came there alone many years before, and had joined himself to that tribe and eventually become its chief. So they turned aside from that valley and pursued their quest elsewhere offering a large reward for information. Travelling round the same mountain at a lower level, they at last heard news which seemed unmistakably to refer to those whom they sought, for they were told that a small body of white people guarding

lady had recently appeared among them, and had been attacked by a neighbouring tribe, but had contrived to make friends with its chief. The people were now living unharmed among the members of that tribe, regarded as semi-divine beings, or great heroes, with a wonderful power of fighting. But it was said that the lady sat always apart, and hardly ever spoke, but seemed enveloped in sadness, though treated by all with the most distinguished consideration.

On receipt of this news our party pushed forward rapidly up that valley, but about half way up they were received by a flight of arrows, which killed a servant and two horses, causing a momentary disorder. While they were hurriedly arranging themselves for a conflict, Deneb suddenly showed himself upon the top of a rock overlooking the position, and called out to them to hold their hands and retire. If they did this, he said, they would be left unmolested, but if they advanced further they would certainly all be killed, as he had posted his savages with the military genius of the Aryan. He told them that Selene was in good health and entirely unharmed, and that if she were left alone he was quite sure that he could presently prevail upon her to accept him as her husband; but that he intended to have fair play and would brook no interference.

Alcyone and Viraj would have none of this, but shouted back defiance to him, and ordered their followers to charge in open order up the valley. This they did in the face of another discharge of arrows, and as soon as they got to close quarters with the savages the latter broke and fled, for they were unable to stand before the better arms and greater valour of the civilised men. But though they would not fight man to man, they dodged behind rocks and trees and kept up a shower of Parthian shafts, and the small party of Aryans had suffered considerably before they finally put them to flight. Deneb had cheered on his savages at first, and some of his Aryan

attendants were among them trying to check their flight; but when he came down from his rock and Alcyone sprang to meet him, he lowered the point of his sword and said:

"Friends, I thought to withstand you, because it seems to me that I have not been treated fairly; but I find that I cannot fight along with savages against a nobleman of my own race."

Thus the indomitable pride of the Aryan blood told when a crisis came, and Alcyone understood and recognised the sentiment, even though he was angry at the unnecessary slaughter both of his own men and of the barbarians. He said:

"But you have caused the death of many men at the hands of these creatures; is that conduct worthy of an Aryan? Do you not know that for that alone you should be banished from the company of men?"

(For it was the custom of the Aryans to speak of themselves as 'the noble'—that indeed being the meaning of the word Aryan; of the highly civilised Atlantean races as 'men' or as foreigners; and of the savage tribes simply as barbarians, not using for them the term 'men' at all.)

"I know," replied Deneb, "that that is against good morals because it is not our custom; but it has happened because you have pursued me thus into far countries, and have not left me alone to carry out my plan."

But Viraj broke in: "Your plan is a wicked one, for none who is worthy of the name of Aryan would thus try to coerce a free-born lady; you know quite well that your father, your mother, your brothers disapprove of it and are much ashamed because of you; you know that you yourself would be full of anger if anyone thus treated your sister Aulus. I demand therefore that you shall at once yield the young lady to me whom she has chosen, and if you will not I shall kill you here and now."

"No," interposed Alcyone, "I cannot allow that; there has been killing enough, and it is a shame that the hand of an Aryan should be turned against his brother. But you must give up my daughter to me, and she shall be free to choose whom she will."

"I am willing to agree to that," replied Deneb; "for what he says as to my sister Aulus is true, though I had not thought of it in that way before. I thought only of giving the Lady Selene an opportunity of knowing me thoroughly, feeling sure that my devotion would win her; but if it will not, I am far from desiring her unhappiness. I will abide by her decision."

So they all climbed up the hill together, calling the scattered savages to them, and telling them that peace had been arranged. But the barbarians grumbled much, saying that many of them had been killed, and yet they had gained nothing. Their settlement was a collection of curiously-shaped wooden huts, surrounded by a defence of thorn-bushes, partly natural and partly artificial, but quite effective; and our party had to climb over this by a rickety bamboo framework. The chief came somewhat sullenly to meet Deneb, not understanding how he had made friends with the enemy, and (like his people) not seeing what he had gained by the fray. He could not understand why so much fuss should be made about a woman, and regarded the whole affair as incomprehensible, but if the white stranger gave him money with which weapons could be bought, he was willing to sacrifice the lives of his people up to a certain number.

Our friends gave him scant attention, for Deneb was conducting them to the hut in which he had lodged Selene; but when they called her to come forth there was no answer, and she could not be found anywhere. Their excited enquiries presently elicited the fact that the savage women set to guard the hut had left it to watch the fight in the valley below, and

meantime the prisoner had evidently escaped. The chief at once offered to behead the neglectful sentinels, and thought the Aryans less comprehensible than ever when they rejected his proposal with obvious disgust and horror. But the problem was, where could Selene have gone? The only way out of the valley was downwards, and she had not passed them as they climbed up; there was nowhere where she could hide, and the rocks above and at the sides were plainly inaccessible.

The chief attributed the disappearance to diabolical intervention, but Alcyone, though not entirely incredulous as to mysterious possibilities of that sort, was disinclined to accept the suggestion, and sought persistently for a more commonplace explanation. The end of the valley was but small in area, and lay open before them, and there seemed no possibility of escape from it, as it was surrounded by a wall of sheer rock many feet in height. At the end of the valley, as is so often the case in similar formations, a cascade fell from still greater heights, making at its foot a pool in which the bolder spirits of the tribe sometimes bathed, though with circumspection, because of a tradition that some sinister creature dwelt there, who at some remote era of the past had seized two young men and carried them away—at least, so it was supposed, for the young men had gone to bathe there and had never been seen again, nor could their bodies be found. Our friends were told that Selene, who had been allowed full liberty within the settlement, except when actual fighting was going on, had seemed attached to this pool and had swum in it daily, exciting the admiration of the barbarians by her courage and proficiency. No trace of her was now to be seen, however; but Viraj had gloomy suspicions that somehow her disappearance might be connected with this pool. He argued with some show of reason that there was absolutely nowhere else in the valley where a body could be concealed; he had been into every hut in the village and they were all entire!

without furniture. Alcyone had his suspicions of the savage chief, but could not accuse him, as it was impossible to formulate any reasonable theory of what he could have done with the missing young lady.

They returned to the hut which had been assigned to Deneb and his party to discuss the mystery; but Viraj prowled restlessly back to the cascade and its pool, muttering to himself that she might somehow have fallen in, in some wild attempt to climb the rocks (though that looked manifestly impracticable); that the mythical monster might after all be real, and might have carried her off; that her body might be entangled in some weeds; and above all that there simply was not anywhere else where she could be. He had with him a confidential servant Boreas, a young man who was Alcyone's special personal attendant; and this man offered to dive into the pool and make a thorough examination of its bottom if he could reach it. Viraj agreed, and Boreas threw off his clothes and jumped in. He presently reappeared, reporting that the sides of the pool were shelving, but that he had not been able actually to reach the bottom.

Twice more he tried, but without success, and Viraj told him that he was only risking his life uselessly by trying to penetrate to depths beyond human reach. But he craved leave to try once more, because as he came up the last time he had observed a curious rock formation that he did not understand, and he thought there might be a shelf there under which a body might lodge. So after resting a few minutes he jumped in again; but this time he did not reappear as usual. After waiting fully five minutes, Viraj became convinced that some accident had happened, and he was just tearing off his own garments to spring in with a vague hope of discovering what had become of the faithful fellow, when Boreas came to the surface looking none the worse for his protracted immersion.

Viraj pounced excitedly upon him, demanding an explanation; and a curious explanation it was. Boreas told him how he had investigated the shelf which he had noticed, and found that it overhung, and that there was an opening behind it. He had feared much that this might be the lair of the mythical beast, but nevertheless made up his mind to swim into it, lest the body which he feared to find might be concealed there. To his great surprise, a few strokes through the darkness brought him into a place where there was a faint but unmistakable light, so he struck up instantly to the surface, and found himself in another pool, evidently in some sort of cave. The faint light filtered down from a great height, and both the cave and the pool appeared to be of considerable extent. Boreas was greatly surprised and awed, and still more decidedly of opinion that he had chanced upon the dwelling-place of some destructive monster; but after a few minutes spent in nervous contemplation, he recollected that Viraj must be wondering about him, and so he dived back again through the passage into full daylight and told his story.

Naturally Viraj at once went to see this wonder for himself, and returned much impressed and convinced that Selene must undoubtedly have discovered this strange way of escape when bathing, and waited to utilise it until opportunity offered. He hurried back to the hut where Alcyone and Deneb were still occupied in profitless speculations, and unfolded before them his discovery (or rather that of Boreas) and his ideas, and announced his intention of following up this possible clue and thoroughly investigating the cave, in which he thought it probable that Selene might be hidden. He had called her and obtained no answer; but the extent of the fissure was unknown, and along this line there was at least hope and something definite to do. Alcyone and Deneb agreed with him, and decided forthwith to divide their party, leaving a considerable guard under a trusty subordinate to look after their horses and

other property, while the leaders, with a few followers who were good swimmers, were to follow the track so strangely discovered, and either find Selene or prove to themselves that she had not taken that very unusual road.

Deneb, horrified at the unexplained disappearance of Selene, was now thoroughly on the side of our friends, and begged to be allowed to accompany them in the adventure, so Alcyone accepted him with full faith that he would prove himself a loyal comrade. They could take but little clothing, but they armed themselves fully, in case the mythical monster should prove to have an unpleasantly real existence. They had not taken the savage chief into their confidence as to their intentions, telling him only that they meant to leave their horses encamped outside his village while they made some further researches; but some of his people undoubtedly saw the extraordinary spectacle of a number of warriors leaping one after another into a pool and vanishing utterly from mortal sight—which may well have been the basis for many a marvellous legend for centuries to come.

Viraj led the way, as one who knew it; Alcyone followed him, then Deneb, and then their men, Boreas bringing up the rear. Alcyone waited until all his men had emerged into the curious half-light of the cave, and then ordered them to swim straight out from the wall through which they had entered. In this way they soon came to the other side of the cavern, and landed on a sloping rock, at one side of which a small stream of water was running into the pool. Alcyone decided to follow this stream as far as possible, as in doing that he would be safe from falling into some bottomless crevasse—a danger which he apprehended because of the insufficient light which filtered through some crevice high above them. Presently they lost even that, for the stream flowed along a kind of tunnel, but by wading in it they made their way safely; and after what seemed a long time they emerged into another

cavern of different character—scarcely more than a grotto, but with much more light than the other. This time the opening through which it came was visible, and Alcyone resolved to abandon the friendly little stream, and try to climb to it. Finding the ascent possible, though hazardous, he called his men to follow him, and they emerged into daylight once more, at the bottom of a kind of cup or small basin among the rocks.

Climbing to the rim of this in the only place where it seemed feasible to attempt it, they found themselves on a little platform on the side of a steep rock. To go upwards was clearly out of the question; downwards the rock was smooth as glass, and sloped at an alarming angle, but only for about twenty feet, beyond which lay an ordinary rocky hillside, perilously steep but quite negotiable. As there was nothing else to be done, our party let themselves slide down one by one, and all arrived among the boulders without mishap. They did not know in the least where they were, but they had followed the only track that it seemed to them practicable for Selene to have taken; and at any rate, as Viraj remarked, they certainly could not return the same way! They had evidently come out at the head of a different ravine; and as they watched from among the rocks they saw men moving some distance below them, and presently they were able to make out the village, which seemed, however, to be without the usual defence of a thorn-hedge. They afterwards discovered that this settlement, into which they had found their way by an unsuspected back-door, was considered absolutely inaccessible, and was consequently never attacked by the surrounding tribes. The only way into its valley was by a narrow and giddy path running along a shelf half-way down a stupendous precipice—a path along which men could advance only in single file, which could be blocked in a moment by a few boulders, and defended by one man against an army if

possessed only the savage's weapons. Its people therefore dispensed with the inconvenience of the thorn-hedge and for all-sufficient defence kept two sentinels watching always night and day at the nearer end of their path.

Our friends, from their nest of rocks, watched the life of the village below them while they discussed how they should advance into it. Advance it was clear they must, as they could not sit there and starve among the rocks, and they could not get back up that slippery slope. They argued that Selene must have found the way that they had found, because there was practically no other. She might have hidden somewhere in the cave, but there seemed no reason why she should, and besides they had shouted at intervals as they came through. So the probabilities were that she was in the village in front of them. But how would she have been received by the savages? For it is to be noted that many of these tribes had a decidedly unsavoury reputation, and a wandering damsel in distress might well excite in them emotions other than chivalry. She had already been missing for some hours, so clearly it behoved our friends to act without delay. It appeared probable that by making their way carefully among the rocks they could approach a good deal nearer the village without being observed, so they began to move cautiously forward.

No one in the tribe had the faintest conception that they might be attacked from above—from the sky, as they would have phrased it; so no sort of watch was kept on that side, and all the huts faced down the ravine. So our party, moving circumspectly, attained unnoticed a position hardly more than a hundred yards from the rearmost house. There they called a halt, and watched for an indication that anything unusual was happening; when suddenly their ideas were all upset by seeing a white man step out into the sunlight in a little open space in the town. The man wore the insignia of a chief, and was obviously not a prisoner; so Alcyone raised a great shout

in his own language, and the whole party broke cover and rushed downwards as quickly as the nature of the ground permitted. In doing this they lost sight of the white man, but they took it for granted that he would accept them as friends; yet there were wild cries of surprise and alarm, and a hurried beating of a drum, so they realised that they were perhaps acting too precipitately, and at the foot of the rocks they called a halt for a moment. It was time, for though they could not see a single person, there came from behind the huts a flight of arrows—fortunately harmless, but showing what sort of welcome they might expect. Alcyone walked forward alone, holding out his hand as a sign of peace, and calling out in his own tongue that he was a friend; but at that a figure with a white cloth drawn over its face, having holes for the eyes, stepped forth from behind a hut, and shouted in the same language:

“No friend, but an enemy ever! But for you I should have gained my revenge; but for you I might have won my bride!”

Shouting some word of command which brought forth another shower of arrows, and then a charge of a horde of savage warriors, he rushed upon Alcyone and attacked him furiously. Alcyone realised at once that this was a dangerous antagonist, and he had to employ all his skill to defend himself against this savage onslaught. A barbarian from the side struck at him with a spear; as he sprang back to avoid that, the savage, overreaching himself, stumbled for a moment between the antagonists. With a quick push and twist Alcyone threw him against the veiled man, and with one mighty stroke slew them both. A sharp hand-to-hand fight was by this time going on all round him, and he saw Deneb, at the head of a small band of his own followers, cutting his way heroically through the crowd of savages and driving them before him round the angle of the nearest hut. The fall of the

veiled man evidently dispirited the black men, and they began to give way in all directions before the determined rush of the handful of Aryans. As soon as the flight became general, and the largest group of huts was in the hands of the conquerors, Alcyone called back his men, and endeavoured to make the barbarians understand his pacific intentions by signs. The interpreter had been afraid to join the swimming party, so he had no ready means of communication with them; for the most part they remained in hiding, but at least they ceased to offer any resistance to his advance. Further shouting was heard in front, and at first they thought it betokened a renewal of the fight; but in a moment appeared Deneb, leading Selene by the hand (it was the first time during the whole of her adventure that she had permitted him to touch it) and he brought her to her father and said:

“There, sir, I restore to you that of which I had robbed you, with many regrets and apologies; for I see now that what I did was ill done, and that I was thinking of myself and of my desire only, and not of the wishes of her whom, nevertheless, I truly and loyally loved.”

He would have said more, but at this point he fell in a faint, for he was sorely wounded, and it was over his body that Selene was clasped in her father's arms. But a moment later he turned her over to her lover Viraj, and raised the unconscious form of Deneb. They bound up his wound as well as they could, and sprinkled water upon his face, and presently he recovered somewhat. They found that Selene during her enforced stay in that country had picked up a few words of the language of the barbarians, and knew, among other things, their peace-cry; so she was able to call some of them from their hiding-places, and explain that no harm would be done to them.

They knew of a plant whose leaves when chewed made an excellent application for wounds, and they soon had a sort

of cataplasms of them prepared for Deneb and the other wounded men, and they cleaned out one of the largest huts sufficiently to enable them to use it as a shelter from the rays of the sun, and convert it into a temporary hospital. There was a point about which Alcyone had some curiosity, so he sought for the corpse of the first man who had opposed him and dragged the veil off his head, to discover that this white chief of a savage tribe was none other than Gamma, whom long ago he had prevented from killing his brother-in-law Herakles.

Then Selene told them the story of her abduction, and of the intensity of her indignation and despair. She admitted that, except for the one all-important fact of thus carrying her off against her will, Deneb had behaved most chivalrously, and had done everything in his power for her comfort. Nevertheless, she would have none of him at any price, and she was always watching for an opportunity to escape. Deneb had expected pursuit, but thought that by burying himself for a time amidst the barbarians of this far-away island he would successfully conceal himself from it; and as soon as Selene had made up her mind to marry him he intended to return home and be forgiven for his escapade. Therefore he had made friends with the chieftain of the first tribe, and arranged to stay with him for a year and help him in his petty wars against neighbouring tribes in return for his hospitality.

Selene, when bathing and diving in the pool, had discovered the passage into the cave only on the very day of the attack, and had intended to make use of it that same night, as soon as she had got together the jewels that she was wearing when abducted. By leaving at night she hoped to secure a good start, and, she trusted that no one would guess the manner of her flight. When the attack came, and everyone's attention was attracted by it, she saw her opportunity and profited by it. She had no certainty that there was another

way out of the cave, though she hoped there might be ; but if she could not find one, she had formed the plan of living in the cave, and diving out through the passage at night to obtain food, until such time as a chance might offer for escaping from the valley altogether.

That the cave should open into another territory on the other side of the mountain had not occurred to her, but she was not slow to take advantage of it. She also had slid down that smooth rock, and when she found a white chief who understood her language, she thought all her troubles were at an end. But Gamma, though he received her with great respect, evidently thought that providence had sent her as a mate for him, and was already dreaming of founding a white dynasty that should conquer all these barbarous tribes and unite them into one empire. He was at first perturbed to hear of a back-door into his impregnable valley, but on consideration begged her to keep the secret from his followers, as he saw that he might be able to use it to impress his people with an idea of his supernatural powers. Selene saw that she had escaped from one too persistent suitor only to fall into the hands of another even less desirable, and her situation would still have been very difficult if it had not been for the opportune arrival of her father.

But now the question was how to bring together the two halves of their expedition, and how to manage with their wounded men. It was manifest that these latter could not be carried back by the route which they already knew, even though the construction of a rough bamboo ladder enabled them to overcome the difficulty of the smooth rock, and an inspection of the only other way into the valley soon satisfied Alcyone that so large a burden as a helpless man could not possibly be conveyed safely along so dangerous a path. There was, then, no alternative but to stay where they were until their wounded recovered, and to try to bring the other section

of their party round by some other way. Such enquiries as Selene was able to make about the tribe on the other side of the mountain elicited only the vague reply that it lived in a different country at a distance of many days' journey. Viraj volunteered to return through the tunnel with a single attendant and bring the horses and the rest of the party round to the lower part of the valley where they now were; and after much anxious consideration Alcyone decided that there was nothing better to be done than to accept the suggestion. So the ladder was rigged up, and the two men went back to the valley they had left, and rejoined their comrades there.

By heavy bribes they induced two men of that tribe to go with them as guides to show the shortest way round the base of the mountain, but the country was so rugged, and such wide detours had to be made to avoid hostile tribes, that it was fully two weeks before Alcyone's sentinels at the other end of the rock-ledge announced the approach of Viraj. They regarded it as too great a risk to try to bring their horses along that impracticable path, so a camp had to be made at the other end of it; but that naturally lay open to attack, and they deemed it wise to take some trouble to fortify it. No one interfered with them, however, for curious stories of their strange powers were already beginning to circulate among the savages, who were at the stage of development at which witchcraft always seems the simplest explanation of any unusual fact.

As tribal affairs had been disorganised by the death of their chief, Alcyone temporarily took his place, and endeavoured to do simple justice as well as he could in circumstances which he often but partially comprehended. Gamma, it appeared, had taken a wife from among the savages, and had several children, the eldest being a boy of sixteen. Gamma had taught his children to speak the Aryan tongue, so Alcyone offered to take them to Manoa, but they all agreed in preferring to cast in their lot with the tribe whose customs and life the

knew; so Alcyone demanded from the people whether they were prepared to recognise Gamma's eldest son as their chief when he himself left, and they all agreed to this, being full of reverence for the white men, whom they regarded as peculiarly favoured by the gods. They had thought of Gamma as invulnerable, and even now held that he could not have been killed except by another white man, who, as they believed, came down mysteriously from heaven to execute upon him some divine decree.

So Alcyone took Gamma's son to live with him during his stay, and tried to give him some rudimentary education in the ways of the Aryan, especially inculcating principles of justice and gentleness, and emphasising the responsibility of the chief for the welfare and happiness of his people. The boy absorbed all this eagerly, and promised faithfully to observe this teaching all his life long, and to hand it on to his children in turn. With regard to this question of the succession, the boy spoke eagerly to Alcyone, begging him to send him from Manoa a white girl to be his wife, for he felt that the inspiration of these new ideas would fail him if his household became as that of the savages over whom he was to rule. Alcyone had gently explained that the conditions of life in far-away Manoa were so utterly different that no woman would consent permanently to leave them for the sake of sovereignty over a Sumatran tribe; but as he found that the customs of the tribe permitted and even encouraged the marriage of brothers and sisters, and as Gamma's eldest daughter, only a year younger than the boy, had the same deep-rooted repulsion against accepting a barbarian husband, it seemed to him that it would be the lesser of two difficulties to allow these two to follow the habit of the tribe, and so perpetuate a mulatto line of chiefs who might, he hoped, be trusted at least to try to carry on the traditions he was endeavouring to implant.

This, then, was the arrangement finally made ; and when, after some months, Deneb seemed sufficiently strong to make the perilous journey along the rocky shelf with safety, Alcyone himself celebrated the nuptials of these two strangely situated young people, and solemnly installed them as king and queen of the tribe, making a speech on the occasion (through the new king as interpreter) in which he gave the people much good advice, and promised them great prosperity if they followed it. He had previously exhorted them to refrain from useless attacks on their neighbours, and to make the most of their great natural advantages by cultivating their valley to the utmost, so that it should be entirely self-supporting.

So, with many farewells from the new chief and chieftainess, the Aryans at last set out on their homeward journey, which they accomplished without special incident. Alcyone had been away from home so long that there was great interest in his return, and he was asked to give a public account of his travels which practically amounted to a course of lectures. Sirius and Mizar were delighted to welcome back their son, and the wedding of Viraj and Selene was immediately celebrated with much pomp and rejoicing, the chief actors being popular public characters on account of their romantic experiences. During his recovery from his wounds Deneb had learned to reconcile himself to his fate, and after a year or two he married Castor, and settled down into a model husband and father.

This may be described as the principal adventure of Alcyone's life, which for the rest followed an even course of happiness and usefulness. It seems curious that in this incarnation, as in the last which we examined, one incident should stand out so prominently from the rest of the life, and that in each case these incidents should be connected with the rescuing of a damsel in distress. Elektra, who had been the centre and cause of that strange adventure six thousand years before, was born this time as Alcyone's nephew, the son of Herakles,

in order to obtain that infusion of Akkadian blood which the Manu required; but he married Alcyone's daughter Euphra, and was with him as much as though he had belonged to his family directly by birth.

Elektra and Euphra had a son Echo, who was a strikingly handsome and most promising boy, but nervous and highly strung. Unfortunately his eager yearning for information led him to over-study, so that his health broke down, and he became the victim of some obscure nervous disease. They gave him complete rest and set him to live entirely out-of-doors, and it was presently found that the superabundant sensitiveness which was part of his illness laid open before him the whole realm of the nature-spirits, who were greatly attracted by his wonderful beauty, so that he entered eagerly and unrestrainedly into their life, and absolutely lost interest in that of humanity. He became etherealised and spiritualised in the strangest way, yet from the physical point of view he was obviously losing strength daily, and drawing near to some unnatural euthanasia.

Euphra was in despair about him, and at last took him to her father Alcyone, who had a reputation for effecting mesmeric cures. Alcyone was deeply interested in the strange case of his grandson, for whom he had a strong affection; he took the boy to live with him for a while, and spent much time in the investigation of this unusual disorder. He did not in the least discourage his love for the woods and the company of the nature-spirits, but made a point of accompanying and sympathising with him, and asking him to describe and explain everything to him fully. At the same time he watched carefully for the slightest symptom of the dawning of any purely human interest, and one day he thought he detected it when his little granddaughter Ida paid him a visit. So he promptly borrowed Ida from her mother Herminius for a long visit, and let the two children be always together.

Little by little, by his wise direction, the influence of the human child replaced that of the fairies, and Echo gradually regained the physical strength which had so nearly left him forever. Alcyone laid great stress upon achieving this with the full and hearty consent of all parties concerned, especially the fairies; for if this had not been done, if they had resigned their playfellow unwillingly, they would always have been trying to draw him back and there would have been a perpetual danger of relapse, and an unceasing feeling of resentment and hostility which would surely have led to disastrous results. But it was only after many months that Alcyone pronounced the boy fully cured and restored him to his parents, advising them to marry him to Ida (since that was now the one dominant wish of his heart, and both she and her parents were agreeable to the match) as soon as ever they were old enough. This advice was accepted, and the young couple were ideally happy, all trace of Echo's nervousness having now completely disappeared, and his physical health being fully re-established, though something of the ethereality of aspect always remained to him.

When the Manu left His body, Osiris ascended the throne of Manoa, but Sirius, his brother, ruled the little community in the newly reclaimed valley, and after the death of Sirius, Alcyone succeeded to the charge. When he also passed away, at his special wish authority was vested in his nephew Viraj, the companion of his great adventure of many years ago. After him in turn followed Dhruva his son, who married Ajax; and the Manu Himself honoured them by re-appearing as their eldest son, and by His incarnation the new sub-race was definitely started on its way.

(To be continued)

THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARĀJADĀSA

(Continued from p. 392)

XIV

THE ORGANISATION OF THE T.S. (Continued)

By H. P. B.

THE complaints—"submitted to those interested in the progress of true Theosophy"—which seems to mean "theosophy divorced from the Society"—may now be noticed in order and answered. They specify the following objections:—

I. To the language of the *Rules* with regard to the powers invested in the President-Founder by the General Council. This objection seems very right. The sentence . . . The duties of the Council "shall consist in *advising* the P. F. *in regard to all matters referred to them by him*" may be easily construed as implying that on all matters *not* referred to the Council by the Pres.-Founder . . . its members will hold their tongues. The Rules are changed, at any rate they are corrected and altered yearly. This sentence can be taken out. The harm, so far, is not so terrible.

II. It is shown that many members *ex-officio* whose names are found on the list of the General Council *are not known* to the Convention; that they are, very likely, not even interested in the Society "under their special care"; a body they had joined at one time, then probably *forgotten* its existence in the meanwhile to withdraw themselves from the Association. The argument implied is very valid. Why

not point it out *officially* to the Members residing at, or visiting the Head Quarters, the impropriety of such a parading of names? Yet, in what respect can this administrative blunder or carelessness, interfere with, or *impede* "the progress of true theosophy"?¹

III. "The members are appointed by the President-Founder . . . it is complained; the Gen. Council only *advises* on what is submitted to it" . . . and "in the meantime that P. F. is empowered to *issue* "special orders" and "provisional rules," on behalf of that ("dummy") Council. (Rule IV, p. 20.) Moreover, it is urged that out of a number of 150 members of the G. Council, a quorum of 5 and even 3 members present, may, should it be found necessary by *the President*, decide upon any question of vital importance, etc., etc., etc.

Such an "untheosophical" *display* of authority, is objected to by Messrs. . . . , on the ground that it leads the Society to *Cesarism*, to "tyranny" and "papal infallibility," etc., etc. However right the two complainants may be *in principle* it is impossible to fail seeing, the absurd exaggerations of the epithets used; for, having just been accused on one page of "tyrannical authority," of "centralization of power" and a "papal institution" (p. 9)—on page 11, the President-Founder is shown "issuing *special orders*" from that "centre of *Cæsarism*"—*which no one is bound to obey, unless he so wishes!* "It is well known" remarks the principal writer—"that not only individuals but even Branches have refused to pay this (annual) subscription . . . "of . . . two shillings" (p. 11); without any bad effect for themselves, resulting out of it, as appears. Thus, it would seem it is not to a *non-existent* authority that objections should be made, but simply to a vain and useless *display* of power that no one cares for.

¹ Furthermore the writer of the complaints in "A Few words, etc.," is himself a member on the General Council for over two years (see Rules 1885) why has he not spoken earlier?

The policy of issuing "special orders" with such sorry results is indeed objectionable; only, *not on the ground of a tendency to Cæsarism*, but simply because it becomes *highly ridiculous*. The undersigned for one, has many a time objected to it, moved however, more by a spirit of *worldly* pride and an *untheosophical* feeling of self-respect than anything like Yogi humility. It is admitted with regret that the world of scoffers and *non-theosophists* might, if they heard of it, find in it a capital matter for fun. But the real wonder is, how can certain *European* Theosophists, who have bravely defied the world to make them wince under any amount of ridicule, once they acted in accordance with the dictates of their conscience and duty—make a crime of what is at the worst a *harmless*, even if ridiculous, bit of vanity; a desire of giving importance—not to the Founder, but to his Society *for which he is ready to die any day*. One kind of ridicule is worth another. The Western theosophist, who for certain magnetic reasons wears his hair long and shows otherwise eccentricity in his dress, will be spared no more than his President, with his "special orders". Only the latter, remaining as kindly disposed and brotherly to the "individual Theosophist and even a Branch"—that snub *him* and his "order," by refusing to pay what others do—shows himself *ten-fold more Theosophical and true to the principle of Brotherhood*, than the former, who traduces and denounces him in such uncharitable terms, instead of kindly warning him of the bad effect produced. Unfortunately, it is not those who speak the loudest of virtue and theosophy, who are the best exemplars of both. Few of them, if any, have tried to cast out the beam from their own eye, before they raised their voices against the mote in the eye of a brother. Furthermore, it seems to have become quite the theosophical rage in these days, to denounce vehemently, yet never to offer to help pulling out *any* such *motes*.

The Society is bitterly criticized for asking every well to do theosophist (the poor are exempt from it, from the first to pay annually two shillings to help defraying the expenses at Head-Quarters. It is denounced as "untheosophical," "unbrotherly," and the "admission fee" of £1, is declared no better than "a sale of Brotherhood". In this our "Brotherhood" may be shown again on a far higher level than any other association past or present. The Theosophical Society has never shown the ambitious pretension to outshine in *theosophy* and *brotherliness*, the primitive Brotherhood of Jesus and his Apostles,¹ and that "Organisation," besides *asking* and being occasionally refused, helped itself *without asking*, and as a matter of fact in a *real* community of Brothers. Nevertheless, such actions, that would seem highly untheosophical and prejudicial in our day of culture when nations alone are privileged to pocket each other's property and expect to be honoured for it—does not seem to have been an obstacle in the way of deification and sanctification of the said early "Brotherly" group. Our Society had never certainly any idea of rising superior to the *brotherliness* and *ethics* preached by Christ, but only to those of the *sham* Christianity of the Churches,—as originally ordered to by our MASTERS. And if we do no worse than the Gospel Brotherhood did, and far better than any Church, which would expell any member refusing too long to pay his Church rates, it is really hard to see why our "Organisation" should be ostracized by its own members. At any rate, the pens of the latter ought to show themselves less *acerb*, in these days of trouble when every one seems bent on finding fault with the Society, and few to help it, and that the President-Founder is alone to work and toil with a few devoted theosophists at Adyar to assist him.

¹ Yet, the Theosophical Brotherhood does seem doomed to outrival the group of Apostles in the number of its *denying* Peters, its unbelieving Thomases, and even Iscariots occasionally, ready to sell their Brotherhood for less than thirty *shekels* of silver!

IV. "There is no such institution in existence as the Parent Society"—we are told (pp. 2 and 3). "It has disappeared from the Rules and . . . has no *legal* existence". . . The Society being unchartered, *it has not*—legally; but no more has any Theosophist a legal existence, for the matter of that. Is there one single member throughout the whole globe who would be recognised *by law* or before a Magistrate—as a *theosophist*? Why then do the gentlemen "complainants" call themselves "theosophists" if the latter qualification has no better legal standing than the said "Parent Society" or the Head Quarters itself? But the Parent-body *does* exist, and will, so long as the last man or woman of the primitive group of Theosophist *Founders* is alive. This—as a body; as for its moral characteristics, the Parent-Society means that small nucleus of theosophists who hold sacredly through storm and blows to the *original programme* of the T.S., as established under the direction and orders of those, whom they recognise—and will, to their last breath—as the real originators of the Movement, their *living*, Holy MASTERS AND TEACHERS.¹

V. The complaints then, that the T.S. "has Laws without sanction," a "legislative body without legality," a "Parent Society without existence," and, worse than all—"a President *above all rules*"—are thus shown only *partially* correct. But even were they all absolutely true, it would be easy to abolish such rules with one stroke of the pen, or to modify them. But now comes the curious part of that severe *philippic* against the T.S. by our eloquent Demosthenes.

¹The members of the T.S. know, and those who do not should be told, that the term "Mahatma," now so subtly analysed and contraverted, for some mysterious reasons had never been applied to our Masters before our arrival in India. For years they were known as the "Adept-Brothers," the "Masters" etc. It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition and the fitness or unfitness of the qualification, in the case of Mahatma. As a *state Mahatmaship* is one thing, as a double noun, *Maha-atma* (Great Soul) quite another one. Hindus ought to know the value of metaphysical Sanskrit terms used; and it is they the first, who have used it to designate the MASTERS.

After six pages (out of the twelve) had been filled with the said charges, the writer admits on the 7th,—that they have been so modified!—"The above" we learn (rather late) "was written under *misapprehension* that the "Rules" bearing date 1885—were the latest. It has since been found that there is a later version of the Rules dated 1886 which *have modified the older rules on a great many points*". So much the better.—Why recall, in such case mistakes in the past if these exist no longer? But the accusers do not see it in this light. They are determined to act as a theosophical Nemesis; and in no way daunted by the discovery, they add that nevertheless "it is *necessary to examine the earlier rules to ascertain the underlying principle*, which rules through the present ones as well". This reminds of the fable of "the Wolf and the Lamb". But—you see—"the chief point is, that the Convention *has no power to make any rules, as such a power is opposed to the spirit of Theosophy,*" . . . etc., etc.

Now this is the most extraordinary argument that could be made. At this rate no Brotherhood, no Association, no Society is possible. More than this; no theosophist, however holy his present life may be, would have the right to call himself one; for were it always found *necessary to examine his earlier life, "to ascertain the underlying principle"* which rules through the nature of the present man—ten to one, he would be found unfit to be called a theosophist! The experiment would hardly be found pleasant to the majority of those whom association with the T.S. has reformed; and of such there are a good many.

After such virulent and severe denunciations one might expect some good, friendly and theosophically *practical* advice. Not at all, and none is offered, since we have been already told (p. 9) that it would be "out of place to suggest any specific measures, as no one who has any faith in

Brotherhood—and in the power of Truth *will fail* to perceive what is necessary”. The President-Founder, has *no faith* in either “Brotherhood,” or “the power of Truth”—apparently. This is made evident by his having *failed* to perceive (a) that the Head Quarters—opened to *all* Theosophists of any race or social position, board and lodging free of charge the whole year round—was an *unbrotherly* Organisation; (b) that “the central office at Adyar for keeping records and concentrating information “with its European and Hindu inmates working *gratuitously* and some helping it with their own money whenever they have it—ought to be carried on, according to the method and principle of George Miller of Bristol, namely, the numerous households and staff of officers at Adyar headed by the Pres^t-Founder ought to kneel every morning in prayer for their bread and milk appealing for their meals to “miracle”; and that finally, and (c) all the good the Society is doing, is no good whatever but “a spiritual wrong,” because it presumes to call “a *limited* line of good work—(theosophy) Divine Wisdom”.

(To be continued)

MY FRIEND FRANCESCA ARUNDALE

A TRIBUTE

ONE would wish in making a small contribution to the many garnered memories of the above that it should be above all things simple, tender, and yet possess dignity, since those three great attributes were hers in such high measure in her recent earth life. Looking back then over some thirty years I see myself a young girl listening to an address (I forget the title) given at the Old Avenue Road Headquarters by a pleasant faced elderly lady, to me then a stranger, but whose hair slightly waved and parted was brown as my own.

Ten years more however were to elapse before the friendship this life gave back to my husband and myself was first renewed, that period was marked by the Foundation of our now world-wide Co-Masonic Movement in which Francesca Arundale played as her comrades know so high a part.

But she will be also and perhaps more widely remembered by her unremitting labours in the education of the girls and women of India at the Benares school and elsewhere, thus playing a very great part in the moulding of the citizens of that ancient land.

Her devotion, her unswerving loyalty to her chief Dr. Annie Besant, her no less beautiful affection for relatives, friends and fellow workers is a treasure that one and all of these are glad to know they possess still and cannot lose. And while the human parting is indeed a bitter thing especially in these stormy days as one by one the veterans and pioneers leave us, yet it is ours to carry on the work in which they and we have been associated so long and into which we shall joyously return, and surely together!

But I cannot somehow think of her as far off, nor even as distant as she might sometimes appear "across the sea".

I like to remember in what particular mission the last months of her zealous undaunted life were spent, though this be but one of many "monuments".

And the giving of our friend was always unstinted, but she would seldom permit even her near and dear to lighten the strain as much

as they wished. All—even those she differed with—respected the high courage, the faithful service, the fine courtesy, dedicated to the one Ideal.

Here in the room where she sat for the first (and last) time in this incarnation I pen these words, glad for her that she has been able to lay aside her worn out body, proud that only ten days ago I received a little pencilled note from our old friend thanking me for the cable I felt so strongly impelled to send.

Lastly thinking of the farewell at Victoria Station and my smiling "au revoir" (for it is really "au revoir" you know) other words shine over me, whispered from another place,

"Well done thou good and faithful servant,
Enter thou into the joy of thy Lord."

EVELINE CHRISTINE LAUDER

THE ORDER OF SERVICE OF THE T.S. IN RUSSIA¹

THE object of our Order of Service is not only to perform certain definite acts of Service, but to teach its members to serve in co-operation with each other, forming a collective channel of Karma-Yoga, of sacrificial surrender to the Will and Activity of the ONE SELF, manifesting equally through all separate selves. It is an attempt of passing on from the individual methods of activity of service of the 5th Race to the co-operative methods of activity and service of the Sixth. The motto of the Order is thus Mr. Jinarājadāsa's formula "As unto all," as symbolising an activity which does not produce separation, but includes all the world in its sacrifice.

All the work of the Order will thus be as far as possible performed not individually but in co-operation, and the different tasks will be entrusted to members not singly, but in pairs or groups, in order to make them learn to work together without bustle on the physical plane and without inner friction, co-ordinating and submitting their individual tastes, points of view, habits and ways to the needs of the common work.

¹ Started in January, 1923, in Moscow.

The work to be performed is given for a fortnight by the President of the Lodge of the T.S. to the Organising Secretary of the Order of Service and distributed to the members of the different sections by the Presidents of the Sections (Section for mutual help, financial section, translating, copying, etc.) The members of the sections meet once in a fortnight and give a report of the work done by them from the point of view of its accuracy, effectiveness and from the inner point of view of harmony and co-operative spirit. These reports are brought by the Presidents of the different Sections into the Presiding Committee of the Order, which is a group of seven members appointed by the President of the Order, a group for research of the methods of collective Karma-Yoga, which studies and discusses the report with the object of proper distribution of work between the members, avoiding their over-work, and of finding out the right methods and principles of collective activity. This group shares the results of its studies with the Organising Secretary and the Section-Presidents, meeting them once a month.

In order to help members in one-pointedness and self-recollection, they work out one common virtue each month, taking the qualifications from *At the Feet of the Master*, and working them out from the point of view of co-operation and social service.

These qualifications are to be worked out not theoretically and intellectually, but practically manifested in life and transformed into "skill in action". The leading principle of the whole work should be the golden words of C. W. L.: "It is far more important to keep perfect harmony, than to do the work in a certain determinate way even should that way be the best. It is better that the work should from the outer point of view be done in a second rate manner, but in perfect friendliness, than in a first rate manner at the cost of inner harmony." (These words are not the precise quotation, but the translation in English of the Russian translation.)

What must be aimed at is not a brilliant effective performance of the work by the few, excluding the less able, but a loving and patient welcome to the work of the Master of all His children.

The unifying thought is to be always "As unto all in the name of His Love".

* * * *

Referring to the First Report of Section Presidents, the research Group would like to suggest the necessity of a deeper and more exhaustive study of the idea of corporateness which in some sections had been interpreted in rather a superficial sense, as consisting merely in the simultaneous execution of the material task; whereas this simultaneity never can be regarded as object, but only as a means for creating conditions in which the co-operation of several different individual rhythms can result in an inner harmonisation conducive to real creative co-operation. Inasmuch as corporate work creates the atmosphere in which the experiment of corporate construction can be manifested, we must tend to a realisation of the greatest

possible variety of forms of such work. True corporateness, which is our goal, is created when each member is inwardly completed by all the rest; it consists in the personal effort of each individual to understand and to accept all the others, contributing his or her share to a common work, adapting him or herself to the rest. Such harmony in action can only be created in an atmosphere entirely devoid of criticism. The atmosphere of goodwill and benevolence which is the working method in the inner circles, must in the Order of Service be brought down from the mental plane to the physical, into the sphere of human intercourse in the process of active work.

No one must demand of another a better execution of the work or a fuller understanding and realisation of the principles of corporateness and co-operation, but must be content with the degree of co-operation which is natural to each one according to his level. Tolerance and disinterestedness as regards visible results will be the most rapid means of creating that atmosphere of inner harmony and rhythm which will naturally and gradually give birth to perfect co-operation and skill in action.

Absence of gossip and criticism of the work and action of others (excepting the necessary criticism of reports) is an absolute condition of membership and members have to account for its omission or execution to themselves or, should they wish to do so, to their respective Sections. It is incumbent on the Section Presidents of the O. S. to evolve new ways and characteristics of Sixth Race leadership; the latter does not consist in making people follow a leader, but in blending together in a higher synthesis all creative powers and forces existing in the body corporate.

Steadfast in inner firmness, true to the Higher Centre whose channel and servant he aspires to be, the President must at the same time be ready to respond to the slightest initiative of the circumference, encouraging a free manifestation of creative action in each member, finding out what is best in each and thus acting as a transmitting and synthesising link between Centre and circumference.

Such action is new and the possibility of its realisation lies in impersonality, in a complete extinction of one's self-will, in the perfect calm of renunciation of any coercion of another's will, even for that other person's good. The whole psychology of the President must consequently be modified completely; he must give up the idea that Presidentship implies a superiority over the rest whom he has to direct, keeping in mind that "whoso wishes to be first, must be the servant of all". President must be the servant of all. Presidents must create in their respective sections an atmosphere of harmony and simplicity, in which everyone should find it easy to expand. Any remark as to neglect or unsatisfactory execution of work may be made by the President regarding technical and external points; but when the failure pertains to some inner mistake regarding technical and external defect, all remarks should be avoided, as in such a case they do but hurt the person's feelings and arouse opposition, whereas

The work to be performed is given for a fortnight by the President of the Lodge of the T.S. to the Organising Secretary of the Order of Service and distributed to the members of the different sections by the Presidents of the Sections (Section for mutual help, financial section, translating, copying, etc.) The members of the sections meet once in a fortnight and give a report of the work done by them from the point of view of its accuracy, effectiveness and from the inner point of view of harmony and co-operative spirit. These reports are brought by the Presidents of the different Sections into the Presiding Committee of the Order, which is a group of seven members appointed by the President of the Order, a group for research of the methods of collective Karma-Yoga, which studies and discusses the report with the object of proper distribution of work between the members, avoiding their over-work, and of finding out the right methods and principles of collective activity. This group shares the results of its studies with the Organising Secretary and the Section-Presidents, meeting them once a month.

In order to help members in one-pointedness and self-recollection, they work out one common virtue each month, taking the qualifications from *At the Feet of the Master*, and working them out from the point of view of co-operation and social service.

These qualifications are to be worked out not theoretically and intellectually, but practically manifested in life and transformed into "skill in action". The leading principle of the whole work should be the golden words of C. W. L.: "It is far more important to keep perfect harmony, than to do the work in a certain determinate way even should that way be the best. It is better that the work should from the outer point of view be done in a second rate manner, but in perfect friendliness, than in a first rate manner at the cost of inner harmony." (These words are not the precise quotation, but the translation in English of the Russian translation.)

What must be aimed at is not a brilliant effective performance of the work by the few, excluding the less able, but a loving and patient welcome to the work of the Master of all His children.

The unifying thought is to be always "As unto all in the name of His Love".

* * * *

Referring to the First Report of Section Presidents, the research Group would like to suggest the necessity of a deeper and more exhaustive study of the idea of corporateness which in some sections had been interpreted in rather a superficial sense, as consisting merely in the simultaneous execution of the material task; whereas this simultaneity never can be regarded as object, but only as a means for creating conditions in which the co-operation of several different individual rhythms can result in an inner harmonisation conducive to real creative co-operation. Inasmuch as corporate work creates the atmosphere in which the experiment of corporate construction can be manifested, we must tend to a realisation of the greatest

possible variety of forms of such work. True corporateness, which is our goal, is created when each member is inwardly completed by all the rest; it consists in the personal effort of each individual to understand and to accept all the others, contributing his or her share to a common work, adapting him or herself to the rest. Such harmony in action can only be created in an atmosphere entirely devoid of criticism. The atmosphere of goodwill and benevolence which is the working method in the inner circles, must in the Order of Service be brought down from the mental plane to the physical, into the sphere of human intercourse in the process of active work.

No one must demand of another a better execution of the work or a fuller understanding and realisation of the principles of corporateness and co-operation, but must be content with the degree of co-operation which is natural to each one according to his level. Tolerance and disinterestedness as regards visible results will be the most rapid means of creating that atmosphere of inner harmony and rhythm which will naturally and gradually give birth to perfect co-operation and skill in action.

Absence of gossip and criticism of the work and action of others (excepting the necessary criticism of reports) is an absolute condition of membership and members have to account for its omission or execution to themselves or, should they wish to do so, to their respective Sections. It is incumbent on the Section Presidents of the O. S. to evolve new ways and characteristics of Sixth Race leadership; the latter does not consist in making people follow a leader, but in blending together in a higher synthesis all creative powers and forces existing in the body corporate.

Steadfast in inner firmness, true to the Higher Centre whose channel and servant he aspires to be, the President must at the same time be ready to respond to the slightest initiative of the circumference, encouraging a free manifestation of creative action in each member, finding out what is best in each and thus acting as a transmitting and synthesising link between Centre and circumference.

Such action is new and the possibility of its realisation lies in impersonality, in a complete extinction of one's self-will, in the perfect calm of renunciation of any coercion of another's will, even for that other person's good. The whole psychology of the President must consequently be modified completely; he must give up the idea that Presidentship implies a superiority over the rest whom he has to direct, keeping in mind that "whoso wishes to be first, must be the servant of all". President must be the servant of all. Presidents must create in their respective sections an atmosphere of harmony and simplicity, in which everyone should find it easy to expand. Any remark as to neglect or unsatisfactory execution of work may be made by the President regarding technical and external points; but when the failure pertains to some inner mistake regarding technical and external defect, all remarks should be avoided, as in such a case they do but hurt the person's feelings and arouse opposition, whereas

silence acts much more powerfully as a shock which leads to a recognition and amendment of one's failing. At section meetings members shall report as to their execution of the task allotted to them and may also communicate the results of their inner experience, in so far as the latter concern the problem of corporate action, at the same time avoiding any psychological analysis of personal experiences as well as every approach to "Public Confession".

As regards the material side of the work it is desired that firstly there should be great accuracy and clearness in the instructions given, written instructions should mention the day for a written answer; secondly, without any special charge, no one should communicate anything to another, useful as it may appear to himself. Charges must be performed without meddling in other people's business through excess of zeal. If necessary personal conclusions may be communicated to the President or Organising Secretary.

* * * *

Regarding the principles to be used as a basis for the activity of the Mutual Help Section in accordance with the ideal of corporateness of our Order, the Research Group have come to the following conclusions:

The T.S. being a spiritual organisation, the help given by its members must not have a purely material object, *i.e.*, not simply aim at bettering material conditions of Theosophists, but must have the spiritual object of lightening their Karma in such a manner that they may serve Theosophy better and live a more spiritual life, never losing sight of the primal and fundamental object. Right and wise help must not be directed to what might be called "striking" results on the physical plane, *i.e.*, striving in special cases to remove karmic obstacles *at any cost whatsoever*, for the limitations of a definite Karma may sometimes render final help on the physical plane impossible. An obstinate or self-willed rājasic concentration on isolated cases, losing sight of the ensemble, must be replaced by a sāttvically supple attention and a constantly watchful "renouncing all fruits" readiness to serve equally in all things, in order to become an obedient channel for the Master, who directs His help where it is needed and possible.

Bodily privations, however, and unfavourable physical conditions cannot be ignored which prevent a person from devoting himself to what is most important in life. But it is not possible either to give help to the form only, by trying to remove obstacles and privations. It must be remembered that the maladies of the body and disorganised outer circumstances are results of the man's disorders of soul in the past and very often in the present. And just as the fact of healing by suggestion or by some other occult method does not actually heal, but merely drives the illness inside, into the astral body; just so the fact of mechanically liberating a man from some karmic burden, may sometimes be rendering him disservice by weakening his feeling of responsibility as regards his duties in life. True and

creative help can proceed only from a thoughtful, careful and wary consideration of a person's life in its entirety, of its outer form in relation to its inner meaning. In order that our service should indeed serve for "the healing of soul and body," it must be a constant endeavour of attention, not only a giving of *one's self* as an offering of undivided attention, which is more valuable and more curative for the soul than all earthly blessings. Only then shall we be able to give a man what he really needs and shall by our aid awaken in him gratitude instead of opposition—that gratitude of which H.P.B. says that it is of incomparably more importance for the one who feels, than for the one who evokes it, for it is love responding to love, life to life, and its advent opens up in the soul a source of creative energy, liberating and healing the soul from within. But if, not being accompanied by true creative inner attention of love, our gifts of service do not awaken a feeling of gratitude in response, then they do not alleviate the soul and its Karma, but render the burden heavier still.

Turning to the Sixth Race principle of corporateness, it is clear that our service to each other cannot express itself in the usual Fifth Race terms of contract and payment, but must be a true brotherly help, in a form of corporate reciprocal surety, as it were, cancelling mutual obligations and never forgetting the law of transmutation of energy, according to which help received on one plane may be returned on another.

But if in our midst we still happen to come across people who are only ready to take and for whom the absence of all outer contract or obligation will not prove a still greater incentive to the duty of offering, in one form or another, their own gift to the common cause, it is not for us to judge them, and it is not in accordance with the moral level accessible to such people that we are to build up the forms of service and help by which we wish to approach the spirit of the Sixth Race.

Similarly, in collecting the funds necessary for mutual help, there can be no compulsory contribution, proportionate or other, but ways must be found to make the care for our brothers in need a living and a common work for ALL.

The organisation of corporative producing groups to which one might give all one's work, employing one's share of the profits for oneself or giving it to the general fund for mutual help;—such an organisation of collective sacrificial work ought to prove the purest and most fruitful source of funds to supply the body brotherly help.

And if it is sometimes given to the individual soul to transmute another's suffering by an effort of love and to bring wonderful help to a brother, it may be that a sacrificial body, acting, as it were for all shall obtain the privilege of becoming a channel through which the Master will be able to effect the alchemy of transmutation and cancelling of individual Karma in the love and sacrifice of the rest.

THE THEOSOPHICAL FIELD

ROUMANIA .

THERE may now be said to be four centres of Theosophic life in this country : at Bukharest, the capital ; Ploesti, a large and wealthy industrial town ; Turda, in Transylvania and Chisinau in Bessarabia.

At Bukharest the meetings are held under the able direction of Miss Fanny Seculici, the President. At the semi-public Lodge meetings, held weekly, the general teachings are being slowly reviewed, so that members, scarcely any of whom are of over two years' standing, may gradually become familiarised with the main ideas of Theosophy.

One of the members has on his own responsibility brought out a monthly magazine dealing with telepathy, cheiromancy, spiritualism, magic, symbology and similar matters, besides containing articles on more specifically Theosophical subjects. This is not the official organ of the Lodge, but it is the first thing of its kind to be published here, and it has been the means of stimulating interest and enquiry.

In addition to the Theosophical meetings, a League of Nations study group is regularly held under the leadership of Miss Seculici. The group has been studying St. Yves d'Alveydre's book called *La Mission des Souverains*. This little-known writer was strongly imbued with the necessity of bringing nations together. Members supply cuttings from newspapers, which are discussed: thus any important happenings are noted.

Ploesti.—There is a small English-speaking group in this town holding regular weekly study meetings. The members are Dutch, German and English. Before Christmas Mrs. Besant's *A Study in Karma* was read and discussed. Now, *First Principles of Theosophy* is being studied with great interest. It is now proposed to make these meetings more widely known by advertisement.

Turda.—Here exists "The Transylvanian Lodge in Roumania," for which a Charter has just been received from distant Adyar. The President, Madame Helene Lazar, is at present travelling, visiting

Budapest, Vienna, and Paris, whence she will doubtless return with fresh inspiration. The Lodge, membership of which has doubled in the last six months, and which consists now of seventeen members, meets weekly, with every appearance of earnest and devoted work. An effort will shortly be made to interest the teachers of the town in the newer ideals in education: one or two lectures on the subject will be given there in a few weeks by Mrs. Bertram.

Chisinau.—Bessarabia (formerly Russia), here we have a group of about ten interested people, some of whom formerly belonged to the Russian Section, four of whom have applied for membership. Whilst, owing to local regulations, at present very stringent, no meetings are held, attempts are made to sustain the interest by books. From reports received the members of this group already possess a little literature in Russian, and they have also been supplied with some of the French books to which reference has been made. Enquiries have been made from here, and have been answered, concerning the League of Nations and the Order of the Star in the East.

All-Roumania Conference.—As scattered F.T.S. of different nationalities have as yet had no opportunity of meeting, it is hoped to arrange a Theosophical Conference in the autumn, when representatives from Transylvania and Bessarabia will be invited to Bucarest.

International Correspondence League.—A branch has started promisingly, with Miss Constance Martin as Secretary. Letters have been exchanged with Italy, Yugo-Slavia and Spain. Any F.T.S. who is Roumanian, or who knows Roumania, and would like to be put into touch with a member here, should write to Miss Martin, 42, Strada Regala, Ploesti.

In conclusion, it must be remembered that since the war Roumania has doubled her territory and population, and, though necessarily a few years must pass in readjustment and re-organisation, a good beginning has certainly been made.

E. F. D. BERTRAM,

Presidential Agent for Roumania.

* * *

BULGARIA

The Secretary of the Bulgarian Section writes me the following letter:

Theosophy begins to become popular in Bulgaria, and the interest of the public in whatever place it may be is certain. From Monday to Friday lectures are given in the provincial towns of Bulgaria where Mr. Nikoff lectures on Sundays he—who is a

priest of the L. C. C., says Mass in the morning, and gives 2 lectures in the afternoon, sometimes about the L. C. C., sometimes about Theosophy and other subjects.

Besides Mr. Nikoff there is the Vice-President, Mr. Ivan Groser, a very well known writer, who speaks almost weekly on Theosophical and literary lines, touching a special public of university and college students.

* * *

We have just received a few details of the "International Buddhist Brotherhood" from which we are glad to be able to quote:

We have the pleasure to inform you that at a public meeting of Sinhalese, Burmese and others held at Colombo, an Association called "The International Buddhist Brotherhood" has been formed for the purpose of attaining the following objects:

1. To watch and safeguard the interests of the Buddhist religion, and Buddhist worshipping places in Ceylon, India, Burma, and other parts of the world.
2. To take steps to restore Buddha Gayā to the Buddhists.
3. To render all possible help to monks, lay people and other Pilgrims coming to Ceylon, or other centres, for worship.
4. To establish a closer relationship and understanding between the Buddhists of Ceylon, India, Burma, Tibet and other parts of the world.
5. To take steps to remove all obstacles to the progress of Buddhism, and to help and encourage men and women to live according to the Doctrines of Lord Buddha.

The above are the chief objects of this Brotherhood. From the little experience and knowledge we have had we find that unless Buddhists of all Nationalities in every part of the globe, are united, we shall not be able to resist the forces of selfishness, hatred and ignorance, which at the present time are becoming a danger to the Progress of Buddhism. Also we find, through the negligence of Buddhists of all nationalities, that the most sacred place on earth to Buddhists, Buddha Gayā, is in the hands of a non-Buddhist community, and it is high time that all Buddhists from different parts of the globe, should be united to recover this sacred place. For this purpose we count that branches of this Brotherhood should be formed in all Buddhist countries of the world, and a conference of representatives from all the branches of the Brotherhood should be held at a future date, at Buddha Gayā, to further the above objects.

It is also one of the aims of the Brotherhood to bring back, to the Truth, the brothers and sisters of our own land, who have gone astray through the influence of other religions, and to send out missionaries to non-Buddhist lands for the purpose of propagating the Truth proclaimed by the Tathāgata.

We are directed, by the Managing Committee, to request you to be so good as to render us all help and co-operation, in forming a branch of this Brotherhood in your own country, and also to take steps to establish similar Brotherhoods in other Buddhist countries.

FRED GOONISINGHE

* * *

PORTUGAL¹

At the same time that the aeroplane "Patria" starts its flight towards India, my thoughts rise through space to you.

It is not a thought of farewell, not a feeling of longing for you, it is not an expression of sadness that induces me to write this letter

¹ Extract from a letter from Captain Aviator José Sarmiento de Beires addressed to his brothers in the T.S. before leaving by aeroplane to India.

but it is because of the wish to expand to you and make an open confession of what I owe to you all. . . .

Above all we hope that this voyage will mean the beginning of a new epoch of peace, harmony and luck for humanity and, as a part of the whole, for the Portuguese Society.

We hope that the Theosophical mission which we intend to perform may awaken in the heart of the indifferent a desire for knowledge and a conviction that the Theosophical Ideal is the manifestation of a force so that in the end they will embrace our Ideals and find in them the value and the beauty that we have learned to hold and to revere. . . .

This then is our hope: That this voyage will strengthen the link between the National Society of the T.S. in Portugal and the Headquarters at Adyar.

That it will bring nearer that dazzling Light of Truth to the many who fly around it in doubt, disorder and fear.

That it will above all strengthen the vitality of the Theosophical Ideal in Portugal.

That from this voyage may result an extension of the Great Ideal to all lands.

This is our hope and at starting I send to all my brothers an intense thought of affection and a supreme wish for their happiness and may Peace be with us all.

JOSÉ SARMENTO DE BEIRES

* * *

AUSTRALIA

An interesting incident is reprinted in the *A. B. M. Review*, the organ of the Australian Board of Missions, Sydney. It occurred recently at the London Sessions in a case in which two women were charged with robbery from an Indian. The jury were long in considering their verdict, and on the Chairman inquiring whether they would like to ask him any questions, the foreman said that the "question of colour" had been raised. Sir Robert Wallace promptly declared that it was scandalous that such a point should be raised in a British Court of Justice, and ordered the juryman who had raised the question to leave the box, and another prior was sworn in.

J.

CORRESPONDENCE

SHORT BIOGRAPHICAL NOTICE

A SMALL error happened in the old sketch of my life: I was living abroad during my childhood with my mother, two sisters and my nurse, who was my god-mother (marraine), *not* my grandmother. She was so gentle and loving, that we used to call her our guardian-angel. That is the one correction I must make. Perhaps I must add a few words as to the later years:

During war and revolution, in spite of all difficulties, the T.S. movement continued to grow in a wonderful way. When, returning from Adyar, 1917, the Revolution seemed to have opened all fields of activity and we were full of great hopes and big schemes. But Bolshevism came and deprived us of all rights in such a way, as never had dared the cruellest czarism. We tried to direct our energies into social work and created a co-operative movement, which had great success, but was stopped also. Persecution began. Our Headquarters were shut and sealed.

I accepted the invitation of a T.S. member, village-doctress, who invited us to form a colony on her estate. We went and settled there, an earnest little band of workers. The doctress was much loved by the peasants. Her husband was the librarian of a people's palace, which he had built for the peasants. In this sympathetic *milieu* our community was born and lived nine months. It gave us much work, much joy and many an interesting experience. Perhaps I shall describe it later, but now I only mention that our activity ran on three lines:

The inner, spiritual life of the community, of which I was the head;¹

The organising life on the physical plane, which Mme. Pagassy led and we shared a part of its duties and labour;

The educative and artistic activity (lectures, talks, concerts), which we organised in the people's palace, and where Mme. Poushkiné gave us so much of beautiful music. This was our service to the people.²

¹ It was the work of the O, Agni.

At the spring time we left the place, for we were eager to obtain permission to go abroad and attend the Paris Congress. We went to Moscow, where we had made our demand a year before. At last the answer came, it was *no*.

Being the three delegates of the T.S. in Russia (Mme. Poushkiné, Miss Helmboldt and I), we resolved to go out in a private and illegal way. We went through the virgin forest near Finland and crossed the frontier. Karma did *not* allow us to attend the Paris Congress, but we came again in contact with the Theosophical Society all over the world and have been allowed to serve it.

We cannot yet go back, as the situation of our country has not yet changed and there is no liberty of thought, creed and work, but we learn the lesson that our country is everywhere and that our duty is where Master's work has to be done.

ANNA KAMENSKY

AN OPEN LETTER

MY BROTHER,

Your letter to Mr. Arundale which was quoted in the Watch-Tower notes of THE THEOSOPHIST for April,¹ impressed me greatly, but, while recognising that what you say is justified to a very large extent, I feel impelled to assure you that all Englishmen do not possess those qualities of hauteur and conceit of which you complain.

Further many of us look as eagerly as you do for the time when India and England will be united by bonds of mutual understanding and love, and regard any idea of superiority as the outcome of small-mindedness, ignorance and intolerance, and totally unworthy of the days in which we live.

I believe India has much to give to the civilisation of the world and I derive much of my inspiration from Eastern thought and literature. I love the writings of Tagore and I regard the Bhagavad-Gītā as one of the most wonderful pieces of sacred literature.

Do not be discouraged by the rudeness of some of my countrymen, but remember there are others of the same race who would esteem it an honour to be admitted to your friendship.

FRANCIS HOOKER

¹ See p. 3.

THE CASE AGAINST SPIRITUAL HEALING

WHILE I do not agree with much that your correspondent has said under this rather Protestant title, I think that he has opened up a good field for discussion. Rightly or wrongly, he has taken up the attitude that it is ethically wrong to use super-physical means to heal the physical body. While I agree with some of his contentions, I find certain of his arguments are of very doubtful value. But my object is not to refute them so much as to point to what appears to me to be a danger quite as great as that somewhat hypothetical one of "tinkering with" karma.

That danger is the healer himself. And here let it be clearly understood that I do not refer to any person or group of persons; nor do I wish to be derogatory to those who practise the art. But I have seen and heard a number of things which have impressed upon me the fact that a would-be healer is sometimes a peril, not to himself only but (and this is more serious) to others.

The reason for this is that "spiritual" healers are prone to combine a degree of over-confidence in their methods with a traditionally dangerous small degree of knowledge.

We know, for instance, that some of the vital forces manifest, not only at the physical level, but also on the higher, and up to the spiritual. But we do not know in what way their use on the lower planes may repercuss on the higher, and what they may make or mar in the higher reaches of our consciousness. There are surely but very few of the many healers who can justly claim to have such knowledge.

If we add to this relative ignorance of things metaphysical, a lack of training in the methods of science, and an ignorance of the elements of physiology, anatomy and medicine, we see the danger magnified several-fold. Enthusiasts for what (to all intents and purposes) are new methods, tell us that the whole fabric of modern medicine is crumbling. This is partly true. But they fail to realise that this apparent decay is in reality a transmutation, and not a destruction: as medical science grows, so does it discard old knowledge for new. This happens gradually and strictly scientifically: when a new theory is presented, the true criterion for its acceptance is, "Does it help us in our Dharma, which is to cure, better than the old."

"By their fruits ye shall know them." If the new method proves its results, it is bound to be accepted, although it may be a long time before those who have undergone the petrifying influence of the stream of prejudice (which is a backwater of the river of tradition) may consent to it.

Unfortunately, the majority of "spiritual" healers have not *proved* their results. By this I mean that, from lack of scientific method, they often claim cures which may well be accounted for by

quite other means; and frequently, in their enthusiasm, they forget their failures (every medical man knows how much is learned from a failure) and give a false picture of continual successes, which cannot fail to impress.

There is a further aspect of the question, the possible results of which are terrifying: the inability of the unqualified healer to diagnose a disease. This may lead to disastrous results in cases (such as cancer) in which an early diagnosis may give a very good chance of a cure. The healer may or may not be able to cure a cancer; the surgeon may or may not. But the latter has, at least, proved his ability in a certain percentage of cases, and if he can hold out no hope, he is the first to recognise it.

I have dwelt on the dark side of the picture, and am prepared to be accused of prejudice, timorousness, or other things with which enthusiasts label the more cautious. I freely admit that much good has been and is being done, and that, with time, vastly more will be forthcoming. But it appears to me that the unjustified dogmatism of only too many healers, coupled with a smattering of medical knowledge and unintentional misquotation and misinterpretation of medical opinions, coupled with a degree of self-assurance which is calculated to impress the layman, may lead the latter to the edge of a precipice—and even over the edge.

Thus, at the risk of being unjust to some, and of doing temporary harm to a branch of work in which I am myself most interested, and for which I hope much, I feel it a duty to give a warning of the risks which may be incurred. To those who wish to try spiritual healing, at the hands of one untrained in matters medical, I humbly offer the following advice: take medical opinion first; make sure that you are not suffering from some serious complaint which, taken in time, may well be cured, whereas later it may be impossible.

This is a poor compromise, the substitution of the frailty of one human being for that of another. But it is the safest course, in that, on the one hand are methods which, unsatisfactory and crude as they may be, have evolved out of centuries of thought and experience, while on the other are methods of which perforce we know but little, and which have not yet been proved by science (in the true not the popular sense). But above all things, cling to common sense, and do not be led away by fancy. For common sense is God's greatest gift of safety, and that least used by us.

L. J. BENDIT

REVIEWS

The Science of the Emotions, by Bhagavan Das, Third Ed. (T.P.H., Adyar. Price: Boards, Rs. 5; Cloth, Rs. 6.)

This well known and famous book by the well-known scholar Babu Bhagavan Das has, in undergoing revision, expanded to double its former size and much new and interesting matter has been included. The author has brought to bear on his revision a full knowledge of the vast literature which has grown up in the last decade on Psycho-analysis and Psychology; and his brilliant analysis of Emotions gains added vindication in the midst of the gropings of modern scholars in their study of complex mental phenomena.

It is not needful to review the whole book as it has already been dealt with in its former editions. Among the new features, the chapter on complex emotion has some valuable additions: the author's exposition of the place of sex-emotion in human life will be read with particular interest now that psycho-analytic literature has brought this subject into such prominence. The chapter on Sublimation of Emotions is of surpassing worth; on the question of Values Mr. Bhagavan Das rises to heights of utterance, uniting grandeur of thought to splendour of style, rarely met with in present-day publications.

Then there is an exhaustive treatment of the Subject of Emotion in Art. Drawing his material from Tolstoy's book, *What is Art*, the author expresses various views on Art and Beauty, and in the course of their examination evolves his own theory bringing it into line with the accepted canons of Samskr̥t literature.

We have, thus, before us a book of very great interest to several tastes; to the psychologist it propounds a brilliant theory of the analysis of Emotions; to the student of Ethics it points the way of sublimation of undesirable emotions, and of the building of a sound character; to the æsthetician it presents a theory of Beauty; to the metaphysician it brings out the bearings of this study in a complete theory of life; lastly to the man of the world it points out a way to the highest ends of life.

A word should be added with regard to the valuable footnotes with which the book abounds. Any reader who overlooks these in his perusal of the book will miss a vital portion of the work. Mr. Bhagavan Das revels in footnotes; to him they form an essential part of the connotation of a book.

We heartily commend this book to all thoughtful readers.

D. G.

The Field of Philosophy, by Dr. J. A. Leighton, Ohio University.
(Appleton & Co., New York.)

This is a valuable book for one who has a fair working knowledge of philosophy, but who has not time to delve deeply into any special branch of it. It is a very well-written book for the use of thinkers. It presents a historical sketch of Western Philosophy from its beginnings in Greece up to the opening of modern thought, in short from Thales to Spencer; also a more thorough examination of modern problems and the later development of thought; and lastly it is a brief survey of present-day systematic philosophy.

The opening chapter is introductory, and discusses philosophy and the crisis in civilisation, pointing out the importance of education and the necessity of combating the general ignorance of the historical continuity of civilisation. It shows that the "scholar and gentleman" type is passing away, lays stress on the errors that arise from the "scientific fallacy," and those arising from social and industrial changes. We have then to build up a fresh environment. We must beware of the misconceptions of the true meaning of "democracy," of a low mediocrity of taste and judgment, and we must be on our guard against the increasing influence upon us of the mechanical processes of life. "Our civilisation is in danger of disintegration, by the drifting apart . . . of its constituent members." We need more reflective life, sanity and sense of proportion. This was the Greek ideal, carried on by the Christian tradition. We must visualise the meaning of life as a whole, as interpreted best by philosophy: for "philosophy is the criticism of life: it is the application of ideas to life". Next, philosophy, its meaning and scope, are defined. Primitive thought is examined in Magic and Mythology, and the road traced by which we have developed the intellect. A very good, clear view is given of the chief schools of Greek philosophy, leading us through Scepticism, Euripides and Socrates, to Plato and Aristotle, whose teachings are briefly analysed. Then follows Stoic Pantheism, Mysticism and Neoplatonism. These are briefly but sufficiently dealt with.

Chapter 11 treats of early Christian, and Chapter 12 of mediæv philosophy and the Scholastics; and this brings us down to the consideration of the Problem of Reality, to Descartes and the Moderns to Dualism, Materialism and so on to Kant. Then follows a chapter on Berkeley's Idealism, Spinoza's "double aspect theory," and "recent realism". Thus about the middle of the book we begin to deal with the present-day philosophers who have examined the views of the ancients—James, Bertrand Russell, Bosanquet and Bergson. James and Bergson are described as "the major prophets of a temporalistic philosophy". James' Pragmatism and Dewey's Ethics are then examined in detail.

Part 3 deals with the problems of a constructive philosophy. An examination of the problems of evolution and teleology shows that there is no reason to suppose that man, as he is now, is the goal of evolution. Human life must be transitional. Some space is taken to discuss Singularism and Pluralism, the One and the Many. It is pointed out that Bergson and Plato alike recognise that Life Force ever strives upwards, Matter ever pulls downward. Chapter 25 deals with the nature of the self, and the importance of the fact that the human self is educable, destined to the highest conceivable possibilities. There is an interesting chapter on the Status of Values, and lastly on the Philosophy of History and Epistemology. The writer concludes that

the humanisation of industry and education and the civilisation or cultural uplift of democracy are the central problem of social philosophy in the new day.

F. L. W.

Indian Philosophy, by S. Radhakrishnan. (Allen & Unwin, London. Price 21s.)

Prof. Radhakrishnan is well known to the student of modern philosophy, as the author of two very valuable books, *The Philosophy of Rabindranath Tagore* and *The Reign of Religion in Contemporary Philosophy*. From these works we have already learnt to admire him for his charming style, his clear grasp of Western philosophy, courage of conviction and sober judgment. The present work greatly enhances his reputation.

Particular parts of Indian philosophy have been studied with great care by many European and Indian scholars, but only a few have attempted to deal with the history of Indian thought, as Prof. Radhakrishnan says, "as an undivided whole or a continuous development, in the light of which alone different thinkers and views can

be fully understood," and in this none has succeeded so well as the professor of Calcutta University. When we think of this present work we are irresistibly reminded of a similar work by another equally eminent Indian scholar, published not long ago. Dr. Dasgupta's book strikes one as the more scholarly work. The philosophical literature is treated very exhaustively and in a very scholarly fashion, but the exposition of philosophy is not very critical, nor does it show any originality of treatment. Everywhere Dr. Dasgupta seems to adopt without question the interpretation of Western scholars. There is evidence, in our opinion, of a lack of clear grasp of Western philosophy. This is comparatively speaking. Prof. Radhakrishnan, on the other hand, is as much at home in European philosophy as in Indian philosophy, and he is critical and independent. While Dr. Dasgupta is the better scholar, Prof. Radhakrishnan is the better philosopher.

Volume I deals with the Vedas, the Upanishads, Jainism and Buddhism and the Bhagavad-Gitā. The more philosophical portion of Hindū thought, viz., the Darśanas or the systems of philosophy are reserved for the second volume.

The Introduction is in some ways the most interesting portion of the book. In his preface to *The Philosophy by Rabindranath Tagore* Prof. Radhakrishnan remarked "that there is neither East nor West in the realm of the spirit," and that in his work he was trying to interpret the Indian ideal of Philosophy, Religion and Art. A critic¹ found here a contradiction and wondered how the two seemingly contradictory statements could be reconciled. That the problems of philosophy are the same, whether of the West or of the East, is true, and that the trend of thought in India is different from that of Europe is also true. Prof. Radhakrishnan explains this in his own inimitable style. "Since philosophy is a human effort to comprehend the problem of the universe, it is subject to the influences of race and culture. Each nation has its own characteristic mentality, its peculiar intellectual bent . . . Individuality means independence of growth. It is not necessarily unlikeness. There cannot be complete unlikeness, since man the world over is the same, especially so far as the aspects of spirit are concerned. The variations are traceable to distinctions in age, history and temperament." The author finds that Indian philosophy attempts vast and impersonal views of existence and is thus more idealistic and contemplative than Western thought, which is more particularist and pragmatic. Spirituality and reverence for the past are two other characteristics of Indian

¹ Prof. J. B. Raju of Morris College, Nagpure in *Shama'a*, July, 1920.

thought. The author has attempted to meet the various charges brought by Western critics against Indian philosophy, such as pessimism, dogmatism, indifference to ethics and unprogressiveness.

The divisions of the book are strictly historical. The first part entitled the "Vedic Period" deals with the Vedas and the Upanishads. The second part, called by the author the "Epic Period," includes Jainism, Buddhism and the Gītā.

The significance of the Vedic hymns for philosophy the author finds in their "attempt to explain the mysteries of the world not by means of any superhuman insight or of any extraordinary revelation, but by the light of unaided reason". They are also important as they form the basis of all subsequent thought.

The section on the Upanishads is undoubtedly the most brilliantly written chapter in the book. Two points may be noted in the author's discussion of the philosophy of the Upanishads. The Absolute of the Upanishad is not an abstract beyond, as it is popularly held to be, but a concrete real. This is evident from the emphasis laid on Divine Immanence. The second point is the author's remarks on intuition, on which the philosophy of the Upanishads is based. "Intellect need not be negated but has only to be supplemented. A philosophy based on intuition is not necessarily opposed to reason and understanding. Intuition can throw light on the dark places which intellect is not able to penetrate."

The "Epic Period" is characterised by greater freedom of thought. "Intuition was giving place to enquiry, religion and philosophy." The coldly logical systems like those of Sravākas, Buddhists and Jainas and the highly devotional and theistic thought of the Gītā, all fall within this period. One point is noteworthy in Prof. Radhakrishnan's exposition of Buddhism, the attempts to correct the deep-rooted prejudice that the Buddhist metaphysics is a mere negative construction of reality without a positive background. The author thinks that "Buddha believed in an ontological reality that endures beneath the shifting appearances of the visible world". Whether this is a correct interpretation or not is for students of Buddhism to answer.

Comparison with Western philosophy is a special feature of the work. The author is continuously drawing parallels between European and Indian philosophy. The comparison of Nāgārjuna with Bradley, of the metaphysical scheme of the Jainas with those of Leibniz and Bergson, of the idealism of Yogācāras with that of Fichte are some of the striking instances.

1. *The Children of the Sun*, by W. J. Perry. (Methuen. Price 18s.)
2. *The Problem of Atlantis*, by Lewis Spence. (Rider. Price 10s. 6d.)

1. The characteristics of a people and the elements of their culture cannot be derived through the action of mere psychological principles, but are due to experiences and development gained through intercourse with other peoples, through travel, conquests, and so on. So says the new School of Anthropologists of which Professor Elliot-Smith and W. J. Perry are the leaders. The origins of the culture of any people can only be discovered through painstaking investigations of their history. Resemblances between nations living in different parts of the world can only be accounted for after a thoroughgoing research into their respective antecedents.

Thus W. J. Perry, remarking all the curious elements of culture concerning the sun, stone monuments, mummification, etc., which are found all over the world, determined to conduct a detailed investigation into the cultural history of all primitive peoples, paying especial regard to culture-periods, to the different types of civilisation which have characterised the world at different epochs. This is one of the most important scientific investigations which has ever been made, and will revolutionise our entire conception of Anthropology and of History.

Mr. Perry, by dint of great industry and originality of inspiration, has gathered together an enormous mass of most valuable evidence which is of the greatest interest not only to the scientist, but to the Theosophist. Mr. Perry has been led by an overwhelming mass of evidence to recognise the existence in former days all over the world, of one great civilisation, which he has named the Heliolithic civilisation. This included such characteristics as the manufacture of stone implements; a very high valuation of gold and pearls; belief in the descent from the sun of the ruling race and its consequent divinity arising out of sun-worship; belief in a Great Mother, combined with matrilineal descent; division of each nation into the Dual Organisation combined with a totemic clan system and exogamy; a great belief in the magical value of certain substances as givers of life; with mummification, pyramids, stone monuments of all kinds, use of Tyrian purple, worship of the sun and snake, irrigation and terraced cultivation, cyclopean architecture, etc.

This civilisation was general all over the world until a few thousand years ago; and it was pacific in character. War was not a

frequent social phenomena. In fact it was the coming of the warriors that ended this old civilisation. The coming of the warriors led to the substitution of War Gods for the beneficent Sun-God; it led to the establishment of military Empires such as those of Assyria, Rome, and the Aztecs of Mexico; it led to the substitution of patrilineal for matrilineal descent, to the predominance of male over female deities and the consequent fall in the status of women.

Mr. Perry's evidence for the general existence of this earlier and happier civilisation is incontestable. Its existence has been suspected for long. But until now the detailed evidence had never been worked out with the extraordinary industry that Mr. Perry has shown.

The scientists call this culture the Heliolithic Culture. Theosophists call it the civilisation of Atlantis, which thus spread over the world. This is why we so heartily recommend this book *The Children of the Sun* to all Theosophists interested in Atlantis. There is no other book which brings forward a twentieth part of the evidence for Atlantis that this does.

The Anthropologists are endeavouring to find the place of origin of this widespread Atlantean culture. Obsessed as they still are by the idea that civilisation is only a recent phenomenon, they find the process rather difficult. Elliot-Smith, Perry, and their school place the origin in Egypt, this being the country which, at first sight, appears to have possessed this civilisation earlier than any other. But the majority of scientists cannot follow them here. There are hopeless discrepancies as regards dates. It is uncertain whether Egyptian Culture itself, or at least its elements, was not introduced from outside. To most anthropologists the Egyptian theory seems impossible. But there is only one alternative to Egypt, and that is Atlantis, a name that has too much bad odour in the scientific world at present for it to be mentioned in this connexion. But its time will come, it is the only explanation. Knowledge of its existence and of the antiquity of its civilisation makes the present tangle as clear as day. Perry's book remains a monument of historical research, a great achievement of a great intellect, and a vast symposium of Atlantean evidences.

2. Until the present day it has been the custom to approach Atlantis from the direct "European" point of view, instead of from the world-wide Anthropological point of view. That is to say, by way of evidences derived from Plato and other classical writers, by means of deep sea soundings and geological theories based upon the Azores by means of botanical and other resemblances between Western Europe and America.

It has fallen to the lot of Lewis Spence to gather together all that is reasonable and accurate in the evidence for Atlantis as seen from this angle, without embellishment or exaggeration. Such a work is extremely valuable, and enables us to see how strong the evidence for Atlantis really is. As Spence himself says :

It has been the misfortune of the Atlantean hypothesis that in some quarters it has not hitherto been approached in any logical or tolerable manner. Analogies of the wildest description have all too often alienated serious investigators and great disservice has been done to the study by the wholesale manner in which ill-equipped writers have drawn upon false and absurd archæological and philological resemblances to support the theory of the Atlantean penetration of European and American regions. The quest has indeed no need of such meretricious aids.

It rests on a foundation of scientific truth as well as upon a great and well-defined world-memory, and that its legend is capable of scientific demonstration I shall endeavour to make abundantly clear. If the problem of Atlantis is at present obscure, it is as the science of Egyptology, or the archæology of Central America was once obscure. Painful research, painful endurance, have worked miracles of enlightenment in these fields. So will they do in the field of Atlantean study. But the same cautious and scientific spirit of enquiry must prevail, the same critical attitude be maintained, if success is one day to be accomplished and the wonders of the island continent which have haunted the dreams of mankind for so long are ever to be unveiled.

Mr. Spence's strongest evidence, it seems to us, is that which is derived from botanical and geological sources. All geologists now admit that there was once a vast continent in the Atlantic, but most of this continent appears to have sunk beneath the sea in the Oligocene period. The point which has to be proved is whether any land remained above water until comparatively recent times. It appears to be quite definite that some lava which has been dredged up from the floor of the Atlantic, is shown by microscopic examination to have crystallised under atmospheric pressure above water. It is known that lava when exposed to sea water will decompose in 15,000 years. Therefore this part of the Atlantic must have been above the sea less than 15,000 years ago. Moreover the depth of the sea at this spot is now nearly 10,000 feet. Such authorities as M. Termier, M. Lacroix, and Dr. Frederick Strong are quoted.

But besides proving the existence of a part of the Atlantic at quite a recent epoch, it also has to be proved that it was inhabited by intelligent beings, for scientists deny the presence of any high civilisation before 10,000 B.C. The chief reason for this denial is that no civilisations of this age have been discovered. This is no argument. The only region of the world where investigations into the remote past have really been carried out is western Europe, and for the last half million years Europe has been more or less experiencing the results of the Ice Age. What kind of people would be expected to dwell in Europe under these conditions, except primitive Eskimo-like people? If there were in the world any high civilisations, they would have

been elsewhere in places where the scientists have not yet conducted deep investigations. If it be objected that there were mild and congenial periods in between the European glaciations, it may fairly be said that at no time was the country readily accessible or attractive to evolved peoples. Moreover it was inhabited by savages, and the real Atlanteans would probably have had no inducement to go there.

Nearly all Mr. Spence's evidence for Atlantis apart from Geology and Botany is mainly circumstantial, and not direct, however reasonable it may be. This is inevitable in the nature of the problem. Moreover all the evidence here adduced has been available to the scientific world for many years, albeit in not so clear a form. Yet the theory is no nearer general acceptance now than it was twenty years ago. Therefore we think we are justified in concluding that the decisive arguments for the existence of Atlantis are more likely to arise out of the wonderful researches of Elliot-Smith and Perry than out of Mr. Spence's compilation, invaluable though this be, both for its own sake and for the favourable effect it will have upon public opinion. Besides being a very valuable book it is also an eminently necessary one as it is essential to collect all the evidence from all points of view.

L. E. ?

The Message of Aquaria, by H. A. and F. H. Curtiss, Second Ed. (The Curtiss Philosophic Book Co., San Francisco.)

The first edition of this book was not sent us for review. It seems to have been bought up upon issue. It appears to be an enlargement of the teachings given in a previous volume, *The Voice of Isis*, on Mysticism and Occult Science, especially in its interpretation of scriptural myth and folk-lore, and is addressed to Christian Mystics in the main. Reading the volume through we conclude that it would never have been written but for H.P.B.'s *Isis Unveiled* and *The Secret Doctrine*, to which so many later works owe their origin. The authors certainly quote these works with appreciation, but they give other teachings, which are to be found first clarified in the books of Sinnett, Bishop Leadbeater, Anna Kingsford, and Dr. Besant without any mention of these latter names. In short, we might regard it as an encyclopædia of occultism, built up on the labours of many predecessors. It explains prophecies and allusions in the various scriptures, which seem to point to the present or Aquarian Age, with the importance of which age we are acquainted, thanks to sever-

astrologers of the present day. Our authors call it the Woman's Age: "She (Isis, the Divine Mother) comes under the name of Aquaria. And, true to the promise of Jesus, she brings to our remembrance all that He has told us concerning the New Dispensation," when there "shall appear the sign of the Son of Man (the sign Aquarius) in heaven".

The book deals (to quote a few chapter headings) with "The Sign Aquarius which has now taken the place of the old Piscean Cycle, foretelling a new step to be taken by mankind". It is a synthesis of the face of the Man, the Lion, the Ox and the Eagle, as described in *Ezekiel* and *Revelation*. Here we may say that the authors show considerable skill and depth in esoteric astrology, and those interested in that subject will do well to read the book. Uranus governing this sign of Aquarius, the age may be called Uranian, and Uranus is not strongly aspected in any horoscope "until the student is ready" to take the sudden steps forward foreshadowed by these aspects. There are "three Johns" to this sign. Saturn is said to rule the first decan, Mercury the second, and Venus the third. In short, the ruler of this sign implies that humanity is no longer a child, but is entering on full manhood. Still, it is only the advance guard of the race which will respond fully to these new influences. It is, moreover, a feminine cycle, in the process of which woman will take her true place.

Another chapter deals with the question "Are these the last days?" "No," says the writer, quoting H.P.B. on Root Races and Cycles—for we have to run on more than a million years before the Seventh Root Race of this Round appears. The end of the world is not yet, as many simple folk imagine. Our aim to-day should be to "meet present-day conditions as they confront us"—"with an intelligent conception of the advantages now offered to us". Here, by the way, we may ask, on reading page 57, "How can the sign Virgo be on the horizon when Capricorn is rising?" It is of course in the mid-heaven.

Other chapters are entitled "Comets and Eclipses," "The Law of Growth," "The Birth of the New Age," and deal with the question of the coming of a Great Teacher, who "will not come to any one school of philosophy, sect, society, order or church, but to mankind. . . . We are specially warned against those who proclaim themselves to be the coming teacher, or who permit others so to proclaim them". "The Avatāra is not a mortal born of physical woman, but a phenomenal manifestation of a Divine Being." Nevertheless, in contradiction to all this, we read on p. 456 a dogmatic statement "it will

be the same Celestial Being we know as Jesus, who will manifest to all" . . . "we have only to determine whether or not the claimant be a mortal born of a woman" (a difficult proposition we should think) . . . and again, on p. 302 we find "The Order of Christian Mystics is the messenger who is to prepare for His coming". Apparently there is no message for Hindūs, Buddhists or Muhammadans.

There is a useful chapter on "Masters and the Masters of Wisdom," the matter of which we seem to have read among Dr. Besant's writings. Another on "Life Waves," as expounded by Bishop Leadbeater; but he is not referred to. "The Day of Judgment" is a warning against rushing after signs and wonders, saying "Lo! here!" and "Lo! There!". "The Day" is taken to mean "four incarnations," in which a chance is given, but if neglected does not occur again till immense periods have passed.

"The sheep and the goats" forms a natural sequel to this chapter. The "goats" are apparently those born under Capricorn. They think for themselves; they are not like sheep, always bleating after a leader. They are "the best people" and not those, as generally believed, who are condemned to everlasting fire after a final sorting out on Judgment Day. The Second Woe or period is to end about 1940, "ere the Great One can come and gather his elect from the four winds". We are not quite clear, however, what is to happen to these elect ones. The ideas seem to be those of the Seventh Day Adventists.

In the chapter on Lucifer we note that H.P.B.'s old joke about the word Devil, *i.e.*, D'evil or The Evil or Debbil, is served up again in all seriousness. A little study of philology would simplify matters and a little knowledge of the Greek origin of the word. Another statement on p. 226 is to the effect that the Greek HU or Jupiter (?Zeu) is the Egyptian Hupiter, etc., etc. On page 281 the Samskr̥t word *Āsana*, "seat" or "posture" is said to be "a branch" of Yoga.

The work ends with several prayers of the "Order of Christian Mystics". It will undoubtedly be useful to western people who are familiar with the Bible and who are ready to accept a mystic or occult interpretation of those sayings which have for so long been literally and illogically taken as statements of physical-plane facts.

Grey Clouds and White Showers, by Harindranath Chattopadhyay.
(Price Re. 1.)

Ancient Wings. (Same author and price.)

Where the majority of poets fail, especially those of an older generation, is that the thoughts expressed in their poems are not up to the standard of their technical or emotional achievement. Tennyson, for instance, was an absolute master of technique and of emotion, yet it cannot be said that the ideas enshrined in his poetry were generally of a very high order except when he was dealing with occultism. This is generally true of all Western poets, who are bound by ignorance as regards the real facts of life which still broods over the west.

This is a criticism that cannot be made of Harindranath Chattopadhyay, and the difference between his poems and those of the west is most striking in this respect. Here is a person who is full of the most sublime philosophy, knowing the great truths of Karma, Reincarnation, the Unity of Humanity and the Immanence of God, etc. This knowledge differentiates his poetry in a marked degree from most other poetry. Moreover his sublime thoughts have also a good technique in which to express themselves.

Many of the poems are of extreme practical value. Thus . . .

The spider and the centipede,
The thousand birds and beasts of prey
That on each other pounce and feed,
Hour after hour, day after day.

The lightning fire that splits our roofs
And whips the mountain and the tree,
Are but the harsh perpetual proofs
Of evil thoughts in you and me.

or again . . .

A thread of rhythm runs through man,
And blossom and brute and the body of God;
But the critic, who oft is a lampless clod,
Still comes with his little endless span
A hollow phrase and a measuring rod.

We cannot say that we like the verses in *Ancient Wings* nearly so much as those in *Grey Clouds and White Showers*. When the poet turns his attention to less sublime thoughts, the poetry also seems to degenerate.

A. L. M.

Verses, by Carina Violet Maddocks. (Methuen & Co., London. Price 5s.)

This little book is, we believe, published posthumously by the author's widower. The little poems it contains are not only well worth publishing, but some of them are quite exquisite embodiments of beautiful conceptions. We are especially struck by "A Fantasy" which tells how the fairy dwellers in a wood, perturbed by the noise and destruction of battle, are reassured by the vision of a Presence standing there.

They fluttered in joy towards Him, and clustered around His feet,
While like a benediction fell His accents grave and sweet:
" My little fairy children, all shall be well ere long;
Fear not to grace the woodland with dainty dance and song;
Play in the silver moonlight, spot with the drops of dew,
And know that I, your Brother, am guarding the world—and you!"

Another entitled "On the Mountains of Lebanon" gives a beautiful imaginative picture of the Great One who dwells there. We have read with especial pleasure the poems entitled "A Meditation," "Peace to all Beings" and "In Him We Live," in all of which we find a spirit of devotion and spirituality very beautifully expressed in graceful verse. The contents of this book may not be great poetry, but it has a tone of its own which we find very refreshing and inspiring.

D. H. S.

International Aspects of Unemployment, by Watson Kirkconnell, M.A. (George Allen & Unwin, London. Price 6s. 6d.)

This book gives a graphic description of the economic crisis in Europe after the War; but we are in no way impressed with its suggestions for alleviating these crises. The author of this book is still a believer in the theory that money can be put out to compound interest indefinitely. The key-note of his constructive schemes is given by the following sentences:

Everyone must save and pledge his savings to investment. Capital accumulation and its investment in Europe are essential to general recovery.

If the author would work out a simple little sum and would find out what a halfpenny put out at 5% compound interest at the time of Christ would now amount to, he would find that it would come to more money than the whole earth could contain. This shows that there is a fallacy in his reasoning. But he makes one most remarkable statement. He declares that:

Unfortunately, there is less capital in the world to-day than ever before in modern times!

L. E. T.

Fragments of Truth, by Richard and Isabella Ingalese. (Dodd, Mead Co., New York.)

The book is dedicated to "those faithful students who are living the teachings of occultism". This dedication gives, by inference, an idea of the scope of the book. It is composed of fourteen chapters, seven by each of the Authors. They alternately take up some of the most important points in occultism and strive to throw more light upon them. This is done by correlating known facts and principles and by stating new ones. There is no doubt that the former method has ensured a good result; and the students of occultism who read this book may fill in many gaps in their knowledge, and clear up many obscure points; but it is impossible to accept certain statements of new facts until the authors give us further explanations.

We are referring especially to their statement about the Avatār who is said to have lived in the second half of the last century and laid down His body on Sunday, 24th June, 1900. The description which is given of Him and the work He is said to have done certainly fits in with the concept of the World Teacher any sensible person has or may have. But is this not the forcing on to us of an abstraction as a concrete fact? And how to judge, when this concrete fact is represented by a person of whom the date of His death is the only thing we are told?

We quite agree with Mr. Ingalese that the passage of the Avatār spoken of need not imply that the Nazarene Teacher will not fulfil His promise, although we disagree when he speaks of that Avatār as being *the* Avatār. Avatār is a vague term describing the partial manifestation of a Higher Soul through a Lower One which is liable to vary in many ways, sometimes even being contemporaneous, as we see from the Mahābhārata, where, besides Shri Rāma, Lakshmaṇa, Bharata and Shaṭrugna who are styled as Khandāvaṭāras, there is Shri Rāma who is said to have been a Mahāvaṭāra. Perhaps a similar correlation may be traced in respect to Jesus, John and Paul and to some other notable instances in the religious history of humanity. Is it not also probable that this same simultaneousness of manifestation may occur again?

A. U. M.

Old Creeds and New Needs, by C. A. F. Rhys Davids, D.Litt., M.A. (T. Fisher Unwin.)

Mrs. Rhys Davids on this occasion writes, not as the learned expositor of Pāli texts or of Abhidhamma philosophy, but as an independent thinker, viewing comparatively the various creeds existing in the world to-day, and their ability to meet modern needs. Among them is Buddhism, and it is mainly with her independent views on that faith, which she has done so much to elucidate, that we are here concerned.

Her views will probably come almost as a shock to some, who are accustomed to think of her as limiting herself solely to expounding the Pāli texts, rather than as expressing her own views on the validity and value of the doctrines contained therein. In fact she says in her Foreword, "This book will not please anyone who is committed to any one of the old-established creeds. Neither will it please those who reject all creeds . . . It is not written to seek approval . . . We humbly seek what is true."

She says (page 101) concerning the reliability of the Pāli records and the "formula" nature of many of the extant teachings found therein :

It is a wonderful thing that the records have not done more to stifle the love of Goṭama. But this is because the memory of him is not really the work of the books. He lives in many hearts, but it is rather in spite of the records than because of them. Few Buddhists know the whole of their Canon as the Christian Protestant knows his Bible. If they did, they would see how attenuated, how formula-ridden is the image and speech of the person they adore. He has lived down the ages as a precious and wonderful memory, clothed and decorated with all manner of wrong notions, yet not so utterly transformed that we cannot see, peeping out, the lovely, wise and loving man, devoted to the service of men. The love, the light, the life he shed about him lives on in spite of the poor stiff word-cases encrusting it all. His influence lived on as a guide in life in spite of the dreary monastic ideal associated with his teaching and taught as such in the Order for centuries.

One day we may come to know Goṭama as now we cannot, come to know that his teaching was for "thee" and "me" and not by formulas.

The Suttas give bad versions . . . The original advice is plastered over with set phrases, with formulas that no teacher on earth, were he never so sympathetic or so wise, could ever hope to make a deep impression withal.

We think it well to emphasise this, for far too much stress has been laid upon the formulas in Goṭama's teaching. They are quite accidental to his real message. They are not of its essence. They leave us cold, because they do not come from the heart of the man to his brother men. They are not a little fusty from the effect of having been cloister-bred. They will not endure the light and warmth of real life. Let us bury them!

Concerning the Buddha's ideal she writes :

He enjoined his missionaries simply to teach the good life. He called it the Goṭama life *Brahmachariya*. The word had ceased to mean all that it might mean. It was used for the time spent in learning under a teacher. It was sometimes used to mean

alibate life. And so its true meaning had got degraded. It must, however, have gained in depth of meaning by the use Goṭama made of it. There can never be any term so fit to describe the really good life as the God-life or divine life. The Buddhist schoolmen said in later years that *brahmā* meant just "best," or "like the Brahma devas". They had lost that sense of things divine when they learnt to deny the Aṭṭa. They were in plain words the little atheists of the world. But we are inclined to think that, for Goṭama, the word held a sense of things divine. It was not just moral habits he was out to teach. It was to make men holy. It was to make them better than just good. It was to make them their best. It was to teach them the "eightfold path" of "samma" ("summa" or supreme) righteousness. It was to teach this that he sent forth his new brethren. And we read not a word of their being told to tell men that "we have no soul," or that the best life was to cast out all desire to live, and to give up all effort to make not themselves only, but the world happier.

Mrs. Rhys Davids is of opinion that the light of the old creeds is insufficient for modern needs, partly because modern needs are not the same as former needs, and partly because the existing scriptures of the old creeds are such very unreliable records of what the great Teachers ("Helpers" of mankind, as she calls them) have actually taught.

We see, then, that there may be, in this altered world, a need for more light and guidance than those old teachers gave to their world. It may have been sufficient for their world. We say "may," because we never feel really sure, as we read the old scriptures about them, that we have there what they really said. Indeed we are sure that we have not there all that they said, for not seldom we are told that they spoke, but not what they then said. And may we not have much that they did not really say?"

It seems sometimes as if nothing but a new, an even greater helper of men can ever raise the world to lay hold of the life that may save it from an awful relapse. But if we are to be perpetually looking backward at the pictures we have in scriptures of past worlds with past creeds, we shall not, we cannot be pressing forward to welcome new light, we cannot be mothering amongst us the germ of that lovely child who may one day come to birth and, as a man wiser than ourselves, draw all men after him.

F. G. P.

Medical Psychology and Psychical Research, by T. W. Mitchell, M.D. (Methuen & Co., London. Price 7s. 6d.)

This book is a detailed and painstaking review of some of the most interesting problems of psychical research, from the purely scientific standpoint. The first chapter is devoted to the appreciation of time by somnambules. The author hypnotised many people and told them to make crosses on pieces of paper so many days afterwards, or at a certain date, etc. These commands were all fulfilled. This gives rise to the thought how appalling it is that one mind can control another to the extent shown in these reports. In the hands of unscrupulous men it might become truly most disastrous. The remainder of the book is devoted to the problems of multiple personality. These appear very difficult to explain. Exoteric Theosophy

is certainly incapable of explaining them. The cases make very interesting reading. The main facts are that as a patient is hypnotised deeper and deeper different personalities make their appearance in him, sometimes six or seven.

The effect of hypnotism in curing diseases is also discussed. The evidence seems to be that it is very useful, only that it has a tendency to merely produce mental or moral defects in place of the physical ones which are removed. When Hypnotism is combined with psychoanalysis, however, then the mental and moral troubles can be removed first and the physical ones afterwards. But we must confess that we would strongly advise people to keep away from all this sort of thing. For the mass of sheep-like humanity it may be all right to have one's personality dissected in this kind of way, but we cannot but believe that it is dangerous. As yet so little is known about the whole subject.

O. M.

Scriabin, by Alfred J. Swan. (John Lane, The Bodley Head, Ltd., London. Price 6s.)

When Scriabin brought his "Poem of Fire" to London and in the Queen's Hall Programme spoke of himself as an avowed Theosophist with *The Secret Doctrine* as the inspiration of his composition it came as a bolt from the blue to English Theosophists. He was almost unknown save as a fine pianist. Yet so highly did Sir Henry Wood think of this work of his that he arranged to play it twice the same afternoon so that the audience might not spurn it forthwith on a first hearing because of its seeming dissonance and inexplicability.

That was nearly twelve years ago and Scriabin himself has lacked adequate introduction as a man and as a musical pioneer in new fields between then and now. However, there will be no need in future for Theosophists to plead ignorance of any sources of knowledge concerning one of the brightest stars in the artistic world, for Mr. Swan gives an account of Scriabin's life, work, ideals and passing away, that well repays reading, though the style is a little exaggerated. A genius is revealed to us; a man born before his time; a soul burning a passage through its body and forcing the pace of his musical evolution so far ahead of the world consciousness of music and its materials that he literally burnt himself out. Scriabin's is a life which will only be done justice to by an occultist and a Theosophist; the

author of this book merely skims the surface of his depths. Many incidents in his life remind one of the poet Shelley likewise born before his time, and none more than his relationships to two women who were his successive wives. Men like these are no product of ordinary human evolution; they are interlinked most closely with the deva evolution and bring to the world blossoms from a tree that grows in two interpenetrating worlds. His ideas were colossal; his personality was diminutive; he essayed the building of an art cosmos; his accomplishment was chiefly the introduction of a new scale—a gift of fire which may yet however burn up all the older musical material of the West. Theosophists cannot but feel thankful to Mr. Swan for the information he gives about our great Theosophical musical genius, and will follow the first half of the book dealing with Scriabin's biography with keen interest and the latter half dealing with the growth of his genius towards the consummation of his ideal "Mystery" with amazement. Those who want to have some conception of what a pure Seventh Ray being is cannot do better than read this book written as it is with enthusiasm and with devotion to a leader, though without the key of Theosophical understanding which would give it the spiritual tone which so underlay every thought and action of the noble Russian who died during the war at the early age of forty-four.

M. E. C.

In Tune with the Infinite, by R. W. Trine. New Edition. (G. Bell & Sons, London. Price 7s. 6d.)

This is yet another reprint of this book with its cogent setting forth of the wonderful promise of "fullness of Peace, Power and Plenty". We welcome the assurance of help it gives to those eager to find the true Path (already in 1901 it had reached the 49th thousand in England and America) for its pages show forth convincing evidence of the Divine sequence running throughout the Universe, the

Divine current that will bear us with peace and safety, if we are sufficiently alert and determined to find it.

The two additional chapters at the end should prove very helpful to many readers to open out the Kingdom within themselves, to realise and use the higher forces and powers of the inner life in service to their fellow men.

M.

The Inner Teaching and Yoga, by Charles Wase. (William Rider & Co. Price 4s. 6d.)

A lifetime spent in the specialised study and the practice of the subject dealt with enabled the author to westernise the Eastern teaching regarding spiritual unfoldment. His own experiences taught him the form in which a western mind would be able to understand and live the doctrine. He has made it assimilable for many who would not otherwise have been able to grasp its real value, as he has crystallised it into some clear cut, precise suggestions for all who are willing to put them into practice.

This teaching is presented in its synthetic aspect and each important feature is particularly dealt with, though the excessive leafyness of the Eastern Doctrines has been removed.

The book is meant for people who have not much time to spend in abstractions and who need to see results from their work.

There is no doubt that by following the path traced by the author any western searcher, possessing already sufficiently the fundamental qualities would be enabled to cover a good distance on the way of attainment; but we are not so sure of what would be the results with a man of average development, in whom the initial purificative process of character-cleaning and character-building has not yet been sufficiently applied. However to the intelligent, one-pointed searcher this book may prove one of his best helpers.

A. U. M.

Name Analysis, by Ernest C. Wilson. (The Harmonial Pub., San Diego, Calif. Price \$2'60.)

Pythagoras, H. P. Blavatsky, Balzac amongst many others, have all testified to the power and significance of numbers. Upon this belief a science is being slowly built up, more or less true, which will have for many a great fascination.

Leading up to the subject of the numbers in themselves and the numbers in personal analysis, the author touches first upon such subjects as the name of God, the origin of alphabets, Pythagoras, the origin of numbers, letters and numbers, symbols of ideas, etc., etc. and shows the relation between colours, sound, vibration, etc.

It is a very interesting study. The reader himself must spend time and thought on the presentations so as to decide whether for him this is truth or illusion, for each must decide this for himself.

E.

The Threshold, by M. W. A. (Constable & Co. Price 6s.)

This is an "account of the mental and spiritual experiences of a woman who is told that she is mortally ill, and who, while she waits for death, muses over the phases of her past life".

A morbid book which serves no purpose. God is love, optimism, and positivity, and He is not served by a negative book of this nature.

YOUTH

Sir J. C. Bose—His Life and Speeches. (Ganesh & Co., Madras. Price Rs. 2.)

Sir Jagadis Chunder Bose ranks with the foremost of modern scientists. His greatest achievement is that he has scientifically proved the oneness of life in metals, plants, animals, and man. His equally great discovery, that of wireless telegraphy, has been very much disputed and remains unacknowledged. His lesser discoveries have made valuable contributions to the sciences of agriculture, medicine and psychology. In India he is also known as a mystic. That is why he does not patent the instruments of his invention: they are for the world. That is why the Bose Institute, founded and equipped by him with the savings of his life, has been presented to the Nation. Here he carries on regular research work and also trains a few students to be like himself—scientists doing original researches and that for the service of the world, not for personal gain. He hopes that it is the beginning of a future international institute of science. All his speeches and writings, scientific and otherwise, are full of broad-mindedness and an optimistic outlook on life. He is at once patriotic and international.

In the first part of this book, the story of his early life, studies and work, his many inventions and discoveries, his travels abroad in the cause of science, the world-wide recognition and honours he received, and the founding of the Bose Institute, is simply and rapidly told. The various difficulties he had to put up with are also referred to. The remaining pages are given to accounts of some of his speeches in which his work and its usefulness are more fully described. It is interesting to note that all his very delicate instruments—one of them records a time-period of one-thousandth part of a second, another

magnifies the growth of the plant every second, ten million times, and so on—were made in India. And very fascinating it is to read how plants live, grow and die, how they feel most of our feelings—in a lesser degree of course—and how they have been made to write their own diaries. What a leaf feels like when it is plucked we will quote:

The detached leaf, when placed in a nourishing solution, soon recovers and holds up its head in an attitude of defiance, and the responses it gives are energetic. This lasts for twenty-four hours, after which a curious change creeps in, the vigour of its responses begins rapidly to wane. The leaf hitherto erect falls over and dies.

It is a pity that this book is somewhat marred by numerous printer's errors.

D.

The "Mystics and Occultists" Series. (W. Rider & Co. Price 2s. each.)

This series of biographies of mediæval and modern saints and sages is a very welcome addition to the literature on the subject. Each little volume is worth a separate review if space permitted, for each is so individual, and so suggestive.

It is invidious to single out any one for special comment; such a selection would only indicate the reviewer's preference for the subject of that particular volume.

If there is room for criticism—or rather wonder—it would be at the inclusion of Zoroaster, not that he is less interesting than the others, but he can scarcely be described as "Mediæval" or "Modern".

We hope to see many more volumes in this series.

E. M. A.

BOOKS RECEIVED

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

A Practical Samskr̥t Dictionary, by A. A. Macdonell; *Citizenship in India*, by Captain P. S. Cannon (Oxford University Press); *The Problem of Atlantis*, by Lewis Spence (W. Rider); *The First Days of Knowledge*, by F. A. Kummer (Hodder & Stoughton); *Ancient Indian Fables and Stories*, by S. Rice, and *The Mystery of Joan of Arc*, translated by A. Conan Doyle (J. Murray); *The Religious Mysticism of the Upanishads*, by R. G. Milburn (T.P.H., London); *Classical Samskr̥t Literature*, by A. B. Keith, and *Bengali Religious Lyrics, Sakta*, by E. J. Thompson and E. M. Spencer (Association Press); *Bureau of American Ethnology, Bulletin Nos. 80 & 81* (Washington Government Printing Office); *The Garden of the Sun*, by A. E. S. Smythe (Macmillan); *Verses*, by Carina Violet Maddocks (Methuen); *Harbottle*, by J. Hargrave (Duckworth); *Mother and Daughter*, by R. P. De (Datta Bose); *Of Life and Love*, by T. H. E. A. (J. M. Watkins); *The Romantic Story of India*, by Lt.-Col. M. C. Nangle, and *Poems of the Empire*, by J. S. M. Ward (John Marlowe, Savage & Co.).

OUR EXCHANGES

We acknowledge with many thanks the following :

Bulletin Theosophique (April and May); *The Calcutta Review* (April), *The Canadian Theosophist* (March and April), *De Theosofische beweging* (April and May), *El Loto Blanco* (March, April and May), *The League of Nations, Monthly Summary of April*, *Light* (Nos. 2254—1), *The Madras Christian College Magazine* (March and April), *The Message of Theosophy* (April and May), *The Messenger* (April), *Modern Astrology* (April and May), *The Mysore Economic Journal* (March, April and May), *The New Era* (April), *Norsk Teosofisk Tidsskrift* (April), *Theosophista* (March), *Prabuddha Bhārata* (May), *Revista Teosofica* (February, March and April), *Revista Teosofica Chilena* (February,

March and April), *Service* (April), *Teosofisk Tidskrift* (March and April), *Theosofie in Ned. Indie* (May), *Theosophy in Australia* (April and May), *Theosophy in the British Isles* (April and May), *Theosophy in India* (April and May), *Theosophy in Ireland* (January-March), *Theosophy in South Africa* (January-February), *Vedânta Kesari* (April), *The Vedic Magazine* (April and May).

We have also received with many thanks :

The Beacon (March and April), *The Beacon* (New York, March), *Espero Teozofia* (January-March), *The Harbinger of Light* (April and May), *Koinonia* (April), *Lotus* (Nos. 3 and 4), *Pewartia Theosofie* (April), *Revue Theosophique le Lotus Bleu* (April), *Rincarnazione* (March-April), *Servizio* (March and April), *Sophia* (May), *Teosofia* (March), *Theosofisch Maandblad* (May), *Theosophia* (April and May).

THE ITALIAN SECTION'S PUBLICATIONS

The Italian Section publishes three magazines. The first is the official organ of the Section *Gnosi*. The second is a small monthly published by the Trieste Lodge under the title *Servizio*. The third publication has just begun in Palermo under the name *Rincarnazione*, a review of spiritual culture published by the Palermo Group of the Reincarnation Legion. The Sectional Organ *Gnosi* contains for November-December issue, besides translations of articles in other Theosophical magazines, an article, "The Philosopher's Stone," by N. Lico and "Notes on Parallelisms in Dante," by M. Ruspoli. The January-February issue contains "Evolution of Religious Values," by E. Maddalena, "Lights and Shadows of Christianity," by A. Miscio, and "Masonry as Philosophic Thought, Its History and Secret Tradition," by G. Gasco.

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.

CONTENTS

	PAGE
On the Watch-Tower	555
Thought—National and International. (A Rationale Based on Theosophical Principles.) M. W. BARRIE, M.A.	563
The Theosophical Attitude and Nicholas Roerich. JAMES H. COUSINS, D. LIT.	579
In My Garden. ALPHA	588
Moral, its Place and Purpose in Evolution. ERLING HAVREVOLD	591
Occult Chemistry, NaOH, HCl, CO, CO ₂ , Na ₂ CO ₃ , Isotope Cl. EDITED BY C. JINARAJADĀSA	599
The Doctrine and Historicity of Pre-Existence and Reincarnation. THE REV. HOLDEN EDWARD SAMPSON	608
Prison Walls (Poem). EMOGENE S. SIMONS	622
Shaik-Ul-Akbar Hazrat Iman Mohyoddin Ibn Arabi. L. P. KANNAYYA	623
The Lives of Alcyone: VIII, IX.	629
The Early History of the T.S. (With Annotations by C. Jinarajadāsa). XIV. The Organisation of the T.S. (Continued)	654
A Tribute to Theosophy. CYRIL SCOTT	663
The Theosophical Field. J.	665
Correspondence	668
Reviews	679
Books Received	689
Our Exchanges	690
Supplement	ix

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1876, 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.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document,

THE THEOSOPHIST

ON THE WATCH-TOWER

DR. ANNIE BESANT writes :

Cables have reached me with warm appreciation of my work for our common cause from the Annual Conventions of Belgium, Denmark, Holland, Norway, Sweden, Switzerland, Portugal, Poland and Italy; also from all the Hungarian Fellows, through Robert Nadler.

* * *

An unusual event took place in connexion with S. Cuthbert's Church, Pitsmoor, Sheffield. A Sinhalese clergyman, the Rev. Mr. Gunawardana, has been elected by 500 votes to 16, as curate. Mr. Farrow, the Vicar, asked the opinion of his congregation before he made the appointment. He said :

Each one at the service on Sunday last was given two slips, one marked "Yes," and the other "No," to place in a box after the service. I devoted my sermon to the matter, and dealt with the question of colour. I pointed out that the Gospel came to us from the East.

Of course, the selection of an assistant rests with me alone, and I was not bound to give the congregation an opportunity of expressing its views.

We trust that the liberality of the Vicar and the congregation will be rewarded by earnest and devoted service from the young Sinhalese clergyman.

* * *

The Eastern Federation meetings at Tonbridge were very bright and pleasant, and the attendance very good. We began with tea, and a talk to members on "The Master". In the evening there was a public lecture on "Mysticism," at which the Duchess of Hamilton presided. Next day we began with a meeting of students; then all had luncheon together. Mrs. Berry presided over a lecture in the afternoon on "The Awakening of India," given to members only. The London work began on June 1, Sunday, with a students' meeting in Mortimer Hall, and in the evening I gave the first lecture in Queen's Hall of a course of five, on the "Deadlocks of Civilisation and Their Keys". It was a splendid meeting, and promises well for the series.

* * *

The Convention of the T.S. in England and of the British Isles was remarkable both for its numbers and its joyfulness. It was necessary to take the large Queen's Hall for June 7; a very interesting discussion took place in the morning, on "The Place of Authority in Theosophical Teachings"; in the afternoon no less than 26 National Representatives spoke, all but four, I think, being General Secretaries. Tea followed this meeting, and after tea Mr. Ernest Wood delivered the Blavatsky Lecture. A Reception was held in the evening, giving opportunities for greeting old friends and making new ones. On June 8, we had a general meeting of the E.S. in Kensington Town Hall, and thence drove down to a Garden Party at Westside House, Wimbledon, where we had a delightful two hours in its beautiful garden, and I was able to arrange visits to the German and Dutch Conventions. Then back to London, where I delivered the second of my June course of lectures. The morning of June 10 was arranged by "The Scientific Group of the T.S." and the subjects considered were: "The Occult Study of the Electron," "Recent Experiments," and "Healing Methods of the New Age". The Queen's

Hall was the scene of a very enjoyable musical Programme, arranged by the Arts' League of Service, Mr. Cyril Scott playing some compositions of his own, and Mr. Hugh Mack giving some "Songs of the Hebrides" with remarkable charm. The meeting ended with a graceful little speech of thanks on behalf of the visitors from Miss Dykgraaf, General Secretary of the Netherlands, and a closing speech from myself.

* * *

Other meetings were held on June 9, by the Theosophical Order of Service, and the Order of the Star in the East, at the latter I gave an address. Also I gave a lecture to T.S. members only, in Steinway Hall, on "England and India in the Great Plan". On June 10 about 400 members of the Convention went down to Letchworth, for the Speech Day of S. Christopher's School. They visited the various departments and buildings connected with the School, after an excellent luncheon, and in the afternoon I laid the foundation stone of a new Hall, and we all enjoyed an entertainment given by the students, including some very charming dancing, instrumental and vocal music, and games by the Montessori School. Addresses were given by the Chairman of the Trust, Mr. Baillie-Weaver and myself, a Charity Festival Banquet was held by Co-Masons on the 6th of June, and was very successful, over 400 Masons attending. The Queen's Hall lecture on June 15 was on "The Educational Key," and we had the joy of welcoming on that evening the two brothers, Krishnamurti and Nityananda and Rajagopala, who returned from the United States.

* * *

Mr. Srinivasa Sastri and myself, accompanied by Miss Bright and Miss Chambres, visited Cambridge and Oxford on June 12 and 13. We were joined later by Mr. A. Ranganatham. At both towns we had large audiences, and I also lectured to three T.S. Lodges. On June 14, I attended and spoke at a

Garden Party, given by the T. S. Order of Service. It was held in the garden of Helmscott House, Hammersmith, well known to me in former days, when it was the home of William Morris, the poet and socialist.

FIFTY YEARS PUBLIC SERVICE FOR HUMANITY

OUR Editor being away in Europe there is no time to ask her leave to speak of her in her absence, but as I gather the material for the August THEOSOPHIST I have been reminded of her Autobiography and the special things that happened to her in August fifty years ago.

We have just received news that a public Demonstration took place in the Queen's Hall, London, on July 23 to celebrate her fifty years of public service. No doubt the reason for arranging the meeting a month sooner than the actual date of the anniversary was to suit the President's many engagements and to suit those who would not be willing to miss the honour and opportunity to offer to her their heartfelt congratulations. There has of course not been time to hear all that happened.

From Adyar and Madras many cables were sent from all the many organisations with which Mrs. Besant is associated, all of which she has either herself started or been instrumental in starting.

These are some of the cables that were sent; from the Executive of the Theosophical Society through the Recording Secretary, Mr. J. R. Aria, the Madras Theosophical Federation, from several Lodges of the Theosophical Society, from the All-India Federation of Young Theosophists, from the Theosophical Publishing House through the Manager, Mr. Raja Ram, from the Residents of Adyar through the Treasurer, Mr. A. Schwarz, from the Order of the Star in the East, the Indian Areopagus of the Co-Masonic Order and several Chapters and

Lodges in the same Order, the Brothers of Service, the Indian Star, from the Private Secretary's Office, the Vasanṭā Press (Adyar), the Besant Press (Madras), the High School at Guindy, the Women's Indian Association, from *New India*, the Convention Club (Adyar), the 1921 Club (Madras), the National Home Rule League, the Urur Village Improvement Society, Vedavidyālaya, Nellore, and very many private cables have also come under our notice.

For fifty years our President has given her all for the service and the upliftment of Humanity; her energies have been given to that end, her thought towards the furtherance of that ideal, her words to arouse people to work for that goal, her actions to the accomplishment of that work.

Thousands bless her to-day, for to thousands upon thousands she has spoken, not only by word of mouth but by the written word, her pamphlets, books and other writings run into tens of thousands of pages.

To thousands of people in darkness and doubt she has opened the way that has led them to the Light of a New Day; she has revived hope in the hearts of those whose hope was blinded or almost lost; she has breathed of Peace to the restless and storm-tossed which has inspired them to go on; she has done all this and much more because the life that she leads has been such an example for us to try to follow.

No word in the various cables expresses what many of us feel and perhaps the only thing that we can do to show her what we feel is a ceaseless endeavour to live as she would have us live by trying to serve as she has served, by insisting that we *will* share some of her burthen.

Her hands are more than full, her manifold activities a source of inspiration to us all, our bit is to work as she teaches us to work, when and where and how she wants help.

Words fail when one wants to express so much that is in one's heart and possibly the simplest words are the best and

each one has his own mode of expression and mine is "May I never fail her."

* * *

August, 1874, was practically the beginning of her public and political career, that wonderful career which has made her not only renowned all over the world but a career that will be handed down to the ages to come as an example of what a lone woman could do in the days when women had to fight for every fraction of liberty and freedom, every step of the way.

She has paved the way for others, she has inspired others, weaker than herself, to go on, she has shown that the fight was worth the cost, she has won much, very, very much. The results of her fights are not realised to-day, we are too near the din and tumult of the battle, but in the years to come the world will recognise the work that she did, and somewhat of the cost of the doing.

August seems to have been the beginning with her of much, so far as the outside world was concerned, for on August 2, 1874, she first set foot in a Freethought Hall¹ to hear Charles Bradlaugh speak on atheism, he spoke to her afterwards and what we might call a new day dawned. Some of the details that followed that memorable day are to be found in her Autobiography and this will remind you to read it again.

A place on the staff of the National Reformer was offered me by Mr. Bradlaugh a few days after our first meeting, and a small weekly salary thus earned—it was only a guinea, for national reformers are always poor—was a very welcome addition to my resources. My first contribution appeared in the number for August 30, 1874, over the signature of "Ajax," and I wrote in it regularly until Mr. Bradlaugh died;²

August is yet again marked out for a beginning, for we read that Mrs. Besant's first lecture was given in the

¹ *Annie Besant: An Autobiography*, p. 135.

² *Ibid.*, p. 180.

Co-operative Institute, 55 Castle Street, Oxford Street, London,
on August 25, 1874.

I resolved that my first public lecture should be on behalf of my own sex, so I selected for my theme, "The Political Status of Women," and wrote a paper thereon. But it was a very nervous person who presented herself at the Co-operative Institute on that August evening.¹

August, 1874, is a landmark in the world's history, it seems in one way a very short while ago and yet what changes have taken place in so short a while. It would be interesting if one could see on a map the spread of the growth of this tiny seed. We often do not know when seeds are sown and I have no doubt that Mrs. Besant did not know that the seed that she sowed that August would be world-spread.

The story of her life gives one infinite hope, hope that cannot be quenched, very many hearts must feel the same. Perhaps it cannot be expressed in words all that we would like to broadcast of what she has done for us.

Her books and her words have opened a door to thousands, some have been able to enter, some are still fumbling outside, and some have turned away, until "a more convenient season". The words that she speaks can however never be forgotten, and even if the "convenient season" has not yet come to some, the words live and when the time comes they will re-sound, they cannot be lost, then they will receive an answer.

Fifty years have passed, and the world is filled with the Message that she has delivered.

She has told us of many things that will happen shortly, she has warned us to be prepared, to be up and doing, to get ready and to watch for the New Day that is about to dawn when the Great Light shall shine again upon the world and disperse the darkness of strife and of doubt.

*
* *

¹ Annie Besant: *An Autobiography*, p. 181.

We have just heard that our President returns to Adyar early in September.

Her time has been more than filled and all the news is very encouraging in the way that she has been received and listened to everywhere.

W.

* * *

Private news too, is equally encouraging. Some of our leading Indians who are now in England are beginning to realise the reach of her influence and the quality of help and service at her disposal. This may help in the proper estimation of her work and its value particularly on the part of Indians. The one thing that has hampered her work here has been the unreasoned and persistent distrust of her marvellous work but to some extent at least this knowledge may throw light on the situation and change it.

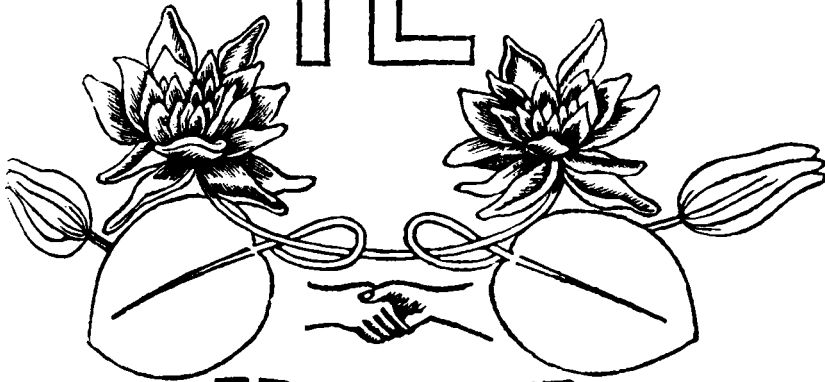
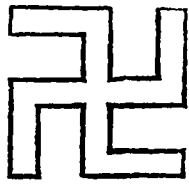
The change in the situation and its success has been indeed rapid but at a cost to her personal comfort. One of the reports says that Dr. Besant was looking weary and tired and there is no wonder; for the incessant activity which has surprised even her best known friends must have meant something to our President at her age and after her long and serious illness last year, from the effects of which apparently she is not quite free.

In the service of the Masters which is the service of Humanity, no sacrifice is too great, no inconvenience or discomfort is allowed by her to obstruct her work. If all those for whom she labours could only realise this!

* * *

The Queen's Hall, London, has been filled Sunday after Sunday for the President's Public Lectures on Theosophy and a large part of her time has been spent in visiting Lodges all over the country. She speaks of further travel on the continent before her return in September.

D.



BROTHERHOOD

THOUGHT—NATIONAL AND INTERNATIONAL¹

(A RATIONALE BASED ON THEOSOPHICAL PRINCIPLES)

By M. W. BARRIE, M.A.

I want to lay before you the result of some thought on, and a little experience of, human conditions at the present day in the light of Theosophy, in the hope that thereby a strong endeavour may be inspired in each of us to be pioneers in Their Plan.

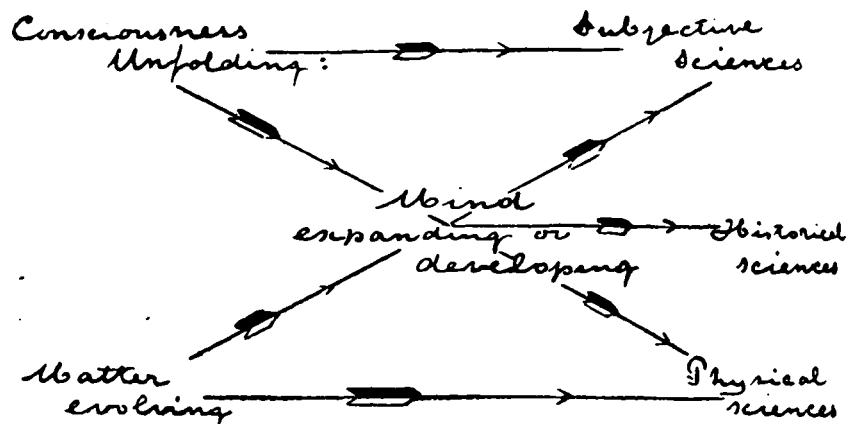
To me everything depends on thought and mind, not in the sense of that hardening process to which we give the name lower or concrete mind, but in the wider and deeper sense that the whole Universe is within the Mind of the Logos. I would ask you then for the moment to leave aside our usual division of the human constitution and think of mind as the

¹ An Address given at the South Indian Convention, Adyar, April, 1924.

second aspect of the Logos, and man as a fragment, an unfolding fragment of this Great Mind.

Let me recall to you, however, as the first step in the development of the subject the three fundamental principles or aspects of life. They are known by many names but we will speak of them as Consciousness, the Field of Consciousness or the Not-Self, and the great Middle Aspect, Mind which is the gradual creation of the Cosmos out of the union of the first two. This latter takes place progressively in time, that is to say there is gradually built up or evolved a material universe side by side with the unfolding of Consciousness as Mind.¹ Within this great world process, man works out his human development. Man as a fragment of mind develops through assimilating the material universe, as it were, and in the wonderful harmony of the whole, as the Mind of God

Diagram I



unfolds in His Universe (as Brahmā, activity, producing all things), fresh fields are ever supplied for the expansion of His Mind-fragment, man.

Now in our gnostic and Theosophical systems of thought we learn the details of the process of this threefold manifestation but I want to concentrate attention on the thought aspect.

¹ See Diagram I.

In what we call the Christian gnostic systems, Thought is the *Shakti* of Mind, the feminine principle or syzygy of Profundity or Mind and the two are the first pair born from the Father, "He who has stood, stands and will stand," the Supreme Treasure House of the "Great Thought, producing all things," which Universal Mind and Profundity had already sweetly ordered or planned. Its characteristic then is force, activity, movement, creation, call It what you will, and this nature we, as men, share when we exercise thought.

Somehow or other then (the somehow which we learn in our Theosophical knowledge) all our human life and activities and therefore all our civilisations depend on these mighty principles and however chaotic our present-day life may seem and however much our sciences may seem to be opposed to or divorced from each other and from the one Truth we may save ourselves much worry caused by the craze of specialisation if we try to glimpse how all fit into the Great Plan and where we ourselves stand. Thus we shall see the true meaning of nationalism and of the new spirit which is called internationalism. Seeing, and understanding with our hearts the working of the Great Law, we shall the better be able to work with it.

This thought came to me while listening to a series of lectures on the Platonic Solids, on the wonderful and precise laws that are in operation in the building of the cosmos, when we saw how wonderfully and perfectly the physical forms fit the thought of the Logos, even when we, mind-fragments, are quite unconscious of the fact. We who were listening however were conscious beings looking out on the world microscopically, seeing relations and interrelations endlessly complicated but beautifully planned. Here we have the key to the two great divisions of human knowledge—the physical and mental sciences, to give them their modern names.

Nature is Knowledge manifest, the Book of Divine Knowledge written for man, and when we look out into nature intelligently and sympathetically we study the physical sciences. It is thus we grow or expand in consciousness or, to put it in another way, develop our mental bodies. But there comes in strong contrast to this outlook attitude the realisation that man not only looks outwards but inwards. He studies himself and watches the process of consciousness, or mind, as it functions and expands by means of this outlook on the environment, or as it is sometimes put, as it reacts to Nature. Hence the subjective or mental sciences have arisen.

By the first process the human mind contacts God as nature, by the second it deepens and finds its relationship with that Universal Mind manifesting as Nature and the second stage and process is the result of the first.

There are however certain human studies which seem from our modern point of view to belong to neither of these two groups. They partake of the nature of both, however, and are the literatures and arts or expressed knowledge possessed or acquired by the various races and civilisations which have arisen and died, as we say. These I call the historical sciences, for they have arisen out of the story of man's expansion. These races and these civilisations are but milestones on the long march of groups of mind-fragments, which are growing by contacting the book of universal knowledge. This book as a whole being too vast for the young racial mind, we find that portions are selected by the Guardians of humanity and given to each race or group to learn. Each race and sub-race which produces what we call a type of civilisation then, has a particular geographical environment and a particular type of knowledge for its mental growth and a particular standard of manifesting life to attain to, all of which go to make up the manners and customs of the race or people. The result of all these factors is expressed

in their literatures, fragments of each of which remain to-day. So we find certain distinctive bodies of knowledge like the Egyptian and the Greek, for example, which are sections of the world of mind built up out of the mind-stuff of the Cosmos, apportioned for the development of the egos incarnating in each race home for great literatures and the arts, (the enduring parts,) are given to men not created by men in our modern sense. The great men of the race are the agents for the expression of the spirit, rhythm and knowledge of the race. This is an aspect well known in India—but comparatively unknown in the West. Out of this specialised body of knowledge and emotional and physical environment, the incarnating egos build up mental, astral and physical bodies.

DIAGRAM II

MIND PLANE

(a) Mental Atoms	(b) Prāṇic force: Thought	(c) Mental Bodies, Thought forms or a body of know- ledge
------------------	------------------------------	--

ASTRAL PLANE

(a) Astral Atoms	(b) Prāṇic force: Desire	(c) Astral Bodies or specialised emo- tions
------------------	-----------------------------	---

PHYSICAL PLANE

(a) Physical Atoms	(b) Prāṇa	(c) 1. Physical Bodies or forms 2. Physical envi- ronments 3. Nature
--------------------	-----------	--

Showing the development of specialised bodies, racial, national, individual, out of the substance of each plane by the force or power of each plane.

Two extreme examples, the English and the Indian, will illustrate how different are the types that are produced by this universal process. They differ in all three aspects, physically, emotionally and mentally and separation seems here the law; so we have race types and race or sub-race literatures and arts which seem mutually exclusive of each other. The diagram (III) which shows the large pyramid of knowledge given for a race, the Āryan, and the smaller pyramids built out of each sub-race in relation to the planes, will show the inter-relation of type with the cosmic environment and explain the separation which is the most prominent characteristic of those egos who are growing by the assimilation of their particular threefold environment and they may be expressing this in one of the divisions of their literature, science, art or philosophy.

This exclusiveness is apparent only and not real for each body of knowledge built up by the race is but the expression of the racial cosmic body of knowledge and this unity is realised and the sectional divisions belonging to the lower planes disappear when the egos have grown on to the higher mental plane. This plane of unity or synthesis I have illustrated in the diagram by showing each Āryan sub-race body of knowledge penetrating at its apex into the race-body. Thus each race as well as sub-race has an exoteric or popular literature and an esoteric literature. The esoteric is the literature that is given to the sub-race through its leaders, the exoteric is the literature that is built up out of this by the average, evolving egos. The former was the means by which each sub-race could reach the treasury of Universal Knowledge through the development of the higher mind-consciousness which, like the literature, differed from the average racial mind and literature in being synthetic instead of separative. Those who reached this stage lived in principle rather than in appearance. The Greeks had the Orphic Mysteries and later the Pythagorean and Platonic philosophy, the Jews their Apocalypses and later the Kabbala as well as their popular literatures. The Egyptian Mysteries overshadowed

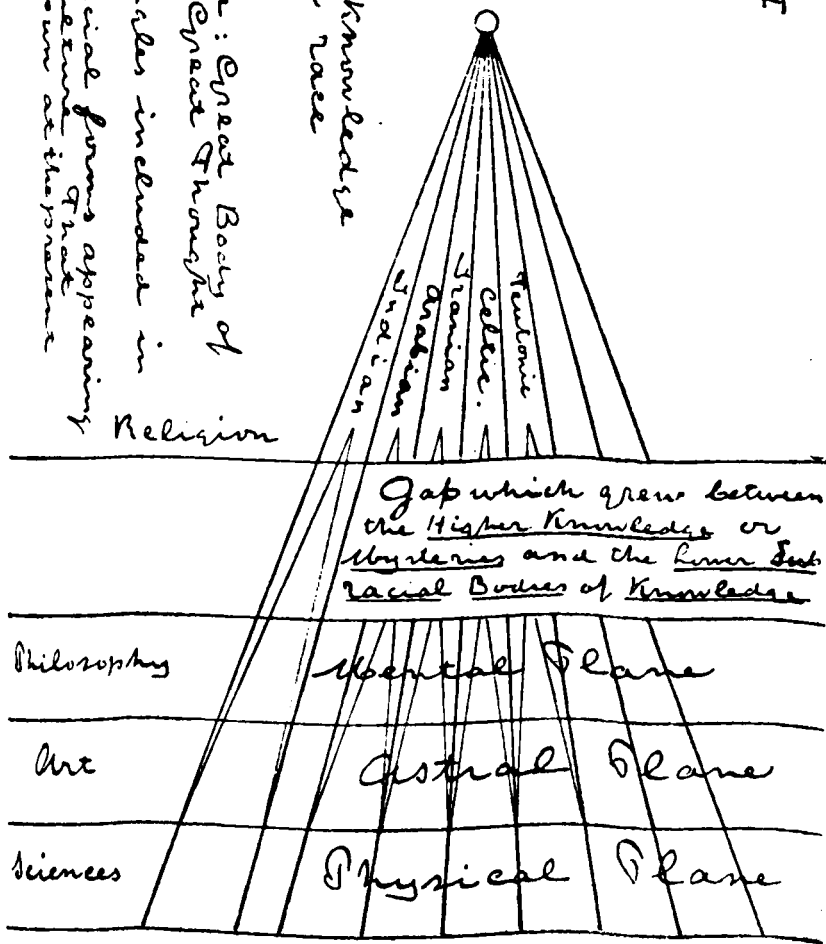
the wonderful knowledge of physical science possessed by the orthodox Egyptians and this law can be applied to each of the sub-races of the Aryan given in diagram III.

Diagram III

Division of knowledge for each race

1) Large triangle: Great Body of Truth, The Great Thought

2) Small triangles included in the large: racial forms appearing as racial centers of that which is known at the present day



But there came a time in the history of each of the sub-races within our knowledge when the hidden or esoteric side got lost or broken off from the exoteric and a gulf came between the higher consciousness and the lower consciousness of the mass of the people. The outer, the shadow of the inner only remained and paraded as the learning of the Greeks, the Egyptians, etc. But as can be seen from the diagram there is one exception. The Indian literature alone has never become purely exoteric. The ancient wisdom is still learnt, but the Indian people like all the other sub-races of the Āryan have lost their power to understand what is in their very midst and even in their minds. Thus they have an enormous advantage over the other sub-races.

It was when the higher consciousness was lost that racial bigotry was born or rather became so strong as to overwhelm the higher sense of unity of all knowledge possessed by the greater minds, "those who knew". This meant that the lesser outnumbered the greater. Then nothing was true but the Greek for the Greek, the Jewish for the Jew, the Egyptian for the Egyptian, and so on. Exclusiveness, pride of race and antagonism became the predominant characteristics and understanding was impossible. Each sub-racial body of knowledge became crystallised like the minds which assimilated it and it is more or less these exoteric blossoms of the various peoples and civilisations of our diagram that we possess at the present day and which we moderns are trying to assimilate to broaden our minds.

This is one aspect of the internationalism of to-day. There still remains much of the exclusiveness, the Greek for the Greek spirit, in our study of other literatures. The gulf fixed between the exoteric and esoteric has not been bridged yet, for the modern mind has not yet grown synthetic or to put it

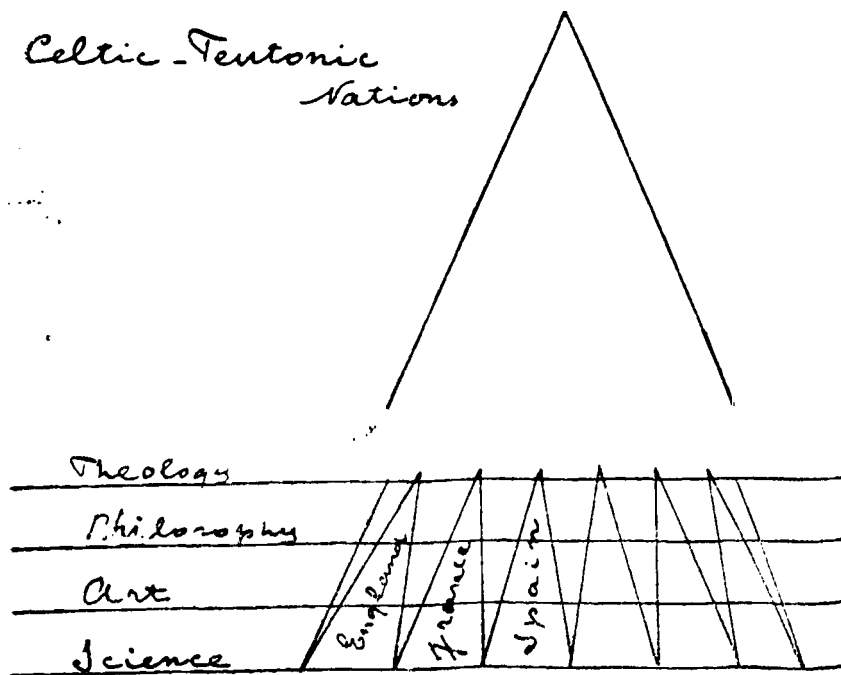
in Bergson's phrase, intuitional. This broadening of thought by literary study is the first and most prominent aspect of present-day internationalism. The word however contains a deeper side which is working itself out in the great human family at the present but before we can explain this we must first examine the meaning of nationalism in the light of our theory.

This is a term which is even narrower than racial and is of quite modern birth. It is the product indeed of the last of the sub-races of the Āryan, the Teutonic and was applied first to the various sections of that sub-race itself which successfully established themselves as the master-units over certain geographical areas. This capture of land involved the conquest of Celtic peoples and so our modern European nations may be called Celtic-Teutonic nations. This fifth sub-race, we have been told, had a destiny in relation to the great esoteric body of knowledge that was different from all the others. The others got broken off from conscious connexion only late in their history. This one was destined to be broken off at a very early stage in its history. We know that since the flooding of Europe by the Teutons, their Scandinavian Mysteries have been practically lost. This has been especially true of the English and the final cutting off was accomplished when Christianity, itself cut off from its gnostic sources, became the religion of all western Europe. It was this, however, which began a new era in human history and development. Mankind had to be left to find out for itself the Truth and the first stage in the development has been an expansion of social consciousness. It was the Teutonic tribes which expanded into provinces and later conquering the separative and conservative tendencies of

provinces and built up the modern nations which consist not of Teutons only, but of all peoples (Celts and Iberians), who existed within a certain area.

Diagram IV

Celtic-Teutonic
Nations



- a) Division of Body of Knowledge of Philosophy, Art and Sciences according to plane
- b) Characteristic = Interchange of Thought through international study but no unity
- c) Large all embracing triangle Δ of knowledge as part of the One Great Truth that is Substantial Occult Knowledge
- 1 Orphic Mysteries
 - 2 Celtic Mythology or Druidism
 - 3 Neo Platonism
 - 4 Scandinavian mythology
 - 5 Gnosticism
- d) Smaller triangles Δ indicate literature or bodies of knowledge, built up by each nation cut off from the occult

Here we have the germ of the welding of races together which is such a marked characteristic of life to-day. After the limit of their expansion had been reached those nations, *e.g.*, France, England, Scotland and Spain then built up a national life, *i.e.*, specialised manners and customs, a national language, literature and art—forms and a political constitution. The specialism formerly seen in the case of the sub-races expressed itself in nations. Each nation differed from the others in all these respects and were rivals and often enemies as a result, the rivalry of France and England is one of the historical illustrations. The divisions thus made in the early middle ages have remained but the final nationalisation of Europe is only now being accomplished, Italy and Germany having only attained nationality in the nineteenth century.

Although the actual fact is not yet *un fait accompli*, yet the idea of nationalism has developed since the process began. Then, it meant conquest and competition, now it means a recognition of a certain communal, social and political unity and individuality in a group of people which expresses itself in an individual language, literature, art and political constitution. Nationalism then marks a certain development or expansion of social consciousness as opposed to the racial individualism of previous ages. The national literatures and civilisations differ from the sub-racial in having been established without any conscious touch with any esoteric knowledge. This was only partially true of the early middle ages, of course, for although the nations and the Church were both cut off, the esoteric side of life and knowledge was kept alive and permeated European Society as a whole, though underground or secretly, through the communities of Singers and Poets, the Troubadours, the orders of Knights, the Alchemists and other religious and occult but heretical bodies. The final and complete breach came at the Reformation which marked the triumph of the lower type of mind, a necessary triumph for the development

of independence and freedom of thought and a deeper self-conscious humanitarianism which modern internationalism stands for.

But a new guidance had been given in the meantime to these prodigal nations, in the scientific method of thought. The foundations of this which have come to fruition only in our own day, were laid by the early experimenters like Roger Bacon and later, after the Renaissance and Reformation, by the father of Modern Science, Francis Bacon. The fifth sub-race had to build up its knowledge of Nature and its laws, and of human nature and its laws also, from direct observation of the book of Nature and inducing therefrom the laws. Hence the ever growing knowledge of physical science is accompanied by an ever greater and greater power of generalisation and is becoming "intuiting," a synthetic power quite out of the realm of physical generalisation. This minute knowledge which physical science gives is itself a necessary ingredient in modern internationalism and nationalism. It develops that careful detailed mind which, when mixed with a broad human sympathy, works for the welfare of the smallest creature in God's creation and is not content to soar into a selfish heaven. Thus too will come a true realisation of the mystery of the "One Life vibrant in every atom".

Internationalism also had its birth in the Middle Ages but like nationalism it was first conceived as imperialism which meant the domination of one nation over another. It was adopted by the Roman Church from the Roman Empire and it is therefore to the Church of Rome that we owe the idea of imperial domination which has been such a cause of strife in Europe. It sought at first to establish a spiritual empire over the nations but this developed into the Holy Roman Empire which descended to the nineteenth century as a shadowy title in the House of Austria but without any traces of spirituality left. Each nation in turn tried to establish a European Empire

but all failed, for the union of nations was to be a voluntary one, further extension of social and political instinct or consciousness in man was to include wider and wider diversities of nations, races and types, a respect not only for the liberty of the individual within the nation but also for the individuality of the nations within a commonweal. Thus we see that the internationalism which has grown out of nationalism has developed not only a broad, literary knowledge but a deeper social, political and human sympathy.

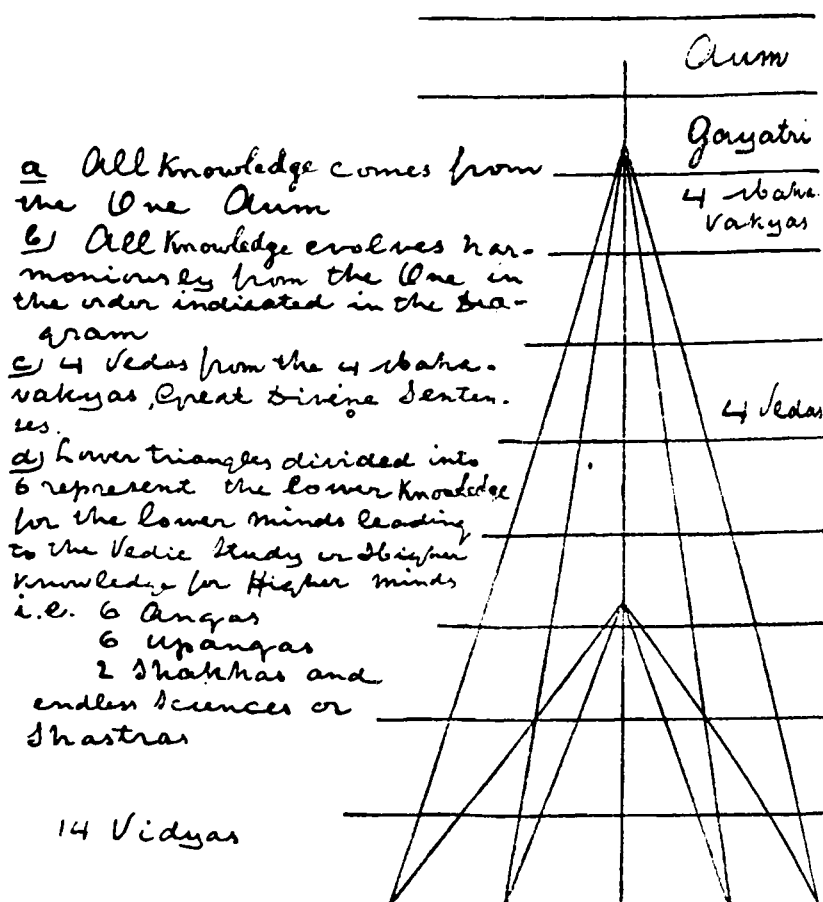
This is a true spirit of brotherhood and its seeds also were planted in the middle ages and tended and nursed by the extensive secret Orders which existed all over Europe. Their labours are now bearing fruit in modern internationalism and the European consciousness is stretching out towards something deeper and truer than it has hitherto known or realised. It is reaching up, in other words, to the higher mind, the plane of synthetic truth, from the syncretism of the lower mind, whence the unity of all mankind in the Universal Mind, the true brotherhood of man based on cosmic principle and not on superficial interests, the One Truth behind all bodies of knowledge will become conscious realised knowledge. The fact that philosophy has already formulated this new power of synthesis as the intuitional consciousness of Bergson, is a proof of the fact that it has already come to pass in a sufficient degree to be observed and described.

How does India stand in this broadening racial, national and international consciousness? Though it has never lost its esoteric literature and so has at its hand a wealth undreamed of by Western nations, yet she too has fallen from the high estate of realisation. Her philosophy and her literature and ancient art embody each in its own way that Universal Knowledge of which others express only fragments. This has been all through the ages and is still the background of Indian life and thought but although still alive in the memories of

her children it is not of the nature of true mental food which when assimilated produces vital living thought, and creates all things anew for this is the characteristic of healthy mental as

Diagram IV

Indian Pyramid of Knowledge unbroken



well as physical nourishment. It must generate energy or *prāna* for either mental or physical activity. Besides this India has not yet developed her national consciousness for she has allowed herself to be cut off to a certain

extent from her natural source of knowledge. This lack of thought activity has led to a *pralaya* in her literary, artistic, scientific, philosophic expression by which alone her nationality will be sealed and which will enable her to take her place side by side with the modern nations. India is awakening for she is now beginning to draw on her own esoteric treasure house for her own nourishment. This awakening is fraught with large issues for the West as well as for herself as a nation. This awakening will mean the vivifying of her ancient wisdom wherein the Unity of all Life and all Knowledge is the keynote. Already some streams of this great knowledge have trickled through to the western nations thirsty and eager for it. This is India's great opportunity and her great destiny if she can rise to it. The West needs, India can supply that need if she will. Her task is great for she has to develop her national consciousness, to produce a new national literature, a new art, a new science, a new philosophy and a new political science and thereby she will be able to give to the world the truths that lie hidden behind the appearance of things. When this is beginning to be accomplished then the true internationalism based on the Higher Knowledge and the Higher human consciousness will become as real as nationalism is in the West to-day. A new international literature, art, political science, etc., will also be born. But this cannot be accomplished till men of all nations are ready to contribute to the larger international life and become citizens of the world like the philosophers of old who were the pioneers of what is coming to birth in our world to-day.

Thus we see that we have come to the place in evolution at which it is possible for East and West to meet and understand each other but much has to be done before this can be a realised condition. Dynamic thought-power is wanted on all sides, thought-power that will free our minds from the

shackles of traditional forms, break down all limiting prejudices and boldly seek originality in expression of the eternal truths. This vitality of thought will itself prove a bond of brotherhood for it represents a common life-force pulsating in all mankind and is quite independent of the results of thought which will be seen in an infinite variety of forms. This will mean freedom of thought, fearlessness and truth to one's self, individually, racially and nationally. Nationalism on this basis will be true to the international spirit by being true to itself. It is slavishness of thought along whatever line one chooses, blind belief, believing without understanding or thinking, that is the only danger to be feared alike by the national and international spirit. To think freely and strongly, to be fearlessly free and to act fearlessly but never rashly is the truest way to take our place in that development of humanity and the unfolding of Truth which is pressing so strongly for expression to-day.

M. W. B.

THE THEOSOPHICAL ATTITUDE AND NICHOLAS ROERICH

By JAMES H. COUSINS, D. LIT.

LIKE most other things, the Theosophical attitude is Janus-faced.

It looks before and after, and pines for what is not.

In its preliminary stages the attitude is turned towards the Theosophy, when the happy release from the chaotic misery of loose thinking, slovenly feeling, and well-intentioned but ill-directed action, that form the common experience of humanity, makes one acutely aware of a new point of view. Later one takes one's stand upon the point; the Theosophy is turned towards the attitude; the first new-fangled conjuring with the terminology and technique of the Theosophical universe is transmuted into the automatism of life; action becomes less a conscious adjustment of details to Theosophical teachings and more a natural opening of one's being to the outflow of the Theosophical life. We shift our allegiance from the detailed action which Confucius (very properly for apprentices in the craft of life) set down as the way towards the ultimate development of the Superior Man, to the pure spontaneity that Laotze (very properly for those ambitious of mastery in life) set down as the mark of the Natural Man through whom flowed, unimpeded by personality, the clear stream of the Cosmic Wisdom, the Tao or Buddhi (spiritual intuition).

This spontaneous outflow of the Theosophical life has its point of distribution on that level of our composite human nature called the Buddhic plane. In the ancient philosophy

of India this aspect of our nature is called the *vijñānamaya-kosha*, or sheath for the gathering and scattering of assimilated knowledge. It is identified as the specific expression of the Divine Consciousness in humanity, the personal Brahman, "God manifest in the flesh". Within it is the *ānandamaya-kosha*, or bliss body, the vital core which is at one with the total Divine nature, which vibrates with the Divine joy. Through the *vijñānamayakosha*, (the Buddhist or intuitional vehicle) proceed the impulses that are elaborated in the religions, philosophies and creative activities of humanity. The joy of devotion, thought or creation is a reflection of the Cosmic joy from which they have proceeded. In this process from within outwards, the universal Consciousness (*prajña*) may be drawn into a close association with various phases of the process of manifestation; a part may, by very virtue of the *prajña* suffusing it, come to regard itself as equivalent to the whole (as one phase of religious devotion may regard itself as of universal obligation and efficacy); but the purest expression of the universal Consciousness is through the Buddhist attitude which sees everything as partaking in varying degrees of the one Consciousness, and sharing the one Joy, but which does not make the sectarian mistake of regarding the share of the Divine Joy which accompanies and rewards all phases of earnest devotion as the sign that that particular method of devotion is therefore the only one. From this Buddhist level radiates the quality which is identifiable to some degree in every phase of the Cosmic manifestation as spirituality—that pellucid, high-vibrant, beneficent, selfless, flameless fire that we recognise involuntarily in the white lily, but struggle to see intellectually in the hawk; that floods the soul through the sluices of Shelley's poetry, and only by searching is to be found in the opaque art of mediæval "credalism".

This spirituality is not merely an abstract quality: it is the impartation of the Spirit; the infusion of the Cosmic Light.

in whose totality all manifested variety inheres. It is the measure of the specific gravity of every atom and every congeries of atoms in the universe, and the level towards which forever rise the waters of life. Its sign is a variable hieroglyph which, whether it glimmer through a poem, or cry through the silence that is half of music, or haunt a picture like an unpainted presence, tells always of an inner recognition of the essential interrelationship of all things with one another and with the Cosmic Being. In other words, the natural attitude of the Spirit, or Buddhi, in thought, creation or activity, is that of unity-in-variety. This is the Theosophical attitude. Its test for any expression of life is the degree of tendency in that expression towards a harmonious unification of variety;—not uniformity, for to strive for this (the cardinal error of all attempts to universalise one form of thought or expression) is but to undertake the futile task of creating a false absolute within the world of the relative—a contradiction to which zealotry is always blind.

This attitude, then, (the reflection of the Cosmic trend towards the sublimation and unification of the details of the external universe), which we have termed the Theosophical or Buddhic attitude, being the recognition of the Cosmic process (which Hegel takes to be all we can know directly of the Cosmic Being), and including itself in the process, cannot remain a merely static posture of thought or feeling, but must associate itself with the dynamic movement of the universal process, or cease to be. This is the justification (nay, rather, the inescapable push) of the practical application of the Theosophical attitude towards the simplest concerns of daily life. It stands, Hermes-like, a-tiptoe and winged at heel at the instant of poise between the unity and the variety; but its standing is an illusory momentary glimpse of its perpetual embassy from the Eternal to the temporal; and its message is one, though its speech be many.

We hear this message of the Theosophical attitude in the world-call of Annie Besant to unity through freedom; of Rabindranath Tagore to unity through mutual understanding; of others whose names and messages will occur to those who have ears not merely to listen but to hear. And to-day there comes another voice with the same Theosophical accent but with a new pulsation; the voice of the artist who sees the creative fire of humanity smothered under the debris of vulgarity and triviality, and cries:

By what means will you call forth your spirit? By what means will you lay bare that which in man is buried under the fragments of his everyday life? Again and again I repeat: by the beauty of art, by the depth of knowledge.

In the midst of the hysterical flux of modern life, Nicholas Roerich has the vision of Beauty standing as the adamant¹ rock of human salvation, a rock founded on Truth.

We have said that the voice of Roerich is a new pulsation, to which there may be made the obvious challenge that he is by no means the first apostle of Beauty or of Truth, or of both together. The messengers of the Spirit have indeed, in all times and places, proclaimed the Gospel of Reality, and insisted on its application—the discovery of Truth, and the transformation of the chaos of life into a cosmos reflecting the measure of Truth that has been perceived. It is this purposefulness of creative effort that distinguishes the great artists of all time from the little dabblers in artifice, and makes folly of the phrase out of the darkness of a spurious æstheticism, “art for art’s sake”. Amongst these great ones Roerich stands by virtue of both great purpose and great achievement; but he stands among them with a special distinction inasmuch as his purposefulness is not simply an instinctive temperamental response to

¹ *Adamant*, by Nicholas Roerich. Corona Mundi, International Art Centre, 310, Riverside, New York.

the Cosmic impulse, but is open-eyed, knowing much of the source, the *modus operandi*, and the purpose of that impulse in the Cosmos and in himself as an individual. He is himself a natural seer into the mystery of life; and to his own vision he has added the help, the ratification, the modification, and the expansion that come from the study and understanding of the vision of others. In other words, he is a Theosophist of the second category; one who has done his ploughing and sowing and reaping within his own patch of the Cosmic field, and now would fain share his harvest and its joy with others, and calls them to the festival of the Spirit. Standing on the crest of life, something over fifty years of age, with thirty years of unceasing work as a painter behind him, and a world reputation, this dedicated fellow-countryman of the immortal inspirer of the Theosophical Society, H. P. Blavatsky, essays the double task of spiritualising both art and life; giving to art the understanding and power and ascension that come from a larger conception of life than the little neurotic and erotic ganglion visualised by the studios and the talk-rooms, and giving to life the illumination and purification that only the revelation of the Divine Order and Beauty in Art can give.

The book before us is his Call. It is a collection of lectures given in various parts of Europe and America; but it has none of the scrappiness that this might imply: its message is one and indivisible. We can trace in it the influence of the Theosophical attitude, from his "formula for the judgment of Beauty" to the application of Beauty to life. How are we to judge that protean element in creation which we identify as Beauty? Roerich's answer is typically Buddhic:

Through *intuition*, upon the basis of many personal experiences, without any conventionalities or prejudices.

In other words, while the creative impulse of Art radiates from the Buddhic level of human nature, accompanied by beauty and joy, our values of the external expressions of that

radiation must not be wholly intuitional ; they must be ratified by the free exercise of the highest intelligence which has been developed in use. That intelligence, or perception, is three-fold, according to Roerich.

Three gifts of perception are sent to humanity. The perception of One Spirit brings into being the unity of Love of Religions. The perception of the miracle of Art creates the realm of Beauty. The perception of cosmic force brings to us the idea of universal Power. And in the name of the enlightened New Era we have to accept these blissful gifts with prayer and in constant readiness for action.

Devotion, Beauty, Power, this is Roerich's trinity-in-unity of endowment, the triple crown that he would have humanity place upon its head. Let us look at it a little more closely.

Roerich's attitude to Religion, though not expressed with any detail in *Adamant*, is quite clear, and purely Theosophical. He speaks with sympathy of the various intellectual and æsthetical forms through which humanity has striven to approach and express its conception of the Divine Personality. But his attitude to the Religions is that of an artist whose almost stern loftiness of ideal has no place for blind faith or weak sentimentality ; and he has no illusions as to the historical relations of the Church in Europe with the development of Art. He says :

The Church did not bring art with it : it only rested its foundations upon it ; and, although it created some new forms, it crushed other equally beautiful ones.

But the impulse to devotion remains ; it is the response in humanity to the touch of the Buddhic consciousness, the God within. His canon for the judgment of Beauty we have seen ; but there is something more to be said. Beauty to Roerich is not simply a matter of æsthetical pleasure. It has its intellectual aspect as well as its emotional. His association of Beauty and Knowledge as the real guide to the home-hungry feet of humanity, is not a mere external relation of two complementary but separate entities ; it is the integration of two aspects of one creative function. Normally,

and falsely, Beauty and Knowledge are kept apart. Roerich would bring them together, and between them and life would establish a vital association. It is by no mere verbal accident that his method for the attainment of this association is indicated in two words that are the inward and outward movement of one Buddhic process; on the intellectual side inner *assimilation*, on the æsthetical side outer *harmonisation*. "An arduous task awaits the world," he says:

. . . after the mediæval trials by fire, water and iron, now comes the trial by *assimilation of truth*.

This is Roerich's call to the world-intelligence to assert itself, to sit no more in the seat of echo, to denounce convention and renounce prejudice. Elsewhere he says: "The time has now come for *harmonising the centres*," and this harmonisation he defines as "the correspondence of all parts and all materials . . . the manifestation of activity in all its might, in all its clarity and convincingness". In this definition we glimpse the interplay that is the sign of the Theosophical attitude at work, for the three qualities which he attributes to harmonising activity are but the triple reflection of the tripartite whole in one of its aspects; the conviction that touches the heart, the clarity that appeals to the mind, the power that is the sign and the instrument of both. But of this Power, the third person in Roerich's trinity of perception, we must think truly. It carries with it no wave of noise, no braggart air, no assertive eye, no acquisitive hand. It is the highest expression of the stillness of self-control. Here Roerich speaks as the occultist; and we may put together certain phrases of his that indicate his nearness to the immemorial teaching of India as to the development of spiritual power and its application to life.

The more complete the *calm* the mightier the *power* in action . . . The superficial activity of the mind must cease . . . then in that calm . . . *illumination* comes upon the mind. And a right *knowledge* becomes the infallible source of right *action* . . . Silence acts; speech gives the right impulse to action . . . The immense

and inscrutable processes of the world all perfect themselves within, in a deep and august silence, masked in a noisy and misleading surface of sound . . . The day of rush is the night of Activity. For nothing is created in rush . . .

Calm, illumination, knowledge, right action; it is a modern Russian, a creative artist, a world-traveller who sets spiritual power thus four-square against his age's futile "apotheosis of rush" and "useless prodigality of forces and possibilities"; and the solution of the paradox is found in the fact that he takes his stand "on the side of the angels," looks from the synthetical, Buddhic, Theosophical point of view towards the analysis of manifestation, and sees things in their true relationships and perspective. He asserts the right of free individual and national expression, and bows in reverent joy before the expressions of man's aspiration as seen in the arts of the stone age and of America to-day; "but," he warns us, "forget not that behind the nations stands humanity." And this humanity is no eclectic abstraction of friendships that resonate, and reflect the pleasant things that we enjoy; it is humanity pure and simple. In its distortion and stultification through a "mechanical civilisation" (whose destruction preparatory to the coming of "the culture of the spirit Roerich declares we are witnessing to-day) this humanity may disfigure the beautiful and make mock of the wise, but beauty and wisdom may not be denied to "the people," notwithstanding; for

the travelling crowds are nourished through the martyrdom of Art and Knowledge.

Moreover, the responsibility for the "popular" attitude to Art is not all on one side; the aloofness of the artists from the life of the people save as patronised subject-matter has something to say to it because of its air of superiority which shows itself to the popular mind as insincerity. Life treated as copy is apt to resent the process; life participated in,

sympathised with, and interpreted, will give back the glow of joy.

The people as people are not stupid . . . the essential feeling of the crowd is deep. But you must convince the crowd that you are sincere, and then the most simple hearts are open. And who will build the future if not the new-comers, who take as their basis the synthesis of all previous experiences?

This is the true democratic spirit, the true Theosophical attitude which has been shown within recent years in the efforts of Theosophists to take Art to the people, and to take it not as an amusement or a dainty, but as the means of calling out the buried spirit of humanity. This is the new Gospel of Art of which Roerich is one of the supreme Apostles—the achievement of the Divine in daily life through the mediumship of Art and Knowledge. “The achievement of the life of the spirit is not the privilege of hermits and anchorites alone. It may be achieved here, in our midst, in the name of that which is most sacred and nearest to the Great Spirit”—Beauty and Wisdom. It is no use complaining of things, he says; act beautifully and wisely, and all will be well. “Will constant denunciation repel the darkness? Only bring light in—and darkness never was.” The mission of Art is no stern, sour, hard-mouthed propaganda of interference and reformation; its accompaniment and aim is joy.

If the whole world were to rejoice . . . only for a moment, all the dark walls of Jericho would fall instantly.

The Ancient Wisdom declares the *ānanda*, the bliss of God, to be the all-pervading breath of life. There is no escaping it when the heart and mind and body are harmonised in service to the whole. In the commerce of the spirit gain comes only through spending; accumulation is the father and mother of poverty; “only those who give can receive,” says Nicholas Roerich.

J. H. Cousins



IN MY GARDEN

By ALPHA

I

IN the morning, in the freshness of the early morning,
pacing quietly in my garden, I lift up my heart unto
Thee.

For then the Day, like a maiden just awakened, opens
mild eyes of wonder on her bed-chamber, the world;
Then the Morning Star is a throbbing desire; seeking
passionately in the heaven, in the bare, unpeopled
heaven, for a beauty like her own;

And the East is a young spirit that starts and flushes at
the first thrill of celestial love.

In that hour of beauty, of pure and innocent loveliness,
enchanted, enchanted, my spirit ascends to Thee.

Blindly it ascends, yet eager; eyeless, yet needing no
eyes; knowing nothing of its goal, knowing only that
Thou art there.

For wherever Beauty is, Thou art; and wherever there
is Joy and Tenderness, there also must Thou be.

So do I pace my garden—in the morning, in the freshness
of the morning—thinking and dreaming of Thee.

II

Whenever a flower opens in my garden, in that moment
is unfolded the very heart and mystery of the shaping
Life of Things.

For that each thing should grow according to its kind ;
that it should know of its fulness, even in the night
of its imperfection ;—surely this is a wonder, and a
wonder of wonders !

Who saith to the Rose : “ Be thou this and none other ? ”
or to the Lily : “ This alone shalt thou be ? ” Whence
cometh that wonder, and that wonder of wonders ?

Is there wisdom in sap, that it should guess ? Or in
crescent fibres and sinews, that they should build so
cunningly together, all after one plan ?

Nay, what artistry have seed and pollen, that they should
know, thus exquisitely, the very form and pattern of
their growth ?

Great, indeed, is the Mystery of Kind ; a wonder, and a
wonder of wonders !

And thou, little flower, that peepest so modestly at my
feet ; so humble, and so seemingly innocent of wisdom ;
Greater art thou than thou knowest. For thou art wise
with the wisdom of God Himself.

III

In this quiet spot—so green, so sheltered, so peaceful—I
would be all eyes, with-naught else of self-hood about
me,

That I might simply be still and watch, beholding the
stream of life flow past me,

As it is in itself—unrelated to me :
Forsaking all judgment ; asking nothing of anything, save
that it should be what it is and should follow the law of
its own being ;
Criticising nothing ; rejecting nothing ; referring nothing
to my own standards, or to my own needs.
Aye, in the presence of such Peace and Beauty, let me
be still !
Let me be still, and realise, in uttermost self-annihilation,
that this place hath its own life, separate and apart
from me.
Difficult, thrice difficult, is that vision, when it falls on
what is hideous and repellent !
But when it rests on a loveliness so entrancing—surely,
then, I can be still and learn.

Alpha

MORAL, ITS PLACE AND PURPOSE IN EVOLUTION

By ERLING HAVREVOLD

LIFE grows and consciousness develops under the spur of the driving, impelling desire for manifestation which underlies all creation, and on which the whole universe rests and depends for its existence. We know that the myriads of living entities making up the life total on a planet evolve after a great Plan, which is the model on which manifested life is built; more than that, which is the original, self-imposed destiny of the Central Consciousness in Its aspect of forthgoing Creation.

According to this Plan the life stream has been guided and prompted onwards through nature's lower realms, while in man the essence of the Plan, as it seems, has been enclosed within his own higher nature, and forthwith, through his numerous successive incarnations this potential orderliness will unfold itself in answer to the calls and suggestions of God's Wisdom shining through the phases of changing outer nature.

All-Consciousness, working on and from Its own Divine Plane through the field of monadic essence—which in its indwelling possibilities of Self-realisation represents the Divine Sacrifice—with another part of Itself identified with matter, such is the frame of Creation which occultism gives us. Inside this frame, between the consciousness as pure consciousness and the consciousness as energised matter lies evolution with its countless shades of life and form. This immersion of the true Life into matter with Its subsequent evolving out of Itself

of individual entities realising their self-existence in separate forms, is an unfathomable mystery to the human mind, and will in its fullness, no doubt, remain so until the circle of evolution is re-closed, and the upgoing curve has been traced by each Self-realising entity individually.

As incarnated human beings we must regard existence from the side of matter towards the side of spirit, and try to realise ourselves as the observer, the recorder, whose real vehicle is not one of matter, but one of experience. Our return pilgrimage must consist in permeating the realms of nature and super-nature from the point where we stand, downwards and upwards, with our Self as the real Knower, so that all the stages of pre-existence where we represented the collective fulfilling of the law, are revisited by each one as an individual and universal fulfiller of the law.

It is not sufficient to say that the desire for manifestation is the great urge of evolution, as this might involve a clinging to and lingering in a form for the sake of the form only. The yearning is for growth through manifestation. Therefore the ceaseless restlessness of all creation. This yearning is one of the sacred principles underlying evolution, and like all other universal principles it exists as an unbroken line through all kingdoms of nature and on every plane of the universe. While in the kingdoms of the mineral, the vegetable, and the animal this Logoc Force exists as an unrealised truth from the standpoint of the separate entities of the respective kingdoms, the human stage represents a definite turning point with regard to this. Individualisation introduces a Realiser at the centre of each being in the human kingdom, and gradually there emerges within his egoic consciousness the knowledge and experience of a *relation* between the Force which is now establishing a centre in his individualised higher Self, and that part of himself with which he for ages chiefly identifies himself, his earthborn human nature.

The realisation of this duality of the self, and of the strained relation between the two parts means the birth and subsequent growth of conscience in man. Karma is the father of this wonderful child, conscience, and he will teach it and guide it to maturity and a second birth, when its name will be changed to Conscious Divine Co-operation.

Inequality is one of the great characteristics of physical life, and every human society is clearly marked by it. Superficial judgment sometimes states this inequality among men to be a product of man's mismanagement of human affairs, but it is a strange fact that the same great difference of conditions exists all through manifested nature. In our human kingdom we find everywhere varying capabilities, opportunities and environments, and this lack of similarity is so deeply expressed to be merely an inequality of developments; it must be one of origins.

There must be a meaning in this inequality which seems to be part of the scheme of things, and we may find a solution to our problem in the way we react to impressions made upon us from without. We live in a world of concrete forms, a world in which action and reaction is a fundamental law. We have desires, thoughts, imagination, and we know that if we want to contact objects and to embody the reality they represent in our own existence, we have to *act* in various ways. Action thus means intention carried out and behind intention there is a motive. If evolution is going to progress, the motive in man therefore must be definite and aspirational, since it is through action that we grow.

Primitive man naturally lives more intensely centred in his physical body than the man of thought does. Because he functions very feebly and imperfectly in the higher worlds, his waking consciousness will not register clear impressions or impulses from the realm of high ideals. He will be without this guide towards right action, and he can hardly therefore

have this definite higher motive in him. He certainly has motives behind his actions, and probably strong motives too, but they will chiefly be dictated by his passionate and craving human nature.

The savage would hardly ever leave the pleasure ground of his intense lower self if nature some way or other did not coax him to do so. He cannot be forced; evolution is voluntary, and he has himself to create the wish for a higher existence. Although the essence of the Plan is embedded within his higher self, he has as yet only a vague and indefinite knowledge of this part of himself. He is acutely conscious of his separate existence, and is very much exposed to the fascination and allurements of physical matter. If there is a higher existence and a road leading towards it, he has to be taught of it objectively.

The inequality-scheme of nature gives him the information and incentive he had to have. He, together with every other living being, is surrounded by hosts of fellow beings, whom he has to contact and communicate with in various ways. But all those he meets seem to be different from himself in something. Their nature is different from his nature; they are bent on other things, and have their own way of attending to things. Yet, in a mysterious way they all seem to be something of himself; this he feels more than he realises. There are superiors, whose greater strength, ability or beauty arouse envy and ambition in him. He wants to be their equal, to excel them. This means exertion, and though strife, difficulties and sufferings will try to keep him back, he will push ahead, and he will approach the goal he has set himself. Experience will ripen into knowledge and gradually he will come forth to a clearer outlook. Then there are those weaker than himself, who may be looking up to him for help and protection. To begin with, he may tyrannise them; then it may tickle his vanity to stoop to their assistance,

until, finally, he will learn to offer help for the joy of helping.

But this incentive to exertion grown out of contact with living surroundings and of kârmic experiences lacked to some extent stability and permanence. The influence was good while it lasted, but man's memory was fickle and fleeting, and his vanity made him blur the impressions to the advantage of his own little self. Things had to be concreted into a more lasting form, and they had to be impersonated, and brought into a closer contact with the mysteries of unknown nature.

Hence a system of moral law was adopted. From time to time divine Teachers came to humanity, teaching the needs of the time. "Thou shalt," and "Thou shalt not". Wise men and elders echoed the given teachings, and embodied them in the laws of the lands. As ages passed by humanity developed through many phases, and local codes of conduct were modified and changed to suit new needs. Man had it dinned into his ears from cradle to grave: "Thou shalt, Thou shalt not." His conscience was moulded in and supported by the ethical laws reigning in the country and race he visited in each incarnation, and thus he grew up through days of youth, supported by something which became like his second nature, while at the same time it was not his own possession. Yet it helped him to walk more erect.

We may, thus, define moral as a time-suited, practical manipulation of a spiritual truth—the existence, continuity and wholeness of an evolutionary Plan—applied to the guidance of imperfect man. This objectification of a spiritual goal is like the erection of a Jacob's ladder in the consciousness of man, in a period of his development when lack of vision and momentary ideas of finity would leave him groping in the abyss of darkness if this guide had not been given him. The prevailing code of moral law gives him ideals, urges him to try

to embody these in his own life, and tells him of the manner in which it can be done.

The scheme, however, has its dark side, and in our day we witness how this dark side throws deep shadows everywhere. Some tendency in the time may harden the outer form of the ethical teachings so as to make it crust-like and stale. It will lose its pliability and that power of modification which is of such vital importance to its organic expansion. Slowly it gets out of tune with the spirit of the advancing day, and much bewilderment and discomfort will be the result. One will see the man of yesterday clinging desperately to yesterday's practice and yesterday's habits of thought, rejecting new tendencies with righteous indignation. And side by side with him we have the man of to-day, confused and bewildered, decidedly dissatisfied with the ruling standards of his generation, and seeking restlessly for new landmarks by which to steer and new formulæ to apply to the solution of his problems.

Amidst them all, and above them all, we may also find the man of to-morrow, the martyr of the present day, waging his lonely, bitter fight against the enemies of his needier brothers. Their blindness makes them his foes where they properly should have been his indebted friends. But he knows and forgives. He has passed the day of moral law, has lived it out, and has reaped what it had to give him. He has broken through the dividing and screening walls of the separate world, and has merged his will and his knowledge into the life of Oneness. From outside and above he knows the mazes of human life, and sees its needs. He also knows the remedies to be applied, and shrinks not from applying them. And they call him a breaker of laws.

If we could only learn to let each man be free to give and take the advice he thinks right, our world would soon be a purer world. For, certainly, if by a wonderful process we were allowed to see into the heart of man, and his motive of

action were thus laid bare, we should, no doubt, find that the initial motive, that which gives rise to action along new lines, be it of discovery, of creative work, or of conduct, is pure and beneficial. When first the echo of the pioneer's call is thrown back from the hard and uneven rock of the prejudices and preconceptions of humanity, the purity of the new melody is jarred by the passionate cry of the day.

Moral, morality, immorality,—one day we shall all be free from their chains. The time inevitably must come when each one shall pass into the great silence of knowledge. Before the portals we might as well prepare, and we do so by adopting the spirit of brotherliness in all our outlook, and the attitude of *I-wish-to-understand* in our dealings with ideas and individuals. The motives of those we fail to understand we cannot judge, because they have been born out of contact with realities or illusions others than those we ourselves have encountered, and because these motives may have been purged in waters of painful experience of which we as yet may have little knowledge.

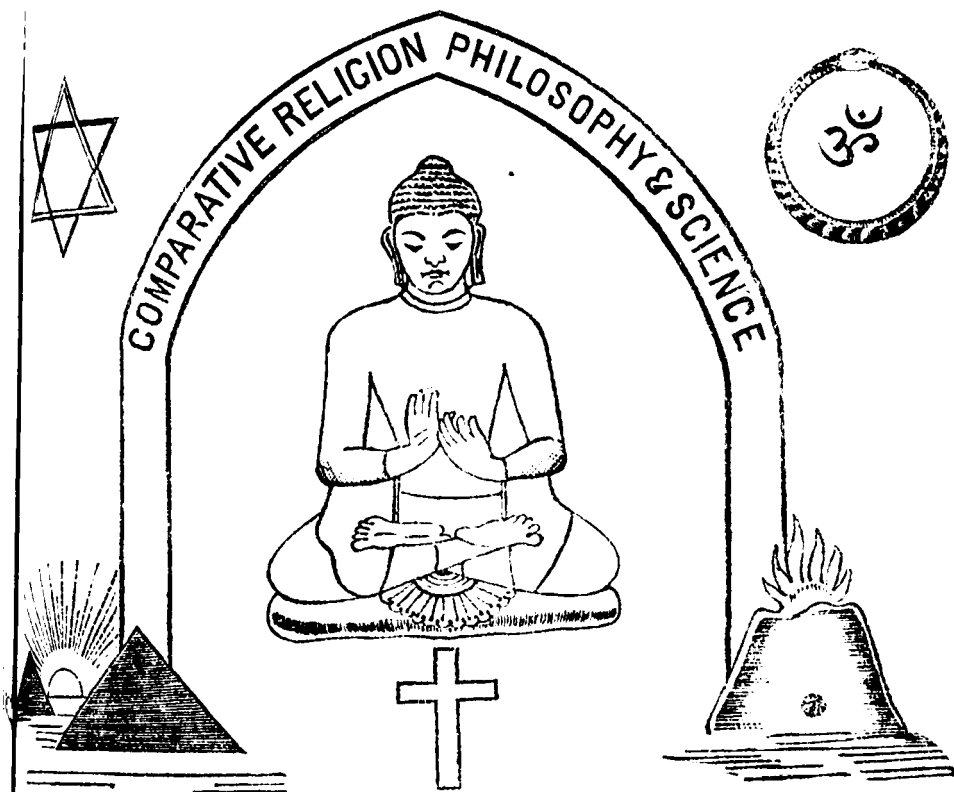
In us all are the seeds of understanding. They lie hidden in dimmed and blurred memories of our own weaknesses and our own sins. Many of these we have forgotten as detailed knowledge, because they belong to the life of a previous personality, but in our true being we can never lose them. Many kinds of weaknesses have been ours; may we always try to keep the memory of the pain they caused us green in our hearts.

Often enough we are told of the rules laid down for those who will tread the Path. One of them is the attempt at self-identification with the world around, with its greatness and littleness alike. This ought not to be the gigantic enterprise it is supposed to be, since to a great extent it consists in a vivification of our own memory. Ignorance, laziness, suspicion, fanaticism—we have all of us been caught in their iron grip.

With memories vivified there comes the next task—the big-hearted acceptance of the I of yesterday as the I of to-day and of all future. That which through suffering we have learnt to drop is now part of our experience, and thus of our real self. We discard the ignorance and weakness, but retain the memory of their darkness and pain as a living, ever-present reality.

May we all be soldiers in the legion of the coming race, and help to pave the road leading into the land of the great to-morrow. We must teach ourselves, and learn it by heart, that to judge the other is to judge the self. And we must remember that the further we advance along the narrow Path, the more of outer signposts are withdrawn. The disciple or would-be disciple has to realise that his Path is not marked out in the outer world. Through discrimination and painstaking self trial he has to reveal it in the depths of his own heart.

Erling Havrevold



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

*(Continued from p. 58)*¹

SODIUM HYDROXIDE NaOH

THE arrangement of Oxygen and Hydrogen to make the Hydroxyl ion OH was shown in Fig. 14. Sodium was shown in Fig. 3 as a "dumb-bell". The

¹ April Number.

combination Sodium Hydroxide NaOH (caustic soda) is as in Fig. 20.

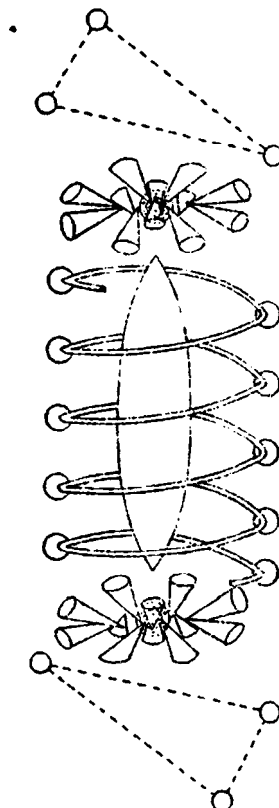


FIG. 20. SODIUM HYDROXIDE NaOH

The central rod of Sodium enters inside the Oxygen, retaining at either end the floating funnels of Sodium. The rod has plenty of space for its movement without touching the Oxygen, because the latter has become much fatter and shorter. The shortening is due to the fact that as the Oxygen is made broader the distances between its constituent bodies remain still the same.

The two triangles which make up Hydrogen get separated (as in Hydroxyl) and float above and below Sodium. In Hydroxyl, these two triangles were united by a bond which went through the Oxygen. That bond still persists in NaOH though Sodium has come in the way. We shall see later in Hydrochloric Acid HCl, where there takes place a similar disruption of

Hydrogen, the reason for the intense activity of NaOH, when seen clairvoyantly, and probably also for its burning quality.

It is here noteworthy that the chemical combinations examined clairvoyantly produce effects which are not solely mechanical. They radiate a quality of *feeling* which, however rudimentary, causes a reaction in the observer. Thus the observer, even without any chemical knowledge, would note that NaOH is not a pleasant thing and that it feels as though it would burn.

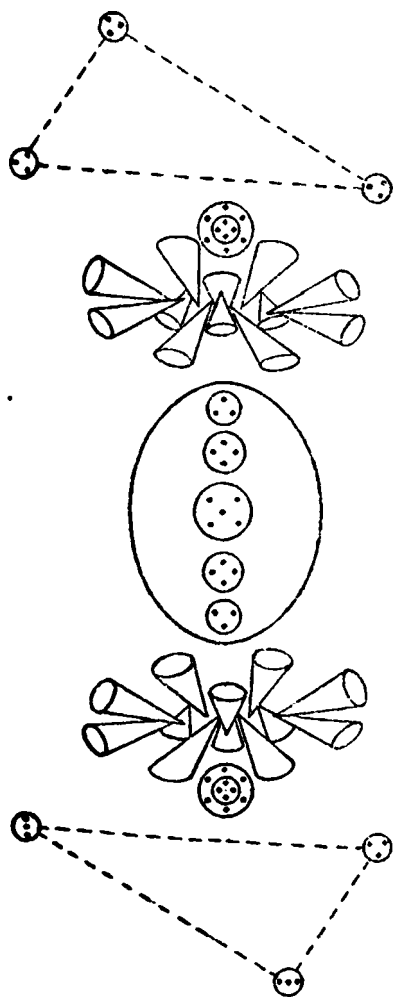


FIG. 21. HYDROCHLORIC ACID HCl

HYDROCHLORIC ACID HCl

One atom of Hydrogen and one of Chlorine combine to make a molecule of Hydrochloric Acid. This acid is a gas, held in solution in water. Chlorine is a "dumb-bell" of the same shape as Sodium. The combination of Hydrogen and Chlorine is as in Fig. 21.

The first noticeable change in Chlorine is that its central rod is shorter and fatter than usual, as if compressed. The second change is in the two spheres of 10 atoms each from which as the centre the funnels at either end of Chlorine radiate normally; these two spheres are pulled out of place. All this distortion is due fundamentally to the two triangles of Hydrogen. These two, in their normal state when making the unit of Hydrogen, are linked in a special way, one going through the other (see Fig. 8). They are separated in Hydroxyli but the linking bond went through the Oxygen in between. In HCl, the bond still remains, though Chlorine comes in between.

Now, in Chlorine, each sphere of 10, at top and at bottom, is linked to the little sphere of 5 in the centre of the rod. This sphere of 5 is the grand centre of Chlorine. The two spheres of 10 are normally held bound to it, and remain at a definite distance from it. But when one half of Hydrogen floats over the sphere of 10 at top, and the second half floats similarly under the sphere of 10 at bottom, the spheres are displaced, owing to the strong pull exercised over them by the two halves of Hydrogen. But just as they are being displaced towards the Hydrogen, they are being pulled back into place by the grand centre of Chlorine, the little sphere of 5. The result is like a spring coiled up and compressed; the spring strives to get back to its normal condition. This condition of tension may account for the power of Hydrochloric Acid to eat into things, for as it eats into things probably the spring strain diminishes.

There is only a slight change in the funnels which radiate from each sphere of 10, forming the top and bottom of Chlorine. The twelve funnels in each group still radiate, pointing alternately up and down; but they are nearer to one another than is the case when Chlorine is by itself.

The clairvoyant observer realises that a particle of HCl is a powerful thing. Asked how such a feeling is produced, the reply is: "I feel power radiating from it."

CARBON MONOXIDE CO

Carbon Monoxide is a simple combination of Carbon and Oxygen. The general appearance of carbon is shown in Fig. 10.

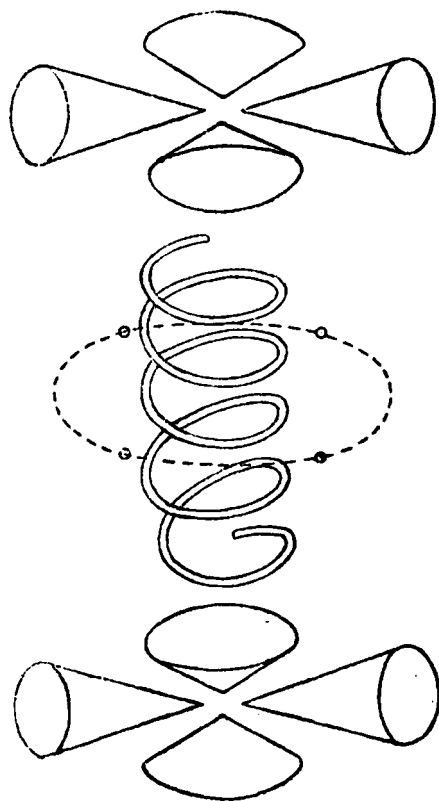


FIG. 22. CARBON MONOXIDE CO

It is a group of eight funnels pointing to the eight faces of an octohedron. Four of its funnels are positive and four negative. Fig. 9 gives a diagram of two funnels, a positive and a negative, with the single atom linking them. In Carbon, the grand centre is a group of 4 positive atoms, not linked to each other.

When combined with Oxygen, the Carbon is broken up. The appearance of the combination is as in Fig. 22.

Oxygen, unchanged, remains upright, and round its middle but outside, there revolve like four moons the four atoms of the Carbon centre. The eight funnels arrange themselves as two groups of four each, and float at the top and bottom of Oxygen. The four funnels, two of which are positive and two negative, revolve on a horizontal plane. They are however flattened, truncated, more pear-shaped than like funnels.¹

It should here be mentioned that the particular particle of Carbon Monoxide which was examined was made occultly, that is, not by a laboratory process. Carbon Monoxide is not readily procurable, and has to be specially made. Owing to the absence of laboratory conveniences, the clairvoyant investigator could not be given a particle of CO for examination. He therefore made one, by taking Carbon Dioxide CO_2 , and removing from it one Oxygen. The resultant CO was then examined. But the Carbon Monoxide made in a laboratory may show some differences from the CO particle described above.

¹ The funnels in the diagram are not correct, and will be re-drawn in a later edition

CARBON DIOXIDE CO_2

In this combination, we have one Carbon and two Oxygen atoms. Their appearance is as in Fig. 23.

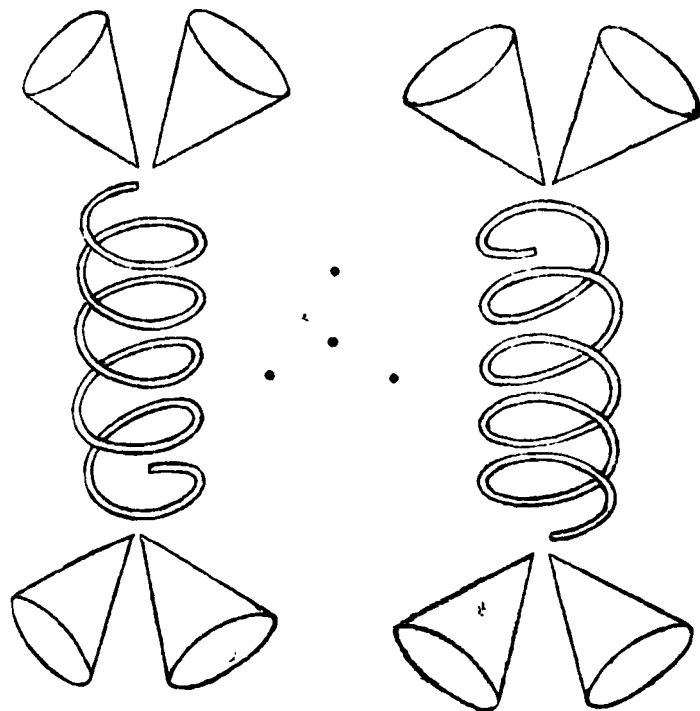


FIG. 23. CARBON DIOXIDE CO_2

The two Oxygen atoms revolve round a common centre, which is composed of the four loose atoms which form the Carbon centre. The four atoms are not at the corners of a tetrahedron; while one of them is in the middle, the remaining three are arranged askew round it.

At either end of each Oxygen atom, there float two funnels from the carbon. They do not revolve flat as in Carbon Monoxide, but stick out upright, pointing slightly outwards.

SODIUM CARBONATE Na_2CO_3

Having examined the combination of Carbon with one Oxygen atom and with two Oxygen atoms, the investigation was directed to examine the configuration of Carbon with three Oxygen atoms. CO_3 does not exist by itself, but only in combination, so Sodium Carbonate Na_2CO_3 , as easily procurable, was taken for examination. In this, there are two chemical atoms of Sodium, one of Carbon and three of Oxygen. Their appearance is as in Fig. 24.

The grand centre of the whole combination is still the four loose atoms from the Carbon centre. Round this, there whirl upright three Oxygen atoms, at the three corners of a triangle. The two Sodium atoms have placed themselves inside two Oxygen atoms, as in Fig. 20, and the eight Carbon funnels float over the ends of the third Oxygen atom as in Fig. 22.¹

It is interesting to note that this triangular arrangement of O_3 has just been deduced by Bragg from his X-ray analysis of Calcite and Aragonite, in which the group CO_3 occurs.²

The crystals have been analysed by X-ray methods. The strong double refraction is ascribed to the peculiar form of the CO_3 group. This consists of three Oxygen atoms grouped around a central Carbon atom and lying in a plane. The Oxygen atoms are more highly polarised by an electric field than the other atoms in the crystal. The three atoms in the same CO_3 group, when they become electrical doublets, exert a strong influence on each other, which results in their being more strongly polarised by an electric field parallel to the plane of the group than by a field perpendicular to the plane of the group. Hence the refractive index of the crystal is greater when the electric vector is perpendicular to the trigonal axis of calcite than when it is parallel to the axis. The same holds for the pseudo-hexagonal axis of aragonite. This accounts quantitatively for the difference in refractive indices, both for calcite and aragonite.

¹ The position of the Carbon funnels in Fig. 24 needs to be changed, to be similar to those in Fig. 22. Fig. 24 will be re-drawn in a later edition.

² *Nature*, March, 22, 1924, Bragg's communication to the Royal Society, March 13. The clairvoyant examination of Sodium Carbonate was made in September, 1923.

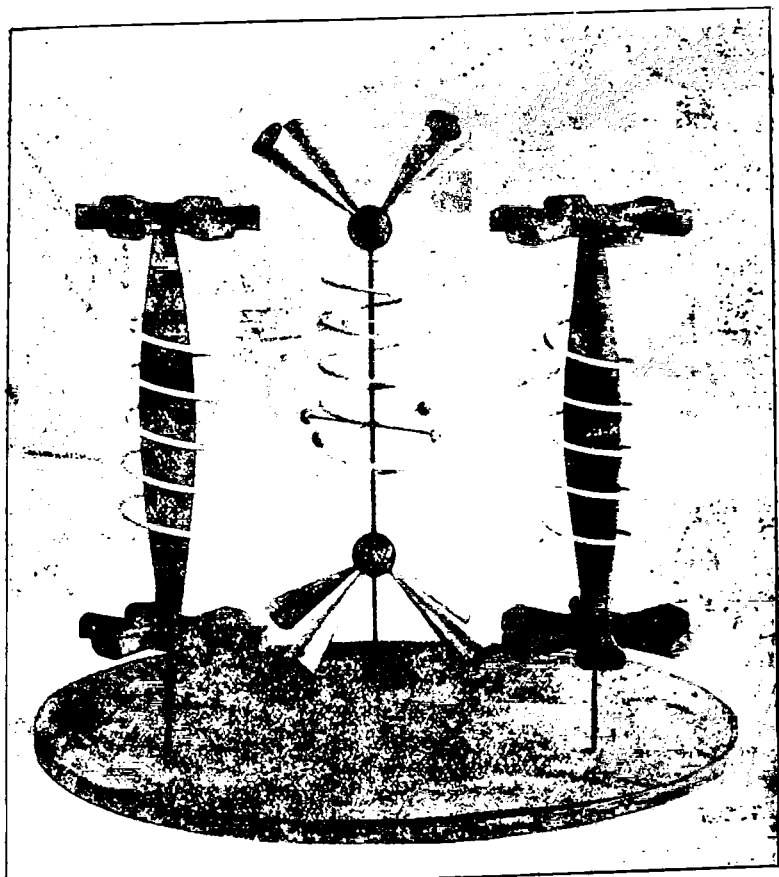
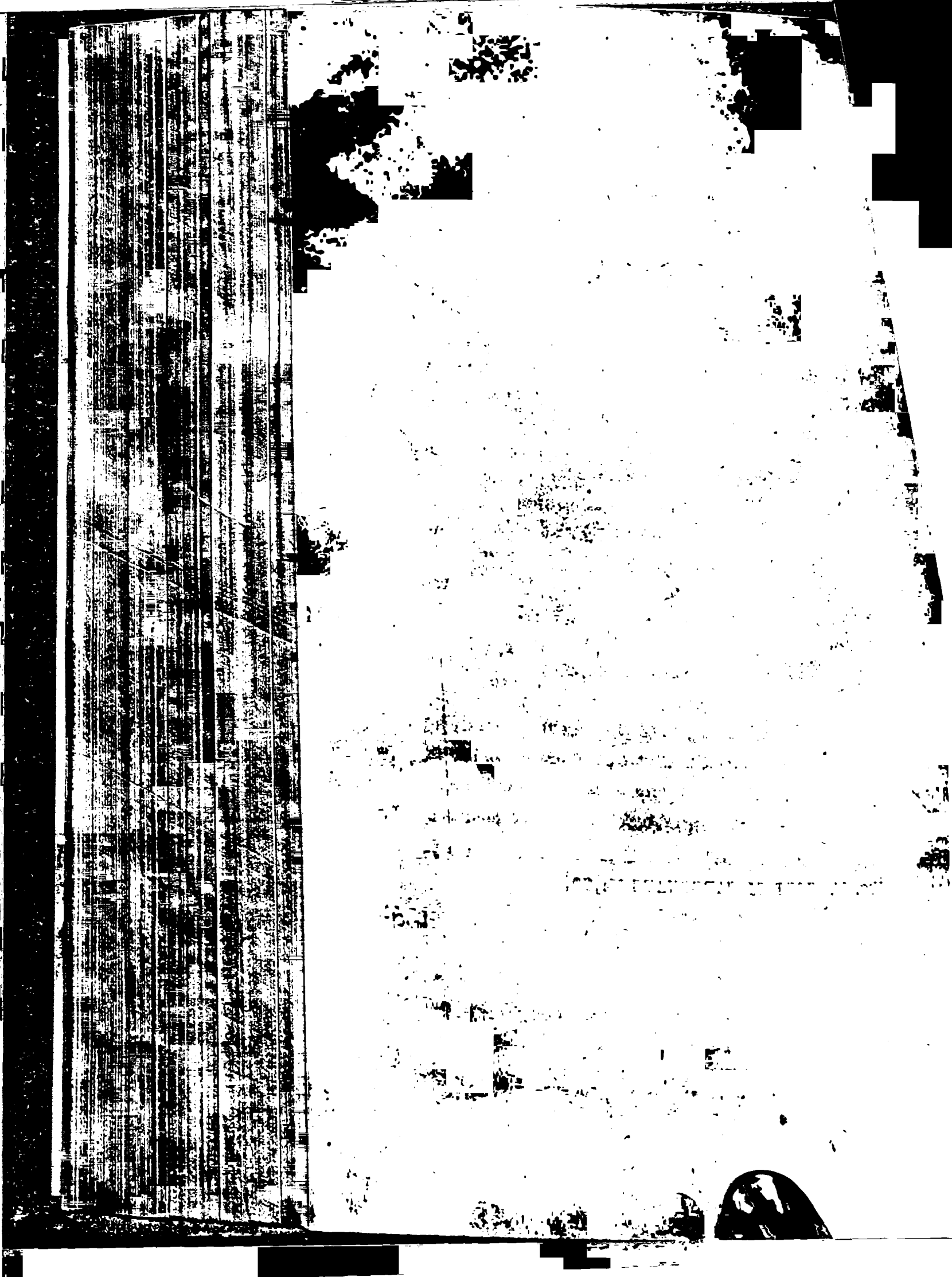


FIG. 24. SODIUM CARBONATE Na_2CO_3



ISOTOPE OF CHLORINE

This was specially looked for in sea water and found. The difference consists in the addition of one atom to each of the 24 funnels, and of two atoms to each of the two spheres round which the funnels revolve. A funnel of Chlorine consists of five spheres containing respectively 2, 2, 4, 8, and 9 atoms. In the isotope, the arrangement is 2, 3, 4, 8, and 9. Each central sphere of Chlorine contains 10 atoms (an inner sphere of 4 surrounded by an outer of 6); in the isotope this central sphere contains 12 (an inner sphere of 6 at the points of an octohedron, and an outer sphere of 6).

CHLORINE: Upper Part	}	12 funnels of 26	....	312
		Central globe	...	12
		Lower Part, same	...	324
		Connecting Rod	...	19
				<hr/>
				667
				<hr/>

Number Weight $\frac{667}{18}$ 37.05

The isotope was less common than the normal variety of Chlorine. Though a thorough investigation was not made of the difference between Chlorine and its isotope, nevertheless the impression gained was that the isotope was more positive than Chlorine.

(To be continued)

THE DOCTRINE AND HISTORICITY
OF PRE-EXISTENCE AND REINCARNATION

By THE REV. HOLDEN EDWARD SAMPSON

(Continued from p. 469)

THE doctrine of "original sin," as formulated by the Church at that time—and still is the authoritative and documentary formula of Christianity—arose from the supposed necessity to refute the teaching of an alleged heretic, named Pelagius and his followers, the complexity of which and its extraordinary anomalies it is unnecessary to discuss herein. The so-called heresy being really an invention of the Church, and not literally applicable to the sane and sound views of Pelagius. He lived in a no less word-distorting day than our own, in which a misplaced accent or prefix may be made the occasion of bitter strife and persecution. The doctrine of original sin assumed two hypotheses, which brought it into direct opposition to the ancient faith, the teaching of the Alexandrian School, the early Gnostics, the Neo-Platonists, and that of Origen and Clement, all of which asserted the doctrine of Pre-existence and Reincarnation.

These two doctrines were :

(1) "Special creation," which contradicted the ancient and universal doctrine of evolution.

(2) "Universal inherited depravity" by natural descent from an ancestral pair, a husband and wife, Adam and Eve.

who alone, at that time, in the world, the original progenitors of the human race, fell from Divine allegiance by eating fruit of a forbidden tree in the garden of Eden, lost their purity, and were put out of the garden. On the death of this guilty pair, they left a posterity, one and all guilty of the act committed by their parents who handed down the same guilt from generation to generation throughout all time.

The generally accepted doctrine of original sin implies that all mankind inherits the guilt and taint of a prehistoric transgression, in which only the original pair, the first parents of mankind, had any part or share. Christianity teaches that, on this ground, all men are exiles from Paradise, cut off from Heaven and God; banished from a one-time terrestrial sphere of perfect purity and freedom from evil, pain, suffering, sin, disease, decay, and death, all of which were the result of the transgression of man's first father and mother, Adam and Eve: That all offspring and descendants of this guilty man and his wife, every individual member of the human race, sprung from the original pair, begotten in every family and generation, in every century and age, every race and nation under the sun, was born without pre-existence, direct from their own immediate parents, created by a similar Divine act as were Adam and Eve; all wholly innocent and ignorant personally of the prehistoric theft, the taint and guilt of which, with its ensuing judicial penalty, by Divine decree, they are doomed to inherit and endure, with the conditional alternative of an everlasting future existence either in a blazing hell-fire or in a blissful heaven. Yet, for this terrifying alternative, each individual is cast upon the earth, like a helpless and naked mariner cast on a desert shore to live one short spell of precarious existence, once and once only, upon which, by Divine decree, hangs in the balance this everlasting eternal issue, without a single pre-existent preparation or provision to meet the handicaps of

a successful result, without pre-nascent warning or training, and without even the choice available as to their starting in this over-weighted handicap of birth and life in a world under the curse of his Creator and Maker, his Heavenly Father and future Judge, the Author of the beginning of his existence, which, according to Christian theology, is to culminate in a never-ending torment of hell or blessedness of heaven.

The ill-fated creatures of humanity, after this one only spell of mortal life, forever hereafter must reap the consequences of that life, which were originally a birthright and legacy from the prehistoric first parents, handed down an ancestry embittered and enslaved under earthly conditions evolved from the original fault of the first father and mother of the human race. This life has to be got through in conditions out of all proportion to any reasonable possibility of success in the tremendous stake of its goal, the human creatures being born devoid of any intrinsic capacities of moral and physical virtue, purity, goodness, and righteousness, nor even any latent elements of their potentiality. Indeed, Christian theology, according to its documentary testaments, and its authoritative formularies (to which Christians subscribe in their admission into, and continuance of membership of, the Christian Church), pronounce that the dread alternative of everlasting bliss or torment does not depend upon the individual lives of virtue, goodness, and righteousness (which, from the above showing, is morally and physically impossible), but upon the individual belief in the person and work of Jesus Christ, of whom scarcely one in millions of millions of human creatures, in each age, has not so much as heard. Man, a constant new-comer on this accursed planet, by the Will of God, must shoulder the guilt, overcome the invincible conditions of life, the inheritance passed on to him by a prehistoric, mythical husband and wife who, according to the legend (theologically and officially declared to be true in literal fact), stole fruit from a forbidden

ree, in disobedience of God's command of prohibition. Such, briefly, is the preposterous story of the orthodox and officially attested doctrine of original sin, upon which the gospel of the Christian's Jesus is founded, and the whole of the Christian's plan of Salvation is based, in all sections of Christianity, from Rome to Canterbury, from the Kirk to the last of the little Bethels, of Christendom. To deny this statement, to falsify its veracity, the Church must first destroy its formularies, its decrees, its creeds, its articles of religion, and its countless volumes of Christian theology that weigh down the shelves of every minister of this so-called Gospel of Jesus Christ.

The Church of Christianity may nowadays decline to assent to this statement, but this is the doctrine laid down in the days gone by, and is still preserved in its creeds, catechisms, articles of religion, homilies, canons, decrees, liturgies and formularies. Every Christian is committed to its profession in baptism, confirmation, ordination, consecration, and in its Prayer Book Offices, sacraments, masses, marriage and burial services, and in its hymnaries. It is the doctrine imposed upon every Christian man and woman and child, by strict conformity to historical and ecclesiastical authority and dogmatic scholarship. Not one particle has been rescinded, nor have the ecclesiastical Laws of Church or State, or their enforcement under penalties of a capital nature, been repealed from the statutes. If not in force to-day, they still are in existence, and are capable of revival any day, when "heresy-hunting" again becomes fashionable. Religious persecution will never become an anachronism, heresy-hounding will never be obsolete.

Hence we see the dilemma of Origen and the Alexandrian Christians,—the doctrines of original sin and special creation. Origen perceived the hopeless impossibility of reconciling these doctrines with any honest belief in the Goodness and Justice of God, nor with the science of the ages before him, its cosmology and its history, even as modern science is

raising up those distant memories of ancient science, so far superior to modern science. He therefore consistently opposed these new doctrines, by strenuous persistence of reiteration of the doctrine of Pre-existence and Reincarnation; thereby bringing upon his devoted head the crashing blows of tiara, crown and sceptre, and the Christian "Bull" and "Ban," the most dreaded weapon of reprisal the world then knew.

A splendid defence of Origen and his doctrine of Pre-existence and Reincarnation was made by the Roman Catholic Archbishop of Cambrai, Chevalier Ramsay, successor to Archbishop Fenelon, in his great work, *The Philosophical Principles of Natural and Revealed Religion* (published in the early eighteenth century). He wrote as follows:

The Holy Scriptures represent Paradise as our native country, and our present life as exile. How can we be said to have been banished from a place in which we never were? This argument alone would suffice to convince of pre-existence, if the prejudice of infancy, inspired by the schoolmen, had not accustomed us to look upon these expressions as metaphorical, and to believe, contrary to reason and to Scripture, that we are exiled from a happy state only for the fault of our parents.

St. Paul (quoting the story of the fall in its allegorical terms of Genesis, as being the act of one man, and not, as the allegory represents, the act of many of the human family then existing), in speaking of the origin of material and moral evil, and universal human depravity, says:

As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.¹

Sin is of two qualities, namely, "wilful sin," and "sins of ignorance" or of impotence, resulting from natural necessity of man's sinful state since the fall. Of these two qualities of sin Paul makes a clear differentiation:

For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of

¹ Rom. v. 12.

Adam's transgression, who (Moses) is the Figure of Him that was to come (Jesus Christ).

As a natural physical and moral consequence of the original transgression, creating the "flesh," the material and abnormal body, the state and universality of sin entered into the world, and death passed upon all men. So, whether on account of "wilful sin," or "sins of ignorance" and natural impotence through necessity under earthly conditions, all men suffer the natural consequences arising originally from the first sin, henceforth are born in the natural state of the corruption of the flesh. The consequences of this state of sin (apart from actual sins committed by each individual) are disease, decay, and death, culminating in eternal death, or extinction. But, in the case of mankind whose sinfulness is of the quality of sins of ignorance, and the natural impotence from their birth into the sinful state of the flesh, there is provided a natural remedy and promise of ultimate Redemption, conditional upon each of such men's conformity to the provisions of that promise and remedy. This remedy and promise of Redemption is open only to this category of sinners, and has no application to any who have sinned wilfully and rebelliously, from the first transgression to the end of time. This remedy and promise is contained in the Everlasting Covenant of God with man, from the beginning of the time that "sin entered into the world". St. Paul, in this passage, clearly states that Adam's sin, the first transgression, which placed "all men under sin," was "not imputed to all," implying that not all the human family then existing on the earth were sharers in the act and guilt of that first transgression, but many resisted, and held aloof from their guilty deed. But he also makes it clear that the imputation of sin would fall upon these should they subsequently fall into wilful sin, though "not after the likeness of Adam's transgression".

Thus those of mankind, reincarnating in subsequent ages, but not of those of mankind who fell in the wilful sin of the first transgression, who sin "wilfully" on their own part, who rebel against the law of God's Covenant made to all men in the flesh who were not amongst those who sinned wilfully in the first transgression, are all those in every age who are denominated the "elect," to whom only the law of Moses and the Gospel of Jesus apply. These consist of those of mankind who, living at the time of the Fall, guiltless of the great transgression of their fellow men, have reincarnated continually on the earth to work out their salvation from the evil and sin into which they were swept by the fall; for, after "sin entered into the world, and death by sin, death passed upon all men, for all have sinned," though not all sinned in the original transgression. Those who sinned wilfully in the first transgression, and all of the elect who sin wilfully in subsequent lives of reincarnation, are denominated "Reprobates," who forfeit forever the remedy and promise of the Covenant of God.

It is manifest, therefore, that those of mankind who did not sin wilfully, "after the likeness of Adam's transgression," in the first transgression, which caused the Fall of the entire human race, existed on the earth at the time of the first transgression, when they withstood the temptation to which the rest succumbed. Also that they were present on the earth when God first pronounced His Covenant with the fallen race (Gen., iii, 15); and that they, the elect, to whom the sin of the first transgression was not imputed, although its condign penalties of natural depravity and degeneration necessarily fell upon them, have thus pre-existed and continuously reincarnated, during the ages that necessarily have to be passed before the Covenant of God can be fulfilled on behalf of His elect, and the natural retribution of the sin of the first transgressors can finally overtake the

It is also manifest that those of mankind who sinned not after the likeness of Adam's transgression, the elect, sank into the state of ignorance and impotence, under the burden and spiritual darkness of the flesh and of earthly materiality and corruption; and in that state have reincarnated again and again, slowly rising from their past state of degradation to the gradually attained states of intelligence and consciousness, when again the Covenant of God could appeal to them, and the provisions of the law and the Gospel could be intelligently observed. Time after time the Covenant of God was repeated to the elect in their various sojourns and pilgrimages on the earth, the place of their exile, in which they dwelt as strangers. Thus, under patriarchs, prophets, and teaching priests, by symbolic and typical rites and observances, by the law under Moses, and its pre-representation of the Gospel of Jesus, and by the voice of the prophets, they lived and died in the Faith of that Covenant, the promises of which they could not receive until after the Incarnation of the Son of God, the Lord Jesus Christ, the Divine Testator of the Covenant, which God made into man "in the flesh," and which the Testator only could ratify "in the flesh" of fallen man.

The apostle further adds (still employing the allegorical figure of the "one man" instead of the human family the "one man" represents).

For as by one man's disobedience many were made sinners, (by the inheritance of the sinful flesh in re-birth),¹ so by (through the instrumentality of)² the obedience of one shall many be made righteous,¹

that is, through Faith in Him, and Obedience to the terms and provisions of the Everlasting Covenant of God, ratified and exemplified by Him. It is beyond question that the only way by which man can be "made righteous" is by individual and personal conformity to the law of righteousness, which implies

¹ Rom., v. 19.

² Parenthesis mine. H. E. S.

knowledge and understanding of its provisions, and intrinsic power to conform to it. Neither of these requisites were man's possession innately or intrinsically, but only could be attained and exercised through the Spirit of Divine Grace, by Faith in the Lord Jesus Christ, the Mediator of the Covenant. Thus, in every reincarnate life on the earth, the elect lived by Faith in Him, and died in that Faith. As St. Paul said of Abraham,¹

Abraham, believed God, and it was counted unto him for righteousness.¹

Therefore, the plain sense of this truth is that, whilst throughout the æon of time since the fall, all mankind are born in sin in this world, born with the corrupt flesh, in the de-generate state, which necessitates the final end, death, and eternal extinction at the end of the æon; yet, for the elect, not wilful sinners, but nevertheless inherently sinful, God made an Everlasting Covenant, that, in ages to come, they should be redeemed from sin entirely, provided that they each individually conform to the provisions of the Covenant, as revealed in His Promises, specified in the law of Moses, which pre-figured the Gospel of Jesus. In every age the elect have been sprinkled among the reprobates, through the process of reincarnation by natural generation in the flesh. Not all stood firmly to their original innocence and purity, when they withstood the sin of the first transgression. The evil nature of their material and corrupt flesh, the deceits of the world and its countless delusions, and the guile and wiles of the demons, led them astray like lost sheep; and ultimately, as life succeeded life, the line of divergence from the "pathway of the righteous" widened out until they strayed beyond recovery, by persistence in living according to the flesh, in following the world's ways of delusion and sin, and in deliberate submission to the demons' wiles. Thus, by "wilful sin,"

¹ Rom. iv, 3.

in future reincarnations, these disobedient children of God forsook the Path of the Covenant, and made themselves "Reprobates". Only on the foundation of the pre-existence and continuous reincarnation of man—"Elect" and "Reprobate"—can any rational meaning of the Apostle's words be ascribed to them.

Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works; to them that by patience in well-doing seek for glory and honour and incorruption, Eternal Life; but unto them that are factious, and obey not the Truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God.¹

What "goodness and forbearance and longsuffering of God" is possible of effect in man, naturally obscured by ignorance and impotence, in the brief span of a few years of one only life-time? Can such a conception only but reveal a colossal absence of these qualities in God, considering the moral and physical impossibility of more than a scattered few of a generation so much as even gaining a single hint of the Truth, or warning of the universal error? Only through countless ages of time, from the fall, could the elect slowly emerge from the primeval darkness, and, by gradual evolution, rise to consciousness and intelligence, and progress towards the ultimate goal of attainment of re-generation and perfection.

Likewise, there can be no other rational explanation of the otherwise startlingly inexplicable declaration of God by the mouth of the prophet quoted by St. Paul than the doctrine of pre-existence and Reincarnation

for the children (*i.e.*, Jacob and Esau) being not yet born, either having done anything good or bad, that the purpose of God

¹ Rom. ii, 4 (revised version).

according to election might stand, not of works, but of Him th calleth, it was said unto her (Rebecca). The elder shall serve th younger. Even as it is written, Jacob I loved, but Esau I hated.¹

When was it that God loved Jacob, and hated Esau Before they were born. Therefore they pre-existed, and the reincarnated from the pre-existent state. Why did God love Jacob and hate Esau? Not because of good or bad actions in their present life, because they had not yet been born, and had done nothing good or bad to merit God's love or hate. The reason of the love and hate of God towards these men, respectively, was because the one had proved faithful to Him at the time of the first transgression, and in all the ages of his pre-existence (even though a sinful man in the flesh); and because the other was the reincarnation of one of those of mankind who sinned wilfully in the first transgression, and reprobated himself. Jacob was one of the "elect," Esau was one of the "reprobate".

The important point of the ecclesiastical and Christian controversy on the doctrine of Pre-existence and Reincarnation, which took its initiative in the fourth century at the Council of Constantinople, and which culminated in the second Council of Constantinople of A.D. 553, in which the doctrine was declared a heresy, and has continued to be a heresy in the Christian Church to this day, is in the principle that, when the fall took place, it was through a breach of eternal law, the law of Cosmic Nature, of which Creative Evolution was a main factor. To preserve the integrity and unbroken course of Creative Evolution Cosmic Law provided the absolute prohibition of sexual conjugation between genera and species. Nor was there any occasion or necessity for such conduct, as all creatures, in primordial normality of constitution, were androgynous, and reproduction of species, in all the normal genera, was by spontaneous emanation, there being no "body of flesh" to

¹ Rom. ix, 11 (revised version).

prevent generation by this means. The first transgression was the breach of this law, by deliberate disobedience of many of the human genus at that primeval period. This act of disobedience was wilfully committed, in defiance of the Divine Wisdom and Authority, and the men who committed the act placed themselves in the irredeemable state of "reprobation". But there was a large number of the human genus, in its various species, or ranks of evolution, who withstood the popular sin, and remained faithful to God and obedient to the Cosmic Law. The consequence of the sin of these guilty rebels was that the earth and its creatures sustained the evil of disease, decay, and death. The entering in of these evils caused the earthly decay and corruption, and its contraction into a body of hard and solid matter. The creatures also took the same hardness and materiality of the earth, and became clothed with an earthly body of "flesh" whilst living on the earth, which corroded and corrupted their former spiritual natures. All mankind, elect and reprobate, partook of this abnormal and corrupt "body of the flesh," with its inherent corruption, sinfulness, disease, decay, and death. The consequence was that the "flesh" body became the prison-house of the soul, and man lost the consciousness of the soul, and lived solely according to the behests and propensities of his corrupt and sinful flesh-body. He sank into the abysmal depths of degeneration and depravity, below that of the present existing beasts. All mankind fell thus, indiscriminately, elect and reprobate alike, by the inevitable law of nature that rules physical life and conditions, the law of cause and effect. For the "wilful transgressors" there remained no hope of restoration: they had reprobated themselves, and they have become the spirits of the darkness of this world, or the demons, both reincarnated on the earth, or discarnately in Hades, or the air. To the elect the Promise of Redemption was given, as recorded in Gen., iii, 15. These fallen beings, the elect,

were destined to a long process of natural evolution preparatory to the first step towards final Redemption, and, by eternal and immutable law of nature, to redeem themselves, and the whole creation, by the course of successive lives of evolutionary stages of development, self-purification, and extrication from the degenerate state of animal and human flesh-fusion.

Thus they must continue, throughout the ages subsequent to the Fall, until they emerge into the human constitution of abnormal flesh, and graduate, by the process of race-evolution, to the state of intelligence and consciousness in which they were capable of once more hearing and receiving the Covenant of God, and accepting and following its provisions. So were the elect destined to continue, in this Faith and Obedience, until their destiny should ultimately be accomplished in their regeneration and perfection, through the Path of the Divine Mysteries, the goal of the promise of the Everlasting Covenant of God. This is, throughout, the meaning of the term "karma," which is the oriental equivalent of St. Paul's term "predestination".

It is evident then, from this conception, universally held by Jews and Gentiles before Christ, and until the sixth century of the Christian Era, and, as is shown in the foregoing brief review, implicitly understood in the pages of the Scriptures; that the beings composing the whole human race throughout time, in every generation, were not of an immediate and new origin, each individual for the first time coming into existence at birth, and departing from the earth forever at death. They all have existed eternally, having originally come forth from the Eternal Matrix of God, the Heavenly Father, Author and Creator of all creatures in Heaven and Earth. During the infinite ages since their emanation from God they passed through the infinite cosmical processes of Creative Evolution from the cell to the human organism, and destined ultimately to attain the constitution of the Divine organism.

Divine in origin, they came from the Divine Personality; Divine in destiny, they ultimately return to the Divine—from "cell" to "Elohim". Owing to Man's transgression at the Fall this course of Divine destiny in evolution has been arrested, and Man, thus fallen, those self-same Divinely created beings, has in the Ages subsequent to the fall, gradually, step by step, been making his way up the steep abyss of evil into which he fell at the time alluded to, slowly returning himself, and the creation, to the conditions in which the normal procedure of Creative Evolution may once more be resumed.

It will be seen, therefore, how radically the concept of Pre-existence and Reincarnation broke down the thin structure of the Church's doctrines of "special creation" and "original sin". The doctrine of special creation denied the doctrine of evolution, treating every individual as a new product of the Divine creative work. In denying the doctrine of Pre-existence and Reincarnation it demolished the entire cosmological and biological structure of belief of the whole world up to the sixth century of the Christian Era. It destroys the whole structure of belief of both Jews and Gentiles in the days of Jesus—that structure of belief of which the Teaching of Jesus was the coping-stone and crown of Light and Revelation.

Not a word of judgment, criticism, or warning, is found in the New Testament against this doctrine, which formed a considerable portion of the philosophies and faiths of Jews and Gentiles. On the contrary, the Scriptures contain endless numbers of passages that are illumined, and only rendered understandable, by the light shed upon them from this doctrine.

Holden Edward Sampson

PRISON WALLS

THEY say I'm mad, because I see
Strange sights and shapes unseen by most;
Yet, though within high prisoning walls
They've locked my form, and call me mad,
They cannot curb the spirit free.

When tempests roar, I ride with airy sylphs the wind
And in the whirlpool's darksome depths,
I feel the stir of elemental things;
I hear the gnomes beneath the earth
Re-forging giant forces of to-morrow's world;
The fiery dancers of the flames,
Know me as friend and comrade too;
In gentler mood, the dainty sprites
That make the roses bloom, the forests thrive,
Teach me the wonders of wise Nature's ways;
My days are full of glad surprise
And joyous quests of fascinating lore.

If, then, for saneness I must trade
This hidden side of things,
If for this inner knowledge gleaned
I needs must take instead
The worldly greed of gain, the lure of fame,
The selfish strife for place and pelf,
Oh, then, dear God, grant me this boon—
Let me be mad!

EMOGENE S. SIMONS

SHAIK-UL-AKBAR HAZRAT IMAM MOHYODDIN
IBN ARABI

IN THE NAME OF GOD THE COMPASSIONATE AND MERCIFUL

By L. P. KANNAYYA

SHAIK-UL-AKBAR HAZRAT IMAM MOHYODDIN IBN ARABI
S whose christened name was Muhammad was born in the city of Mercia Andulasia on the night of Monday the 17th Ramzan 560 A. H.

His genealogy may be traced to Hatim Tai. His father Alibin Muhammad Hatimi was considered wealthy and respectable. Shaik-ul-akbar as a youth had ample opportunities of mixing with the best and most learned in the land. To finish his education, however, he had to go to Ishmelia. Not satisfied with the learning he received there he proceeded to several places and completed his education under Abdul Hassan Bin Hazil and secured a diploma in Table Talk. At the time Andulasia was under the rule of unitarians and the reigning dynasty was that of Abdul Momin. Under their valour and love of learning both conquest and learning flourished together. Strict injunctions were issued to the effect that in matters consensual, freedom of thought was allowed and tolerated.

Though the atmosphere of Andulasia did not permit of philosophical speculation, yet the reigning Prince Amir Yusuf was himself a philosopher. This led aspiring minds like Ibn Arabi to bigger fields of speculation and knowledge. Moulana

Rumi (604-672 A.H.) enjoyed the society of Shaik-ul-akbar at Damascus while he was there pursuing his studies.

After the reign of the Sultan Amir Yaqub, Shaik-ul-akbar left Andulasia in 598 A.H. and chose Damascus for his residence which at that time, owing to its scenery, buildings and attractions, was considered the paradise of Asia Minor. He loved the city exceedingly well and having lived there for forty years died on the night of Friday, 22nd Rabbiul Akbir 638 A. H. His remains were enshrined in the valley of Jabl-Qaso-on, now known as Saleh. He lived for seventy-nine years and six days and was of the Maliki school.

I append below the opinion of masters of no mean order and of savants and reputed scholars to show the unique learning and the still more unique spiritual eminence of Shaikul Akbar.

Shaikul Islam writes in his Qamus :

Till now I am not aware of anyone who has attained *Shara* and divinity as *Imam Mohyuddin bin Arabi Shaik Akbar* since he is a fathomless sea. His works are deep and recondite. No one has dealt with secrets, mysteries and edifying topics as he. To read his works is to be in the proximity of God. He was in his time the master of unveiling of a superior order. Those that denied him were seen in deplorable plight and miserable circumstances.

And he further writes :

Chief *Khazi Shamshuddin Khunji Shami* Served Shaik Akbar as a slave. *Khazi Maliki* when Shaik Akbar fixed his gaze on him, left off his office and followed him in his foot-steps. Those that deny him are mere *mullahs* and have no share in or participation with the seekers of truth nor are they worthy of being included amongst the learned. Sufis have declared that he is the Imam of those who seek truth and unity. In learning and knowledge he stands single and solitary without a parallel.

Shaik Abdul Vahab Shairani writes in his book :

Shaik Akbar was in the court of a king of some western country where he was treated with respect and honour. All at once, prompted by divine inspiration, he left the court and betook himself to a jungle wherein he dwelt in a gravelike habitation for a long period, and when

he left it he found himself in possession of knowledge and learning. He took to travel. At whatever city he sojourned he wrote books and left them there on his departure. He strictly followed Quran and Sunnat.

The savant Khudbuddin Shirazi says :

Shaik Akbar is perfect in both Shara and divinity and is without an equal. Those that adversely criticise him do not understand his writings. Those that defame him may be reckoned as those who speak ill of the prophets.

Imam Fakruddin Razi says :

Imam Mohyoddin Arabi was a great master and in his time He was the Kutb of Kutbs (master of masters).

In Fussusul Hikm Shaik Akbar says :

In a vision I was blessed and established by God with the title of Master of Masters in the city of Qartaba in 586 A.H. in an assembly of Prophets from Adam to Muhammad (on whom be peace), the spokesman of which was the Prophet Hud (on whom be peace).

Shaik Jallaluddin Sewti says :

Hazrat Shaik Akbar was a leader of masters and a rigid follower of the Arabian Prophet (on whom be peace).

He wrote a book entitled, *Defence of Ibn Arabi*, in reply to the attacks of his opponents and critics.

Shaik Sirajuddin Makhzumi often spoke to the people :

Beware, do not deny any statement of Imam Mohyoddin Arabi, for to defame masters is dangerous. Those prejudiced against him became converts to Christianity and died. Those that criticise him will feel the death of their hearts.

He wrote a book called *Kashfulaza* in which he explained the secrets contained in the writings of Shaik Akbar.

Imam Taqiuddin Subki says :

Hazrat Mohyoddin Ibn Arabi was a chosen one from the bosom of God and in his time held the key of learning and knowledge. I do not recognise beside him any other.

Shaikh Abu Bakar Khani says :

In my early days I was a great reader of Fususul Hikm. Once made a pilgrimage to the shrine of the Prophet (on whom be peace)

and there I prayed of him to let me know his view concerning Pharaoh. To this a voice replied "what is written in it (Fususul Hikm) say the same." Again I prayed of him to let me know his opinion concerning existence. Again the voice said: "In what is eternal it is eternal, and in what is non-eternal it is non-eternal."

Hafiz Abu Abdulla Zahabi was a very great adversary of Shaik Akbar. Once people asked of him,

Is it true that Imam Mohyoddin Arabi wrote Fussusul Hikm with the sanction and permission of the Prophet (on whom be peace)? To this, despite his opposition he replied "Such a savant can never utter a falsehood".

Shaik Movyaduddin Jindi who is the first of commentators of Fussusul Hikm says:

I have never heard of any one of the followers of the faith having learning and knowledge as Shaik Akbar had.

Shaik Mujadaddin Ferozabadi says:

I saw with my own eyes a letter in the handwriting of Hazrat Shaik Akbar addressed to the king of Halab and the conclusion of it run thus: "I permit you the right privilege of publishing my work and the books are so and so."

When I counted them the number totalled 400. Among them were some commentaries, one commentary on half the Quran was in ninety-five volumes, another in eight volumes on the other half. Another on Sūfism. It may be noted here that his Futuhat Mecci (The Meccan Revelations) was rendered into French A.D. in 1727. Shaik Sadruddin Qunduzi honoured and respected Shaik Akbar.

Imam Ibn Asadyāfāē admires Shaik Akbar and says that he attained the greatest mastership.

Shaik Shahabuddin Suvarvardi and Shaikh Kamaluddin Kashisay that Hazrat Mohyoddin bin Arabi was an adept and truth knower and master of miracles.

Shaik Zamlakani the illustrious of the learned of Agra, Minor and Shaik Kutbuddin Hamvi were great admirers of Shaik Akbar.

Shaik Salauddin Safki in his history of men of letters of Egypt says :

He who desires to read works of one that has attained divinity must turn to the works of Shaik Akbar.

His works, including small and great, number four hundred. Of these Fususul Hikm, Gems of divine wisdom, is said to be an epitome of all his works. To know, to feel and to realise God, Fususul Hikm stands pre-eminently alone without a compeer, without a parallel in Sūfi Metaphysics. The reasons ascribed for the production of so sublime a work are given in the introduction to the Fususul Hikm. Shaik Akbar says :

One day during the third decennium of the month of Moharamin the year of the flight of our Lord 627 I beheld in a vision while at Damascus our Lord the Prophet (on whom be peace) with a book in his hand saying to me "This book is Fususul Hikm, Gems of divine wisdom, receive it and publish it among men so that they may be benefited by its perusal." To this I respectfully said: "To hear and obey the command of God or his Prophet or the mandate of a monarch is proper and binding".

I have thus in brief exposed the purpose of the Prophet (on whom be peace). With purity of purpose and with a flawless intention, free from selfish and sinister motives I have undertaken the production of the book of gems according to the instructions detailed to me; neither more nor less.

I prayed God that He may so keep me in conduct and outward circumstances and in the publication of this book that I may ever be one of those who eschew evil; that He may so bless me with inspiration and guidance direct and indirect in all my fingers write, in all my tongue speaks, in all my mind feels, that I may be a translator and not the author spurred on by egotism: that one who peruses the book and understands the contents thereof after the manner of the people of God may realise for certain that the work is verily from the station of unity, station that is devoid of all evil which beside other things includes cunning and deceit. I hope God will answer this my prayer.

I will therefore write naught but what is inspired in me.
I will therefore state naught but what is revealed to me. I
am decidedly not a messenger or a prophet, but I inherit some
of the knowledge which has been unveiled and I will become
a tiller of the tilth of my life unto the last day. And so

Listen to God alone
And turn to Him alone
When you have heard
All that I have written, remember it,
Comment after understanding
On the manner of thought and digest.
Do good by the book and help
Such as those who seek it, do not forestall
This blessing which
Is yours but spread it

L. P. Kannayya



THE LIVES OF ALCYONE

(Continued from p. 510)

VIII

ALCYONE'S next birth, which took place more than eight hundred years later, may be regarded as in many respects a continuation of the last. The band of Servers came again into the same valley, to carry on the development of the same sub-race, now thoroughly well settled and become a recognised subsidiary nation. This was not one of the occasions on which the Manu Himself thought it necessary to be in incarnation,

but His pupil Jupiter was ruling the valley on His behalf, a Alcyone appears as his eldest son. He was, as usual in the early times, surrounded by some of those egos who seem be most closely related to him, for we find as his brother Mizar, Herakles, Selene and Sirius, as his sisters Neptune and Venus; he marries Elektra, his sons are Apollo, Fides, Vulcan and Aquila, and his daughters Brihat, Euphra and Quies.

It seems evident that these groupings are not in any way matters of chance, but are carefully arranged as part of a definite plan, in which the close physical association of the semi-patriarchal family life of those times was utilised to attain the required results, just as in the present day of semi-detached families quite other means are used, and advantage is taken of the mental association of societies and clubs of various kinds. That the methods employed have been effective is shown by the case of Alcyone. Of the group just mentioned only one came in this present twentieth-century life into physical relationship with him, yet every member of it, on meeting him for what was then supposed to be the first time, instantly recognised the spiritual relationship which means so much more than any earthly tie. Many others than these belong to his group, but we give these as an example of what is meant. And what is true of Alcyone and his immediate and closest circle is also true of other groups or subdivisions of the clan of Servers, and to a somewhat less extent of the clan as a whole. Forty or fifty lives ago we find Alcyone engaged in riveting these special links of which we have just spoken; later we shall find him meeting these people frequently, it is true, but still somewhat less closely associated with them, because he is *then* engaged in forming certain other links—making efforts the results of which are perhaps still in the future.

As the real object of the incarnations is the formation of these links, so that the members of the clan may learn to understand and trust one another, and thus gradually become

a pliable, reliable, intelligent unit that can be employed by the Great Ones as an instrument, it is obvious that we cannot measure the importance of any life by the superficial incidents which are all that we can describe in our series of stories. Picturesque occurrences may sometimes offer opportunity for heroic effort, and so may suddenly crystallise into visibility the result of long, slow interior growth; but a life barren of adventure may yet be fruitful in quiet development of necessary qualities. Of such a nature was this eighth life of our series—a life happy, industrious, unsensational—pleasantly, placidly progressive.

In his boyhood he met with a slight accident that might easily have had fatal consequences, but he fortunately escaped from it unhurt, though it was not without its effect upon the direction of his studies and interests in later life. As a boy he was fond of being alone; and he often climbed the rocks at the back of his father's house, and wandered off upon solitary expeditions among the hills. On one of these when he was about twelve years old he came upon a pretty little dell which he did not remember to have seen before, and ran down to explore it. In one place an unusual appearance in the rock attracted his attention, and he jumped down into a small hollow to examine it more closely. To his great surprise the ground gave way beneath him, and he had the sensation of a considerable fall and a shock, and found himself in darkness.

He could not imagine what had happened, and he was very much startled and a good deal frightened. He was lying upon something soft—something which felt like vegetation, which had evidently broken his fall; and he understood that he must somehow have dropped into a sort of cave; but he could not at all comprehend why he could see nothing of the hole through which he must have fallen, and why he found himself in utter darkness. The shock had dazed him for a few moments, but as soon as he recovered he stood up and

stretched out his hands all round, but felt nothing. A few cautious steps brought him to a smooth wall, along which he felt for some distance, but it seemed to continue in a straight line indefinitely. He was completely puzzled as to his situation, and decidedly uncomfortable about it; but he reasoned that as he had somehow fallen down into this place, his best plan would be to try to climb out of it by the same way, if he could only find it. So he felt his way back along the wall until he thought he reached about the place where he originally came into touch with it, and after two or three trials he stumbled over the vegetation among which he had fallen. Standing there, he looked upwards, but could not see anything; he stretched his hand up, but touched nothing. Then he leapt upwards as high as he could, but found only blank space. He certainly had somehow fallen in at that point, and he could not understand why there was no trace of the hole through which he must have come.

No theory which he could formulate would explain the facts, and he began to suspect some supernatural interference, and to wonder whether he had been entrapped by some weird denizens of the underworld, who could see in the dark. An unpleasant suggestion, which he hurriedly rejected; and he decided that as it seemed to be impossible to get up he might as well move along the wall as before, so as at least to discover the dimensions of his prison. He was not sure of his direction, and for some time he could not find the wall, and when at last he did touch it he came upon it obliquely instead of at right angles as before. He wondered whether it was the same wall, or whether he had reached the other side of his dungeon; but as he moved along it he found that it had the same characteristic of apparently indefinite extension. He had been in caves before—many of them; but none in the least like this. The extraordinary smoothness of both the wall and the floor impressed him, as well as the amazing size of

the place. He walked on with his hand upon the wall—cautiously indeed, for he knew that in caves one often came suddenly upon holes, and even pits of great depth; but here the floor seemed as smooth as a pavement, and the idea forced itself into his mind that this must be an artificial excavation. Yet he had never heard of any such thing. Besides, he knew that a cave of any size is usually of corresponding height, which this could not be, because of the small distance that he had fallen; and he knew that he had been walking beside that wall long enough to have crossed half of the great city itself; and how could any cave be of such dimensions as that?

The affair was a hopeless riddle; but at least he could do nothing but keep moving, though he was beginning to be oppressed by fears that there was something uncanny in the business, and that this nightmare of walking in the darkness would never end. Indeed, at one time he seriously entertained the idea that he might have been killed by the fall without knowing it, and was now wandering in some strange underworld of the dead! Still, there were difficulties in the way of that theory, and meantime he was growing physically tired, which seemed to show that he was still in the body. On and on he went, and his pace grew insensibly faster, for he learnt to trust the unvarying smoothness of the floor, and stepped out almost as briskly as if he were in the light, though always keeping one hand on the wall beside him, and the other stretched out in front, in case this amazing excavation *should* come to an end at last. But all the while two things daunted him—the intensity of the darkness and the silence. In a dark room on earth there is generally some ray of half-light, some diminution of the blackness; but here it was so absolute, so uncompromising that it seemed to fold about him like a pall. Then the silence again; it was not the relative silence of the upper world, but an absolute silence that seemed

unearthly in its finality. And then the utter incomprehensibility of the whole business; perhaps it was better not to think but just mechanically to push on.

A hard trial for a boy of twelve; but fortunately even then he was already determined and persevering. So he kept on steadily and tried to keep his mind a blank, even when he felt as though time must have ended and eternity begun. And then suddenly in front of him appeared a point of light like a star—so suddenly that he uttered an exclamation. He could not tell how far from him it was—that tiny spot of intense light; but he forgot his fatigue and hurried forward towards it, only then realising, by the magnitude of his relief, how near to hopelessness he had been before. For a long time it seemed no nearer, for all his hurrying; but at long last he saw that it was larger—that instead of being a point it was a hole. After yet another spell of walking the darkness began to grow less intense, and presently through the gloom he discovered another wall running parallel to his, and a little later a roof, perhaps six feet above his head: so that he realised that he must have been walking for miles along an unquestionably artificial tunnel, and he began to hope that the point of light in front might prove to be the mouth of it.

So, quite simply, it did; and presently he found himself out in the blessed sunlight once more, and for a few minutes quite blinded by it. The tunnel debouched into a cup-like hollow on a lonely hill-side which Alcyone had never seen before, and he had no idea where he was, though that troubled him little now he had escaped from the horror of the dark. Before leaving that strange subterranean passage, he turned to examine it more carefully, and his eye confirmed what his hands had long ago told him—the wonderful smoothness of the walls and floor. But his sense of touch had not been able to inform him that the walls of this tunnel were profusely decorated with drawings, by no means badly executed in a

~~The first thing I noticed when I stepped out of the car was the cold, crisp air. It felt like a blanket, wrapping around me and filling my lungs. The sun was shining brightly, casting long shadows on the ground. I looked up at the sky, seeing a few wispy clouds. The world around me seemed so peaceful and quiet. I took a deep breath, savoring the moment. It felt like I had found a hidden gem, a place where time stood still. I walked slowly, taking in every detail of my surroundings. The trees were tall and thin, their leaves rustling in the breeze. The ground was covered in a soft layer of grass, and the air smelled of earth and flowers. I felt a sense of wonder and awe, as if I had discovered a new world. I continued to walk, my heart full of joy and excitement. The world was so beautiful, and I was so lucky to be here. I took another deep breath, feeling the air fill my lungs. It was a perfect day, and I was so grateful for it. I walked until I was tired, my feet aching from the long journey. I sat down on a bench, looking out at the world. The sun was still shining, and the air was still so fresh. I felt a sense of peace and contentment, as if I had found what I was looking for. I closed my eyes, feeling the sun on my face and the breeze on my skin. It was a perfect moment, and I was so lucky to have it. I opened my eyes, looking at the world around me. The world was so beautiful, and I was so lucky to be here. I took a deep breath, feeling the air fill my lungs. It was a perfect day, and I was so grateful for it.~~

Now, the weather was perfect. The sun was shining brightly, and the air was so fresh. I took a deep breath, feeling the air fill my lungs. It was a perfect day, and I was so grateful for it. I walked until I was tired, my feet aching from the long journey. I sat down on a bench, looking out at the world. The sun was still shining, and the air was still so fresh. I felt a sense of peace and contentment, as if I had found what I was looking for. I closed my eyes, feeling the sun on my face and the breeze on my skin. It was a perfect moment, and I was so lucky to have it. I opened my eyes, looking at the world around me. The world was so beautiful, and I was so lucky to be here. I took a deep breath, feeling the air fill my lungs. It was a perfect day, and I was so grateful for it.

The first thing I noticed when I stepped out of the car was the cold, crisp air. It felt like a blanket, wrapping around me and filling my lungs. The sun was shining brightly, casting long shadows on the ground. I looked up at the sky, seeing a few wispy clouds. The world around me seemed so peaceful and quiet. I took a deep breath, savoring the moment. It felt like I had found a hidden gem, a place where time stood still. I walked slowly, taking in every detail of my surroundings. The trees were tall and thin, their leaves rustling in the breeze. The ground was covered in a soft layer of grass, and the air smelled of earth and flowers. I felt a sense of wonder and awe, as if I had discovered a new world. I continued to walk, my heart full of joy and excitement. The world was so beautiful, and I was so lucky to be here. I took another deep breath, feeling the air fill my lungs. It was a perfect day, and I was so grateful for it. I walked until I was tired, my feet aching from the long journey. I sat down on a bench, looking out at the world. The sun was still shining, and the air was still so fresh. I felt a sense of peace and contentment, as if I had found what I was looking for. I closed my eyes, feeling the sun on my face and the breeze on my skin. It was a perfect moment, and I was so lucky to have it. I opened my eyes, looking at the world around me. The world was so beautiful, and I was so lucky to be here. I took a deep breath, feeling the air fill my lungs. It was a perfect day, and I was so grateful for it.

unearthly in its finality. And then the utter incomprehensibility of the whole business; perhaps it was better not to think but just mechanically to push on.

A hard trial for a boy of twelve; but fortunately even then he was already determined and persevering. So he kept on steadily and tried to keep his mind a blank, even when he felt as though time must have ended and eternity begun. At that moment suddenly in front of him appeared a point of light like a star—so suddenly that he uttered an exclamation. He could not tell how far from him it was—that tiny spot of intense light; but he forgot his fatigue and hurried forward toward it, only then realising, by the magnitude of his relief, how near to hopelessness he had been before. For a long time it seemed no nearer, for all his hurrying; but at long last he saw that it was larger—that instead of being a point it was a hole. After yet another spell of walking the darkness began to grow less intense, and presently through the gloom he discovered another wall running parallel to his, and a little later a roof, perhaps six feet above his head; so that he realised that he must have been walking for miles along an unquestionably artificial tunnel, and he began to hope that the point of light in front might prove to be the mouth of it.

So, quite simply, it did; and presently he found himself out in the blessed sunlight once more, and for a few minutes quite blinded by it. The tunnel debouched into a cup-like hollow on a lonely hill-side which Alcyone had never seen before, and he had no idea where he was, though that troubled him little now he had escaped from the horror of the dark. Before leaving that strange subterranean passage, he turned to examine it more carefully, and his eye confirmed what his hands had long ago told him—the wonderful smoothness of the walls and floor. But his sense of touch had not been able to inform him that the walls of this tunnel were profusely decorated with drawings, by no means badly executed in a

rough but forcible style. These drawings extended inwards as far as the light from the entrance permitted him to see; he promised himself to return and investigate more fully later, but at the moment he had no time to devote to prehistoric art. Judging by the height of the sun in the sky, he calculated that he could not have been more than three hours in the darkness, though it had seemed whole days; and he resolved to climb to the top of the hill in the hope of determining his whereabouts. The matter needed some consideration, for though he recognised the outline of certain peaks, he was regarding them from quite a new point of view; and it was some time before he realised that he had come through the heart of a mountain, and that to get back he would have to make his way either over it or round it.

Now that he had time to think of it he found that he was hungry, but unfortunately the mountain-side provided nothing edible, so he had to push on as well as he could. After some climbing he came to a stream and drank, which greatly refreshed him, for in the tunnel there had been a fine, almost impalpable dust which made him very thirsty. When he gained the shoulder of the hill, he was able to see his way back to his valley, but he had to walk fully twenty miles, so that it was late evening before he reached home, and his mother had begun to feel anxious about him.

His tale of adventure keenly interested his father, and next day they went together to the scene of the accident, taking with them several men, with a rope and some torches. Alcyone had little difficulty in finding again the valley in which, as he put it, the earth seemed to open and swallow him, but the curious appearance in the rock which had originally attracted his attention was no longer visible. What he had noticed was a crack about four feet long and a few inches wide, with sharply defined edges, and when he had crouched down to examine it more closely he had a vague

impression that he must have somehow fallen through it, impossible though that seemed. But no such crack was now visible, and his father thought that he had not found the right spot, while Alcyone felt quite sure that he had, but could not explain the change.

Presently he saw an oddly rectangular depression in the rock, and going to look at it more closely, found that the apparently solid rock yielded when he set his foot upon it. For a moment he saw his crack of yesterday, and then as he drew back it again disappeared. He was much startled, but a shout brought his father to the spot, and they proceeded to make a cautious investigation. They soon found that there was a square of rock—a sort of flagstone—which yielded when pressure was brought to bear upon it, and opened downwards like a trap-door, swinging back into its place as the pressure was withdrawn. Further examination showed that it was worked by a simple but ingenious counter-weight, and that it closed against a deep overlapping rim which prevented the faintest gleam of light from penetrating. It was evident that in some way a fragment of rock had been caught in the opening of this trap-door, and had prevented it from closing completely. Through the crack thus left open—who shall say for how many years?—light and rain had penetrated, and as a result a thick cushion of giant moss had grown directly under the trap-door, and had broken Alcyone's fall. As he sprang upon the slab it had yielded under his weight; the fragment of rock had fallen, and so the door swung back perfectly into its place, and completely shut out the light.

But what could have been the purpose of so strange an arrangement, and who could have made it? And what prehistoric race could have bored a tunnel six miles long through hard rock, and why? To answer these natural questions further explorations were necessary; so by the aid of the rope which they had brought, Jupiter and Alcyone, with some of

their men, descended into the passage and lighted their torches. At this point also the walls were found to be covered with drawings, so they at first supposed that they were thus ornamented through the whole length of the passage; but it was afterwards ascertained that the pictures were in groups, with long blank intervals, rendering it probable that they fulfilled a function roughly resembling that of the Stations of the Cross in a Catholic church. As the tunnel extended in both directions, Jupiter decided to follow that which Alcyone had *not* taken, so that they might see what was at the other end of this extraordinary excavation.

With their torches they could move forward rapidly, and they soon came to a point where the passage divided, or rather where another and much wider passage left it at right angles. Attracted by the appearance of this wider passage they turned along it, and found that it led them to a large hall, which from its arrangement had obviously been used as a temple. At the end of it was a roughly-hewn statue of colossal size and forbidding appearance, and in front of it a platform which could hardly be anything but an altar, though not of the usual shape. The walls of this temple were covered with drawings, some of them intended to represent dances and orgies, probably of questionable character. Climbing upon the altar, Alcyone narrowly escaped falling through another trap-door constructed exactly in the same way as that which had introduced him to this subterranean system.

Holding back this trap-door and putting their torches through it, they were able to see a plain square room, into which Alcyone of course begged to be allowed to descend. They lowered him into it, and Jupiter came after him, to find him examining a kind of stone trough or sarcophagus which occupied one side of the chamber—empty now, but possibly once the tomb of some high priest of this forgotten religion which celebrated its mysteries thus in the bowels of the earth.

At the end of the chamber were depressions in the wall which it was possible to climb it, and on mounting the Alcyone found himself inside the great stone statue, and able to look out upon the temple through certain cunningly contrived holes. Probably this was an arrangement to enable the priest to speak oracles through the mouth of the goddess; but it seemed curious that the only discoverable entrance should be through a trap-door on the altar itself. Alcyone suggested that perhaps offerings placed upon it were made to drop through and disappear in token of their acceptance by the goddess; or that if they built a fire on their altar, the priest may have acquired a reputation by mysteriously disappearing amidst the smoke.

As their supply of torches was rapidly diminishing, they judged it prudent to leave the temple, and when they regained the narrower passage they continued their walk along it, to see whither it led. After a time they came out, as Alcyone had done the day before, into a small cup-shaped depression, but in this case rocks and earth had slipped down and almost closed the entrance, so that they had some difficulty in pushing their way out. When they were able to look round them, they saw that they were quite near home—on a sort of ledge in the face of a cliff overlooking their own valley. The place was now inaccessible from below, but from the appearance of the spot it seemed likely that a landslip had occurred at some remote period, and that, before that, there might well have been an easy path to the mouth of the tunnel. But what race had done this work of excavation, and why they had thought it necessary to take such a stupendous amount of trouble—these facts remained unexplained.

Alcyone was much interested in the place, feeling that he had a sort of proprietary right over it, because he had discovered it. He used to visit it frequently with his boy friends, one of whom, Albireo, made copies of all the drawings. They

measured the passages, and made a plan of the whole excavation, and put together their drawings, plans and writings into a kind of book, which was forwarded to the King at Manoa, and kept in the great museum there. The drawings were evidently illustrative of the ceremonies to be performed at certain stages of the journey to the temple, and some of them were of a very remarkable character.

This curious accident had a considerable influence over Alcyone, turning his interest strongly in the direction of the study of prehistoric peoples and their religions and ceremonies. In connection with this he made friends with the curator of the museum at Manoa, and induced him to write to a similar official in the City of the Golden Gate at Poseidonis, sending a description of the excavation and the statue, and copies of some of the drawings, and asking whether others of the same kind were known. In due course came a reply from the chief guardian of the Atlantean museum, to the effect that there were two places in Poseidonis where excavations of the same nature existed (plans and drawings of which were enclosed) and that they were relics of a curious secret cult of the Earth-Goddess, supposed to have been practised by one of the later Lemurian sub-races, and borrowed from them by the Rmoahal. The cult was credited with obscene rites and even with human sacrifice, but the Atlantean curator considered these charges unproved, and begged for a full set of copies of all the drawings in the newly-discovered excavations, hoping that they might throw some light upon his theories. Alcyone himself, young as he was, started a correspondence with the Atlantean scientist, and suggested the various theories which had occurred to him to account for what he had observed. Alcyone acquired a great deal of information from these learned letters from Atlantis, and he also studied carefully whatever could be learnt along archæological lines in the museum of Manoa, so that while still quite young he was a recognised

authority on these subjects. The instruction gained from the Poseidonian curator threw much light on the religion and habits of the ancient race which had made the excavations but they never conclusively established the use of the trap-door through which Alcyone first fell. A similar arrangement had been discovered in one of the Atlantean passages, but its opening was in the floor of a small temple built on the surface of the earth, whereas if any building had ever surrounded Alcyone's trap-door, no traces remained of it. It may have been intended to trap the unwary, to get rid secretly of undesirable or unruly worshippers, or simply to enable some priest who knew the trick of it to acquire a reputation by mysterious disappearances. Nothing remained, either in picture or tradition, which definitely explained the mystery.

Alcyone's close friends gathered round him in serried phalanx in this incarnation, as in so many others. Among his brothers were Mizar, Herakles, Sirius and Selene, and when he came of age he married Elektra, the daughter of Corona and Viraj. His life was happy and useful, for he was surrounded by those whom he loved, and was keenly interested in the work which he had to do—the government and improvement of the valley. He was in sole control of this only after the passing of his father Jupiter, but before that he was in charge of a district which occupied most of his energies, and gave him but little time for his archæological studies.

Among other functions Alcyone had to act as judge, and obtained a certain reputation for the acumen which he showed in difficult cases. One curious affair which came under our notice involved some of our characters, and therefore may be of interest. There was in the chief city of the valley a man named Hōmara, who had acquired great wealth by trading and moneylending, and had the reputation of being grasping and unscrupulous; in fact, though many made use of him in emergencies, few had a good word to say for him, and he was

strongly suspected of blackmailing, though nothing had ever actually been proved against him. One night this man was murdered; his body was found in the road, the head being crushed in, as though by a succession of tremendous blows with a heavy cudgel. The road where the body lay was one of those running along the side of the valley and just underneath a terrace, so that all along one side of it was a high blank wall which was in reality the front of the terrace above, with houses and gardens coming to the edge of it; while on the other side of it was a row of houses, each standing in its own garden. Though the gates of these gardens opened from the road, it was only their backs which were visible from it, as all their principal rooms faced downhill across the valley for the sake of the view. Consequently, though the street was in a populous residential quarter, and really had houses and gardens continuously on both sides, it was nevertheless comparatively lonely and very little overlooked. Thus the murder had not been witnessed, though it seemed certain that it had been committed early in the evening.

Hōmara's wife informed the police that her husband had left home at dark, saying that he had an appointment to meet Clio. Now Clio was heavily in debt to Hōmara, and the latter was pressing him for immediate payment, which would have meant ruin to Clio; so here seemed a possible motive for the murder, and Clio was promptly arrested. He admitted having had an appointment with the murdered man in the very street where his body was found, but stated that Hōmara had not kept it and that after waiting for some hours at the *rendezvous* he had returned home. Various people came forward to bear testimony that when passing along that road they had seen Clio lurking about, and that he had endeavoured to avoid them; and two witnesses declared that they had also seen Clio's brother Theodoros loitering suspiciously in that same road. An order was therefore issued for his arrest, and it was elicited

that he had a grudge against Hōmara on his own account, as the latter was in love with Taurus, whom Theodoros desired to marry; but as Hōmara had some kind of hold over her elder brother Stella, he was able to put obstacles in Theodoros' way.

Each of these two brothers, Clio and Theodoros, believed secretly that the other had committed the murder, and each credited the other with semi-unselfish motives; for Clio thought that Theodoros had done this thing to save the family from ruin, while Theodoros supposed that Clio had been principally influenced by a desire to secure the happiness of his younger brother. Thus each was animated with the idea of sacrificing himself to save the other, and consequently each confessed himself as guilty, to the great perplexity of the judge. The natural suggestion was that the brothers had conspired together to remove the obstruction from their path, but both of them vehemently denied this, and all the testimony of those who had seen them agreed that they had not been together. Alcyone leaned to the theory that both were guilty of the wish and intention to murder, but did not see his way to a decision as to which of them struck the fatal blow, especially as there was no evidence to show that either of them had been carrying a weapon capable of inflicting such injuries.

At this stage of the proceedings Udor appeared before the judge, and asked to be allowed to depose. Permission being given, he said that he had wished to remain silent, but that his conscience would no longer allow him to do so; he could not let innocent men suffer for his action, so he felt bound to confess that it was *he* that had killed Hōmara; though he declared that the blow had been struck in self-defence. His story was that he was hurrying along that inauspicious road late on the night in question, when a man wildly waving some kind of weapon rushed threateningly upon him. Startled at this

unexpected and menacing apparition, he had struck out sharply with a thick stick which he was carrying; his assailant fell heavily, striking his head against the wall, and lay at his feet, apparently unconscious. Udor, unnerved by the suddenness of all this, did not stay for his recovery, but hastened home, hoping thereby to avoid being involved in any trouble. He declared that at the time he had no idea of the identity of the man whom he had struck; but when afterwards he heard that the body of Hōmara had been found, he supposed that this must be his opponent, and was horrified beyond words to find himself guilty of homicide, however unintentionally and even excusably. Still he had said nothing, hoping that the death of Hōmara would remain a mystery; but when he found that, from some incomprehensible accession of generosity or through some strange mistake, other men were taking upon themselves the blame of his action, he felt it his duty to come forward. He had not known Hōmara, and could offer no suggestion as to his reason for attacking him; at the time he had thought that the man must be mad. He was uncertain as to the part of the road where the incident took place; but such impressions as he had did *not* point to the spot where the body had been found, nor could he understand how such a blow as he had given could produce the results described.

Alcyone's curiosity and interest were keenly excited by this extraordinary crime, of which three separate persons confessed themselves guilty; he remanded the case, and himself went down to view the spot where the body had been found, wishing to form his own conclusions as to some points which had arisen. The first thing which he noticed was the existence of a ditch at the bottom of the lofty wall before mentioned; and he at once remarked that this disposed of Udor's story, for if a man had fallen so as to strike his head against the wall, his body could not have remained in a heap upon the pavement as described, but must have collapsed into

the ditch. Inspecting that ditch, a large fragment of hewn stone attracted his attention, and he demanded that it should be lifted out and brought to him. On closer examination the under side of it was seen to be stained by a dark fluid, evidently blood, and hair resembling that of the dead man was found adhering to it. Stepping back into the road and looking upward, he saw that there was a corresponding gap in the coping of the wall twenty feet above, and he immediately demanded to know who lived in the house whose garden was directly above the spot where they stood. Being told that it was a man of the name of Nabha, he ordered that he should be brought before him, and enquired what he knew as to the fallen stone. Nabha hesitated for a while, and at last seemed to make up his mind to speak out.

"I will tell you the whole truth, my Lord," he said; "it is I who killed Hōmara, and I do not regret it, for I believe I did well to rid the world of such a ruffian. Yet have I had no peace of mind since the deed was done, and perchance if I confess it openly I may find rest. This dead man, my lord, was an evil-doer, without shame or remorse; because I had borrowed money from him and was in his power he had forced me to give up to him my daughter Suadhu, and under promise of a full quittance of all the debt and interest he carried her off to minister to his vile pleasures. Yet after this he made still further demands upon me, telling me that he still held documents which enabled him to seize my house and land. Hearing this, I became mad against him, and thought to go and slay him with my hands.

"That night as I walked in my garden cursing him and planning how I could be revenged upon him, I looked over into the street far below, and there I saw the very man. I caught sight of his face as he passed closed to a lamp, and I knew that the powers of evil had answered my prayer and had delivered him into my hand. I went and stood by the

loose stone in the coping of my wall ; and balanced it so that a touch would throw it down. Hurriedly I dropped over a small piece of stick, to determine the exact spot where the stone would drop, and when he was just about to step upon it I pressed the stone so that it fell. My calculation was correct ; I saw him crushed to the earth, and I rejoiced. Yet in a moment horror fell upon me like a cloak, and I became as one mad. I rushed out of the house. I made my way down into the street below, yet I could not look upon my handiwork. Distaught I ran along the road, not knowing whither I went ; I saw a man approaching me, and I thought he intended to stop me. I had a stick in my hand, though I did not know I had caught it up ; I flourished it threateningly, and the stranger struck me down with a heavy blow. I suppose I lay unconscious for a time ; when I recovered I was alone, and my head ached shrewdly, yet it seemed that my madness had left me, so I crept home and went to bed. The deed was a righteous deed, and I would do it again ; yet have I had no peace of mind since its commission."

Alcyone felt that in this fourth confession the truth had at last been told, but he sent to the house of the deceased Hōmara for the girl Suadhu, and heard her testimony, which fully confirmed what her father had said with regard to her. Then he called all the prisoners before him. Clio and Theodoros he discharged, delivering to them a homily on the virtue of abstract truth, and explaining to them that falsehoods, even when unselfish and dictated by affection, always hindered the cause of justice. Udor also was set free, the judge praising him for having come forward voluntarily to make in the cause of justice a statement so much against his own interest, in order to save others from the blame attached to a crime which they had already confessed, and saying that the credit due to him for his bravery was in no wise diminished by the fact that his statement had, in fact, been inaccurate,

as the person against whose imagined attack he had defended himself was Nabha and not Hōmara. To Nabha he said:

“ You have rid the world of a villain who unquestionably deserved to die, yet I must tell you that you were wrong in doing so, for in taking even such a man’s life you have broken the beneficent law of our father the Manu, which ordains that all life is sacred, and that private revenge is inadmissible. You should have come to me and told me all, trusting to the justice and discrimination of your ruler. I will not give the ordinary sentence of banishment for life from the Empire of Manoa, because I think that in your case there were extenuating circumstances; but you must live for two years as a hermit upon the hills, so that you may have time by meditation to purge yourself from bloodguiltiness and to quiet your perturbed spirit by the healing influences of nature.”

So Alcyone lived his life, quietly doing his duty to his people, absorbed always in plans for their welfare; and when he passed away, full of years and honour, he was succeeded in the government of the valley by his eldest son Apollo, who endeavoured to walk in his steps and to carry on his traditions.

IX

Yet a third time we find Alcyone in the valley of the Third Root Race, born just in time to take part in the great migration, for which the previous lives had been a preparation. The Manu Himself ruled at this period, and under Him His sons, Orpheus and Surya, with His grandsons, Mars, Corona, Vulcan, Theodoros and Vajra. These grandsons were to be the captains of His hosts, their sons in turn forming a special staff of *aides-de-camp*; and it is among this staff that we find our hero, who had been born eighteen years before as the son of Vulcan and Venus. With him was his brother Sirius, two years older, and the twin younger brothers, Yajna and Aurora.

only just sixteen, but full of valour and keen to distinguish themselves in the field. Chief among these young people was Herakles, the son of Mars, and other comrades were Pallas, Herminius, Rosa, Fons, Aletheia.

In this case there was definitely a kingdom to be conquered, so the migration was divided into two parts. First went a splendid army, three hundred thousand strong, and it was only some four years later, when the new Persian empire was thoroughly established, that the women and children were brought from their native valley to their future home. The conquest being achieved, the young soldiers took unto themselves wives and settled down into the life of organisation and building to which they had in previous incarnations been so well accustomed. Alcyone chose as his partner Fides, with whom Herakles had also fallen in love. The latter went off disgusted to the wars; that is to say, he led a punitive expedition to suppress Tripes—a rebellious aboriginal chief; and when he returned victorious he married Psyche, an orphan cousin who had long worshipped him from a distance. The elder brother Sirius married Achilles, and the twins, Yajna and Aurora, now hardy soldiers with many brave actions to their credit, took unto themselves Alba and Dorado respectively. Among the children who came to them as the years rolled on were many of our best-known characters: to Alcyone came Mercury himself, and Mizar, Apollo, Albireo, Hector, Leo—all friends true and tried; to Sirius came Saturn and Brihat, Selene, Vega, Rama, and others with whom our researches have made us familiar.

After the country was settled, the leaders of the army took up the positions of governors of the various provinces and cities. For fifteen years the Manu retained it nominally as a portion of His empire, and several times made a sort of royal progress through its provinces to see for Himself that all went as He wished. At the end of this time, being a man of

great age, He retired from active life and was succeeded by His grandson Mars. Corona was then made King of Persia with Theodoros under him as King of Mesopotamia and Babylonia, and thus the independent Persian Empire was fairly launched upon its long career.

As the country was on the whole somewhat barren, and many of its rivers lost themselves in the sand, the Manu had devised an elaborate scheme of irrigation, and began its construction as soon as a civil government superseded military rule. The project was on so great a scale that it needed the effort of several generations to realise it completely; but even as it approached its consummation the country became more fertile and prosperous. So important was this work considered that one of the many poetic titles which the affection of the people conferred upon their King was "The Giver of Water". Neither Corona nor Theodoros had a son, so at their deaths they were succeeded by their nephews, Sirius and Alcyone, whose strong mutual affection enabled them to carry on in the most harmonious manner the complicated relations of the two parts of the kingdom.

Almost directly after Sirius took up the reins of government the Empire was attacked by a fierce and warlike race from Armenia Major, the mountainous country to the northwest, just below the Caspian Sea and the Black Sea. The troops stationed in the northern part of Mesopotamia were intended only to keep order and repel small raids, and were quite inadequate to meet a great invasion; so Sirius and Alcyone hurriedly gathered together all available troops, and called out all that remained of the veterans who had conquered the land a quarter of a century before. In this way they raised a great and powerful army, which they put under the command of their brother Yajna, and sent him to roll back the incoming tide. Even so the Aryan army was far outnumbered by its opponents; but it had an immense advantage in the

tradition of discipline which had been impressed upon its members by the Manu.

Yajna was not only a brave soldier, but an exceedingly capable general for those times, well versed in such strategy and tactics as were then understood; but he had a difficult task before him. The mountaineers had already made their way for some distance into the Empire; the Aryan populace had hurriedly retreated before them, and two of the newly-founded towns had been destroyed, and much land laid waste. The enemy was hardly a disciplined force; each man fought for his own hand, but they were strong, hardy and recklessly brave, and full of boastful confidence in themselves and contempt for everybody else. Their great speciality was their irresistible charge—a wild rush of yelling, leaping fiends which had never failed to strike terror into their foes, and drive them in confusion and headlong flight before them. The scheme which Yajna devised to meet this formidable onslaught was much like that of the celebrated British square when prepared to receive cavalry, except that he disposed his people in many small circles, and he drilled his army to be ready at a moment's notice to adopt this curious formation. The heart of each circle was a body of archers, each of them attended by an assistant who carried a huge bundle of arrows, so that he could continue shooting for hours. The outer ring consisted of three rows of spearmen, the inner rows carrying long spears which they were instructed to ground at appropriate angles, and the front row bearing short heavy spears (of which the upper third was of metal, like the Roman *pilum*) and also a curious apparatus looking rather like a photographer's tripod, which shut up into a walking-stick for convenience of carriage, but opened out into an unpleasant system of metal spikes.

When they received from their scouts the signal that the enemy was bearing down upon them, the army instantly

received orders to adopt this circle formation. It promptly fell apart into the prearranged units; the outer rows, unfolding their tripods, stuck them in the ground in front of them and interlocked them, so as to make an impenetrable breast-high *chevaux-de-frise*, which was continued high up by the spears of the inner lines; while as soon as the enemy came within range he was saluted with showers of arrows from the archers in the middle, who, however, were specially instructed to waste no arrows, but to take careful aim. The mountaineers made no use of archery in war, regarding it as effeminate, and hastening always to get to close quarters with their foes; so in the first engagement they tried their usual tactics, disregarding the Aryan arrows (which nevertheless decimated their force before they could reach the circles) and expecting to carry all before them in their mad rush. But they had now encountered opponents who were not intimidated by yells, but awaited the shock of their swift onset with perfect calmness and received it upon a disconcerting array of sharp points. In a few moments every circle was surrounded by a ring of dead mountaineers, and though their comrades sprang upon those bodies and fought with reckless bravery, they were under the difficulty that they could not get at their enemies, while the steady stream of arrows relentlessly swept them down. They came on again and again, but made practically no impression, and after a couple of hours of this work half their force lay dead on the field, and the other half had learnt by experience the futility of charging those impenetrable circles from which death poured out so steadily.

Their leaders urged them to renew the attack, but the men sullenly refused; and while they were arguing the matter Yajna suddenly broke up his circles and charged down upon them, having arranged his men in small wedge-shaped groups still with the short spears in front and the longer ones

behind—the archers for the moment slinging their bows upon their backs and becoming pikemen. The mountaineers were used to charging, but not to being charged, and they collapsed before the unaccustomed attack; Yajna's carefully contrived human wedges cut through the mob as the prow of a ship cuts through the water, and after a brave but ineffectual struggle the remains of the supposedly invincible army broke and fled in dismay. The Aryans pursued them closely, and as they were comparatively fresh, having stood still while the others had worn themselves out with bootless charges, the slaughter was great, and it was but a small proportion of the mountain army that was able to regain its fastnesses.

Yajna sent back a courier to Alcyone with news of his victory, which he begged him also to transmit to Sirius at the Persian capital. At the same time he announced his intention, unless recalled by orders to the contrary, of following up his victory by an immediate invasion of the mountain country, and asking for reinforcements to guard his lines of communication when he moved forward. This plan he carried out, though the rugged nature of the ground put the greatest difficulties in his way. His reputation for invincibility preceded him, and won him half the battles before his opponents even saw him; and so he took possession of valley after valley, endeavouring whenever possible to avoid exterminating the inhabitants, but to induce them to surrender instead. When they would do this, he accepted their oath of allegiance on behalf of Alcyone, confirmed them in the possession of their lands, and bound them over to furnish a certain amount of food for his army instead of the usual tax paid to the central government.

He carried on this process of gradual annexation for two years, closing the campaign by the bloodless capture of the innermost stronghold of the mountain chiefs, a remote and secluded valley which was considered absolutely inaccessible except by one very difficult path. Yajna, however, contrived

to discover another route, and without the knowledge of the enemy massed his men on the hills round the valley, so that its chiefs could not but see that the entire place was at his mercy; and then he sent his son Muni with an embassy to persuade them whether it would not be wiser to surrender incontinently and avoid useless slaughter. Muni's diplomatic representations were successful, and the last independent fragment of Armenia was peacefully absorbed into the Kingdom of Mesopotamia. With the concurrence of Sirius, Alcyone appointed Yajna as the first viceroy of the interesting land which he had conquered, though before entering upon that office he led his victorious army back, first to the capital of Mesopotamia and then to that of Persia, receiving hearty ovations at both places. Within the year, Alcyone himself made a royal progress through his new mountain province, and was everywhere welcomed with acclamation, for the Aryan government was popular as soon as its benefits were fully understood.

Yajna's wife Alba was inordinately proud of the fact that she was the eldest daughter of Koli, who in turn was the eldest grandson of the Manu, and she founded upon this a claim to succession to the throne of Persia on behalf of her son Muni. To pacify her, her husband finally promised to lay this claim before Sirius and Alcyone, though he took pains expressly to dissociate himself from it, and to explain that he personally favoured the theory of the descent of a title through male heirs only. Sirius and Alcyone disallowed the claim, but as some sort of compensation they conferred upon Yajna the title of King instead of Viceroy of Armenia, and arranged that it should descend to his son Muni, and to his heirs forever, bearing with it the same nominal subordination to the crown of Mesopotamia that the latter yielded to Persia. It was at the same time arranged that in case of war the King of Armenia should act as commander-in-chief of the combined

armies of the three countries, because of the genius which he had shown in military matters. The reputation which he had already won for the Persian armies, however, saved them from the necessity of any further manifestation of strength during Alcyone's lifetime; the three brothers were in due course succeeded by their eldest sons, Vega, Mizar and Muni, and the peaceful development of the Empire made steady progress under their care.

(To be continued)

THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADASA

(Continued from p. 517)

XIV

THE ORGANISATION OF THE T.S. (Continued)

By H. P. B.

THE undersigned is an ever patient theosophist, who has hitherto laboured under the impression that no amount of subtle scholasticism and tortured casuistry but would find like the Rosetta stone its champollion—some day. The most acute among theosophists are now invited to make out in “A Few Words”—what the writers or writer—is driving at—unless in plain and unvarnished language, it be—“Down with the Theosophical Society, President-Founder and its Headquarters!” This is the only possible explanation of the twelve pages of denunciations to which a reply is now attempted. What can indeed be made out of the following jumble of contradictory statements:—

(a) The President Founder having been shown throughout as a “tyrant,” a “*would be* Cesar,” “aiming at *papal* power” and a “Venitian Council of Three,” and other words to that effect implied in almost every sentence of the paper under review, it is confessed in the same breath that the “London Lodge” of the Theosophical Society has *completely ignored* the *Rules* (of the Pope Cæsar) published at Adyar! (p. 4) And yet, the “L.L. of the T.S.” still lives and breathes and one has heard of no *anathema* pronounced against it, so far. . . .

(b) Rule XIV stating that the Society has "to deal *only* with scientific and philosophical subjects," hence, "it is quite *incident* (?) that the power and position claimed in the *Rules* for the P' Founder and the Gen. Council and Convention are opposed to the spirit of the declared Objects".

It might have been as well perhaps to quote the entire paragraph in which these words appear,¹ once that hairs are split about the possibly faulty reaction of the *Rules*? Is it not self-evident, that the words brought forward "only with scientific and philosophical subjects" are inserted as a necessary caution to *true* theosophists, who by dealing with politics *within* any Branch Society might bring disgrace and ruin on the whole body,—in India to begin with? Has the Society or has it not over 140 Societies scattered through four parts of the world to take care of? As in the case of "Mahatmas" and "Mahatmaship"—active work of the Theosophical Society is confused—willingly or otherwise it is not for the writer to decide—with Theosophy. No need of entering here upon the difference between the jar that contains a liquid and the nature of, or that liquid itself. "Theosophy teaches *self-culture* . . . and not control," we are told. Theosophy teaches *mutual-culture* before *self-culture* to *begin* with. Union is strength. It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of *mutual* development and progress in Theosophical thought may be best achieved. "Self-culture" is for isolated *Hatha Yogis*, independent of any Society and having to avoid

¹ XIV. The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, as such, to interfere with politics, and repudiates any attempt on the part of any one to commit it in favor or against any political party or measure. Violation of this rule will meet with expulsion.

This rather alters the complexion put on the charge, which seems to conveniently forget that "scientific and philosophical subjects" are not the *only* declared objects of the Society. Let us not leave room for a doubt that there is more *animus* underlying the charges than would be strictly *theosophical*.

association with human beings; and this is a *triple distilled* SELFISHNESS. For real moral advancement—there “where two or three are gathered” in the name of the SPIRIT OF TRUTH—there that Spirit or Theosophy *will be in the midst of them*. To say that theosophy has no need of a Society—a vehicle and centre thereof,—is like affirming that the Wisdom of the Ages collected in thousands of volumes, at the British Museum has no need of either the edifice that contains it, nor the works in which it is found. Why not advise the British Gov' on its lack of discrimination and its *worldliness* in not destroying Museum and all its vehicles of Wisdom? Why spend such sums of money and pay so many officers to watch over its treasures, the more so, since many of its guardians may be quite out of keeping with, and opposed to the Spirit of that Wisdom. The Directors of such Museums may or may not be very perfect men, and some of their assistants may have never opened a philosophical work: yet, it is they who take care of the library and preserving it for future generations are indirectly entitled to their thanks. How much more gratitude is due to those who like our self-sacrificing theosophists at Adyar, devote their lives to, and give their services gratuitously to the good of Humanity!

Diplomas, and Charters are objected to, and chiefly the “admission fee”. The latter is a “taxation,” and therefore “*inconsistent* with the principle of Brotherhood” . . . A “forced gift is *unbrotherly*,” etc., etc. It would be curious to see where the T.S., would be led to, were the P. F. to religiously follow the proffered advices. “Initiation” on admission, has been made away with already in Europe, and has *led to that* which will very soon become known; no use mentioning it at present. Now the “Charters” and Diplomas would follow. Hence no document to show for any group, and no diploma to prove that one is affiliated to the Society. Hence also perfect liberty to any one to either call

himself a theosophist, or deny he is one. The "admission fee"? Indeed, it has to be regarded as a terrible and *unbrotherly* "extortion," and a "forced gift," in the face of those thousands of Masonic Lodges, of Clubs, Associations, Societies, Leagues, and even the "Salvation Army". The former, extort yearly *fortune* from their Members; the latter—throttle in the name of Jesus the masses and appealing to *voluntary* contributions make the converts pay, and pay in their turn every one of their "officers," none of whom will serve the "Army" for nothing. Yet it would be well, perchance were our members to follow the example of the Masons in their solidarity of thought and action and at least *outward* Union, notwithstanding that receiving a thousand times more from their members they give them in return still less than we do, whether spiritually or morally. This solitary single guinea expected from every new member is spent in less than one week, as was calculated, on postage and correspondence with theosophists. Or are we to understand that all correspondence with members—now left to "*self-culture*"—is also to cease and has to follow diplomas, Charters and the rest? Then truly, the Head Quarters and Office have better be closed. A simple *Query*—however: Have the 1£.—The yearly contribution to the L.L. of the T.S., and the further sum of 2.6*d.* to the Oriental Group been abolished as "acts of unbrotherly extortion," and how long, if so, have they begun to be regarded as "a *sale* of Brotherhood"?

To continue: the charges wind up with the following remarks, so profound, that it requires a deeper head than ours to fathom all that underlies the words contained in them. "Is the T.S. a Brotherhood, or not?" queries the plaintiff—"If the former is it possible to have any *centre of arbitrary power*?"¹ To hold that there is necessity for such a centre is only a

¹ It is the *first time* since the T.S. exists that such an accusation of "*arbitrary power*," is brought forward. Not many will be found of this way of thinking.



a roundabout way of saying that no Brotherhood is possible,¹ but in point of fact *that necessity itself is by no means* proved (!?). There have been no doubt Brotherhoods under high Masters . . . ” (there “have been” and *still are*, H. P. B.) . . . “but in such cases the Masters were never elected for *geographical* or other considerations (?). The natural leader of men was always recognised by his embodying the spirit of Humanity. To institute comparisons would be little short of blasphemy. The greatest among men is always the readiest to serve and yet is unconscious of the service. Let us pause before finally tying the millstone of worldliness around the neck of Theosophy. Let us not forget that Theosophy does not grow in our midst *by force and control* but by *sunshine of brotherliness* and the *dew of self-oblivion*. If we do not believe in Brotherhood and Truth let us put ashes on our head and *weep in sack-cloth* and not rejoice in the purple of authority and in the festive garments of pride and worldliness. It is by far better that the name of Theosophy should never be heard, than that it should be used as the *Motto of a papal authority.*” . . .

Who, upon reading this, and being ignorant that the above piece of rhetorical flowers of speech is directed against the luckless Pres^t Founder—would not have in his “mind’s eye”—an Alexander Borgia, a Caligula, or to say the least—General Booth in his latest metamorphosis! When, how, or by doing what, has our good natured, unselfish, ever kind President merited such a Ciceronian tirade? The state of things denounced exists now for almost twelve years, and our accuser knew of it and even took an active part in its organisation. Conventions, Councils, Rules, etc., etc., at Bombay, and at Adyar. This virulent *sortie* is no doubt due to “SELF-CULTURE”? The critic has outgrown the Movement and turned

¹ No need taking a *roundabout* way, to say that no Brotherhood would ever be possible if many theosophists shared the very original views of the writer.

his face from the original programme; hence his severity. But where is the *true theosophical charity*, the tolerance and the "sunshine of brotherliness" just spoken of, and so insisted upon? Verily—it is easy to preach the "dew of self-oblivion" when one has nothing to think about except to evolve such finely rounded phrases; were every theosophist at Adyar to have his daily wants and even comforts, his board, lodging and all, attended to by a wealthier theosophist; and were the same "sunshine of brotherliness" to be poured upon him, as it is upon the critic who found for himself an endless brotherly care, a fraternal and self-sacrificing devotion in two other noble minded members, then—would there be little need for the President Founder to call upon and humble himself before our theosophists. For, if he has to *beg* for 2 annual shillings—it is, in order that those—Europeans and Hindus—who work night and day at Adyar, giving their services free and receiving little thanks or honour for it, should have at least *one meal a day*. The fresh "dew of *self-oblivion*" must not be permitted to chill one's heart, and turn into the lethal *mold of forgetfulness* to such an extent as that. The severe critic seems to have lost sight of the fact that for months, during the last crisis, the whole staff of our devoted Adyar officers, from the President down to the youngest brother in the office, have lived on *5d.* a day each, having reduced their meals to the *minimum*. And it is *this mite*, the proceeds of the "2 shill. contribution," conscientiously paid by some, that is now called *extortion*, a desire to live "in the purple of authority and the festive garments of pride and worldliness"!


Our "Brother" is right. Let us "weep in sack cloth and ashes on our head" if the T.S. has many more such *unbrotherly* criticisms to bear. Truly "it would be far better that the name of Theosophy should never be heard than that it should be used as a motto"—not of *papal authority* which exists nowhere at Adyar outside the critic's

imagination—but as a motto of a “self-developed fanaticism. All the great services otherwise rendered to the Society; all the noble work done by the complainant will pale and vanish before such an appearance of cold heartedness. Surely he cannot desire the *annihilation* of the Society? And if he did it would be useless: the T.S. *cannot be destroyed as a body*. It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is *doomed to exist*, all the blunders of its leaders notwithstanding. That which was generated through and founded by the “High Masters” and under their authority is not their instruction—MUST AND WILL LIVE. Each of us and all will receive his or her *Karma* in it, but the *vehicle* of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend. No; “truth does not depend on show of hands”; but in the case of the much abused President-Founder it must depend on the show of *facts*. Thorny and full of pitfalls was the steep path he had to climb up alone and unaided for the first years. Terrible was the opposition outside the Society he had to build—sickening and disheartening the treachery he often encountered within the Head Quarters. Enemies gnashing their teeth in his face around, those whom he regarded as his staunchest friend and co-workers betraying him and the Cause on the slightest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmoving went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty. What other inducement has the Founder ever had, but his *theosophical* pledge and the sense of his duty toward THOSE he had promised to serve to the end of his life? There was but one beacon for him—the hand that *first* pointed to him his way up: the hand of the MASTER in

loves and reveres so well, and serves so devotedly though occasionally perhaps, unwisely. President elected for life, he has nevertheless offered more than once to resign in favour of any one found worthier than him, but was never permitted to do so by the majority—not of “show of hands” but *show of hearts*, literally,—as few are more beloved than he is even by most of those who may criticize occasionally his actions. And this is only natural: for cleverer in administrative capacities, more learned in philosophy, subtler in casuistry, in metaphysics or daily life policy, there may be many around him; but the whole globe may be searched through and through and no one found stauncher to his friends, truer to his word, or more devoted to real, practical theosophy—than the President-Founder; and these are the chief requisites in a leader of such a movement—one that aims to become a Brotherhood of men. The Society needs no Loyolas; it has to shun anything approaching casuistry; nor ought we to tolerate no subtle casuists. There, where every individual has to work out his own Karma, the judgment of a casuist who takes upon himself the duty of pronouncing upon the state of a brother's soul, or guide his conscience is of no use, and may become positively injurious. The Founder claims no more rights than every one else in the Society: the *right of private judgment*, which, whenever it is found to disagree with Branches or individuals are quietly set aside and *ignored—as shown by the complainants themselves*. This then, is the sole crime of the would-be culprit, and no worse than this can be laid at his door. And yet what is the reward of that kind man? He, who as never refused a service, outside what he considers his official duties—to any living being; he who has redeemed tens of men, young and old from dissipated, often immoral lives and saved others from terrible scrapes by giving them a safe refuge in the Society; he, who has placed others again, on the pinnacle of Saintship *through their statues in that Society*,

when otherwise they would have indeed found themselves now in the meshes of "worldliness" and perhaps worse;—he, that true friend of every theosophist, and verily "the readiest to serve and as unconscious of the service"—he is now taken to task for what?—for insignificant blunders, for useless "special orders," a *childish*, rather than untheosophical love of display, out of pure devotion to his Society. Is then *human nature* to be viewed so uncharitably by us, as to call *untheosophical*, worldly and sinful the natural impulse of a mother to dress up her child and parade it to the best advantages? The comparison may be laughed at, but if it is, it will be only by him who would, like the fanatical Christian of old, or the naked, dishevelled Yogi of India—has no more charity for the smallest human weakness. Yet, the simile is quite correct, since the Society is the child, the beloved creation of the Founder; he may be well forgiven for this too exaggerated love for that for which he has suffered and toiled more than all other theosophists put together. He is called "worldly," "ambitious of power" and *untheosophical* for it. Very well; let then any impartial judge compare the life of the Founder with those of most of his critics, and see which was *the most theosophical*, ever since the Society sprung into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the Members themselves, as he has been ever trying to promote its growth, and the majority of the "Fellows" have either done nothing, or created obstacles in the way of its progress through sins of omission as of commission. Better unwise *activity*, than an overdose of too wise *inactivity*, apathy or indifference which are always the death of an undertaking.

(To be continued)



A TRIBUTE TO THEOSOPHY¹

Now, I detested any form of metaphysics, mysticism, spookiness, or whatever I called it in those days, and like many another vain person—for it is vanity—I was aggressively intolerant towards the whole subject. It had got on my nerves, and I could not refrain from arguing about it and denouncing it at every possible opportunity. This was, I grant, both ill-mannered and ridiculous, seeing that Miss Stuart made no attempt to convert me to her beliefs; but I seemed unable to help myself. The crux of the matter was that, although I had uprooted jealousy in its grosser form, I still retained it in that subtler one which reveals itself in an intolerance towards those interests on the part of one's friends which one cannot share oneself; added to this was that unreasoning fear of the unknown. I nevertheless made myself read Mrs. Eddy's book, *Science and Health*, and although I disliked its Americanisms and its religiosity, I realised that its author had stumbled across some natural law which was certainly worth investigating. And in this aim I was assisted by a French-American singer friend of Miss Stuart's, named Rene Papin; for some reason, I could discuss the subject with this man in a far calmer and more level-headed manner than with anyone else. Though a practising Christian Scientist—by this I do not mean a professional healer—he was sufficiently unorthodox to admire Prentice Mulford, Dr. Hudson, Ralph Waldo Trine, and finally Mrs. Besant, whom one evening he induced me to go and hear. The outcome was unexpected in every way. Having already classed her, together with all other "religionists," as a hysterical person, and consequently thinking to hear a rather emotional, fanatical, sectarian lecture, I heard, on the contrary, the most large-viewed, tolerant, and magnificent oration it were possible to imagine. To say I was "converted" like a drunkard at a Salvation Army meeting would be incorrect, but I was greatly *impressed* and said to my friend: "If Theosophy can produce *that*, all I can say is it's well worth looking into."

Hitherto my experience of religious people had not been of the happiest. They had, one and all, maintained *their* way to be the only correct way of thinking, and all others to be wrong. So that to me religion had spelt discord and quarrelling, the very opposite of that which it professed. Even relative to the denomination in which I was brought up, I used to hear discussions about the—shall we say—the

¹ Facts from *My Years of Indiscretion*, by Cyril Scott.

size of various churchmen: one was too *low*, a second too *high*, third too *broad*, and a fourth too *narrow*; as to the exponents of old creeds, they were beyond the pale altogether, idolators, heather barbarians, or any other insulting term by which they might be classified as utterly and hopelessly *wrong*. . . . And then before my astonished mental vision comes suddenly Theosophy, with, for me, an absolutely new point of view. The truth of religion it maintains, is not like the truth that 2 plus 2 equals 4; it is of a different nature altogether. As the sun is the same sun, whether we look at it through white, red, blue, or yellow glass, through haze, cloud or smoke, so also is Truth—God—the Self—or whatever one may choose to call it. What would we think if the man who was looking through the red glass quarrelled with the man who was looking through the blue, because to each the sun looked different? We should think these two men were fools, and to put an end to their quarrelling would suggest that they exchange glasses—which, were it really a question of their vision of God, they would unfortunately refuse to do. There is only one God, but manifold ways of thinking about Him, naming Him, worshipping Him, and contemplating Him. Yet devotees refuse to, or cannot, recognise this, and hence each pronounces the other to be wrong. If—to return to our simile—a man looks at God, as it were, through a dirty glass, he sees Him with objectionable attributes; with jealousy, revengefulness, meanness, and tyranny; if he looks at Him through a clean glass, he sees Him as Perfect Love, with all its large-heartedness, tolerance, and charity.

This, in effect, was the message of Theosophy which I heard that Sunday evening at Queen's Hall—or, rather, it was part of the message; for it was further maintained that Man was Immortal, but that no person was expected to accept this statement on trust; he could, if he so wished, verify it for himself. Though Theosophy advocated Faith, it advocated that type of faith which is based on *understanding* and hence on knowledge; it even considered the attempt to believe in anything which went contrary to human reason as injurious to our minds; and to uphold its contention it quoted the words of the New Testament: "To faith add virtue, and to virtue add knowledge." But how was that knowledge to be acquired? By the ancient science of Yoga, of which at the time I knew nothing, yet very soon began to know through a book which was shortly to come into my hands.

THE THEOSOPHICAL FIELD

THE Society for Liberal Philosophy has held its Fifth Annual Convention in Darmstadt. Count Hermann Keyserling, in arranging the different lectures, has one leading thought running through them all and in his closing lectures he weaves the different strands of thought into a cloth of gold showing the different aspects of the one Truth.

On this last Convention the subjects were: World-Conception and Conduct of Life, by Count Hermann Keyserling; The Priest Type in Man; The Protestant Type; Catholicism (Universality) Our Goal; The Muhammadan Type; The German Type; The Russian Type; The Aristocratic World-Conception; The Democratic World-Conception; given by experts on the different subjects.

In his opening lecture Keyserling touched on the Japanese earthquake. He said that the great calamity which befell Japan, on the pinnacle of her power over China, has changed the whole world-outlook. Japan was a great military power in the world after the Great War and her militarism was a constant menace to America and a great danger to China. This disturbing factor is by this catastrophe eliminated for at least a century. The Pacific Ocean which threatened to become the next battlefield in an atrocious struggle between East and West will now be the peaceful field of action of the coming world-evolution.

This earthquake therefore is of world-wide interest, it teaches us that a nation which sets itself against the will of evolution is knocked down. This is an object lesson for us so that we may learn to sense the inner meaning of the great world-events.

In this case there are at least three lessons:

1. A man who acts against evolution suffers the results of wrongdoing and learns wisdom by pain.
2. A nation acting against the will of evolution is checked in wrongdoing by a great national disaster, forcibly put in the right rection by cosmic interference, before human action could hinder it reaching the goal.

3. Humanity works consciously in harmony with the will of evolution and the evolution of the world will go on smoothly and happily.

The Japanese earthquake falls under the second clause. The whole trend of evolution is in the direction of synthesis and co-operation, and all people who in human ignorance and perversity act against this mighty current are swept away to leave the road free.

The conscious co-operation of the human will with the will of God is an absolute necessity for the evolution of the world. No man may lead a selfish, private life; all human actions are of importance for the world-evolution. Man is but an organ in the world's organism; he is essential and indispensable for the life and the progress of the world, just as the Cosmos is indispensable for the self-realisation of God.

The man who understands that he is indispensable to the evolution of the world repudiates all self-glorification, knowing that Macrocosmos and Microcosmos form an indissoluble whole.

For the man who knows, there is but one way of progress, ever onward and upward but never at the expense of others, by trampling on the weak and helpless.

Humanity is One, but in manifestation we are manifold, and every one-sided expression of humanity can act only according to his nature.

The Frenchman acts according to his love of form, the Englishman according to his love of power, the German according to his love for experimentation, the Russian according to his love for radicalism. All individual types taken together form humanity as a whole.

The value of the individual for the Cosmos lies in his capacity to express the Eternal. The only thing that matters is the correspondence between the Eternal and its expression on earth, Man. We have yet to learn to tune our instrument (our physical body) to the harmony of the spheres. Out of a world of discord harmony will be established; out of the different streams of thought a synthesis will be formed, to express ever more and more perfectly the Eternal Spirit. Thus the Word will be made flesh and the Self-realisation of the Godhead will be accomplished.

HOMES FOR THE BLIND

When a child is a little hurt it cries a great deal, and you feel very sorry for it. When a child is sorely stricken it cries feebly, and that goes to your very heart. When a child is utterly broken it does not cry at all, it just lies still. That pathetic stillness of the broken child is the most terrible thing in the world. It has ceased to cry because it has ceased to hope. It lies in the deathly darkness of its suffering and isolation, waiting, waiting, without a cry, without a complaint.

Hundreds of these little ones are waiting in this deathly darkness of suffering to-day, quite cut off from the light of love and beauty that call to them on every hand. How many of you realise that there are hundreds of blind children amongst us who, in addition to their blindness, are afflicted also with some other defect, such as deafness, dumbness, or backward mentality? Just think what it means to be imprisoned behind this double wall from all that makes life good.

"The Braille and Servers of the Blind" League (registered under the Blind Persons Act, 1920) is opening Homes where these doubly defective children can be tended and educated. No Homes of this kind have ever been opened before. It is pioneer work.

The Homes are to be named after the distinguished President of the League, Miss Ellen Terry, to whom the work is very dear, and are to be called the Ellen Terry National Homes for Defective Blind Children. Here the children will have the education they need. Workshops will be fitted up, and they will have light employment suited to their varying capacity. They will be given the sympathy and understanding which alone can break down the double wall of their imprisonment and let in the light. They will also receive the best of medical attention, a Harley Street specialist having promised to be consultant physician.

The League also seeks to establish throughout the country Social Clubs for Blind People, and to provide workshops for blind workers with retail shops for disposal of goods. Mr. Clifford Newton has just been appointed as organiser, and "Daffodil Days" in aid of the work are being arranged in a number of towns throughout the country. Local organisers and helpers are badly needed, and those interested should communicate with Mr. Clifford Newton, "The Braille and Servers of the Blind" League, 3, Upper Woburn Place, London, W. C. 1.

J.

CORRESPONDENCE

PRACTICAL ECONOMIC BROTHERHOOD

AS Theosophists, we have led the whole world to a broader conception of brotherhood than has ever before been so widely held; brotherhood, irrespective of creed, race, sex, caste, or colour; in fact an unlimited brotherhood. But, while so many now hold this broader intellectual conception of brotherhood, based upon the great truth of the Unity of all Life, and a smaller number really feel it emotionally, comparatively very few at present really practise it. Very few examples of Economic Brotherhood are to be found to-day.

We all believe, I suppose, that our belief in, and feeling of, brotherhood, will gradually broaden out into greater reality, in every department of human activity—and this belief and practice must inevitably change most of the old and present-day habits and customs of Humanity.

To have reached this stage of thought and feeling is evidence of a great advance among many of the most cultured people of this generation, which is bound to have a wide-spread effect upon the future thoughts, feelings, and actions of Humanity, but I venture to assert, and am prepared to maintain, that but little further progress towards real brotherhood can or will be made, until at least an equal number of persons believe that brotherhood should be expressed in all the relationships of social life, especially in the work of producing and distributing the daily bread of humanity; by which I mean not only food, but also clothing, housing, education, recreation, knowledge and religion.

The greatest need of humanity to-day is the primary physical need of an Economic Brotherhood. This need we, as Theosophists, and therefore leaders of the thought, feeling, and practice of the world, must face and meet. It is no small problem. It has challenged and baffled all the wisest and best men and women living, or dead—as the condition of the world to-day sufficiently proves.

This statement of fact is not made to cast any reflection or criticism upon any past, or living reformers, or teachers: it is entirely due to the fact that humanity has only now reached that point of evolution at which the solution of this age-long problem becomes possible.

My proposal is one of constructive direct action—for the reconstruction and re-generation of humanity—by means of voluntary organised groups, for the production and exchange of daily bread (food, clothing, housing, education, recreation, etc.) by the direct organised efforts of the groups as units.

The great governing economic principle of each, and all the linked groups being what is socially produced must be socially owned and *shared* by each worker.

This plan can be put into execution immediately by direct constructive action. This solution of the problem of poverty and all that poverty implies offers a way of escape from the danger of violence, from all the delays of politics, and from the powers of the banks, or financiers, and can easily maintain the self-supporting workers—which is of course its primary aim—by producing for use and exchange, (with linked groups in all parts of the world, by international exchange, or barter of products) thus being independent of the private capitalist's counter efforts in *markets* or in any other way.

Only by emancipation from the present rule and power of mammon can a civilisation be established, which shall be dominated by freedom, truth, justice, brotherhood, order, progress, and an ever growing consciousness of unity. This "Goliath" can best be slain by using his own sword for the purpose. The source of the accumulations of capital is the robbery of pence from many workers and many consumers.

The line of advance to overthrow the cruel tyrant who refuses to "get off the back of the worker," is for the worker and the consumer to combine together and by an immediate, temporary sacrifice (voluntarily made) of comparatively a *very few pence* for a very few years and thus achieve their mutual emancipation, demonstrating their mutual freedom, brotherhood and unity through their combined activity, sacrifice, and co-operation. By achieving freedom in this way no harm or injury will be done to any, any more than by the lighting of a camp fire, which gives light and warmth and safety to all who contribute to its making and maintenance. Those who prefer to remain free in the jungle are left free to do as they like. If anyone who reads this asks: How this can be started? I reply; by first preaching the ideal and by showing the way to its realisation in the very near, if not almost immediate, future. The way is by the interesting of a few friends in this idea, and ideal, and arranging a weekly study class to consider and study the laws of social and economic life. Groups of ten might be organised to meet weekly in each other's homes, consisting of men, women and children, and these can later on either give, or collect, a minimum of 1d. per head, or 2d. per head, per day, or more, as may be agreed upon. The first hundred members or ten groups only would in this way (at 2d. per day, per head) raise £5 weekly, half of which could be used at once for local and propaganda expenses, and the other half set aside

for starting capital for all the groups and eventually to purchase sufficient of the means of real wealth production as will, (as the number of subscribers, workers, and consumers increase and so long as the law of practical brotherhood is obeyed) speedily lead to the emancipation, and enrichment of all and bring about universal peace, progress, and prosperity.

There is a story told of a lad and lass—and the lad had been telling the lass of what wealth he would bestow upon her—if he had it—of what houses, clothes, travel, etc., he would give her! The wise lass, listened attentively and at last asked how much he had at that moment. On hearing that it was some small sum, half-a-crown, the shrewd lass promptly asked her lad to share that with her, somewhat to the consternation of that lad.

That was a very practical application of his declaration of love, and it is just that practical test that I always want to apply, when I hear people speaking of their love, of their pity for, and brotherhood with the common people, which we hear most often, when the "vote catching" season comes.

It is like the story of the poor man, who was knocked down in the street by some motor-car, and a crowd gathered round—and were loud in the expressions of sympathy—but did nothing.

Then said a practical minded man, "Look here, being sorry" for this poor man is not going to help him much—I am sorry for him. I am "half-a-crown" sorry—how much are you? The result being that a nice little sum was collected on the spot for the victim of the accident and that is what I call practical brotherhood. But why wait until our brother is rendered quite incapable of self-help? Why not help the whole man to help himself? Prevention is better than cure. The giving of alms to the poor has become not a double blessing but a double curse, cursing him that receives, and him that gives. For help from without tends to weaken but help from within strengthens. Therefore, we should not pauperise our brothers, nor flatter ourselves upon our benevolence for restoring to our poorer brethren some portion of that of which we have either individually or collectively deprived them. We may call our almsgiving, or our State doles by the name of charity, or brotherhood—hypocrites as we are—but what the law of love requires of us is justice, the Justice of Brotherhood. For when injustice comes in at the door, brotherhood flies out of the window.

What then shall we do? I reply—Help the "bottom dogs" to help themselves and help the young to help themselves. Again comes the question "How"? I reply by that sort of constructive direct action which He taught, who was called the Christ. By immediately substituting good, in place of evil. Right thought, right feeling, and right action, in place of the opposites of these. Right activity of mind and hand, right sacrifice, right organisation—these three, and the greatest of these is wisely directed organisation, for it includes

the former two. For instance—thought precedes action, and therefore let us strive to think right about this problem of poverty, which is rapidly becoming a National, a World Emergency. Let us not do this simply in isolation—for union is strength. Practical unity of action is impossible without organisation, and the more voluntary the organisation is—providing the right thought is dominant—the more permanent and effective it will be. It is “more blessed to give”—so the wise Apostle Paul said—“than to receive,” a sentiment, a belief which is the exact opposite of the maxim of the business world “business is business”—which means “business is profit”—irrespective of consequences. What a practical revolution will follow in the world of action, when we have a change of thought, from that of selfishness, to that of brotherliness! For if we really *love* our brother, we shall not force him to “carry us upon his back”. We will help him to become self-supporting.

But this is the last thing that the upholders of the present “Bridge” or “System” desire. Unemployment in some degree, with all its demoralising effect upon men and families is part of, is a permanent necessity for, the continuance of the working of the present economic system, of the exploitation of labour in order to pile up profits for the minority, out of which so called charity is dispensed—cursing both those who so continue to give, and those who are degraded, and weakened by it.

To provide an agreed standard of living, a comparatively few hours of labour per head would be sufficient, but this would be obligatory upon all able-bodied men and women.

“From all equally and justly, according to speed and ability,” and much more spare time would be available. Some of this time could then be used in providing surplus production, which could be co-operatively marketed outside the camp or community for money, which money received, for said surplus production, would belong to the whole community fund, or might have a threefold division—one-third given to the actual workers, one-third to the special camp, or community by whose machinery and capital the wealth was partly produced, and one-third to go to the centres fund to buy more land, more machinery, etc., until the whole Nation and the whole world was in the economic possession of the workers of the world, the world one community, organised for mutual service and brotherhood instead of, as at present, for mutual competition and destruction.

In this way, by direct constructive action, can the World Co-operative Commonwealth be brought about, blessing us all with peace, progress, and prosperity for all and bringing love, wisdom, power to dwell among men.

With modern machinery surplus production is a certainty, and the surplus could be sold to subscribers, at a lower price, than the lowest market price for equal quality commodities, and thus subscribers (so long as they continued to subscribe) would recover their donations, and would in no wise lose their reward for holding “the rope of safety”

for the bridge builders of the new and better age so soon to be possible.

I have spoken of the education of the young, but I believe it is the younger generation who will educate what is left of the elders in the very near future. But we older people cannot to-day escape our personal responsibility, for the condition of things at present, or for the slowness of our adaptability to the changing environment of better thought and feeling, which is characteristic of the New Age now dawning, by shifting the responsibility for action, on to the shoulders of the young.

The call of the present day is primarily to us of the present adult generation, and if we fail to respond to the "Call" we do so at our peril, not only to our own peril, but to that of the whole world.

The Divine call has been in the past Wisdom, it has been Love, and it has been to Action. To-day it is particularly to action. Not all will respond, although the call comes with power, but "one shall be taken, and another left". "Many are called, but few are chosen" (we ripe). Such was the message of Jesus, (reverently surnamed The Christ) and such teaching is true teaching for any changing world or Age.

Someone has well said "When the Christ comes to this world again He will come riding on the ass of economics"—and I believe this to be true. There are many hungry, naked, and in difficulties, not entirely of their own making. If we are to feed, and clothe and help them—(as He taught us) to feed, clothe, and help Him—we are at once up against the whole economic problem, and are confronted by all kinds of political hindrances and opposition which must delay greatly any real advance along that road. Therefore, I advocate, in order to greatly assist the advanced politicians, a plan of campaign which is at once constructive and harmless, and may well be described as one of direct action, but of constructive direct action. The immediate and direct construction of a new bridge, along side the present very unsatisfactory one, of a new system, or circle, within the present vicious one. This can be achieved by the ancient threefold way of (1) responsive activity (when the Divine call is heard), (2) personal self-denial, and sacrifice, (3) by voluntary group organization. There is practically nothing that cannot be achieved (when the Divine call comes) by this threefold way.

Looking around us we see infinite possibilities of progress and happiness for all humanity—possibilities and opportunities to which the vast majority of our brother-souls seem amazingly blind. How few seem to see with old John Milton the great truth that "Nature has not failed"—that God has not failed to provide the "daily bread"—somewhere in the world for all His children, and that it is only human ignorance and folly which hinders the flow of His bounteous supply—by the almost universal "Illusion of Separateness." In consequence of that darkness and the clinging to that unreality, mankind has erected such numerous barriers of racial prejudice, religious

antagonisms, economic interests, etc., as to prevent the flow of this natural and Divine supply for *all* our needs.

In view of such a state of affairs, it must surely be obvious to any unprejudiced mind that the Master-key to this puzzle, or riddle, is contained in that attitude of mind, for which the Theosophical Society is pre-eminently distinguished—Brotherhood—based upon the great truth of the unity of all life, and therefore unlimited and unlimitable by any kind of barrier or division whatsoever.

A conscious realisation, an intellectual and ever growing consciousness of human solidarity, of interdependence, and brotherhood seems to be the lesson, which *le Bon Dieu*, as our Gallic brothers phrase it, appears to be striving to teach us all both in war, and in peace. If one portion of humanity more than another has had that lesson impressed upon it more than another, that portion is assuredly that Commonwealth of Free Nations known hitherto as the British Empire. But the great need of this, our Great Modern Aryan Empire, or League—is the consciousness of unity, of a brotherhood, that is without limitation of creed, caste, sex, or colour.

If we could but concentrate upon this essential "Keystone" of our Imperial Commonwealth Arch, all other necessary things will inevitably be "added unto" us.

For let us all clearly realise what mutual help can do for us. It means nothing less than world peace, world progress, and world prosperity, this being achieved by example, education, and experiment, and by all-round efficiency.

It is obvious, however, that such an Imperial, or World-Brotherhood or "World Co-operative Commonwealth" is quite impossible and indeed unrealisable unless we enshrine Justice equally with Brotherhood as our practical ideal, and with a Brotherhood generated and preserved in, and by, Justice. Then the other things that must necessarily, and indeed inevitably follow, or be added unto us, are freedom, truth, order, and progress.

Thus we arrive at a great sevenfold ideal, worthy indeed of Britain, worthy of our great Aryan Race, worthy of our great Imperial Heritage, an ideal which will appeal to, and elevate and exalt humanity—freedom, truth, justice, brotherhood, order, progress, and conscious unity. There is, as I have said, one "Threefold Way" by which this great ideal can be brought on to the earth, and that is by responsive civility, personal sacrifice, and by voluntary group organisation; these three, and the greatest of these is voluntary group co-operation, for implies and includes the other two. Each responsive soul must follow out his own line of activity; but social and educational regeneration, and re-construction are supremely important.

Surely we shall see the folly of educating the rising generation to rely to be, or mainly to be, clerks, judging by present day results, related by business men, very inefficiently, since many of the present day junior clerks are but half-educated even for the simple

work they have first to do. But much more than mere business or other technical efficiency is required.

When shall we cease from inculcating ideals of truth, honesty, and honour in our splendid boys and girls, in our schools, and then turning them out into our present day business and social system, where these things have to be surrendered, compromised or compromised with, instead of teaching them, as they have begun to do at Letchworth, in our T.S. schools, to organise themselves Society in such a way, by work, sacrifice, and organisation so that the sevenfold Ideal of the Christ, whose followers we nominally are, shall "come" indeed, and freedom, justice, truth, brotherhood, order, progress, and conscious unity shall become *Dominant* in earth, as they are in Heaven.

OSWALD GREGSON

THE ATHEISM OF BUDDHISM¹

I AM grateful to Mr. Pearce for his kind reply to my letter, but I am afraid I have to confess myself still unregenerate.

I am indeed sorry to find him quoting against me such a scholar as Keith. No Buddhist, and I should have thought few Theosophists, can accept Mr. Keith's standards of evidence. His whole book is based on the assumption that the teaching is emphatically a species of primitive thought and that to suppose that it has any real value for us moderns is rather ridiculous. When Oltramare offers a coherent explanation of the Twelve Nidanas, Keith rejects it on the explicit grounds that it is too coherent and logical to be primitive. Surely Mr. Pearce is not prepared to adopt these standards. Moreover, is Mr. Pearce willing to adopt the positive conclusions of Keith also? It is rather strange to find a Theosophist adopting the destructive side of a book but not the constructive.

There is, moreover, no real agreement between these scholars. In several footnotes Keith refers to Mrs. Rhys Davids' opinions as quite fantastic. Without entering on the unprofitable occupation of bandying "authorities," I may mention that several equally eminent scholars, notably Oldenburg, stoutly uphold the supreme merits of the Pāli Canon.

Let us, however, agree for the moment that the Pāli Canon is not necessarily unique, that it merely represents the doctrine of one of the early sects. Even so, the position maintained by Bhikkhu Silācāra is not materially weakened. In the *Katthā-Vatthu* there are accounts of the various controversies which were conducted between the various sects of that time. Most of the controversies were about relatively trivial points and it is noteworthy that there is not the slightest

¹ See THE THEOSOPHIST, January, p. 524; February, p. 687; April, p. 114; June, p. 405.

evidence of there having been a theistic-non-theistic controversy. Passing from the Pāli Canon entirely, the Samskr̥t work of the Sarvāstivādīs, the Abhidharma Kośha, whatever may be its differences in methods of classification, shows no signs of adopting a theistic point of view. The same is, apparently, true of the newly discovered fragments of a Samskr̥t Canon and of the admittedly later Mahāyāna sects, the one which seems to have preserved closest touch with the original Teaching, the mystical Zen sect, is, as far as my knowledge goes, certainly not theistic. Lastly, Estlin Carpenter, in his *Theism in Mediaeval India*, though on the look-out for theism, is (I speak from memory only) unable to find any in primitive Buddhism.

Mr. Pearce has admitted that the Pāli Pitakas are non-theistic. I have tried to show that the early Samskr̥t texts are equally so. Moreover, I appeal to Mr. Pearce whether, in the light of all that we know about the human mind and the history of religious institutions, a change from non-theism to theism is not more likely to have taken place than the reverse?

As regards "occult" evidence, it must be admitted that there is no unanimity there either. Dr. Steiner gives a substantially different account from that of Mr. Leadbeater, and recently a book has been published by Mr. Spalding, who claims to have lived with the Masters somewhere in the Himālayas, and in which he hints at quite a different doctrine about the Buddha. Again, in the recently published "Mahātma Letters to A. P. Sinnett" the Master K.H. (I quote from a quotation) states that Mr. Rhys Davids has "indirectly strengthened the absurd ideas of Mr. Lillie who fancies himself to have proved belief in a Personal God in primitive Buddhism."

One point suggests itself to me. Few things could be of more value and inspiration to us than the actual words of the Great Teachers who have appeared in the world from time to time. Why do not those who are possessed of occult powers give us a complete edition of the actual sayings of the Teachers or, at any rate, of Their public discourses? Mr. Ernest Wood relates somewhere that on one occasion Mr. Leadbeater reported one of the Lord Buddha's discourses, the famous Sutta on Burning. Why not a complete edition? Would not the actual words of the Lord Buddha be at least as interesting as the Lives of Alcyone?

In conclusion, I will agree that it is not always *easy* to sense the rich personality of the Bhagavat in the mnemonic formulæ of the Suttas, but, somehow, strange as it may seem, we do manage to do it. Existing monasticism may be dreary: True monasticism is by no means so. The monastic ideal may not be Mr. Pearce's. There is room for more than one ideal in the world, but there is surely no 'a priori' reason for saying that it was not that of the Buddha nor that it has been rendered obsolete by flying machines and broadcasting.

RONALD NIXON

THE CASE OF MENTAL AND SPIRITUAL HEALING¹

IN the April, 1924 issue you publish an article entitled, "The Case against Mental and Spiritual Healing". The case for such healing can also be stated thus :

The spiritual man enters this world much as a workman goes to his daily work in the factory. He arrives at the factory and is set to work at a machine according to his skill. He is bound to that machine so long as he is in the factory, and he is not at all concerned with the produce of the factory, or even of the machine, but with the running of the machine only. As a skilled workman, he is expected to keep the machine in order himself, and to know and use all the means for keeping that machine running properly so that it does not stop and break down while he is employed to run it. He is not paid by the produce of the machine, but by his value as a machinist in keeping that machine running and doing the things to lessen the wear and tear of it, and by his continuous application to the work given him to do. It makes no difference to his pay-envelope how much that machine produces, or how little. That depends on someone else—the man who invented the machine and made it. His business is to adjust it to run smoothly, oil it to lessen wear, and repair parts that do not go right.

Thus it is with the spiritual man. According to his karma (skill) he is given a machine to run, repair, oil, adjust and use, so that the machine will produce something. He is not in the least bit concerned with the produce, but with the machine, which in this case is the body, and it is his business to see that that body runs smoothly, is healthy enough to perform its work, and he has the knowledge, or skill, to do this, or he would not have been given that body. A workman is not given a machine he has not the knowledge to run.

The spiritual man has the knowledge, power and will to keep the body healthy, strong, and to repair minor derangements, and it is his concern as a workman in the spiritual universe, allotted by an Employer who knows his skill, to keep his bodily machine running in good order so long as he is put into that machine. When promotion is due him, the body will be taken away from him, and he will die.

Just as the workman is not concerned with the things produced by his machine, and his pay-envelope does not depend on that, so the spiritual man is not concerned with the things his carnate life brings about. His actions are his earthly produce and concern humanity as a whole, not him individually, just as the produce of a machine concerns the commercial system generally, and not the workman only. The spiritual man will not be paid his reward in the spiritual world according to his actions, but according to the way his actions were done, and according to his application to the work given him by his Employer. In the spiritual world it is his character that counts, not

¹ P. 118 ; June, p. 407 ; July, 530.

his deeds. He is asked whether he did his work well, was he diligent, was he faithful, did he look after the things entrusted to him as he should (and one of these things is his body), and so on. His deeds belong to the "common stock" of humanity, and not to him, for he leaves them behind in the world. His knowledge and increase of skill (experience) is his and carried to the spiritual world, where he has his home.

The mental body is another temporary vehicle to be accounted for. It is like the building in which the machines are housed, so that the power can be concentrated within a given area and mechanical capacity. The spiritual man enters such a mental body, and in that he finds his physical body. The mental body lies in a certain stratum on the mental plane, and is therefore of a definite quality, just as a factory building is devoted to a certain class of manufacture. The physical vehicle is closely allied to this mental quality, which may be artistic, active, dramatic, religious and so on: but even as a factory building contains many machines that work differently from each other, to make various parts, so in any stratum of the mental plane, or within any mental quality, there are various types of physical bodies. Thus men take up different careers from each other, and no two men do quite alike. The mundane factory is so complicated that no two men's actions and deeds are similar; a great improvement on our factory system, where machines are duplicated.

Thus it will be seen that the correct adjustment of a man's career and his mode of life is essential to his physical welfare, and his physical welfare is his spiritual concern. The reason for bodily sickness lies in spiritual and mental erring. The man does concern himself with his actions and the fruits of his actions, which, as a spiritual man, he should not do. He is nervous of what people will think if he does this or that, and the machine is not worked properly by him in consequence. Thus his body wears out in one spot, and gets sick, and sometimes quite useless. He chases after the effect of his deeds as though they belonged to him, whereas they belong to humanity as a whole, and of course they react back on him, and he loads up his karma. He is so afraid it will be forgotten that he did such and such, that he has to arrange for the commemoration before he can do anything else, so the machine gets rusty somewhere, and when it has to work again something breaks, or it creaks.

Then again how often it is that a man is not doing the work allotted him because he follows the wrong profession, and does the work someone else should do, leaving his own work undone. So much time is wasted trying to undo what another person is doing by opposition, criticism and interference. Every man's work is valuable to humanity, if viewed as a whole, if there is any utility in that work, and it is not the next man's business to interfere in that work, but complete it by doing something else—his own work. Hatred, envy and malice are the causes of innumerable illnesses. Because of hatred people leave their own work to tear down someone else's;

because of envy people try to do badly what another would do well; and because of malice people destroy each other and spiritual men are obliged to return to the spiritual world before their work is done, and the loser is humanity as a whole.

When, therefore, a man gets sick, and his body does not work as nature arranged it should, he must seek in his spiritual and mental bodies the cause and the adjustment. As a spiritual being he must learn that worry, nervousness, self-consciousness and self-aggrandisement are because he concerns himself with the fruits of his actions, which are not his. As a man with a mental body of a certain definite type, he must learn that his own longings, æsthetic pleasures, intellectual desires and desire for service are not to be suppressed but transformed into actions as a gift to humanity—his contribution to the common stock.

Drugs are an admission that errors have been made that have reached that point beyond the spiritual man's power of adjustment, and are useful as such; but there can be no excuse for the continuation of their use, when a simple adjustment can be made by rectifying errors of mental and spiritual origin.

ALICE WARREN HAMAKER

REVIEWS

Ashanti, by Capt. R. S. Rattray, M.B.E., etc. (The Clarendon Press, Oxford. Price 25s. net.)

This book is an important contribution to Anthropological literature. It supplements and explains the earlier standard work on this region by Col. A. B. Ellis (the Tshi-speaking peoples of the West Coast of Africa). Anthropology has made much progress since the time of Ellis, and although Ellis was much in advance of his time, yet there are certain departments of thought of which he had no conception, such as the genealogical method of investigating the classificatory system.

To begin with, it seems rather a mistake on the part of Captain Rattray not to have prefaced his book with some account of the country of Ashanti and of the peoples therein. As the book is read, it is not at all clear whether customs described by Captain Rattray are common to the whole country or only to certain sections of it. Ashanti is a very large area, and there are bound to be large divergences of custom and belief. Yet of these Captain Rattray gives us no hint, but leaves us under the impression that every ceremony which he relates, every fact he mentions, applies to the whole area. We wish Captain Rattray had spent more time in discussing geographical distributions. Yet the book remains an exceedingly valuable scientific document.

The Ashanti are matrilineal, and have the classificatory system, with enjoined cross-cousin marriage. But the daughter of the father's sister is apparently preferred to the daughter of the mother's brother. Inheritance is also in the female line, and Captain Rattray gives a detailed account of the various people who inherit and the order of doing so, thus making his book far more useful and scientific than any earlier work on this region. There is one point on which he lays great stress, and which is only beginning to be recognised in Anthropology. This is, the vast influence that is wielded by the women, especially by the old "Queen Mothers". They possess a very great deal of power. All the motherhood aspect of the nation

centres in them, and they are the potential rulers of the country. If the early British authorities had taken the trouble to speak to, to conciliate, and to treat with respect these old women, then half the troubles of the British would have never arisen. The Queen Mothers saw these strangers paying them no respect whatever, and assuming that they had no power, so they naturally ordered their male relatives to oppose such barbarians. Captain Rattray asked an old Ashanti why the natives had never told the white men of the power wielded by the Queen Mothers. The native said "The white man never asked us this. You have dealings with us and recognise only the men; we supposed the Europeans considered women of no account, and we know you do not recognise them as we have always done." A striking comment on European civilisation! Everywhere in the world, among native peoples, the old women wield enormous power.

Besides the division of the people into exogamous matrilineal clans, there is another system of division into "ntoro". The ntoro are inherited through the father, and can never be transmitted by a female. They descend in the patrilineal line. Is this evidence of a coming transition from matrilineal to patrilineal descent, or perhaps of a mixture of peoples? Rattray does not say whether any property goes with the ntoro, but we should assume from other passages that these divisions have nothing to do with inheritance or descent. The ntoro appear to be totemistic. Thus there are taboos with regard to animals, and the ntoro is supposed to be a spirit which is in a peculiar relationship to some animal. Rattray does not say whether the matrilineal clans are totemistic. One result of the ntoro divisions is curious. If a woman commits adultery with a man of the same ntoro as her husband, it is not as serious as if the offence had been committed with another man, for the spirit, the ntoro, in the seducer is the same as that in the husband, and so little harm is done.

Rattray's treatment of the religion varies greatly in essentials from that of Ellis or the ordinary scientific anthropologist. Instead of classifying and cataloguing the Gods and spirits into classes, he demonstrates the religious doctrines by the description of ceremonies, with no attempt at accurate systematisation. This is assuredly the best method to adopt in order to get into touch with the mind of the native, yet such materials must be scientifically investigated, in order that comparisons with other races and nations may be made possible, even if the natives themselves would not appreciate such a classification. We wish that Rattray had gone more into detail with regard to the traces of Neolithic culture. It is a subject that requires an investigation to itself. The explorer's remarks on the tenure of land

are wholesome. The ignorance of the early British authorities on this subject in most of the African territories has been most remarkable. Probably half the wars, besides a large proportion of local disturbances, have been due solely to the total inability of the white administrator to understand or to adopt himself to the natives' laws regarding land. The land is not owned by the people. It is owned by the departed ancestors of the clan, and therefore cannot be sold or alienated. Purchasing land has no meaning to a Tshi. Sale has however been sometimes effected recently, owing to European influence. We hope that further Europeanisation will be avoided, since we do not desire that the European economic chaos should be introduced into Africa. Luckily the present Administrators of our West African Territories are exceedingly able men, and especially so on the Gold Coast, so there is little need for apprehension. We read on page 238 of a man passing the occupation of his land on to his son. This seems at variance with Captain Rattray's earlier remarks about matrilineal descent, and we should like him to explain this.

We should imagine that it is the first time that the Drum Language has been reduced to writing. This achievement is worthy of the highest praise and removes another dark spot from the science of Anthropology.

We should like to know more about the history of gold and iron working in Ashanti. We wonder whether the working of gold was a reality introduced by the Portuguese or Phoenicians, or whether it was indigenous. There is some evidence to show that it was indigenous, yet it has been the fashion to assume that it has been recently introduced.

With Captain Rattray's views upon the Golden Stool we are heartily in agreement. His sympathy with the people is excellent. We wish that British Administrators would extend the same sympathy and understanding to Indians. But fortunately the Indian problem does not arise in West Africa.

L. E. T.

Music and Listeners, by Sybil Marguerite Warner, L.R.A.M., T. Cert., I.L.A.M., with a foreword by C. Jinarājadāsa, M.A. (Service Magazine and Publications, London. Price 2s.)

This little book contains a collection of short articles and sketches on musical subjects, written by a Theosophist. They are of value as being a small contribution to our literature by one who has had the advantage of a musical training and Theosophists really trained in any branch of Art are by no means numerous. Mr. Jinarājadāsa in a brief foreword, stresses the importance of music as a synthesising force through which we can find

a frame work of the intuition within which we can harmoniously place all the facts of experience,

and states his belief that

music can save the soul of the West.

In the article entitled "The Future of Music" Miss Warner makes an interesting attempt to relate and compare tendencies in modern and contemporary music in the West with the tendencies and developments to be found in the larger field of modern life in general, from the Theosophic view-point.

Amongst the topics dealt with in other articles are music in relation to healing, to education and to citizenship; the need for artistic expression and personality in music. A short article on Scriabin and a word-picture suggested by Debussy's "L'Après-midi d'un Faune" are also included. Being a collection of very short articles on such a variety of topics the book inevitably lacks continuity and fails to convey any unity of purpose. Unfortunately there are a large number of obvious misprints and the get-up and printing cannot be commended.

D. H. S.

The Brotherhood of the Rosy Cross, by A. E. Waite. (Rider & Co. Price 30s. .)

Those who are studying the meaning of symbols and emblems, all freemasons, all lovers of symbolism, all ceremonialists will welcome this book of the well-known author A. E. Waite. He has already given us treasures and a short review is quite inadequate to give a just idea of this work. In some six hundred and forty pages he expounds many things and he shows a fount of knowledge of a certain kind that will appeal also to many types.

To the student of symbols he throws out many useful hints as to meanings and explanations. As all know there is no royal road in this branch of study and the student can approach it from many different sides. Waite has helped us very much along the Egyptian as well as other interpretations. The freemason, especially those of higher degrees, will find much to learn from this book and much that is exceedingly illuminating.

To those who are interested in the marvellous lives of Thomas Vaughan and the Comte de Saint-Germain will find food for much thought in these pages, especially in the life of the latter. The history of the brotherhood of the Rosy Cross is of great use to those who feel that the world is moving towards more ceremonial, when the days of materialism will have passed. To read this book is to feel surely, certainly, that the Light of Freemasonry and with it the Light of the Rosicrucians, has been guarded and kept until the time shall come that these mysteries are valued and understood and until they shall be restored to their place and use in the world.

The history is well worth following and as is here shown it is a history of many lands and belongs to none, but is universal. Waite declares that it belongs to no particular sex but to both. That will be a blow to those orders who have closed their doors to women.

This book should be in all libraries, it is of great value, and has some very fine passages in it. I quote one only and feel, as I have said, that any short review is quite out of place.

The old Rosicrucian Tree of Life in Kabalism has become the Tree of Life in mystical experience on the ascent of the soul to God. The light of the Rosy Cross under such new birth in time is the light of the world in Christ. The path of progress through mystical Grades and Worlds is the path of the soul's return to that centre from which it came forth; or even to God Who is its end. After this manner is adeptship transformed by sanctity, the key and secret of all being the translation of Ritual into life. The term and crown of all is a great mystery of attainment, and he who is called Sapiens in the records of the seventeenth century is one witness concerning it. The new spirit has changed, not the old name, which is of catholic and perfect meaning in the world of types, but it has changed the body of the thing and has given it a robe of glory.

LUNA

The Mystery of Joan of Arc, by Leon Denis, translated by A Conan Doyle. (John Murray. Price 7s. 6d. net.)

If any evidence is still required to establish Joan of Arc as one of the greatest figures of all history this book will go far to supply it. It contains an extremely sympathetic account of her life and work, entering into the inner spirit of the same and into the surrounding circumstances much more than is usual in a book of this kind. Besides this most valuable sympathetic treatment there is also the additional fact that her life is regarded not from the old materialistic standpoint, but from that of the spiritualist. Not indeed from the point of view of one fully cognisant of the spiritual realms, but from the point of view of one who believes that the spiritual realms exist, and that direct intercourse with Beings inhabiting them is possible.

The writer styles Joan of Arc as one of the greatest channels for Divine forces that the world has ever seen. Few who study her marvellous life will deny this statement.

O. M.

St. Francis of Assisi, by G. K. Chesterton. (Hodder & Stoughton. Price 2s. 6d.)

Chesterton has just brought out this delightful little book and all lovers of St. Francis of Assisi will hail it with pleasure. We may think we know all about this very favourite saint, but there is always something left untold or that can be differently told, and Chesterton succeeds in telling us quite a lot of something fresh and he is very enthusiastic.

To read the lives of these saints is very inspiring and their lives fill us with hope, with renewed vigour, with zeal and this one is specially welcome. We shall look forward to other lives and we want to assure the author that they are wanted and that we value his effort to bring us to-day something of the "Spring" that St. Francis ever breathes: for somehow he does bring to us the "Life of a Spring morning" and he connects us with all life in the form of the bird and the beast and the flower and in the wind and in the sound of the forest.

G. H.



The Beautiful Necessity, by Claude Bragdon. (George Routledge & Sons, London. Price 8s. 6d.)

The second edition of this interesting and illuminating book is most opportune. Mr. Bragdon is one of the few original thinkers in the Theosophical Society and his books are always welcomed, not only by all with a taste for higher mathematics, but also by all who are seriously interested in Art and its relation to the Universal Order, and its place in human evolution; and most especially by those who wish to investigate the laws which govern all three—universal evolution, human evolution and the evolution of Art. This valuable book should be on the shelves of everyone who is interested in any one or all of these subjects. It will add greatly to his enjoyment of his walks abroad, for it gives him a key which unlocks the secret "hall of understanding" of architecture. Having read it, he can never again look at a building with utterly blinded eyes.

Mr. Bragdon defines the beautiful necessity as the necessity of proclaiming the World Order, the law to which all Art is subject: and argues that, as Art is an expression of the World Order, it must therefore be orderly and organic. It must "be subject to mathematical law and susceptible of mathematical analysis," a knotty point for those superficial thinkers who wish to restrict the sphere of Art to the emotional plane.

There are no changes, except verbal changes, in the second edition; and the book is, as before, well and copiously illustrated.

A. E. A.

The Key of Dreams. A Romance of the Orient, by L. Adams Beck. (Constable & Co., London. Price 7s. 6d.)

The Key of Dreams is a novel well worth reading—not because of any striking originality in the plot, but because it is well written, and sincerely written, and does to some extent capture the mystical atmosphere of the Far East.

The hero, Lancelot Dunbar, succeeds to the worldly possessions and, through some kind of occult influence not clearly indicated, the earthly karma of a cousin of the same name who was killed in the war. He is deeply interested in a book written by this cousin recording his experiences during his travels in China and Japan. Through this book some link is established between his cousin and himself, and

he is drawn to travel to the same places where fate brings him into contact with many friends and acquaintances of his dead name-sake. Then follows the usual story of uncontrolled passions, irregular martial relationships, and the muddle and unhappiness attendant thereon.

Among his friends the dead cousin had numbered an Indian who is also a Buddhist and a mystic. He becomes the guide, philosopher and friend of Lancelot Dunbar, shows him the beauty of the path of mysticism and so enables him to conquer his baser tendencies in the hour of temptation. There is a really beautiful description of the life in a Japanese Buddhist monastery where Hariḍās, the mystic, persuades Dunbar to retire at crucial moments in his experience; and there are fine descriptive passages relating to Borobudur in Java, and to the Mountain monasteries of Japan.

The book concludes with the description of a vision of Hariḍās, wherein he unfolds the mystery of the Seven Golden Candlesticks. Each of these is lighted for the spiritual illumination of a race by one of the great founders of six of the religions of the world—the Egyptian, Persian, Grecian, Buddhist (Indian), Judæan (Christian) and Arabian (Islām). He who is to light the Seventh Golden Candlestick is yet to come.

A. E. A.

Swinging Lanterns, by Elizabeth Crump Enders. (D. Appleton, London.)

This book does not pretend to tell of unheard adventures in the Far East. Simple and natural, it gives the impressions of a traveller who knows how to look around and to discover picturesque and characteristic scenes, men and things. Greatly helped by charming photographs, it recalls the charm of China to those who have already seen it and inspires those who have not yet been there with the wish to visit this country.

I. M.

The Story of the Renaissance, by Sidney Dark. (Hodder & Stoughton. Price 2s. 6d.)

This book gives one a good general idea of the whole European Renaissance, the period 1453-1603 in England, France, Germany, Italy and Spain. Its various aspects, Politics, Literature, Art, the Reformation and Social Conditions are discussed in as many chapters. Sketchy biographies of the great people who made the Renaissance are so arranged as to describe them, their works and the age at the same time.

Mr. Dark's opinion of the Renaissance is distinctly pessimistic. He recounts and fully appreciates all the great things done by the scholars, artists, politicians, reformers, explorers and empire-builders of the time. He deplores more their misdeeds and the immorality of the age generally but specially two things for which it was responsible: (1) the suppression of monasteries and craft guilds which brought about misery, suffering and poverty among the working people; and (2) the establishment of nationalities with the narrow patriotism

which has brought with it an incalculable amount of material and human suffering, of which the Great War was the latest, though possibly not the last, incident.

Whilst eloquent throughout, he is most convincing about these two points. Again and again he suggests that it "was an era of loss rather than of gain". Its happy aspects, he tries to prove, had begun before and were only continued during the Renaissance. Mr. Dark shows himself a brilliant scholar; but we do not care for his deprecatory allusions to Greek and Roman learning and to Shakespeare's philology. What we like most about the book is that the characters and events seem so natural and living—not exaggerated, as is done so often, to excite praise or horror in the reader. The printing and get-up of the Series to which this book belongs are exquisite.

D.

The Psychology of Thought and Feeling, by Charles Platt. (Publishers: Kegan Paul. Price 7s. 6d.)

This is a very readable and interesting survey of the field of modern Psychology. The author is gifted with a very facile style and lays down the book with a very happy feeling of having spent a pleasant hour of mild intellectual stimulation. Unlike orthodox books on Psychology it is one in which one can breathe an air of refreshing freedom from technical terminology without at the same time getting a vital insight into the scope of the subject. We heartily recommend the book to a lay audience, for whom it is eminently suited.

Starting with the conception of patterns, the making of which is the main concern of conscious life, the author goes on to give a brief description of inherited patterns of behaviour or reaction such as fear, anger, sex instinct and play. The chapter on sentiments, temperament and character is a very able though brief account of complex psychological brain patterns. Then follow three very helpful chapters on memory, habit, and the nature of knowledge the chapter on thought and judgment is another very pleasing account of a difficult branch of the subject. But the chapter which is by far the best of the book is that on Education, where valuable light is thrown on some of the most intricate problems connected with modern education practice, such as the question of punishment and rewards, nature and nurture, etc. When the author comes to the chapters on the sub-conscious mind and mental ills, one feels that he is on his favourite ground, in the course of which a very brief reference is made to the most recent branch of Psychology—

Psycho-analysis makes us see that branch in its proper perspective weaned away from the extravagant importance attached to it in recent literature.

The book is in a sense exceptional; in the sense that in a brief survey a comprehensive idea of the scope of the whole subject of Psychology is given to the casual reader, with no cost either to his patience or interest. We have nothing but praise for the book.

D. G.

Making Yourself, by Orison Swett Marden. (New Thought Library, W. Rider & Sons, London. Price 5s.)

This is another of those books by Orison Swett Marden which we always welcome with pleasure. This present book contains advice to young men who want to succeed in life. It mostly consists of admonitions to use their spare time properly. Persistent study for half an hour a day will soon transform an ignoramus into a well educated man. Much stress is laid in this book on a good use of spare time, half holidays, etc., that we wonder if it is not a little overdone. How many, we wonder, of the "successful" millionaires who are mentioned by Mr. Marden, would in reality have lead much happier lives if they had not taken life quite so seriously, but had spent a little more of their time in harmless amusements? God does not intend his children to grind all their days. But there is a chapter

on play further on in the book. Other chapters emphasise the value of serenity, good-manners, observation, doing things heartily, keeping on growing, and other good qualities. The last chapter is entitled "The Thought is the Life".

L. E. T.

Self-Healing by Divine Understanding, by W. Owen Hughes. (Williamson & Co., 10 Hamlet Court Road, Westcliffe. Price 3s. 6d.)

Much has been written lately on Self-Healing and subjects closely allied to it. In this book Mr. Hughes takes a specially Christian line, he is a recognised Christian Healer, as many will know, of many years' standing. This book may be of great help to those of that religion who are working at Self-Healing.

W.

BOOKS RECEIVED

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

The Brotherhood of the Rosy Cross, by A. E. Waite (W. Rider); *Social Development*, by L. T. Hobhouse, *The World of Souls*, by W. Lutoslawski, and *The Philosophy of the Upanishads*, by S. Radhakrishnan (G. Allen & Unwin); *The World of Roerich*, by Nina Selivanova, and *Roerich (Album) (Corona Mundi)*; *Evolution at the Crossways*, by H. Reinheimer (C. W. Daniel Co.); *A Translation of Luke's Gospel*, by A. T. Robertson, *Classics of the Inner Life*, by F. B. Macnutt, *As Pants the Heart*, by J. R. Harris, *A Man Finished*, by G. Papini, and *Problems of Belief*, by F. C. S. Schiller (Hodder & Stoughton); *Principles of Education*, by C. Chakraberty (R. Chakraberty); *The Origin of Christianity and The Origin of the Cross*, by Swami Satyananda (L. Chakraberty); *The Answer to Omar Khayyam*, by R. R. Radius (Richard Parsons).

The following pamphlets have been received :

Rulers of the World, by Leonard Tristram (All-India Federation of Young Theosophists); *Pour les Mères en Deuil* (E. Izard).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Asiatic Review (April), *Bulletin Théosophique* (June), *The Calcutta Review* (May), *The Canadian Theosophist* (May), *De Theosophisches Beweging* (June), *El Loto Blanco* (June), *The Herald of the Star* (May), *The League of Nations, Monthly Summary of* (May), *Light* (Nos. 2262—66), *The Message of Theosophy* (June), *The Messenger* (June), *Modern Astrology* (June), *The Occult Review* (July), *The Papyrus* (January—March), *Revista Teosofica* (May), *Teosofisk Tidskrift* (May), *Theosophy in Australia* (June), *Theosophy in the British Isles* (June), *Theosophy in India* (May and June), *Theosophy in New Zealand* (May), *Theosophy in South Africa* (March—May), *Vedānta Kesari* (May and June), *The Vedic Magazine* (June), *The Young Theosophist* (June).

We have also received with many thanks the following:

Anthroposophy (May), *The Beacon* (New York, April and May), *Gnosi* (May—June), *The Harbinger of Light* (June), *Koinonia* (May), *Pewartā Theosofie* (May), *Revue Théosophique le Lotus Bleu* (May), *Sophia* (June), *Theosophisch Maandblad* (June), *Theosophia* (June).

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.



CONTENTS

	PAGE
On the Watch	691
Theosophy and Education. D. JEFFREY WILLIAMS	699
Is Our Civilisation Decadent? DR. WELLER VAN HOOK	713
The Valley of Silence (Poem). C. PRIME	724
Symbolism. AN INDIAN STUDENT	725
Triplicities in Evolution. L. A. COMPTON RICKETT	736
The Lives of Alcyone: X, XI, XII.	753
The Twelve Labors of Hercules: With the Twelve Signs of the Zodiac and their Place in the Octad. ALICE OSMOND	782
The Early History of the T.S. (With Annotations by C. Jinarājadāsa). XIV. The Organisation of the T.S. (<i>Continued</i>)	793
Books Received	798
Internationalism and Theosophy. FRED. W. ROGERS	799
The Young Theosophists and the League of Nations	802
Santa Barbara. L. E. T.	805
Our Exchanges	807
The Theosophical Field. J.	808
Correspondence	812
Notice to Readers of THE THEOSOPHIST	815
Reviews	816
Supplement	xi

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

OUR EXCHANGES

We acknowledge with many thanks the following:

The Asiatic Review (April), *Bulletin Théosophique* (June), *The Calcutta Review* (May), *The Canadian Theosophist* (May), *De Theosophisches Beweiging* (June), *El Loto Blanco* (June), *The Herald of the Star* (May), *The League of Nations, Monthly Summary of* (May), *Light* (Nos. 2262—66), *The Message of Theosophy* (June), *The Messenger* (June), *Modern Astrology* (June), *The Occult Review* (July), *The Papyrus* (January—March), *Revista Teosofica* (May), *Teosofisk Tidkrift* (May), *Theosophy in Australia* (June), *Theosophy in the British Isles* (June), *Theosophy in India* (May and June), *Theosophy in New Zealand* (May), *Theosophy in South Africa* (March—May), *Vedānta Kesari* (May and June), *The Vedic Magazine* (June), *The Young Theosophist* (June).

We have also received with many thanks the following:

Anthroposophy (May), *The Beacon* (New York, April and May), *Gnosi* (May—June), *The Harbinger of Light* (June), *Koinonia* (May), *Pewartā Theosofie* (May), *Revue Théosophique le Lotus Bleu* (May), *Sophia* (June), *Theosophisch Maandblad* (June), *Theosophia* (June).

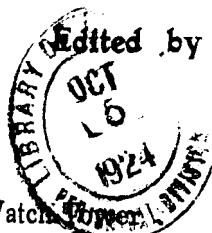
THE THEOSOPHIST

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.



CONTENTS

	PAGE
On the Watchtower	691
Theosophy and Education. D. JEFFREY WILLIAMS	699
Is Our Civilisation Decadent? DR. WELLER VAN HOOK	713
The Valley of Silence (Poem). C. PRIME	724
Symbolism. AN INDIAN STUDENT	725
Triplicities in Evolution. L. A. COMPTON RICKETT	736
The Lives of Alcyone: X, XI, XII.	753
The Twelve Labors of Hercules: With the Twelve Signs of the Zodiac and their Place in the Octad. ALICE OSMOND	782
The Early History of the T.S. (With Annotations by C. Jinarājadāsa). XIV. The Organisation of the T.S. (<i>Continued</i>)	793
Books Received	798
Internationalism and Theosophy. FRED. W. ROGERS	799
The Young Theosophists and the League of Nations	802
Santa Barbara. L. E. T.	805
Our Exchanges	807
The Theosophical Field. J.	808
Correspondence	812
Notice to Readers of THE THEOSOPHIST	815
Reviews	816
Supplement	xi

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

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 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.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

THE THEOSOPHIST

ON THE WATCH-TOWER

WE expect our beloved President and Editor to return on September 2nd and there will be a large party to greet her at Madras Station and elsewhere. I have one more opportunity to talk about her in her absence.

* * *

The Demonstration in the Queen's Hall seems to have been something that it is difficult to describe, it is beyond words. I quote from a private letter which I have just received :

There was something tremendous about the Jubilee demonstration—tremendous in every way and very significant. I heard it said : "I am amazed, why this is no narrow Jubilee ; it is the history of the past fifty years." So it was. It was very remarkable to hear one after another (Margaret Bondfield, H. Snell, M. P., George Lansbury, M. P., Ben Tillett, M. P., and others) getting up and recalling incidents in the long, long past in which she had been concerned—generally taking a leading part ; and declaring before that whole hall-full that she had first made the Trade Union Movement possible ; she was responsible for the change in conditions—which had gone on from better to better—for the workers generally. In the days when badly clothed and badly fed, she tramped through mud and snow at midnight, to meetings of tramway workers because then they had no leisure ; at dawn in the winter, talking to 6,000 dockers, where owing to the thick fog she could see no more than six of them, as Ben Tillett said. How many of us, who trail after her now because her Chariot is of gold would ever trail after her if she were walking through mud and slush for miles, as then. She was greatly moved when she rose to reply and at once put all the adulation behind her. It just fell away.

* * *

Several hundreds of cables and telegrams of greetings and good wishes were piled on the table beside Dr. Besant on the platform—more than 100 of these coming from India alone—from Australia, America, Burma, Belgium, Canada, Denmark, Finland, Germany, Hungary, Bulgaria, Ireland, Italy, Roumania, Scotland, Spain, Sweden, Switzerland, Wales.

Hungary, not content with sending a cable, also sent a representative.

* * *

The Cable received from the Vice-President of the Theosophical Society, Mr. C. Jinarājādāsa, reads :

Convey Message President Queen's Hall on behalf of Theosophical Society all over the world. I offer to you, its President, our unstinted gratitude for your magnificent work for Theosophy and the Theosophical Society during the last thirty-five years. Hundreds of thousands love you and bless you because you have led them to the Light. Life for us all has become a nobler thing because we have known you, and in trying to imitate you in your heroic sacrifices, we feel we grow into Divinity.

* * *

One of the Lodges of the T.S. sent the following letter to the President on this great occasion, signed by the President and Secretary of the Lodge. It reads :

On this Auspicious Day which symbolises something far deeper than anyone can express, the members of the . . . Lodge feel they cannot be behindhand in sending you a tiny token of their loving appreciation of the example you have set the world during the past 50 years by a life of never-ceasing labour for all causes demanding the greatest courage and self-sacrifice. The world will one day realise what it has meant to have possessed a Leader so great in these qualities united with such commanding capacity.

The members therefore take the liberty of sending this small gift to reach you on the morning of the Day dedicated to your Jubilee, and ask you to use it towards your Indian work.

* * *

Below I have given extracts of Mr. Arundale's report which was sent to *New India* quoting two only out of the very many letters sent to our President at the Queen's Hall Demonstration.

The Queen's Hall is a fine place for such a meeting, partly because it has so often been the scene of meetings of a progressive

...ature belonging to the advancement of Brotherhood, and partly because Dr. Besant herself has, for many years now, delivered in this Hall some of her most impressive addresses. The result is that Queen's Hall has an atmosphere of its own, an atmosphere no other Hall in the country has unless, perhaps, the Free Trade Hall in Manchester. And added to this, the very large audience that gathered to do her honour, and crowded the hall, was full of bubbling enthusiasm, and greeted every speaker with the utmost warmth, in the case of some, of course, because they were well known and loved, but in the case of others, because they were to speak about her.

The meeting was a long one—there were about fifteen speakers, but the time passed quickly, and our Editor's speech in reply seemed to be reached all too soon and to be all too short. In fact, I think that her's was the shortest speech of all, though many of us had hoped it would be the longest. I do not want to compare one speech with another. Each was admirable in its own way; the full report will appear probably next week. But I cannot help singling out the fine address of the Rt. Hon. V. S. Srinivasa Sastri, who spoke last—the place of honour—as representative of India and, as he said, laid India's homage at her feet. I was particularly interested to listen to one speaker after another telling of Dr. Besant's earlier life and of his or her association with her in the early days of struggle. George Lansbury, Ben Tillett, Margaret Bondfield—Britain's first Woman Minister—Ben Turner, H. Snell, John Scurr, all spoke of her pre-Indian days, and one then realised that her life has been one long-continued fight against tyranny and oppression wherever she found them.

When all the speeches were over, there was a beautiful procession of representatives of various movements to offer her homage in the shape of lovely flowers. Basket after basket was heaped upon the table, but the prettiest sight was her garlanding by various Youth Movements, including the All-India Federation of Young Theosophists, represented by its Chairman, Shrimati Rukmini Arundale. Our beloved Editor looked wonderful as she rose to reply in her flowing white robes, with a garland of red roses round her neck. She looked like the seer, the prophetess, the occultist that we know her to be. A memorable sight it was, and one the memory of which will remain with us for ever.

More than 500 delegates were present representing almost every branch of progressive work in the world.

The following are among the Organisations represented :

The Labour Party, some thirty branches, The Independent Labour Party, The Fabian Society, The International Suffrage Alliance, The National Federation of Women Workers, The Standing Joint Committee of Industrial Women's Organisations, The Women's International League, The Parliamentary Labour Club, Twenty-one

Branches of the Women's Co-operative Guild, Workers' Educational Association Branches, The Theosophical Society in many countries and from many Lodges from all parts of the British Isles, Europe, America, Australia, Africa also, The Order of the Star in the East and 21 Centres, The Theosophical Orders of Service, The Theosophical Fraternity in Education, The Co-Masonic Order, Youth Movements, The NATIONAL CONVENTION of India, and representatives from a number of Trades Union branches, from Peace Societies, Anti-Vivisection Societies, a Socialist Sunday School, the Match-Makers, the National Society for Lunacy Reform, Vegetarian Societies, etc.

From THE PRIME MINISTER :

I am so sorry, but on Wednesday evening I have a public engagement from which I cannot escape. Were it not so, nothing would have given me greater pleasure than to have been present at the Queen's Hall to join with those who will be there in celebrating Mrs. Besant's 50 years of public work. They have been years of much strife, as all pioneering years must be. The forerunner must accept flints and thorns and look far ahead for rest and peace. These generally come in the end, because, however easily stampeded the public may be when ideas are glaringly new, it gets accustomed to them by and by and recognises how much truth and wisdom there is in them. Then the poor, buffeted pioneer is accepted. A desire to allow by-gones to be by-gones greets him, and at last well-earned honour settles about him. Thus it has been with Mrs. Besant. She has had the satisfaction of living through much and, perhaps what is the still greater satisfaction, she sees, after all her triumphs, that there is plenty of room in the future for pioneers to carry on her unaccomplished work. When one has been 50 years in public life, I doubt if there is a greater consolation than to look back on the past with satisfaction, recognising its achievements, and at the same time to look forward with hope, recognising the tremendous efforts which must still be put forth for progress. May she live long yet to see the world go on.

J. RAMSAY MACDONALD

From The LORD HIGH CHANCELLOR :

I wish indeed that I had been free to take the chair at the demonstration in honour of Dr. Besant on 23rd July.

Her life has been one of high public spirit and of strenuous purpose in its execution. She is an old friend of mine in addition.

But on the 23rd all my time will be taken up with the official reception, which falls to me as Lord Chancellor, of the American and Canadian lawyers, who will be in London in large numbers. I wish I had been free to be with you, and shall be grateful if you will give this message to your meeting.

HALDANE

* * *

Another account says that when Mrs. Besant rose to reply she was deadly white and seemed very moved. We must realise that for an hour or more people had been stirring up old memories and *pouring* adulation over her. When she rose to reply almost the first words were: "The Hall has been more full of the invisible than the visible, who have come to give a word of cheer to an old comrade whom they have left behind." She simply *shed* all the personal touch, it had never been near her and she lifted us all out of that Hall, out of our petty selves until it seemed as though we could never be quite the same small petty creatures again.

* * *

The whole audience rose to their feet and cheered and applauded as Mrs. Besant left the platform, and so ended a very wonderful meeting, which I think will live long in the hearts of all who were present. When a friend went round to her after the meeting, she said: "It would have been very much easier for me had it been a hostile crowd," and I think she found it very difficult to speak.

Numerous letters, including one from Sir Robert Baden-Powell, Mr. Despard, Mr. Philip Snowden and Lord Willingdon were received from all parts of the world.

I should like to have reported all the speeches that were delivered but space comes in the way! They are important to everyone but very specially to those who know and have seen little of our leader, our chief, our guide, our friend for all time. As I cannot report the speeches in full I have to content myself with a word or two out of some of them.

The Chairman MAJOR GRAHAM POLE :

I know of no one who, in Kipling's words, can "fill the unfor-
giving minute with sixty seconds of work well done" more than Dr. Besant.

MISS MARGARET BONDFIELD :

The Annie Besant who was the stormy petrel of the seventies and the eighties.

The RT. HON. EARL DE LA WARR :

I myself for as many years as I can remember, have looked to Dr. Besant as one of my chief inspirations.

MR. GEORGE LANSBURY, M. P. :

. . . she never, never, under the most difficult circumstances loses heart but hopes on, always certain that somewhere, sometime, the harvest of the work-people must be reaped. . . . If we are going to carry on the work she has been doing all these years, the only way to do it is to have the same impersonal feeling towards the movement with which we are associated as she has always shown.

MR. H. SNELL, M. P. :

It is forty years ago since, as a small boy, I came under the glowing inspiration of Mrs. Besant. It was at a time when the old creeds had somehow failed, and the world seemed dark and hopeless, but Mrs. Besant came and revealed to me that though the creeds pass, the moral heritage of the world was safe—that was in man's keeping, and that if we were loyal to it, even the creeds could pass, but man would grow and the moral treasure of man would be kept intact.

MR. JOHN SCURR, M. P. :

When things look gloomy sometimes one is tempted to despair; but when one looks to the inspiration and example of Mrs. Besant, then you throw away all fear and see that nothing is so worth while, because victory is sure, if you are only certain that the ideals with which you are animated are those of human love and brotherhood.

DR. HADEN GUEST, M. P. :

Do we know her as a Statesman? I believe one of the greatest in the world to-day.

DR. MARION PHILLIPS :

Her presence, her work, her spirit belongs to the ages of heroism in the world's history. . . . she has made it possible for us to believe in and to put into practice to-day ideas that were regarded with horror when first put before the world.

MR. BEN TILLET, M. P. :

The change has been brought about by the work of this great woman with the mother-heart, with the mother-brain, with the mother-instinct that has lived a life as wide as the world itself. . . . Whatever has been her work, one has always felt, here is a true soul that shall live not possibly in memory, but her work shall live—her work shall live not in monuments of stone but in the monumental progress she has helped to bring.

The RT. HON. V. S. SRINIVASA SASTRI :

When at one time I asked a friend to accept a post as Secretary of an organisation of which Dr. Besant was to be the life and the soul, I received as reply, "You are talking of Mrs. Besant as a colleague. She is a gigantic, pitiless machine, once you are caught up within it there is no rest, no peace." . . . Of all her qualities, that which sometimes overpowers my imagination is this: with magnificent devotion and tireless energy she builds up some mighty piece of work; then, the truth strikes her that that piece of work has outlived its usefulness, and she has no further use for it in the scheme of the world. Then she makes the complete resignation to the will of the Almighty with which she lays that work by and applies herself with the same marvellous devotion to another piece of work—that strikes me sometimes as her greatest contribution to the art of politics in the world.

I quote one word from her though I hope that her entire reply may be published later :

Trust the Divine Life within you and the Divine Life within your fellow men, realise that It is in you and you will see It is in everyone around you. Then you will doubt no longer.

* * *

For her return to India all sorts of demonstrations and welcomes are being made ready, so that all may show a tiny, little bit of that which fills the heart of each of us.

* * *

The Congress of The Order of the Star in the East took place at Ommen and we have not as yet received a report. Many world problems were on the agenda for discussion; among them sex problems in married and unmarried life; health and the right treatment of disease; the exploitation of races, of women and children and of animals.

The Place of Youth in the New Era was the subject of one of the lectures. Youth is already finding its own in theosophical Society which will open the way for them to do the work of the World Teacher when He comes.

Excursions, camp-fires, concerts and social entertainments are among the other items on the programme.

* * *

We almost lose account of time now-a-days, time's wings are so busy. It is difficult enough to struggle to keep up and

to keep awake without any other consideration. Any definite thought for concrete plans for the future seems almost an impossibility.

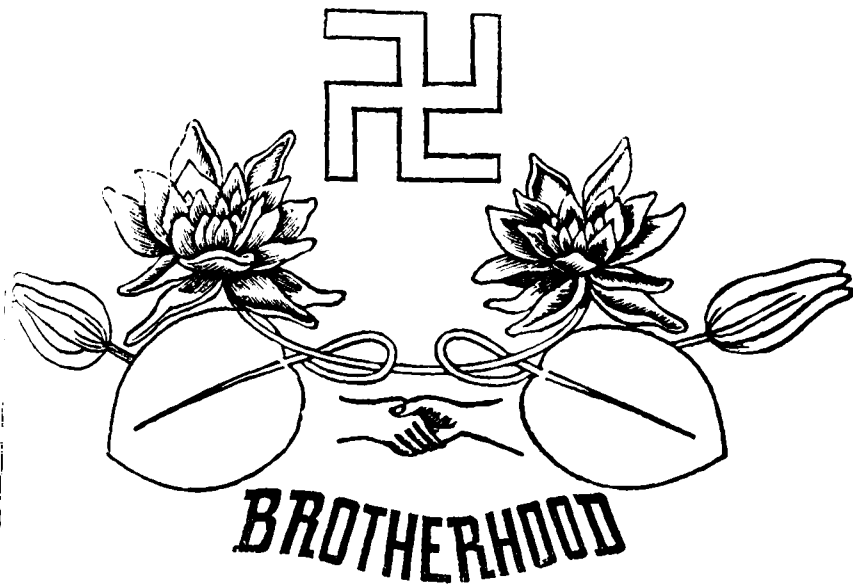
Nevertheless in the very near future the fifty years celebration of the life of the Theosophical Society will take place. We have heard that this occasion will specially be celebrated at Adyar in December, 1925, and the time draws very close. What is to take place on this great occasion? To those of us who feel that the Theosophical Society has been a refuge in a storm of doubt and fear, a signpost at a cross-road, a light in the darkness, it will be a time that we shall like to plan out so that the greatest good may come to the greatest number. It is probable therefore that many would like to make suggestions as to fit ways for meeting the demands of the many. We shall very likely have different ideas as to what will help the many. We shall all wish it to be a time of great aspiration, inspiration, and spirituality and in order to bring this about we must prepare and make ready the way and above all make ourselves ready.

We want very specially to hear of the Theosophical Movement throughout the world, its effect on thought, its inspiration directly or indirectly on other religions. This will be very difficult to gauge.

Ideas for future work, plans for spreading the truths of Theosophy—however, it is not we who wish to suggest, we wish only to remind members of that which is coming hard upon us so that all may make ready. If any brilliant suggestions come to some, as come they will, we should be glad to hear them, and possibly discuss them this year at the All-India Convention, which is to be held at Bombay in December, 1924.

* * *

We close the Forty-fifth Volume of THE THEOSOPHIST with a long list of New Lodges which we note are chiefly in America.



THEOSOPHY AND EDUCATION

By D. JEFFREY WILLIAMS

It will generally be agreed that Education is one of the most important questions of the day. We have travelled very far since education was considered as an "economical system of police". It was Webster, a great American politician, who regarded schools as

a wise and liberal system of police, by which prosperity and the peace of society are secured.

Lord Macaulay, pleading the cause of education in the House of Lords in 1847, made use of the argument that :

the gross ignorance of the common people is a principal cause of danger to our persons and prosperity. Therefore it is the duty of the government to take care that the common people are not ignorant. If you take away education what means do you leave? . . . You leave guns and bayonets, stocks and whipping-posts, treadmills, solitary cells and penal colonies.

We are living in a far different atmosphere to-day from that of the first half of the nineteenth century when the cause of popular education was championed. We are living to-day in a very democratic atmosphere, and our general outlook on life is largely taken for granted as being what we call democratic. The idea and movement of democracy has influenced our social and national life and institutions to such an extent that we find it difficult to imagine what pure autocracy is like, and we very naturally regard such institutions as are not organised or based upon the principle of democracy as anachronisms, as "survivals" which have out-stayed their time and their welcome.

Whether we like it or not, democracy has come to stay. It seems the next stage in human evolution and progress. It may not be the final stage by any means, for evolution has yet many stages upon which many a time-long drama of human effort and progress will be played. But as far as we are concerned just now, we must try to understand the real meaning and significance of this great movement towards democracy. From our point of view as students of Theosophy it has greater significance than that implied in the terms "popular control," adult suffrage, government by the people, in a political sense. Of course the term democracy has a wider application in these days. We are now talking of the application of the principle of democracy to industry, to foreign as well as to domestic politics. In fact, we mean by democracy that men and women have the right, by voting or by some other method, to control and organise those things which are necessary for individual and social existence and not to be controlled and governed by these things.

Political self-government, which in theory means the direction of political affairs according to the will of the people as against such direction by non-elected people having no regard for the people's will, was only a step. To-day, i

theory at least, we find that the will of the people, in this democratic sense, is being encouraged to express itself in terms of control and direction of economic and industrial circumstances as against the time honoured slavery and subjection that has been man's lot in this respect up to the present.

The important thing to my mind, as a student of Theosophy and social development, is not the outcome of this movement in the particular form of social and economic organisation, called by what name we like, but the great and splendid fact of the emergence of a social will that promises to dominate circumstances and not to be dominated by them.

A very interesting feature of modern scientific discussion is that which considers evolution in terms of an emergence of something from within, and emerging, as it were, from a purpose, with a purpose, and for a purpose. Many scientific men have discarded the supposition of "a fortuitous concourse of atoms" or events, natural selection by environment, and so on, and are seriously discussing evolution in terms of an unfolding purpose that lies within an organism. Democracy, from this point of view, becomes a very important study of an emerging purpose in the organism of social or national life.

It is but a step from this position to that which many of us who study Theosophical truths take up in regard to individuals who form a democracy. And from our point of view two things may be considered important. We say, basing ourselves on the teaching of Theosophy, that man is a divine being, a divine Self, and that this Self of man can be distinguished and should be distinguished from any of the perishable bodies that he wears for purposes of experience and expression whilst on the physical plane. The real man, we say, is a spirit, a fragment if you like, of the Universal Spirit. "A spark of the divine Flame," is the poetic Eastern

way of expressing this truth. We take it as a matter of course that we are not our physical bodies, that we are not our emotional bodies, in which our feelings inhere, that we are not even our mental bodies, though this is very difficult to realise. "I think, therefore I am" is the philosophic axiom to which we hold very tenaciously. But the real truth is: "I am, therefore I think." It is the "I," the Self within us that is fundamental and real. It is the "I" which is the basis of all proof, of all demonstration. No one doubts "Am I or am I not". The existence of the Self in each one of us is certain and indubitable. It proves the existence of everything else that is capable of proof, but itself is not and cannot be proved by anything else.¹ Even in our ordinary language (languages as well) we have convincing evidence of this when we say "self-evident, self-proven," and so on. The self-evident thing or axiom is proven by the Self, proven to the Self, and proven, as it must be, *in* the Self, which is the finality of all testimony, and upon which testimony all our assumptions, conceptions, even in that most exact of sciences, mathematics, are founded. It is this Self which says: I think, I feel, I work. Even when not at work physically, when not in any particular state of vibration emotionally, even when the mind is still, the Self, the "I", still remains. There are many, of course, who think they are their physical bodies, whose consciousness of self is not higher than that of physical desires and needs. Others seem mastered by their emotions, and to these the emotional body appears as the self. It is quite a big step in evolutionary progress, as Graham Wallas points out,² when a man, say a savage, learns to distinguish in consciousness between the feeling of anger and the fact that he had felt angry; when, in other words, he realised anger was a passing thing and that he was not always to be a slave to it. To most of us,

¹ *The Science of Peace*, by Bhagavan Das.

² *Human Nature in Politics*.

perhaps, the mind is ruler, mind tinged with desire of some kind, is the highest we know, and therefore our Self. But this is a very mistaken notion, of course, and we can learn to control our mind and make it obedient to the wishes of something which is higher within us.

The story of human development from our point of view, therefore, as students of Theosophy, is a story of the unfoldment, the emergence of a bigger and wider Self, reaching from the physical to the mental level. So we say, this divine Self is on a journey, a pilgrimage, in a far country from which he will return some day leaving behind him the husks, the bodies which he has been using in the course of his long journey. It is also time to say that this divine Self is prisoner, having for a time forgotten his divine origin and heritage, but is slowly learning the way of escape, which is the way of emergence, of unfoldment. And as we regard man, really and fundamentally as a divine being, so do we regard a Nation. A Nation is a Self which is also under the "necessity" and tutelage of the law of unfolding and emergence, and this for a definite purpose of its own in the scheme of things.

Let us now return for a while to our question of democracy. We said that democracy seems to mean to-day :

the emergence of a social will that promises to dominate circumstances, and not be dominated by them.

That it was an

emerging purpose in the organism of social or national life.

We must ask what sort of emerging purpose is it going to be? And what kind of expression of "social will" is it going to be? Will the democracy of the future in refusing to be dominated and enslaved by things and circumstances, also refuse to be dominated by unworthy feelings and emotions and by undesirable habits of mind? As nations think and feel so do they become.

The answers to these questions are very largely the task of education to provide. A true and enlightened education will regard the problem of democracy, as it will regard the problem of the individual child, as made up of many factors. These factors include physical well-being, emotional well-being, in the sense of the highest development of the emotions and their expression in life in forms of conduct that are beautiful and noble, and mental well-being in the sense of the unfolding of all latent mental qualities and powers. Education in a general sense may be defined as

surrounding the child with conditions that will enable him to develop to the full every faculty he has brought with him into the world.

In the early stages of life the education and development of the physical body should receive the first, if not the only consideration. Particularly in the first seven years should the foundations of health be laid; it is then that the foundations of strong and healthy nerves are laid; it is then, in fact, that we begin to build, or make it possible for the child to build the house in which he is to live during his life on earth. If the building of the house is neglected, if the building be weak and faulty, if the foundation is unsound, there is little chance to make good this neglect later in life. The child may suffer physically, but it will greatly suffer in other ways as well; a weak unhealthy body will prove a great hindrance to emotional and mental development, may mean the forming of inhibitions, repressions, and what are to-day called "complexes," which we might describe perhaps as a kind of psychic encrustation that will fatally warp the expression of the emotional and mental nature of the child. Modern psychologists are to-day noting the close relation of some mental defects to physical causes like deafness, defective vision, heart disease and tuberculosis. These physical disabilities often engender a

sense of inferiority in some children owing to the inability to adapt themselves to their environment. Sometimes

these physical disabilities tend to make their possessor anti-social because they induce a feeling of not being like other people. The result of this is maybe delinquency, followed by police-court proceedings, and sometimes imprisonment.

We can never emphasise too much the importance of physical well-being and development in childhood. This means a full sufficiency of nourishing and health-giving food ; under-feeding children is a great national crime. Ill-fed, ill-nourished children grow up less vigorous and strong and healthy than nature meant them to be, and the effect is cumulative, inasmuch as they become the ill-nourished parents of another generation less well-nourished than themselves.

This largely accounts for the terrible deterioration of generation after generation of those who live in over-crowded, unhealthy slum conditions, and are nourished on unwholesome and insufficient food.¹

There is another point about food which a few advanced educationists are taking into account. What the psychoanalysts call the libido, the psyche, or "psychic energy," and which we in Theosophical terminology would call the desire nature or "desire elemental," is characterised by a need for sense expression, sense discovery ; it wants outlets, and outlets are found in one way or another during life. If legitimate outlets are found there are no unusual troubles in the form of epressions and so on, and therefore the child may be saved such bodily ill-health. But this "psyche" will out in some way or another, and it is our business to see that the expression of this "psychic energy" is given normal and natural channels. This may be done through appetising food, such will make an appeal to the sense of taste and to the palate.

r. C. Jinarājadāsa once said in a lecture :

Have we done all that we can do for the child's symmetrical growth by seeing that he has sufficient nourishing food ? I think not,

¹ Dr. Annie Besant.

because we find that wherever the food is arranged with science, wherever through food a certain appeal is made to the desire nature of the child, we slowly eliminate certain repressions . . . We can do a great deal to explode repressions in the child through his palate . . . We have to see that the children's food is such as brings out those delicate appeals to the desire nature, which go a good way towards legitimate expression . . . If we enable the child, through a tasty dietary, to get new channels, new openings for his psyche, we shall slowly find that there will be little cause for many a manifestation of cruelty which is observable in the "repressed" child . . . The body of a child is a living organism full of all kinds of delicate streams of life, and we can guide those streams of life into natural expressions, not only through games and dances and music but also through the palate.

In the next stage of childhood, the emphasis should be placed on emotional development. This second period should, roughly, begin at seven years of age. This is the time when you fix in the mind of the growing boy or girl the principle on which his or her conduct in the future will be based, this is the time when the child should be inspired with great and noble ideals, for holding up before him noble characters, and for kindling his enthusiasm by great examples. It is at this period that the emotions are growing, when they can be stirred, and when they can be "coloured" for future good or ill expression. This has been well called "the seed time of future morality," the time when moral tendencies are started and given direction. If the emotions are trained rightly during this plastic period, and given the proper stimulus and direction, the basis can be laid upon which future conduct as expressed in useful citizenship may be built. We should not forget the influence of beauty in all the surroundings of the child, and especially at school. Plato thought that

the formation of the soul begins with the indirect influence of beauty in the surroundings: upon this beauty the soul finds, and becomes like to, that which it assimilates.¹

The zeal for emulation is awakened at this time, but the memory for facts and details is weak, hence Plato considered

¹ *A History of Psychology*, by G. S. Brett.

is enough that the ambition at this age be for the attainment of the good and noble, and that the mind shall receive a bent in this direction.

Intellectual or mental education proper should begin at about fourteen years of age. This will mean, of course, another seven years. And why not? It will depend on our point of view in regard to education and the purpose of education whether we agree or not on the length of time to be spent on education. I know that education up to twenty-one years is not immediately practicable, or seems not to be immediately practicable in our present economic conditions, and to our very ordinary modes of thought. But when we are concerned with education in any true sense, when we think of it from the point of view of the soul and spiritual development, and make this our first consideration, then we will compel other things to come into line. L. P. Jacks reminded us the other day that in the platonic view of the state the importance of education was not regarded as secondary even as compared with that of national defence. The finances of education came first and foremost, and those of other national services, military and civil came after, and were considered in relation to this most important service. Education is not to be the Cinderella of any national or state services where money was concerned. Plato's theory of education is really a "doctrine of development"; it is concerned with life in the highest and most spiritual sense of the word and therefore :

sums up all the sciences that are concerned only with the departments of life: it includes all that makes the soul more perfect and all that makes the body less a hindrance.¹

In the words of Professor G. S. Brett, Plato's idea was "the ascent of man through discipline". Hence he regarded education as the first and most important duty of the state.

¹ *A History of Psychology*, by G. S. Brett, p. 91.

We can never have social equality, as Dr. Annie Besan has pointed out, until we have widespread and thorough education. Of course we shall all agree that men are very unequal in mental and moral capacities, but, personally, I think we are not justified in being superior and snobbish about it. We should analyse and consider very carefully how much apparent inequality is due merely to temporary and superficial considerations, how much to circumstances, opportunities, school, college, home-life and social influences, "good form" and "social veneer," and how much to the lack of these things. As far as possible we should by means of education reduce these wide differences of taste, interest and culture to a minimum, because it is in the differences of taste and culture that we find the greatest things which divide and separate men and women in society, and are such formidable barriers to social intercourse and friendship. There must be a general level of education and culture, both in an intellectual and moral sense, and when we have such a general level of education for all, there will be fewer barriers to social intercourse and equality. The real inequalities of life are really opportunities for the greater, at every stage, to be of greater service to all, and, the higher the stage of real spiritual development, the greater the service rendered and to be rendered. The obligation of the greater is always to be "as the least" in the service of the least.

After reaching this general level of culture, in fact while reaching it in the later stages, the special aptitudes and abilities of the boy or girl will have to be considered, and given opportunities for development. It is then that we should have specialised and vocational training, whether in mechanics, the various departments of science, mathematics, literature or art, etc. There will always, I suppose, be a large number who will not be able to specialise, and who will not excel in anything, and who care more for bodily exercise

and manual work than for mental activity. These will become eventually the hands and limbs of the State in the more ordinary (though none the less important from an economic point of view) industrial vocations. There is nothing worse, nothing more disappointing to anyone, nothing that frustrates human effort more than the forcing of men and women into forms of work in which their natural abilities are disregarded; what is called, putting round pegs into square holes. It is with every regard to natural ability and disposition that a really healthy division of labour should be organised, and then we should not make the serious mistakes we are now making in many thousands and thousands of cases, with consequent wastage of effort that is misapplied and accompanied by a great amount of unrest and dissatisfaction.

The idea of democracy is slowly coming to mean something more than the smooth working of a political machine or system; it is gradually being recognised as a belief in the innate divinity of man. Real sovereignty in any sense, including the political sense, means, or should mean, the recognition of an inherent, essential nature within each that is divine and spiritual. Democracy in external things and arrangements is only an imperfect representation and symbol of an internal and spiritual reality and fact. Within and behind the idea of self-government is the ideal of government by the divine Self within us, both in a national and individual sense. This means government by our spiritual Self as distinguished from government by our personal, material and selfish self. Modern idealists in education are recognising this ideal of self-government—the government of the spirit-half of the child's nature—as compared with the matter-half, and are trying to find educational ways and means of bringing the lower matter-half into some kind of harmony and obedience to the higher spirit-half, thereby creating a medium through which the spirit-half may express itself. This is the

educational ideal of the future, and it is an ideal which is going to revolutionise our whole educational ideas, systems and practice. That is why we see the idea of self-government being adopted in all our experimental schools as a method of control and government of the school. Self-discipline in the early stages, followed by self-government; that is the ideal of some of the enlightened educationists of to-day. No longer must there be any autocracy. As one of the foremost of these idealists says:

We must try to co-operate with that inner self of the child in order to help him gain control over his various vehicles, because it is no kindness to the child to allow his vehicles to master the inner self. Naturally in the physical body there are primitive instincts, infantile tendencies and every child has to battle with these conflicting elements within him. The real child, the ego, must have absolute freedom to develop along his own line, whatever that line may be. . . . In the past we have tried to mould the child. Let us realise that such an endeavour is a sin against God. The child must be free to express himself in his own way. We have to provide the environment in which the child can express himself. The kind of freedom that will be best for him depends upon the individual child. We cannot lay down any laws about self-government.¹

Another educational idealist in speaking of the improvements that should follow the introduction of self-government says:

The great tests are the increase in the sense of responsibility, the kindling of a desire for service, the subdual of the lower by the higher self in each individual, a determination to help the world to substitute co-operation for competition; and in the best self-governing schools I have visited I can confidently say that they stood these tests, and that they give the pupils more material for thought and bring about also a greater love of work, a greater knowledge of life, a greater joy in beauty, truth and love.²

We must not stop with the training of the emotions and the mind in education; we must endeavour to bring a higher faculty, if it can be called a faculty, into play and expression, namely, the intuition. It will be impossible to dwell on this important aspect of educational work, nor to outline any of the

¹ Mrs. Beatrice Ensor in a lecture, 1920.

² Miss Alice Woods in *The New Era*, April, 1921.

methods whereby this intuitive element can be educed, fostered and encouraged. But it is through intuition that we can see clearly what is of real and permanent value in life; it is through intuition that we are able to make a true generalisation from experiences and facts, that we may bring order from the chaos of multitudinous facts and experiences; it is the intuition that is the alembic which produces that synthesis, that unifying quality amongst a host of apparently disconnected and unrelated events, facts and data of all kinds, thus enabling us to arrive at a general principle or law or generalisation, which underlies and includes them all. In the realm of ideas, in the realm of feelings, in the realm of conduct and action and attitude, it is the imperious compulsion of this unifying force of our higher nature that brings about that order which in the realm of thought we call synthesis, in the realm of emotion we may call that sympathy which can enter into and understand the nature of another, with its needs and difficulties; in the realm of conduct and action that which is called co-operation and service. No one will doubt the need for this ideal in the educational world, and especially as the educational world is becoming a sort of microcosm of what the great outer world should be as its macrocosm. It is when intuition really flourishes within a person that he rises above the limitations of narrow prejudices, of insular and self-centred preoccupations and interests, and also from those limitations imposed upon him by class interest, trade interest by narrow patriotic individualism, and slowly makes him unite as a man with his fellow men, slowly makes him realise a common bond of union with all men, whatever their nationality, belief, interest or colour.

It is this intuition with that is the rationale, justification and basis of any true democracy. It is the "common denominator" of our spiritual nature as men and women everywhere; but while it is the "common denominator" in

all, the "numerator," and value-indicator of its expression in each is a matter of growth and experience. Education is a means whereby we may enable each child to increase the "numerator" of its intuitional expression; to enable it to bring that "emerging purpose" of its spiritual nature into play or activity in his life. It is through intuition that the spiritual nature expresses itself, and the witnesses to its presence are those mental qualities to which we give the names of insight, synthesis and generalisation, those qualities which help us to appreciate and discover underlying principles and laws, that help us to distinguish between the permanent and the passing, the real and the illusory in all things. Intuition reflected in the expression of our emotional nature tends to a greater love for that which is pure, lovely and of good report. It helps to a greater appreciation of beauty, and to a finding of beauty everywhere. It also helps us to a clearer realisation of that which is right and just in our relations with our fellow-beings, human and subhuman. When intuition is thus reflected both in mind and emotion, their joint and combined expression in action must be the direction of harmony, justice and co-operation. It is the intuitive element within us that compels us to be idealists. Therefore we are trying to express our ideals in all that we are and attempt in our ordinary life and work.

Education, rightly considered, is a means of liberation, the liberation of the higher through the discipline and harmonisation of the lower in each and all of us.

Education is not a door to attainment, not a ladder to reach the goal of ambition; education is a releasing of powers and possibilities, the breaking down from within and without of barriers which prevent their fullest expression and development whatever they may be, and the harnessing of powers so developed to the service of men.

D. Jeffrey William

IS OUR CIVILISATION DECADENT ?

By DR. WELLER VAN HOOK

ONE cannot help noting, in many recent addresses and articles by Theosophists on social and political topics, a certain tone that is more or less distressing if one is interested in the success of our civilisation. The attitude taken by these commentators is lugubrious, dubious, scolding, threatening and, in part, condemnatory. While it is often a minor phase of civilisation, its present status or its outlook, that engages the attention of these critics, yet often there are hints given tending to involve the whole structure in implied condemnation.

I especially deprecate the discussion of the topic of the "reconstruction" of our civilisation when it is presented in such a way that one feels that the entire fabric of our world organisation needs remodelling upon a new design; and one regrets the hint given now and then that we need a new civilisation, the ready assumption being that it should replace the old one.

Every Theosophist knows that a new civilisation cannot be produced at a stroke; it must grow out of an old one that only gradually falls away piecemeal. The construction of a new civilisation *de novo* would, of course, be an impossibility.

Even the civilisation of the sixth sub-race, which will make its maturity of appearance only after a long period of time, must have its origin as a child out of that of the fifth sub-race. Furthermore, one cannot imagine that the civilisation of the sixth sub-race, child of the fifth, will have the qualities

which we trust it will acquire if it bears a destructive relationship to its parent. The very genius of the new sub-race inter-relations must involve helpfulness for the old sub-race civilisation, not destruction.

Let us consider for a moment the structure of our civilisation, its origin and planning. Its material bases were the remnants of the Atlantean life transmitted from the very ancient activities of man in Europe. To these were added the early migrations of the fifth root-race peoples, sweeping westward down the Mediterranean, halting at each of the great peninsulas in turn, curving about through the Bay of Biscay to the lands touching the British Channel, implanting its influence as it went, and the repeated great land migrations by way of the interspace between the Black Sea and the Caspian Sea, to inseminate the vast valley at the head of the Danube. These migrations have made the more substantial mass upon which the modern civilisation of Europe rests.

It was the Greek and Roman cultures, the latter succeeding the former, that have given the highest quality, its very flowering to the early stages of our civilisation. The linguistic roots of the Indo-European languages and some customs constitute the chief relics of cultural heritage derived from India.

The influence of Egypt, a land not very remote, extending to Greece and Italy by way of Crete, Sicily and other Mediterranean islands, of an immense antiquity, has been of vast importance. Of the former, the archæological relics studied of late years in Crete and the accounts of ancient writers such as Herodotus, in Greece, give certain evidence. The travellers of the ancient world gathered not only from the Egypt of their own time, but from the contemporaneous culture of the Chaldeans, the Persians and the Indians precious materials. And every occultist recognises with the utmost satisfaction those direct interventions of the great Leaders of men like Balder

the Beautiful, Orpheus and Pythagoras, who, by their own efforts and through their pupils and disciples, such men as Plato, Socrates, Aristotle and later on Iamblichus, gave those real characteristic impulses to our early European culture that have made it distinctive and dominant.

The structure of the bases of European culture upon the occult side is even more wonderful. The egos entitled to lead the hordes of men required in the modern peopling of Europe were carefully chosen. They had been drilled for ages, naturally enough, by those in charge of the coming civilisation. The Lord of the cultural system had Himself been repeatedly a king, a priest, a teacher in Atlantis and later on in ancient Egypt, the land to which by origin He so distinctively belongs. There is reason to believe that it was He who caused very much of the ancient Egyptian influence to be injected into the life of southern Europe, giving the Celtic peoples of that realm cultural characteristics of highest value, and religious insight that have been of utmost service as a basis for the imposition of the later superstructures that still endure.

The egos incarnating in Europe have had training also in the later ancient times in Phœnicia and Carthagina. No large proportion of these egos had received a distinctive training in India. It was out of the fourth root-race and out of the fourth sub-race of the fifth root-race that the leading egos came, after training in many lives.

The frequent association of egos with one another through their personalities in incarnation is of high value, enabling the workers to co-operate with increasing smoothness when important work is to be done.

For us of America, the cultural child of Europe, it is interesting to note that the leading egos involved in our short history have been not only of the origin mentioned, but also of a special training. Many of them were in incarnation in the Roman Empire under the imperial leadership of the Master

which we trust it will acquire if it bears a destructive relationship to its parent. The very genius of the new sub-race inter-relations must involve helpfulness for the old sub-race civilisation, not destruction.

Let us consider for a moment the structure of our civilisation, its origin and planning. Its material bases were the remnants of the Atlantean life transmitted from the very ancient activities of man in Europe. To these were added the early migrations of the fifth root-race peoples, sweeping westward down the Mediterranean, halting at each of the great peninsulas in turn, curving about through the Bay of Biscay to the lands touching the British Channel, implanting its influence as it went, and the repeated great land migrations by way of the interspace between the Black Sea and the Caspian Sea, to inseminate the vast valley at the head of the Danube. These migrations have made the more substantial mass upon which the modern civilisation of Europe rests.

It was the Greek and Roman cultures, the latter succeeding the former, that have given the highest quality, its very flowering to the early stages of our civilisation. The linguistic roots of the Indo-European languages and some customs constitute the chief relics of cultural heritage derived from India.

The influence of Egypt, a land not very remote, extending to Greece and Italy by way of Crete, Sicily and other Mediterranean islands, of an immense antiquity, has been of vast importance. Of the former, the archæological relics studied of late years in Crete and the accounts of ancient writers such as Herodotus, in Greece, give certain evidence. The travellers of the ancient world gathered not only from the Egypt of their own time, but from the contemporaneous culture of the Chaldeans, the Persians and the Indians precious materials. And every occultist recognises with the utmost satisfaction those direct interventions of the great Leaders of men like Balder

the Beautiful, Orpheus and Pythagoras, who, by their own efforts and through their pupils and disciples, such men as Plato, Socrates, Aristotle and later on Iamblichus, gave those real characteristic impulses to our early European culture that have made it distinctive and dominant.

The structure of the bases of European culture upon the occult side is even more wonderful. The egos entitled to lead the hordes of men required in the modern peopling of Europe were carefully chosen. They had been drilled for ages, naturally enough, by those in charge of the coming civilisation. The Lord of the cultural system had Himself been repeatedly a king, a priest, a teacher in Atlantis and later on in ancient Egypt, the land to which by origin He so distinctively belongs. There is reason to believe that it was He who caused very much of the ancient Egyptian influence to be injected into the life of southern Europe, giving the Celtic peoples of that realm cultural characteristics of highest value, and religious insight that have been of utmost service as a basis for the imposition of the later superstructures that still endure.

The egos incarnating in Europe have had training also in the later ancient times in Phœnicia and Carthagina. No large proportion of these egos had received a distinctive training in India. It was out of the fourth root-race and out of the fourth sub-race of the fifth root-race that the leading egos came, after training in many lives.

The frequent association of egos with one another through their personalities in incarnation is of high value, enabling the workers to co-operate with increasing smoothness when important work is to be done.

For us of America, the cultural child of Europe, it is interesting to note that the leading egos involved in our short history have been not only of the origin mentioned, but also of a special training. Many of them were in incarnation in the Roman Empire under the imperial leadership of the Master

in whose department America lies. This relationship to Him as His former subjects and aids has made possible the swift strides which our young civilisation is making under a type of government which exists by the favour of Providence almost as a sort of exotic anomaly.

We cannot of course take time to review those requirements for the establishment of a civilisation that are involved in the inheritance of philosophic systems from ancient times, through just reincarnations, emanating from the proper egos brought into physical-plane life to project them; nor can we discuss the co-operation of the Manu, who provides suitable body forms and who aids in the establishment of phases of government, any more than we can consider here the same colossal permutations constituting the activities of the Head of the Religious Department.

Our respect for the foundations, the development, and the present attainments of the fifth root-race civilisation cannot be shaken by small influences, since we possess this knowledge of the dignity of its origin and can guess the æonian purposes of the Hierarchy for its future.

What are the signs of decadence in a civilisation? Are they not lethargy of action and inadequacy of response to spiritual stimulation and suggestions, with inability to gain by intuition and to realise in action the important ideals for the common life of the world and the ordered progress of nations? And is it conceivable that peoples that have responded to the immense demands of the recent war for united sacrifice in the saving of the very structure of civilisation, can belong to a generation that is going down hill instead of rising toward the truth. It is admissible, perhaps, to attack the small vices of a civilisation, but these should be carefully distinguished from the unpardonable sin that would belong to a refusal to recognise a vast racial *dharma* as the cause of an apparently perverse materiality.

It has to be recalled that Those who lead a civilisation for a root-race and its various subordinate parts must find and present the *dharma* of the whole and of each of its elements. The *dharma* of each sub-race is important. It is necessary that each body shall pursue its own *dharma*, having seen it clearly, and that it shall not be tempted to pursue the *dharma* of another. Each part it is the task of the great unseen Leaders to recognise. It is their duty to hold the people of each body in their *dharma*, as in a *chhaya*, if possible. This spiritual mould is held down upon the people now closely for easy recognition, again lightly raised to give opportunity for its rediscovery by the people, the processes alternating so that training in recognition of such important requirements is enforced by practice.

The *dharma* of our root-race has been, in general, first the review and the heightening of the power to control and use the astral body. The taste of the people of our civilisation has had to be heightened, sensitised and raised. Their satisfactions have had to be centred on higher sub-planes of desire than was the case with their ancestors.

And second, the mighty task of insisting upon vigour and accuracy of mental activity has been a requisite. The entire future of humanity depends upon its accurate use of the mind and its vigorous application, at this period. Our material life, in our western civilisation, has been of utmost value to the leaders of the world's life in driving home this requirement. The men of the fourth root-race period—and the influence of this period still hangs over Asia—acted well enough when they satisfied their desire natures in ways not exaggerated, when they began to learn that they must lay aside the satisfactions of the astral body through cruelty, and intensest self-gratification with injury to other beings. Our own civilisation, however, demands that the mind, the next higher base of our nature, shall be used with utmost keenness,

Hence the success of a man of our own civilisation has been made to depend upon his use of the mental body. Mere force alone, the application of brutal massiveness, no longer avails. The man who would now stand above his fellows must be able to think, even if it be only arithmetically. And the giants of our civilisation are those who make use of the mental body on sub-planes higher than those used by the great horde about them, while the geniuses of our age are those who, working in the causal body to some extent, are able to disseminate among human beings the products of their loftier thought. It is the latter who have reached up into that higher realm of mental activity to discover the general laws under which our material life may be led, with precision and practical outcome.

It is the toys of Dionysos that the Great Leaders have made use of in this work. The material phases of life were to be studied, used and the very matter itself aided by that contact. We are at the present moment in the stage of disseminating the modes of scientific study for the production in volume of practically usable objects. Hence we have vast laboratories manned by conventionally trained scientific workers who solve any problems put to them so long as they are within the realm of their routine training. The scientists of our own day no longer disdain to apply science in the service of industry, putting their powers to almost menial uses, willing to forget the ideal of "science for the sake of science," substituting "science for the sake of everyday humanity". The Germans taught us this national scientific organisation, almost winning the Great War by the selfish national diversion of what may be called the "science ray" force! No wonder that the whole world had to be drawn into a contest that was planetary in its significance, no wonder that the issues involved were vital to the life of men on this globe. Men have not begun to evaluate the achievement of humanity in throwing back this mighty Ray force into its normal lines

of beneficent action for the good of all men and all nations. *This has been the triumph of our civilisation, not its collapse!*

The activities of our humanity in the study of the material world in response to this vast *dharma* of a root-race civilisation are laudable in the extreme. The results are admirable to the last degree. Our power to disseminate the practical things of life is one widely acquired by humanity. The effort of organised man to prevent famine, to provide clothing and housing for the masses of men, belongs to our life of the West far more than does retirement to the jungle for the sake of spiritual labour. It brings philanthropy, the service of men to every man.

The recent war was however, in many respects, a sad blow to humanity. Its cost we have been forced to listen to on many an unhappy occasion. Yet its insistent burden of pain to almost every human being in the world has drawn attention to the evils that come from allowing imperfect philosophic systems to be harboured in the minds and hearts of men. This sad occurrence, which some feel might have been avoided, has been utilised as well as possible by those who act as providence for the world, in exhausting the world's karma and in bringing about a happier outlook for the future; and we cannot help hoping that its minor evil influences will be, to a large extent, swiftly wiped away. The remnants of the vast karmic debt may require liquidation in later eras.

It is certain that the rebound from the great depression of destruction will be utilised to give humanity new outpourings of force. And these will be wisely directed. Immense activity is to be seen everywhere through the civilised world, excepting in such countries as are yet paralysed by the immediate effects of the war. Mighty stirrings are to be observed in the realms of religion and of science; and in the sphere of education and of social advancement, the studies have been extremely exhaustive and are visibly growing. The very war

organisation has been turned into helpfulness in these directions. Every occultist gladly holds that this is a time when a vast influx of thought and emotion of an ordered kind will be most helpful as coming from the Supreme Teacher of the World.

It must not be forgotten that the Lord of the fifth sub-race civilisation will also be the Lord of the sixth sub-race culture. Too easily people forget that the life of the fifth root-race is to be continued for many tens of thousands of years and that the acme of its glory has not yet been reached. The sixth sub-race will be feeble for many centuries after its appearance is made, and even the sixth root-race, that is to have its incipency after some half-dozen centuries, cannot be expected to do much more than provide the world with bodies for some of its teachers and a centre of influence for a great period of time. Even when the leading men of these two sub-races have been long active in the world it is certain that the fifth sub-race civilisation will continue to be active under the ancient *dharma* assigned to it, even if that *dharma* is expanded to a certain extent.

It would seem wise, therefore, that those who long to see a great sixth sub-race civilisation spring up amongst us should desire, preliminarily, to provide the conditions requisite to a great maternity. The fifth sub-race must be made greater and more glorious in order to provide a matrix from which the sixth sub-race may emerge in true greatness. Especially it must be borne in mind that, while the ideals of the new sub-race and the coming root-race can be seen and to some extent realised by occultists, yet the people of the world are not at all prepared to accept them. To impose these ideals too forcibly upon a people not prepared for them may lead to shattering, and not to normal growth.

The burden of originating our civilisation and maintaining it at its high level, with a minimum risk of disaster, has been

great beyond the powers of ordinary men to imagine. We may well enquire what magnitude of civilisation the Lord of the cultural system dared to project, what model, formed within His own imagination, did He dare to give the people of our age as that which they might use for the construction of their organisation! Can we conceive that that which has been offered to the people of our time as a common task for the activities of their physical bodies, of their desire natures, and of their minds, was smaller than they could strain themselves to reach? Can we imagine that He did not dare to apply Himself with all His mightiest powers to the huge task of framing this ideal of common activity that should extend over thousands of years, and should have such a far-reaching meaning for the life of all of the evolutionary systems of our globe? And if this is granted at the outset, can we not imagine that the encountering of any great obstacle such as a world war threatened for the time being the success of His colossal plan? And can we not conceive that destructive criticism and carping thought and speech directed against the plan and the structure of our civilisation may make difficulty for Him and His younger co-workers?

Would it not be wiser for all who believe in the power of thought to utilise that immense force in an optimistic instead of a destructive way?

We have to remember that that phase of the hierarchy, of which we know a little, carries on its work within the flow of the forces of the life of the Logos. We can see, if we try, that the fifth root-race civilisation of our time lies normally in the current of the flow of God's forces. We can observe, if we try, the fact that the fifth root-race peoples of Europe and America are grasping well at the lines of force that flow by and through them. We can see how they are accepting these forces, how they are rejoicing to act as channels for them, how they are endeavouring to differentiate these forces

and drive them into the fixed forms that represent, for a time at least, the effect of God's will and mind upon the matter of our sphere.

The eagerness of our people to accomplish all that is possible in the way of material activity and study is laudable in the highest degree. This is their response to the call of their *dharma*, as it is uttered for them on the higher planes by Those who can read the will of God for them.

And in fact the vision of our fifth root-race and fifth sub-race life to-day is worthy, splendid. Its origins have been great, glorious and adequate. Its achievements in agony have been heroic. Its insight or intuition has been clear and its industry has been prodigious, resting on adequate accumulations of accomplishment.

It would seem to me that hopefulness, optimism and satisfaction in the status of the life of our civilisation might well displace any carping pessimism. Yet a little time and a loftier philosophy and a religion better suited to our time and people will perhaps give a flowering to our age that will gratify those who cannot find satisfaction by looking deeply enough through the vision of our apparent materiality to recognise the satisfactory outworking of the plans of our civilisation.

Civilisations to-day, like men, may not be evaluated by the esotericist on the basis of their achievements, they must be judged rather on the basis of their ideals and aspirations. Western civilisation does not mean the development of egotism and of fierce desires for material privilege, benefits and enjoyment. It does not mean simply an extension of man's power over nature. The occurrence of the great war does not mean the failure of our civilisation, nor does the search for new ways of destroying.

The value of our civilisation is to be measured by our longing to dispense with these evils. We are forced by a world

dharma into the depths. Great wars show us the defects in our unity, in our mode of preserving harmony, in our methods of gaining the truth.

Ask yourself how the harmony of the seventh root-race period will be attained? Will it be by bringing all men to the realisation of the need for self-restraint? No; far more will it be reached through the normal transfer of the younger, more boisterous and resistant egos to realms of consciousness not of our globe. Consider! The task of maintaining a harmonious civilisation unbroken through ages is too great for our present portion of this world period. Some men must express themselves even at this time by destroying—we dwell on a ball of molten fire covered by an orange-skin crust of congealed rock. An æonic moment ago and the fiery ball was too hot for man; an æonic moment hence and ice will fill the ocean-beds. Ours is the fickle moment between. Volcanoes remind us, daily, of these facts. How can puny evolving man, urged by the mighty, crude vibrations of our elemental essence moving on the path of outgoing, resist altogether the influences that sway him toward brutal action? It is the younger element in humanity that makes the greatest burden to carry. The more we recognise and participate in the mighty effort the greater will be the number that can be carried on, the greater the general success for all.

To conceive that European civilisation is to perish, that its purposes are to be denied, that its leadership in human progress is to be nullified, is to lose the wit to see the majestic progress of human life toward its successive goals of perfection!

Weller Van Hook

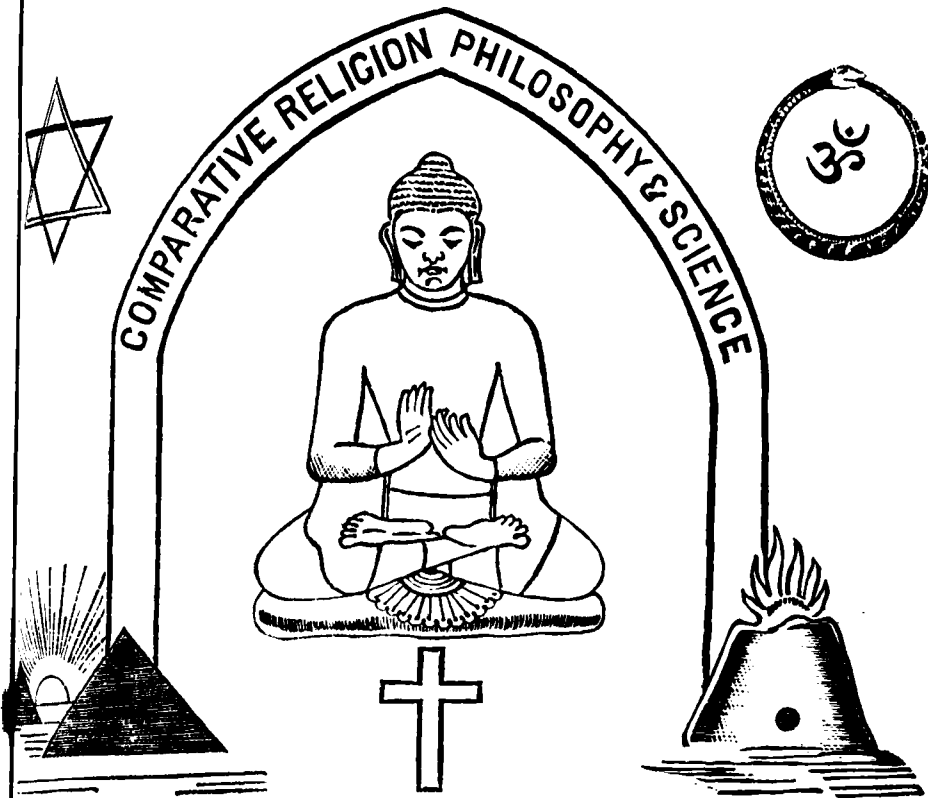
THE VALLEY OF SILENCE

ALL is so still down in this lonely valley
That movement seems an alien thing to me,
The sad sweet sound of wind among the pine-trees
Gives meaning to the silence, like the sea.
There is no stir or sound among the bracken,
Nor startled kid disturbs the harmony.

It seems, as I stand wrapt and steeped in wonder,
My soul its prison bars has cast aside,
Expanding, growing, mingling with the world-soul
That spreads its healing virtues far and wide;
It feels that peace of God which reigns in silence,
Wherein all things that live and feel abide.

The peace that falls serene among the pine-woods,
That silent shines in the untrammelled snow;
That hovers o'er the little shy, wild creatures,
And burns within the evening's sunset glow;
That sinks deep down into Man's restless spirit
That he Life's quiet Unity may know.

C. PRIME



SYMBOLISM

By AN INDIAN STUDENT

THE student of *The Secret Doctrine* (the *Gupta Vidya* of the Hindūs and the *Rohanee* of the Sūfīs), as expounded by Madame Blavatsky and other prominent Theosophists, must have been struck with the marked prominence given to symbolism by them all. Ancient symbolism as one can catch it, is an elaborately characteristic method of conveying the inner meaning of scriptures by external signs, graphic and pictorial representations, tales, folklore, allegories, parables,

fables, stories, rituals, ceremonies, glyphs and myths. This interpretation is very different from, and in sharp contrast with, that which we attribute in our days to ordinary symbols.

The modern notion of a symbol is that it is something which (not being a portrait) stands for something else and serves either to represent it or to bring to mind one or more of its qualities; especially something so used to represent or suggest that which is not capable of portraiture, as an idea, a quality, state or action. It is a type, as the oak is a symbol of strength, the sword of slaughter, the trident of Neptune, white of purity. A symbol is now chosen either arbitrarily or on account of some supposed resemblance between it and that which it symbolises. As an original idea a symbol is a character, mark, abbreviation or letter representing or indicating something, as an operation, relation or quantity in mathematics, a substance in chemistry, a planet or relation of bodies in astronomy, a principle in geometry, a spiritual conception, a psycho-cosmical correlation, a numerical value, a theological authoritative statement of religious doctrine, a synonym in language, a mythological presentment, a historical event, a physiological demonstration, a metaphysical discourse or an enumeration of the human races and so on. In numismatics it is a character or device in the field of a coin distinct from the main device. These are some of the subjects covered by symbolism, symbology being the art of representing these by symbols. Then there is symbolatry, which is symbol-worship by which undue or superstitious veneration is paid to outward forms or symbols. Symbolics is the science which treats of mystic ceremonies and rites of the ancients. In Christian Theology, symbolics treat of creeds and confessions. In heraldry the use of symbols is spoken of as Heraldic Symbolry. One can thus see at a glance what a vast field of human knowledge is covered by a study of symbolism, and why so much prominence was given to it by the ancients.

Signs and symbols are used in the sciences, in commerce and in typography. Most of these symbols are arbitrary, whereas the archaic symbols, as will be seen further on, are sequential because of their growth from cause to effect. In astronomy one finds signs for the sun, the planets, and various other luminaries. The Greek letters are also used to name the stars of the different constellations. The Roman small letters are used to designate stars in a constellation not known to early observers. Then there are the well-known signs of the zodiac. Botany has various signs such as (1) representing an annual plant, and (2) a biennial plant. One cannot class the chemical symbols and the alchemical signs as absolutely arbitrary. They are in a sense purposeful and indicative. In alchemy the seven astronomical symbols represented seven metals. \$ for dollar, £ for pound sterling, B/L for Bill of Lading, etc., are some of the commercial signs. The mathematical signs are those used in arithmetic, algebra and geometry. Then there are musical signs, pharmaceutical signs, typographical signs and zoological signs. All these and many others are more or less abbreviations rather than designs meant to provoke memories of buried reminiscences of bygone ages. Thus considered, symbols are the revivers of dormant memories. The western symbologist followed the trail of ancient symbols by the measure of his conception of modern arbitrary signs and failed hopelessly to achieve his object.

Between symbol and emblem there is a great difference. An emblem comprises a larger series of thoughts than a symbol, which may be said rather to illustrate some single special idea. For example, the solar and lunar symbols of various countries illustrate special ideas, or series of ideas and collectively they form an esoteric emblem. The latter is

a concrete visible picture or sign representing principles or a series of principles, recognizable by those who have received certain instructions (Initiates).

An emblem is usually a series of graphic pictures viewed and explained allegorically, and unfolding an idea in panoramic views, one after the other. Thus the Purāṇas are written emblems. So are the Mosaic and Christian Testaments, or the Bible and all other exoteric Scriptures. Esoteric societies like those of the Rosicrucians and the Freemasons, have made use of emblems and symbols for their special purposes. A very slight difference unnoticeable to the ordinary eye may make the emblem or symbol differ very much in its meaning. The magical sigilla, being founded on certain principles of number, partake of this character, and, although fanciful or ridiculous in the eyes of the uninstructed, convey a whole body of doctrine to those who have been trained to recognise them, thus indicating a pre-requisite proficiency or qualification on the part of the interpreter of ancient symbols.

A closer study of eastern and western methods of reading symbols discloses a radical difference between the two. The western explorers, plunged in quest of material objects only, are temperamentally disinclined to probe into the inner working vital to their unfoldment. The eastern esoterics on the other hand recognize the higher guidance of spirit within material manifestations. The former take symbols in their external forms only, not analysing them like the latter from within without. This divergence of method has created confusion and has got nowhere nearer solution.

Long before the appearance of Theosophical literature in Europe and America, this harmful confusion of thought came into prominence, and steps were thereafter taken to remove the source of misconception thus created. When first the great Eastern Scriptures became known to European students, they made a somewhat strange and unexpected impression on them, who at least expected to find therein a deep and profound philosophy. But, acknowledging them as a matter of fact, they were at a loss to trace the origin thereof, and could not

appreciate its intrinsic value. They felt uneasy over the idea that such a philosophy could ever exist amongst a people regarded as less civilised than themselves. Controversies arose as to the origin of these books, and what the influence could be which made them see the light of day, and survive the ravages of time. Admitting on one hand the unchallengeable range of thought, depth of knowledge and grandeur of scholarship, there were some who were inclined to speak of them as the babblings of an infant people. They thought mythology was a disease of language, and that ancient symbolism, not being intelligible to them, was a result of primitive mental aberration. They started on a campaign of self-mystification and beheld things that were not there. Consequently they began to deny that there could be any secret doctrine, hidden under the veil of symbolism or concealed under the mask of allegory.

It seems as though in the West it was impossible for thinkers to understand that you may have an infant race, and yet that race have divine instructors; that you may have a growing civilisation, but have that civilisation under the guidance of those who are specially illumined by the spirit that is divine; and so they have failed to understand the value of the Scriptures, seeing only the masses of the ancient people, understanding nothing of the dignity of those who stood above them as teachers and as guides. Trying to find what is called a purely human origin for the Scriptures, they have lamentably failed in their analysis, for where the divine is put aside, the growth of no nation can be understood and where the hidden deity in man is ignored, no real grasp can be made of philosophy or of religion, or of civilisation.

During the first quarter of the nineteenth century a distinct class of literature appeared, based on the scholarly researches of western Orientalists who have given their lives to this special branch of study. It became more and more defined, and as time went on its tendency became more denying. Hindū, Egyptian, Mazdean and other ancient religious myths and emblems were made to yield anything the so-called symbologist wanted them to yield

by ingenious deductions and unsubstantiated speculations. Consequently, instead of illuminative explanations, and conclusive analysis, mere dissertation on phallic and sexual worship has resulted.

To meet this miscarriage of energy and divert it into its proper channel, efforts seem to have since been made by the Adepts to disclose a few fundamental truths of the Secret Doctrine of the Archaic Ages. After the formation of the Theosophical Society in 1875 they were permitted to see the light after long millenniums of the most profound silence and secrecy. There are certain facts which must remain unsaid and are not disclosed, but to justify virtual truths, the long silence has been broken and important hints thrown out for the seeker and the earnest student to take advantage of. Much, therefore, is left to be achieved by the self-effort and intuition of those who have advanced to a stage of culture equal to the task. The mad career in which some physicists were driving their blind followers and with them the world, has undoubtedly received a check and is already set back through the meritorious efforts of unbiased students with ready-made theories on religion, science and culture. Even if the "accomplished profligates" do not care to receive ancient sciences, earnest students all the world over have a claim to the knowledge and genesis of the mysteries of esoteric sciences. Recognising this, the Elder Brothers of humanity have thought it advisable partly to lift the veil for the benefit of ardent aspirants. Through the authorship of H. P. Blavatsky they have published two monumental books called *Isis Unveiled* and *The Secret Doctrine*. These books are a veritable storehouse of information, and fortunate is he who is able to assimilate them and imbibe their contents to enable him to have a coherent comprehension of the world-process with its intricacies of evolutionary grades. These were not detailed in a succinct and precise manner in

the various scriptures which received the painstaking attention of the Orientalists who first brought them to the notice of the West; and all honour to them. No doubt there are very many puzzling statements and intricate theories running through the old sacred texts which render easy interpretation out of the question. It must not be forgotten that the symbolic garb is done up in intentional blinds. These have been unriddled in various ways by H. P. Blavatsky who has offered lucid explanations for very many obscurities. She has furnished reliable data on which constructive investigations could safely be extended, and those who have felt the warm grip of her guiding hand on the path of research have heartfelt gratitude to offer for all that she has so freely given.

In a brief retrospect, we have seen how the matter-of-fact mentality of the west received the first impact of oriental thought, and how it recoiled in sheer prejudice. How efforts were made to decipher dead languages whose philosophy plunged the western pandits in reveries of dogmatic fault-finding. How failure resulted through the persistence of a spirit of indifference towards the underlying root-ideas in which symbolism was embedded. How dogmatic theologians strove to enslave both history and science. How human intelligence was warped and twisted to a faulty comprehension of the world-process and evolutionary scheme depicted by Asiatic sages of hoary antiquity. We have also seen how the Elder Brothers of humanity stepped in at the right moment and stemmed the rising tide of men's intellectual precipitance in the domain of the unknown and the unknowable by sending their messenger Madame Blavatsky with the torch of knowledge to illumine men's shaken beliefs and forsaken intellect, and revive hopes long shrouded in spiritual darkness.

Mere literary efforts were not the only endeavours of the European Orientalists and researches. They directed their

attention in various quarters of the globe where explorations could be carried on amidst ancient monuments. If there arose Samskritists, Āryanists, Indianists and Zendists, there cropped up Kabbalists, Talmudists, Pyramidalists, Egyptologists, and Assyriologists as well, all trying to familiarize forgotten history and restoring lost tracks. There were the caves and the rock-cut temples. There were the great Pyramids of Egypt. The inquisitiveness of the Americans and the Europeans drew them to these charmed sanctuaries, irresistible in their antiquarian attractiveness. They started deciphering the hieroglyphics and made searching enquiries as to the why and the wherefore of structural ambiguities spread over disconnected landmarks all the world over.

After long and wearying investigations irrefutable measurements of the Great Pyramid at Gizeh were obtained. Then, out of controversial surmises emerged undeniable proofs of the uniformity of numerical values between the pyramidal measurements and Hebrew Scriptural constructions such as the Ark of Noah, the Garden of Eden, the Temple of Solomon and so on. In one of the temple ceilings of Dendera was found the planisphere Egyptian Zodiac complete in detail, expressive in design. At this, the spirit of appreciative enthusiasm revived, and deeper investigations followed which resulted in the publication of important information for the benefit of those interested in these deep sciences. Truly inquisitive minds did not incline to the theory that the identity of symbols and the uniformity of measurements were mere coincidences as some sceptics believed them to be. Their studied efforts were rewarded by positive proofs that astronomical cycles, orbital distances as also the polar and equatorial diameters of the planets, had some connexion with the British linear measures.

The underlying unit of which, *viz.*, the inch, was likewise the base of the royal Egyptian cubit, and of the Roman foot.

From quite an unexpected quarter came the confirmation that language, geometry and numerals were interchangeable in certain phases. It was Mr. J. Ralston Skinner who established this hypothesis and about whom Madame Blavatsky speaks in highly appreciative terms as under: "Nor would it be just to enter upon an esoteric reading of symbolism without giving due honour to one who has rendered it the greatest service in this century by discovering the chief key to ancient Hebrew symbology strongly inter-woven with metrology, one of the keys to the once universal Mystery Language. Mr. Ralston Skinner, of Cincinnati, the author of *The Key to Hebrew-Egyptian Mystery in the Source of Measures*, has our thanks. A Mystic and a Kabalist by nature, he has laboured for many years in this direction, and his efforts have certainly been crowned with great success."

It appears that Mr. Skinner has published over and above *The Source of Measures* other smaller essays, (1) *The Great Pyramid Measures*, (2) *To obtain the length of the hypotenuse of a right-angle triangle, its sides being given without extracting the square-root*, (3) *Hebrew Metrology*, (4) *The Doric, Ionic and Corinthian Columns in Grecian Architecture*, (5) *The Cabbalah*, (6) *The Identification of the British inch as the unit of measure of the mound builders of the Ohio Valley*. All these essays are now out of print and quite scarce. Enquiry about a copy of *The Source of Measures* from the publishers, The Robert Clarke Company of Cincinnati in August, 1908, elicited a reply that the book was not available as

the entire edition of this valuable work was destroyed in our disastrous fire of some few years since and copies have become exceedingly scarce. The work has not been reprinted and is not likely to be. We already have a number of requests on file and have added your name to the list and should a copy come into our hands will advise you. The work was originally published at \$ 5.

No copy came to hand till at last in May, 1923, one copy of *The Source of Measures* was procured at New York for \$ 70. Its ultimate broadcasting place will be the Library shelf at Adyar. The destruction of the entire publication, except a few copies, is a highly significant reminder as to how forbidden knowledge, even if unconsciously revealed, is jealously guarded against premature publicity. One cannot hazard the conjecture about the applicability of this precaution for *The Source of Measures*, but the following lines quoted from the introduction of the first volume of *The Secret Doctrine* would not be out of place :

The members of several esoteric schools—the seat of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet and even in Syria, and also South America—claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and print, all the works, in fact, that have ever been written, in whatever language or character, since the art of writing began, from the ideographic hieroglyphs down to the alphabet of Cadmus and the Devanāgari . . . It has been constantly claimed that ever since the destruction of the Alexandrian Library, every work of a character that might lead the profane to the ultimate discovery and comprehension of some of the Mysteries of the Secret Science, owing to the combined effort of the members of these Brotherhoods, has been diligently searched for. It is added, moreover, by those who know, that once found all such works were destroyed, *save three copies* of each which were preserved and safely stored away. In India, the last of these precious manuscripts, were secured and hidden during the reign of the Emperor Akbar . . . It is maintained furthermore, that every sacred book of this kind, the text of which was not sufficiently veiled in symbolism or which had any direct references to the ancient mysteries, was first carefully copied in cryptographic characters, such as to defy the art of the best and cleverest palaeographer, and then destroyed to the last copy.

There is one more unpublished manuscript to the credit of Mr. Ralston Skinner, quotations from which have been made at various places in the three volumes of *The Secret Doctrine*. A special article in reference to this "Unique Manuscript" appeared in the August (1923) number of THE THEOSOPHIST, page 564, under the able pen of Mr. C. Jinarājadāsa. From the contents therein quoted it appears to be highly informative on

the study of "Art Speech" and students of symbolism would surely wish that this precious manuscript might one day be published for furthering the study of the inner meaning of the Mystery Language.

After Skinner's come in order of importance, the works of Mr. Gerald Massey, an English Poet and Egyptologist,

whose monumental work (two more were published thereafter) of research and thought on the modern interpretations of ancient symbols is the most complete on that subject that has ever been published, covering as it does a wider field and explaining much more than all symbologists who have hitherto written on ancient thought.

(To be continued)

TRIPLICITIES IN EVOLUTION

By L. A. COMPTON RICKETT

IT is a common-place to Theosophical students that when a new idea comes to the world, it comes by more than one messenger and this is true of the Law of Evolution when it was rediscovered in the Western Hemisphere.

On the scientific or biological side which does not concern us here the most notable pioneers were Lamarck, Darwin and Wallace ; on the philosophic side Hegel and Spencer ; and in that synthesis of science and philosophy known as Occultism the pioneer was H. P. Blavatsky.

On the philosophic side one feature stands out strikingly prominent in Madame Blavatsky's *The Secret Doctrine* and in Hegel's *Dialectic*, namely, *The Law of Triplicities*.

An informal comparison of these two writers may be useful, commencing with Hegel's *Dialectic* and adding such examples as suggest themselves.

Hegel's Philosophy which is known as Absolute Idealism resembles the qualified monism of the Vedānta. In the Hegelian system of thought life is shown as a unity synthesising multiplicity ; neither unity nor multiplicity being independently real ; the reality being unity-in-difference. In the sense that unity is synthesis, symmetry, the parts seen as a whole, unity is exalted, but this does not mean that unity could exist without difference or difference without unity. The unity of Hegel is not a real *one* and an unreal *many* but a real

one as a synthesis of many. Aristotelian logic rested on the doctrine that a thing could not be itself and its opposite (surely rather reasonable!). Yet this statement Hegel showed to be incomplete, pointing out that we only know a thing by what it is not. The idea of darkness (except by analogy) could have no meaning to a person born blind; light and darkness like all opposites have only a relative meaning, and as they are psychologically bound together so are they logically bound. This applies to all the "pairs of opposites". If by completely abstracting one thing we find another thing vanishes, it means that these things co-exist. This co-existence is in a larger unity, and opposites are like two sides of a coin, the coin being the synthesis of the sides; a crude analogy. All opposites are shown as the divided aspects of a third term, making a triplicity.

Hegel's triplicities or triads are composed of three terms, thesis, antithesis, synthesis. These are built into categories and the categories form the greater triads until they culminate in what he calls the "absolute idea," "the notion" that is absolute in virtue of the entirety of its relations. He commences on no assumption but shows that total scepticism is logically impossible because the would-be total sceptic, in denying all reality, is relying on the validity of his own judgment, and is therefore implicitly affirming the reality of his own judgment, which is his own being. On this foundation-affirmation the Dialectic works out the first triad of being, non-being, becoming, and moves forward through the triads as Dr. MacTaggart (his great interpreter in England), has remarked "like a ship tacking".

The first term in any given triad shows forth in a crude way the relatively perfect characteristic of the third term. The second term, Hegel says, inhibits the feature of the first term, which is thus held back while something else develops. The third term is the synthesis of the first and second.

In this respect the Theosophical student may recall the doctrine concerning the psychic faculties in man which are said to have been active in previous ages but which are now inactive in humanity, as a whole, while reason develops. Those psychic faculties, it is stated, will return after the intellect has matured in the race.

Another instance of inhibition is the loss of robustness in civilised races compared to savage races.

This physical change, it will be seen, is bound up in a remarkable way with the development of thought. Loss of health is loss of wholeness and is part of a certain disintegrating force acting on man's nature. This force is called thought. Thought is the principle that distinguishes, that divides one thing from another. As said before, it is only possible to know the nature of a thing by knowing what it is not. This applies broadly to all awareness, for consciousness, as normally known, depends on contrast. Sensation and emotion depend for their life upon change; a clock ticking in a room soon becomes inaudible; the protraction or repetition of emotion tends towards staleness, deadness; while an oft repeated action becomes automatic—subconscious. Therefore consciousness in general depends on change or contrast. In thought-life, this dependence on contrast is lightened. When man tries to clear his thought he defines it, sets a boundary, has a background. Thought-life resembles an archipelago. It will be seen that distinction, definition, discussion (breaking up), discrimination is the principle of intelligence, but it is also disintegration, and when this principle is carried to excess, as it is temporarily in human evolution, the tree of knowledge, the tree of distinction between good and evil has for its corollary the curse of suffering, the expulsion from Paradise. And just as in passing from savagery to civilisation robustness is lost, so in like manner under civilised conditions, when thought increases and civilisation has its cream of high

culture, a similar change is apparent. The rustic and artisan have a robustness and muscularity that are lacking in their more learned brothers. This change, as remarked, is a lack of health's wholeness, of that unity which is first of all crudely or simply expressed. The race and individual commence by living in the feelings—sensations and emotions—and the feeling life at this stage is in the main a simple expression of the love nature. In the so-called working-class there is a physical vigour and instinctive friendliness, a directness which are lost for a while in the mediation of thought as diplomacy, etc., in the trading and professional classes. It must not be objected that instances could be found of athletes who were æsthetes, muscular men who had genius but the tendency is towards the inhibition of the qualities mentioned. The typical scholar is "sicklied o'er with the pale cast of thought," and Pope the greatest exponent of critical verse (analytical thought rampant) pathetically spoke of "this long disease, my life," referring to his physical frailty. The breaking-up action of thought seems to have a breaking-up effect on the physical body, and an occultist has pointed out that excessive criticism retards the growth of inner organs.

The inhibition of qualities is however only partial, and this recognition reveals the psychological process more accurately. The movement is one of accentuation; and this again the Theosophical student may compare to the life-wave sweeping round the globes.

He will see the wave of life continually passes through three stages, and change consists of change of accentuation, while the three fundamental aspects which mark life are always present in the varying expressions of certain characteristics.

Certain features now suggest themselves from Hegelian and Theosophical doctrines, which may be enumerated and noted as exposition and interpretation of the above.

1. Life has three aspects which are always present.
2. These three aspects are manifested by three sets of characteristics.
3. A wave of accentuation passes over these sets of characteristics which makes each set dominant in turn.
4. There takes place, therefore, three successive accentuations which mark stages ; namely, (a) Feelings dominant and expressing simple unity. (b) Thought dominant and expressing discordant duality. (c) Will dominant and expressing co-ordination or harmonious duality.
5. The characters that manifest an aspect are accompanied by others that obscure it like mental jewels embedded in a mental *milieu*.
6. By the interaction between all characters, the obscuring factors become eliminated, leaving the characters that manifest the aspects.
7. The permanent characters then interact harmoniously, and perfectly manifest the three aspects. (As the cycles are repeated the terms perfect and permanent acquire a fuller meaning.)
8. The force everywhere present in the Universe is always repeating these three phases and forming cycles within and cycles without, while each phase has three gradations of Gross, Subtle, Pure.
9. Between the second and third stages of discordant duality and harmonious duality there is a short period of increased discord which corresponds to the phenomenon of struggle that usually accompanies dying.
10. There are two main principles of development ; the first towards discordant diversity and the second towards harmonious diversity. The second movement makes for greater individuality in closer unity—the unique unit in unity.
11. The rate of development resembles geometrical progression.

12. As the life wave passes through the stages the perfect features of the future are first of all adumbrated. The following illustrates certain of the above features.

Aspects	<i>Creative Love</i>	<i>Clarifying Wisdom</i>	<i>Co-ordinating Will</i>
Stages	First	Second	Third
Dominant Character.	<i>Desire</i>	... <i>Reason</i>	... Choice developed into co-ordinating organising action.
Obscuring Factors ...	Apathy, sloth, lust; forms of negative selfishness due to lack of clear consciousness	... Pugnacity, etc....	
Subordinate character.	<i>Reason</i>	... <i>Desire</i>	... Reason developed into <i>Intuition</i> . ¹
Obscuring Factors ...	Pugnacity as rivalry and blood-lust; positive selfishness due to cleavage in thought or self-and-not-self consciousness	... Lust, etc. ...	
Subordinate character.	<i>Choice</i>	... <i>Choice</i>	...
Obscuring Factors ...	Obstinacy, caprice. selections lacking love and intelligence	... Caprice, etc. ...	... Desire developed into <i>Devotion</i> .

It is worth noting that virtue and strength² are permanent while vice and change are impermanent.

To expand somewhat the foregoing :

1. Love, wisdom, will, are constant aspects.

¹ The stages of instinct, thought, intuition, may be called perceptive feeling, comparative thought, perceptive thought.

2. Their manifestation in man begin in desire, distinction, and choice.

3. A wave of accentuation passes over these qualities which makes the life express itself first, chiefly through desire (the feelings—sensations and emotions); secondly, through the separating and therefore clarifying quality of thought; thirdly, through choice or increased purposive action as the dominant quality.

4. As necessity is said to be the mother of invention so the need or hunger of desire stirs thought. The violent oscillations between thought's "pairs of opposites," the antagonisms of the self-and-not-self consciousness and the suffering involved quickens at last the realisation of life's interdependence. The oscillations and antagonisms become balanced by the co-ordinating Will.

5. The obscuring factors of the dominant character in the first stage are greed, apathy, sloth; the negative selfishness. In the second stage, pugnacity as rivalry and blood-lust, positive forms of selfishness due to the partitioning process of the intellect causing dual consciousness. Selfishness in the first stage is due to *lack* of consciousness, radical *avidyā*, in the second stage to wrong consciousness, *māyā*.

In the third stage, although of course during many repeated cycles the obscuring qualities are evident, yet in each third stage there is a tendency towards balance and perfection.

The will is that which begins in simple selection or choice, regulates and co-ordinates action to achieve a purpose which on a larger scale becomes the genius for organisation. The will makes order from chaos, is law, harmony. It may be noted that aggression does not have its root in volition, but in the dual consciousness. This will be referred to later.

6. The interaction of all these characters and factors in the conflict and oscillation of life results in the elimination of

the vicious—the changing or unstable factors of greed, aggression, caprice.

7. Desire becomes unselfish desire or devotion, as both distinction and relation mark thought, the faculty of relating grows into the power to see a principle in particulars, and flashes into direct intuition—perceptive thought. Choice actuated by unity becomes the co-ordination of life that gives genius in feeling, thought and action. Unity, affirmation, pleasure, immediate sensation, mark the first stage, while duality, negation, stress and mediation mark the second. These two classes of opposites are combined in the third stage. Therefore in Hegelian phrase the contraries become the complements, or in popular language the “duels the duets”. Compare this to Dr. Besant’s figure of the evolutionary process, namely that of a road winding round a mountain to the peak. It will be seen that as the road nears the summit the distance between the opposite sides becomes less. The permanent characters interact harmoniously.

8. These cycles can be traced in emotions and in the growth of consciousness as a whole. Also in the individual, the racial, and planetary life. An example of the gradations of gross, subtle, pure, as seen in the feelings, are gross physical craving; subtle, emotional sentimentality; and pure universal sympathy.

9. The short period of the sudden increase in discord between the second and third stages will be looked at as “eruption” and the present social crisis.

10. After life has reached its farthest point of discordant diversity in self-and-not-self consciousness, diversity and unity develop together as diversity-in-unity. Man evolves and becomes a more social animal. The sense of solidarity increases, but at the same time he acquires a more pronounced individuality, distinctive, unique. Uniqueness develops concomitantly with unity.

11. Life as it evolves gathers force, and this force increases the speed of evolution. When life becomes self-conscious in man and man understands his destiny, using natural law to quicken his development, the evolutionary movement is enormously accelerated. Evolution in speed resembles the motion of a comet travelling towards the sun, is geometrical rather than arithmetical.

12. Just as the first stage adumbrates the third, and simple desire shadows forth devotion, so the earlier cycles in the third stage only shadow the later perfection of the third stage. An example of this will be given further on.

The foregoing are features that relate themselves to the fundamental law that life has three basic principles and three stages. These principles Plato called, the same, the other and the combination, Hegel speaks of them as, thesis, antithesis and synthesis, or identity, difference and identity-in-difference. The first evolutionary stage appears to pass into its opposite, which is discovered to be another aspect of itself, and the first characteristic eventually combines with this quasi-opposite.

An illustration may be traced first of all in the development of the single emotion and then in the development of consciousness as a whole.

To trace the emotion of love. Love, in its simplest phase, is attraction towards an object, liking is an emotion that endeavours to increase itself. In this sense it is life-giving and expansive.

The verb "to like" is associated with the adjective "alike" and suggests similarity with the object liked.

Dislike is the antithesis of like. It is desire negatively expressed. Something is disliked because it does not promote an existing desire, does not conform to what is hitherto appreciated and which stands as a conscious or sub-conscious ideal. Dislike is thus negative and twofold, which marks the

second stage of self-and-not-self-consciousness, the duality in the second stage of emotions being the correspondent to the duality in the greater secondary stage of distinguishing thought. Dislike seeks to decrease its condition, is contractive and death-dealing. The simple unity in the stage of liking is expressed by appropriation, absorption or subordination of the object. Dislike is the higher stage, for, while it tends to diminish that which is disliked, in so doing it is manifesting the essential principle of reform and purification; it is desire seeking betterment. The mind is also aroused by the apparent opposition of difference and this is why active stress and irregular motion is one of the marks of this stage.

In love, both liking and disliking are present in sublimated forms that are freed from selfishness.

The sense of unity is found not in the appropriation of the material form but in the identification of the subject with the life of the object. The betterment of the object is sought; the welfare of subject and object are interdependent; the mind sympathises, feels with, and to attain the welfare of the object the "death-dealing" or decreasing principle is applied to the subject as self-sacrifice. This sacrifice is first a mixture of pleasure and pain but later, pure pleasure. The truth of this is experienced by every human being who loves another. A gift which may be a real sacrifice, a sensible decrease, becomes a joy to the giver. In fact the delight is intensified because of the sacrifice, for only in sacrifice does love find its full expression. It is a truly wonderful identity-in-difference, the sympathy that is synthesis; the feeling-with and the feeling-different-from another, being concomitant, making union and harmony. That which would have been pain without love becomes a means of intensifying pleasure. Love "takes captivity captive" or as Sir R. Tagore says in effect, the limitation of the metre provides the condition for the expression of the poem. This implies that when we react as love to every

check in life our art-reaction becomes self-expression; the stumbling block the step onward and up.

To pass from the development of the single emotion to that of total consciousness.

In the first stage when the mind is ruled by the feelings (sensation and emotion) the features will be instinct, impulse, cupidity, mental and physical acquisitiveness, pleasurable dreaminess, vague sense of unity, sluggishness, conservatism, that which in the molecule is energy of position, *tamas*.

The simple unity is seen in clannishness, in small group unity; in relationships to invisible beings as expressed in primitive cults, and in physical health which is wholeness of body.

The desire for life,¹ *élan vital*, the libido, manifests, as the fluency of feeling; rhythmic and joyous in child-race and child-individual, the innocent unreflecting dance of life, that later loses its flow and becomes the march-beat of intellectual progress.

It is the vernal season of the mind when the genial "warmth" of expansive feelings becomes quickening enthusiasm, kindling imagination and the feeling-fount of creativeness. Thus the fruit of this stage is love as creative activity.

Just as the simple unity of the quickening seed becomes the exfoliation of the plant, the branching-out into the elaboration of the plant structure, the teeming of summer, so this pristine creative unity of the mind becomes the separating or classifying period of critical detailed thought, keen thinking clear-cut ideas. The diffusive light of feeling becomes the "spot-lights of specialism".

In this secondary stage the simple seed of vague unity has sprouted and bifurcated into self-and-not-self consciousness.

¹ As life commences mentally with acquisitiveness so physically it begins with the submarine organism that may be described as all stomach. The psychic correspondence is the *chakra* of the solar plexus.

This fundamental separation becomes the further multiplicity of thought-distinctions like branching and exfoliation.

It is not suggested that theological doctrines are personifications of psychological principles, but rather that certain principles of psychology are the skeleton around which great metaphysical truths gather. Psychologically the second stage in evolution is fundamentally dual, and mystically the second Person of the Trinity is spoken of as dual in nature.

From the sense of separation there arises the delusion of an absolute opposition, from which follows combativeness and cruelty, yielding the fruits of mental clarity, moral enterprise and strength. Pride, isolation, loss, giving individuality, character, originality, a self-determined existence, while relationship, association, comparison, mediation is the emphasis of life, love, unity.

Thus in the Biblical myth of genesis the connexion between Satan and the serpent is quite clear, for Satan, the separative principle, becomes the serpentine or undulatory motion which is the *modus operandi* of evolution, the movement between the pairs of opposites which Dr. MacTaggart likens to "tacking" in referring to the Hegelian Dialectic. The knowledge which the fruit of the tree yields is the knowledge of good and evil, the duality of thought, of which the ex-paradisical suffering and separative side is first of all accentuated, and later the relating mediating life-giving side; the serpent is the time-honoured symbol of evil and wisdom because the undulatory motion is the motion between the opposites, it brings conflict and death (as separation) but brings eventually knowledge and power. Satan in separating brings suffering and is therefore called evil. He has been named in Goethe's "Faust" the spirit of negation which as we have seen is duality, separation, privation. Browning has called evil null, silence, nought. On analysis however—total

darkness has been shown to be impossible. Evil is negative because negation is the not-self-consciousness of separation which for a long time appears as absolute. Evil is then not an illusion but the power of illusion through which the mind takes the relative for the absolute: *māyā* and *rāja*, or illusion causing conflict, being the character of evil rather than the first stage of *loma* and *stūyā*, lethargy and lack of knowledge. Civilization has been the period of the tyrannous sway of the self-not-self-consciousness when dual thought dominates and emulation, competition, warfare, the storm of progress (under the *trāṣṭi* element) prevails. The absolute character of Catholic theology is only one expression of this stage of development in the West. When the mind has nearly reached the extremity of this stage there is a sudden increase of individual multiplicity, individual or social chaos, the beginning of the living flame, the death throes of the old and the birth pangs of the new.

In a wide sense it is the social phenomenon of the present day. In the individual life it may be anything from a personal spiritual crisis to the great soul-crisis known as the Renaissance, the sense of emptiness and questioning.

At this stage in history the first stage sets in, the individual becoming aware of his individuality. It must be borne in mind that the process now is one of multiplicity-in-unity. The individuality and the multiplicity are developing concomitantly, so that the individuality is not completely an expression of unity. The world's great leaders are the ones who win the greatest influence, the greatest power, and who in some way help their fellows and who are the expression of individuality, uniqueness. Not only are they the psychological characteristics and their obscuring effects, but they are a definite form which is called character.

... of the ... by Wm. James ...

but there is an inner differentiation known vaguely as personality, magnetism, which is felt to give the stamp of uniqueness.

Diversity or uniqueness is the charm of oneness as unit, while unity is the delight of oneness as synthesis.

Dr. Besant says "the note of life becomes richer," or as Hegel puts it "individuality is conserved in universality". Life becomes richer in the sense that the connotation of everything becomes wider; richer in expression of individual character, and richer in expansion or movement towards universality. Life increases on one side in uniqueness, keenness, refinement, sublimation, and on the other side in intimacy, harmony, expansion.

The typical characteristic of this third stage is co-ordination that is expressed through the aspect of will and begins in simple capricious choice. Life is first of all co-ordinated from moment to moment and as the mind develops the period lengthens. Choice, purpose, method, resolve, determination are varying expressions of this relating quality in action. The particular expression of this co-ordinating, ordering process depends on the kind of individual and development of the individual. When the cycle repeating the third stage affects a savage the co-ordinative principle would be accentuated at the level of his life, and on the life of a cultured man likewise. This harmonising principle in the life of a person who lives chiefly in the feelings would find expression (if that person were highly developed) in the unification of society through sacrifice and a high ideal of love, saintliness; in a philosopher unification through perceptive thought, vision; in a scientist through correlating laws of nature; and in the man of action through organisation and governance.

The stages, while shown hitherto as triple, may be expressed as a duality, ternary, quaternary and septenary.

blankness has been shown to be impossible. Evil is negative because negation is the not-self-consciousness of separation which for a long time appears as absolute. Evil is then not an illusion but the power of illusion through which the mind takes the relative for the absolute: *māyā* and *rāja*, or illusion causing conflict, being the character of evil rather than the prior stage of *ṭamas* and *avidyā*, lethargy and lack of knowledge. Civilisation has been the period of the tyrannous sway of this self-and-not-self-consciousness when dual thought dominated, and emulation, competition, warfare, the storm of irregular motion (the *rājasic* element) prevails. The absolute dualism of Catholic theology is only one expression of this stage so apparent in the West. When the mind has nearly reached the extremity of this stage, there is a sudden increase towards discordant multiplicity, individual or social chaos, the leaping up of the dying flame, the death throes of the old order and birth pangs of the new.

In a world-cycle it is the social phenomenon of the present day. In the individual life it may be anything from passing emotional conversion to the great soul-crisis known as *vairāgya*, the sense of emptiness and questioning.¹

After such an interval the third stage sets in, the movement towards balance, synthesis, unity. It must be borne in mind that the process now is one of multiplicity-in-unity; two tendencies are developing concomitantly, so that while life is becoming more completely an expression of unity it is also becoming richer in diversity. The world's great men are the men and women whose influence is the greatest, and therefore who unify in some way their fellows and who do so by virtue of individuality, uniqueness. Not only are the three psychological characteristics and their obscuring factors mingled in a certain ratio which is called character,

¹ See J. S. Mill's autobiography, Tolstoy's account of himself quoted by Wm. James in his *Varieties of Religious Experience*, A. C. Benson's *Thy Rod and Thy Staff*, Coleridge's *Ode to Dejection*.

but there is an inner differentiation known vaguely as personality, magnetism, which is felt to give the stamp of uniqueness.

Diversity or uniqueness is the charm of oneness as unit, while unity is the delight of oneness as synthesis.

Dr. Besant says "the note of life becomes richer," or as Hegel puts it "individuality is conserved in universality". Life becomes richer in the sense that the connotation of everything becomes wider; richer in expression of individual character, and richer in expansion or movement towards universality. Life increases on one side in uniqueness, keenness, refinement, sublimation, and on the other side in intimacy, harmony, expansion.

The typical characteristic of this third stage is co-ordination that is expressed through the aspect of will and begins in simple capricious choice. Life is first of all co-ordinated from moment to moment and as the mind develops the period lengthens. Choice, purpose, method, resolve, determination are varying expressions of this relating quality in action. The particular expression of this co-ordinating, ordering process depends on the kind of individual and development of the individual. When the cycle repeating the third stage affects a savage the co-ordinative principle would be accentuated at the level of his life, and on the life of a cultured man likewise. This harmonising principle in the life of a person who lives chiefly in the feelings would find expression (if that person were highly developed) in the unification of society through sacrifice and a high ideal of love, saintliness; in a philosopher unification through perceptive thought, vision; in a scientist through correlating laws of nature; and in the man of action through organisation and governance.

The stages, while shown hitherto as triple, may be expressed as a duality, ternary, quaternary and septenary.

AS A DUALITY

<i>Growing and dying</i>	<i>As a Ternary</i>	<i>Inbreathing and Outbreathing, Nourishment and Excrement</i>
The same	... The other	... The combination (Plato)
Thesis	... Antithesis	... Synthesis (Hegel)
Inertia (Energy of position)	... Irregular motion	... Measured motion
Note	... Discord	... Harmony
Crude	... Subtle	... Pure
Generation	... Degeneration	... Regeneration
Lust	... Hate	... Love
Attraction	... Repulsion	... Equilibrium
Adulation	... Depreciation	... Appreciation
Pleasure	... Pain	... Peace
Dependence	... Independence	... Interdependence
Feeling	... Thought	... Will
Singleness	... Diversity	... Union
Seed	... Plant	... Fruit
Golden Age	... Iron Age	... Millennium
Creation	... Separation	... Sublimation
Self	... Not Self	... All Self

Stages of Life on "Outward Path" as shown in Vedic Teaching

Pleasure ... Worldly Work ... Disinterested duty

Stages of Life on "Path of Return"

Aspiration ... Superphysical Work ... Freedom

As the "Twice-Born" Castes and the Classes of Plato

Merchant ... Soldier ... Spiritual Teacher or the
Guardian Philosopher

AS A QUATERNARY

<i>All Castes</i>	Labourer	Merchant	Soldier	Teacher
Life's stages re- capitulated in "twice born" castes	... Student	... Householder	... Public Worker	... Ascetic
Reflected in the seasons	... Spring	... Summer	... Autumn	... Winter
Reflected in the earth - periods or Yugas	... Golden	... Silver	... Copper	... Iron

This quaternary can be taken as forming part of a septenary cycle which will then become golden, silver, copper, iron, copper, silver, Golden ; the fourth stage of the septenary corresponding to the second of the ternary.

In the individual life these stages have been shown by Shakespeare

AS A SEPTENARY

Infant. Boy. Lover. Soldier. Counsellor.
Veteran. Dolt.

The stages of infant, boy, lover, represent the mind dominated by the desire nature of the feelings ; (acquisition through senses, emotion and thought) the lover "sighing like furnace" and "writing sonnets to his mistress' eyebrow".

The fourth stage of the soldier (second in the ternary) shows the acutest phase in the self-and-not-self-consciousness, the bifurcation of the "trunk" that branches into the finer duality of the intellectual contrasts and classifications. The duality of the soldier state is evidenced by the marks of competition and ambition.

"Seeking the bubble reputation even in the cannon's mouth."

The later stages typified as the counsellor, veteran and dolt, correspond to the third stage in the ternary, that of organisation. The duality in these stages is that of comparison rather than of contrast ; seeing the common factor in objects, the unity-in-difference. Thought's associating quality is emphasised instead of its contrasting ; relation, association being the intellectual expression of unity. The counsellor is the organiser, arbitrator, public worker, "full of wise saws and modern instances". This is followed in the *Vedic* division by the stage of the recluse in which the mind functions in the more widely embracing realms of the contemplative life. But why, it may be asked, if the last stage of life is its fruition—

does the average man, when living the full measure of his days, tend towards senility, the "dolt"? Why is there this retrograde movement? The apparent explanation is exceedingly interesting. The grand cycle of humanity as a whole has only reached a certain stage, and this stage the cycle of the individual can perfectly recapitulate but the stages beyond can normally only be adumbrated.¹

These adumbrations are distorted shadow-outlines. The "dolt" in Shakespeare may be taken as the shadow of the great second childhood of humanity; the final stage which is not numbness and inactivity but peace and poise, *sans* everything becoming *trans* everything. In the highly cultured man old age is far less a time of numbness than in the rustic, showing the tendency towards perfection. The three stages are well drawn in the characters of Romeo, Hamlet and Prospero.

Romeo is the simple passionate impulsive lover. In Hamlet appears dual, vacillating, pondering thought almost stultifying action; "To be or not to be;" a prince of subtlety and complexity; sensitive, brooding, cogitating, and swayed by rather than swaying the forces of the invisible world.

Then comes Prospero, the white Wizard whose will rules the elemental powers, Caliban and Ariel.

Herbert Spencer has emphasised the important law in evolution that the homogeneous becomes the heterogeneous and M. Bergson has described life as "Splaying out fanlike," while it is in Hegelian and Theosophical metaphysics that the complimentary law of reintegration is found fully stated.

L. A. Compton Rickett

(To be continued)

¹ Feature, 12, p. 744.



THE LIVES OF ALCYONE

(Continued from p. 653)

X, XI, XII

AN unusually short interval separates this next life of our hero from the last. The band of Servers was engaged this time in assisting at the founding not of a race but of a religion, for the great Mahaguru appeared once more to put the eternal truth before His people, though under a new symbol. We must presume that He saw this to be a suitable time for the promulgation of His teaching in the newly-formed

Persian Empire, and shortened the heaven-life of His workers accordingly, so we find the same body of helpers awaiting Him. In Arabia, ten thousand years before, He had arranged the appointment of Surya as Chief Priest; here Surya was already occupying that exalted position even before His arrival. He was not born into the race in the ordinary way, but took a body which had been carefully prepared for Him—the body of Mercury, the second son of King Mars, who was at the time monarch of Persia, while his brother Corona held Mesopotamia under him.

Mars had a family of seven children, four sons and three daughters—all of them characters with whom we are already acquainted. His eldest son and heir was Jupiter; Mercury came next, and then our hero Alcyone, while Orion was the youngest of the brothers. The sisters were Elektra, Rama and Fides, while other old friends were to be found close by in the family of the Chief Priest Surya, who had Mizar, Yajna and Selene among his sons, and Sirius among his daughters. All these young people played, learnt and grew up together, and were to all intents and purposes members of one household, so the affection which already existed between them as the result of association in previous ages had every opportunity to manifest and to develop.

As our young people approached adolescence their affection took on a new form, and presently Jupiter married Leo, and Mizar took to wife Elektra, his fellow-member in that "trinity" of old. Mercury did not marry, as all his thoughts were turned in the direction of preparation for the coming of the Mahaguru. Unfortunately both Alcyone and Orion fell in love with the same young lady, Sirius, which led to sad complications, as we shall have to explain later.

In the five hundred years which had elapsed since the conquest of Persia there had been great progress, and the capital had grown into a fine, spacious, well-arranged city,

containing some magnificent specimens of architecture. Many other cities and towns had sprung into being, the population had rapidly increased, and but little waste land was now left all through the central provinces, for the scheme of irrigation ordered by the Manu had been thoroughly carried out, so that the country, once so barren, had become one of the most fertile in the world, and prosperity and contentment reigned in it.

The splendid ceremony which celebrated the occupation by the Mahaguru of the body of Mercury has been most beautifully described by Mrs. Besant in *Man: Whence, How and Whither*, and to that chronicle I refer all who wish to read a poetical account of a truly wonderful occult phenomenon—of the gorgeous procession amidst cheering thousands, of the sermon of the Mahaguru, of the Rod of Power, of the Fire which fell from heaven, and the Blazing Star which brings the blessing of the Ruler of the World.

The ministry of the Mahaguru is beyond all comparison the most important part of this tenth life of Alcyone, so this description, which perforce omits what has already been written in *Man*, is necessarily woefully incomplete, and should be supplemented by the reading of pages 298-302 of that work.

It was soon after the coming of the Mahaguru that Orion made a mistake which had far-reaching consequences. Ever since early childhood both he and his elder brother Alcyone had loved their cousin Sirius. The young lady was very fond of them both and, being tender-hearted, did not like to announce a decision which must cause deep disappointment to one. The matter was settled for them by their parents, for Mars and Surya discussed the subject, and called Alcyone before them to ask whether it would be agreeable for him to take his cousin Sirius to wife. Alcyone replied that this was exactly what he wished, and her father then sent for Sirius and said to her:

"Our Lord the King does us the honour to propose second alliance between our families, suggesting that you, my daughter, become the wife of his son Alcyone. Your mother and I could wish nothing better for you; yet, since to marry those who are unsuitable is a heinous sin, we have sent for you to ask whether you are entirely willing to accept the Prince, and can love him whole-heartedly as a husband should be loved."

Sirius modestly answered that she could and would, so the young couple were then and there betrothed, and an early date was fixed for the marriage ceremony. Surya gave them a solemn blessing, and they were full of joy; but as they turned away from the presence, Sirius whispered to her betrothed:

"This is the happiest day of our lives; but it will be sad news for Orion."

Alcyone started, and led her back up the long hall; and when his father turned to him with surprise, he said:

"I ought to tell you, Sire, that my brother Orion also loves this lady, and that this betrothal will be a great blow to him."

"Oh!" ejaculated the King; "and which of them do you prefer, young lady? You seem quite happy with things as they are!"

Sirius blushingly intimated that she was more than satisfied, and that she could not think of disturbing the King's arrangements. So Mars said:

"Let it be; the maid cannot marry you both, and it is fitting that the elder brother should be wedded first. I will see Orion and tell him that he must look elsewhere for a wife; he is young yet, and there is plenty of time before him."

But when the news of the betrothal reached Orion, he became furiously angry, and swore that the marriage should never take place—that before it should happen he would himself kill both Sirius and his brother. He sent at once for

Gamma, who was a young man of low birth who had attached himself to Orion as a sort of confidential servant and flatterer; and Gamma skilfully played upon his pride and increased his anger, thinking that he saw his way to making something for himself out of a serious quarrel between the Princes. It was by that time dusk, so he set himself to spy upon the betrothed couple, and when he saw Alcyone go out alone he hurriedly called Orion to come and meet him. But when Orion saw Alcyone coming along, evidently full of joy and chanting to himself a well-known song of victory which was used by the Persian armies, his anger against his brother rose into maniacal fury, and he sprang out upon Alcyone and stabbed him with his dagger.

"That is well done," cried Gamma; "now let us quickly find the girl, and carry her away before an alarm is raised."

So under cover of the night they hastened to the part of the great building where Surya lived, and to the special apartments of Sirius, which were well-known to both of them. They thought themselves fortunate to find her with only one attendant, whom Gamma at once struck down. Sirius called for help, but was quickly overpowered, bound and carried away by the two men, who contrived to get her out of the gardens unseen, and then away into a great park which at that time of the evening was almost empty. But by this time the waiting-woman had recovered her senses and given the alarm, and a guard was quickly called together and set out in pursuit. A servant had seen two men running in the direction of the park and carrying some large object, and was just describing this extraordinary event to his fellows and wondering whether they were not thieves who ought to be followed, when the clamour arose; so the guards knew which way to go, and whom to look, as the waiting-woman had recognised both men.

Alcyone, and expressed pleasure at the news that he had not killed him; but he declared that he had been beside himself with anger, and had not realised what he did, and he still thought that if he had been able to escape with Sirius all would somehow have come right. Mars spoke sternly of the disgrace reflected upon the royal line when the King's own son thus broke the laws which his office bound him to uphold, and of the hard necessity laid upon him of pronouncing upon his own son the same sentence of banishment as would have fallen for the same crime upon the humblest of his subjects. So he sent forth Orion and Gamma to make their living outside the Empire of Persia, telling them to atone by probity and industry elsewhere for the serious error with which their lives had begun in their native country.

Orion was not allowed to take leave of Alcyone, for the latter still knew nothing about the whole affair, and it was obvious that the excitement of hearing it now would have been disastrous to him. But his brother Mercury—or rather, the Mahaguru dwelling in the body of his brother Mercury—sent for him before he left, and spoke to him gravely but kindly:

“Son, you have acted unwisely. You have indeed done much harm, yet it is not the harm which is so serious; it is the fact that you, who are one of us, should be able to do it. Selfishness is always evil, but doubly evil now, for it mars the harmony of our band just when it is needed for a special work during the short time that I can stay with you. Only once in thousands of years comes such an opportunity as has been offered to you in this life—to be among the foremost of those who help in the founding and spreading of a world-religion. But you have allowed jealousy to throw you out of the group of workers, and you must tread a long and weary road before you earn the right to enter it again. Go then and learn your lesson, so that when my Successor comes you may be ready to take your part in the work.”

Thus Orion disappears for a time from our pages—to reappear and to win his old place only some thousands of years later. Alcyone slowly recovered and presently married Sirius; and among their large family we find many of our leading workers—all needed, for this was a life of strenuous labour. Jupiter, the eldest son of King Mars, was of course to be his successor, and so Alcyone was free to devote himself entirely to work under Mahaguru and Surya, and he proved the most devoted of servants to them. The Religion of the Fire was intended not so much to supersede as to supplement the worship of the Sun and the Star-Angels, which was the faith of the time. Something of the special teaching of the Mahaguru may be found in *Man*, pages 300 and 301, and this, with all sorts of variations and comments on it, is what Alcyone and his compeers preached all over that great Empire. After a time, when the new system was firmly established, the Mahaguru left them—left them as dramatically as He came. But that also has been fully narrated in the same book, far better than I could ever hope to describe it; so I need only allude to it here.

It may be noted that in this life our characters are almost all concentrated into two generations—that of the Mahaguru, and that immediately following His. In that respect the incarnation which we are studying resembles that in which we now find ourselves in this twentieth century—in that, then as now, we were all simultaneously in physical bodies because the work which had to be done consisted of the giving of a mighty impulse—the establishment of channels for a force which might afterwards continue to flow through them for centuries.

Alcyone's life this time was a long one, and he retained full vigour to the very end of it, travelling usually for half of each year, and spending the other half at the capital, taking part in the services of the various temples there. For the

first few years of married life, and again later when all the children were grown up, his wife Sirius usually accompanied him on all his apostolic journeyings; but there was an intervening period, when there were many very young children, during which she regretfully found it necessary to stay at home in order to look after them more satisfactorily. But on these occasions Alcyone always took some of his elder children with him, for he had a strong belief in the educative value of travel, and he wished to train them from the first in the special work which they had to do. Because of this they were all at an early age thoroughly conversant with all the fire ceremonies, and able to perform them reverently and effectively, and also to deliver excellent addresses in their father's style; and he gave them constant practice along both lines. In thus utilising his children he was following the advice of his father-in-law Surya, who had impressed the same idea on all his own family; so that one of the characteristics of the early days of this new Faith of the Fire was that all over the country it was being enthusiastically preached by boys in all the radiance of youth and purity. The children born in priestly families during the stay of the Mahaguru were all brought to Him for His blessing; and it was observed that through those who had had this honour there flowed a special power which evoked the most wonderful enthusiasm in their auditors.

A busy and useful life, in harness up to its last days, extending into the reigns of three Emperors—his father Mars, his brother Jupiter, and his nephew and son-in-law Capella, whose wife Ivy was celebrated as the beauty of the family. He passed away peacefully in his own house in the eighty-fifth year of his age, and on his death-bed the Mahaguru appeared to him in the well-known form of his brother Mercury—not aged like himself, but young and glowing as he had last seen it on the memorable day of the Ascension—

congratulated him on a life spent without stint in His service, and called him to a time of well-earned rest with Him. He passed through the astral world almost immediately, and during the eight hundred years of his life in the heaven-world the Mahaguru was the principal figure in his surroundings, and in the bliss of His presence he grew as the flower grows, eagerly opening its heart to the sun.

XI

Yet again our band appears in the third sub-race and in the country of Persia, where there was by this time an old and well-established civilisation. Some fourteen centuries after the conquest of the country by the Manu, and about nine centuries after the visit of the Mahaguru, we find the same relative arrangement of the three main divisions of the kingdom still persisting. Neptune was at this time the King of Persia, while under him Sif was the ruler of Mesopotamia, and Elsa of the mountain district of Armenia. Each of these divisions had considerably increased in the intervening period, Persia having extended itself eastward, Mesopotamia south-eastward to the head of the Gulf, and Armenia westward so as to include part of Asia Minor. But on this western side of the kingdom the frontier was ill-defined, and there was no exact determination of the prerogatives of the various local chiefs, who owed a rather vague allegiance to the central power. There were in several parts of the kingdom almost inaccessible mountain fastnesses, and in these still remained unconquered tribes, who lived their own isolated life. Mercury, whose body in the last life had been used by the Mahaguru, was in this incarnation one of the priests of the religion which had previously been founded through him; and our hero Alcyone appears as his second son.

Mercury was brother to Herakles the Queen, so his children were in constant association with the royal children, and when they grew up the natural results followed in the way of close friendships and matrimonial alliances. Mars, the heir to the throne, married Alcyone's sister Yajna, and the King's second son Elektra espoused Sirius, another of Mercury's daughters. But long before these alliances Alcyone and Elektra were bosom friends, and a third who was often of the party was Alcyone's cousin, Saturn, who afterwards married Mizar.

These three young men, Alcyone, Saturn and Elektra, had at one time a remarkable adventure which narrowly escaped a fatal termination. It was the custom among the noble families of Persia at this time for young men to complete their education by a certain amount of travel, much as young Englishmen of the eighteenth century made the grand tour of Europe. The more impecunious contented themselves with visiting a few of the principal cities of their own empire, but the fashionable journey was that to the great Central-Asian capital of Manoa. This trip was duly taken by the three friends, and they were profoundly impressed by what they saw; but after they returned from it they felt little disposed to adopt a settled life, and determined to make yet another expedition, first through the Armenian mountains, which in this incarnation they had not seen, and then on round the coast of Asia Minor and back through Palestine and Mesopotamia. This journey, though hardly a usual one, was supposed to be quite safe, for most of the Levantine coast was at that time in the hands of an Atlantean ruler named Rahanuha (our old friend Tripos), who, though he had the reputation of being a stern and remorseless tyrant, was friendly to Persia on account of the close mercantile relations which existed between the two countries.

The Atlantean merchants who for some centuries before that time had been establishing colonies at the eastern end of

the Mediterranean were chiefly of the fourth sub-race—keen traders, but at the same time brave and adventurous men. Wherever there was any sort of a harbour one of their towns sprang up, and they soon opened up communications with Persia by means of caravans, thus furnishing its merchants with an outlet towards the countries of the west and an alternative route to Egypt, while at the same time they themselves introduced into Persia the wares of Atlantis. They suffered much in the early days from the depredations of the tribes of the interior, and they soon found it necessary to band themselves together into a confederation to resist the attacks. For some hundreds of years, however, they remained a cluster of practically independent cities, each gradually drawing under its sway more and more of the surrounding country. These cities adopted for themselves various schemes of government, but the commonest arrangement was for each of them to choose each year one of the principal merchants to be its governor.

Presently it happened in several cases that men who showed special aptitude for the office were elected to it for life. Then there arose in one of the cities a young man of military ability, named Abahi (known to us, however, as Roxana); being the son of its governor he was put at the head of its troops, and organised them so well that, when the tribes made a determined attack upon it, he was able to inflict upon them a crushing defeat. The chieftain of one of the defeated tribes swore to be avenged upon him, and spent several years in visiting all the other tribes and inducing them to join him in a colossal raid which should place all the coast towns in their power, and enable them to slaughter all the merchants and seize their gold. By this concerted action three of the seaside cities were simultaneously besieged, and were soon in serious difficulties, for the tribesmen descended upon them like a swarm of locusts. But

Roxana was equal to the occasion ; he had been training his men, and had evolved clever plans whereby he circumvented his enemies and destroyed them in detail. When he had entirely broken up and disposed of the army that had attacked him, he marched to the help of the nearest of the other cities, which he found besieged by another huge yelling mob of tribesmen. Attacking this crowd at the nearest point, he soon forced his way through it into the city, whose magnates acclaimed him as a deliverer. But he offered his assistance only upon certain definite terms ; he demanded that this city should recognise his father as its King—otherwise, he said, he would march his men home again and leave them to their fate. They were in desperate straits ; they knew that they were themselves powerless against so great an incursion of hillmen, and so they soon decided to yield the conditions which Roxana required. This being settled, he at once took the offensive against the tribesmen, and after a long day of battle routed them utterly. Then, after allowing his men a little rest, he moved on to the third city. There the enemy had already beaten down all resistance and stormed the town, and massacre and pillage were just commencing. He dashed in at once upon the victorious tribesmen, swept them out of the streets and houses, and soon changed defeat into victory. As the principal men of the place had already been killed, he had little difficulty in getting his father's authority recognised, and when this was all settled, he marched his little army home again, and calmly announced to his father that he had brought two more cities under his rule.

His father was at first a little perturbed, but Roxana soon won him over to his view, and induced him to call a meeting of all the leading merchants, to whom he himself expounded the great advantages which would accrue from the consolidation of the three cities into one state, and the establishment of a permanent dynasty of capable rulers. His magnetic force carried the

whole meeting with him, and his father was proclaimed King by acclamation. Wisely, as little change as possible was made in the practical daily routine of government, and as soon as the citizens were used to the merely nominal alterations, Roxana carried off his father on a visit to the other cities, and contrived to make the new régime popular there also. When the modified machinery was working smoothly, this energetic young man set to work upon the construction of a good road to link together the three cities, and at the same time established an effective control over the intermediate tracts of country. When the new state was on a secure footing it was only a question of time to absorb the other Atlantean cities higher up the coast, and gradually to bring more and more of the *hinterland* under cultivation. After some years the father died, and Roxana himself came to the throne of the kingdom that he had built up. He ruled it for close upon half a century, and during that time made it a powerful and prosperous state.

Unfortunately his successors had neither his capacity for organisation nor his sleepless devotion to the welfare of his country, and by the time that his great-grandson Tripos ascended the throne there was already bitter disaffection among his indocile subjects. Tripos was a tactless person, a veritable Rehoboam, and he tried to repress instead of to conciliate; and though during the first years of his reign his efforts were successful, he stored up against himself an amount of virulent hatred that could not but presently find savage expression. It came to the surface at last in an outburst of indiscriminate massacre not at all unlike the French Revolution, in which not only Tripos was murdered, but all who could by any stretch of the imagination be connected with him or with the upholding of his rule; and unfortunately this explosion occurred while our three travellers were in the country. Being reasonably well dressed, they were at once seized by the first

party of rebels whom they met, and when on being searched they were found to be in possession of a letter of introduction to Tripos, it was at once decided that they were dangerous people—aristocrats worthy of death.

This Levantine revolution, like the corresponding horror in France thirty thousand years later, made a great parade of the forms of justice, though carefully avoiding the reality; so our travellers were arrested and thrown into jail to await a trial—a trial which never came only because the self-appointed officials who had signed the commitment were themselves murdered before they had time to go through the farce of examining the prisoners. Of course our travellers made indignant protests, but no manner of notice was taken of them; they were kept in close confinement for several months, receiving only the coarsest food, and even that irregularly and in insufficient quantity; and they owed their escape at last not to any form of trial, but to yet another ebullition of barbarity, in which it occurred to some ruffian who happened for the moment to be in power that it would save money and trouble to break open the jail and butcher the prisoners.

These particular prisoners, however, were Aryans, fresh and keen, trained fighters, stronger, braver, and more agile (even after their long confinement) than the comparatively effete Atlanteans, and when once their cell-doors were broken open they soon possessed themselves of weapons and quickly turned the tables on their opponents and fought their way out through the confusion into the open air. Fortunately it was night, so the race difference was less conspicuous than it must have been in the daylight, and by mingling with the madly-yelling crowd and judiciously effacing themselves at the first corner they contrived to escape notice for the moment.

While rejoicing in their recovered freedom they could not but recognise that they were still in a very awkward position. Their money had been stolen, their property confiscated, and

their servant killed; they possessed nothing but the clothes on their backs and the swords which they had just snatched from the foes whom they had overthrown; they were in the midst of a city in the throes of a revolution, and had some hundreds of miles of possibly hostile country to cross before they were out of the most immediate danger. Their first object was to get clear of the city, so as to avoid any probability of being rearrested; their second was to lay hands upon some food. They knew nothing of the town, as they had been seized as soon as they entered it; they could never keep a straight course in any direction, because they were constantly compelled to turn aside and dive down some back alley to avoid bodies of armed men, generally half-drunk and brawling. Thus it happened that after spending what seemed to them to be hours in dodging about in this way they suddenly found themselves out on the sea-front of the city, instead of on their way to the interior, as they had wished to be.

As several people were hurrying along the road into which they had come so abruptly, they thought it wise not to hesitate, but to walk straight across it as though they had some business with the ship which lay against the quay opposite. As they could see no one on board, it seemed best to walk straight on to the half-deck as though they had a right there, and their movements apparently excited no suspicion on the part of the passers-by. At first they had a wild hope that they might be able to seize the ship and escape by its means, but they saw men moving about on another vessel close by, and realised that these people's attention would at once be attracted by anything so unusual as an attempt to move a ship at night. Alcyone however caught sight of a small boat attached to the stern, and it at once occurred to him that though the larger craft certainly could not be moved without arousing curiosity, it would not strike anyone as unusual that a small boat should pass along from one vessel to

another. He communicated his idea in a whisper to his companions, who highly approved ; but Elektra said :

“ Before we embark upon a voyage, let us see whether we can find anything to eat aboard here.”

Searching quickly yet carefully, they soon came upon a store of food—curiously shaped loaves of coarse hard bread, and masses of dates and figs, all crushed together into cakes. It was the fare of the common sailor, but our half-starved heroes recked naught of that ; Alcyone hastily stripped off his cloak and made a sort of bag of it, which they filled with bread and fruit, while Elektra found and promptly appropriated a bottle of olive oil. Meanwhile Saturn, who was examining the after part of the vessel, came suddenly and excitedly to tell them that a man (probably the watchman) lay asleep there upon a heap of sails. They moved like cats to avoid waking him, and contrived to get safely into the boat, which was only just large enough for the three. They cast off silently, and pushed themselves along by the side of the ship, and paddled quietly with their hands for a few yards, so as to make no noise. There were two oars in the boat, but they did not use these until they were well out of sight of the line of vessels, fearing to attract attention.

Moving with the greatest caution, they gradually drew to the mouth of the little harbour, and were presently well out of reach. Then they stopped rowing, and attacked with great thankfulness their bundle of coarse provisions, and made the first satisfactory meal that they had had for months. Greatly strengthened by this, they discussed their plans, and decided that the best thing to do would be to row along the coast for a few miles until they came to some lonely part of it, and then abandon the boat and endeavour to make their way eastward to some less disturbed country. When dawn broke they found themselves opposite an apparently desolate shore, and after some searching discovered a spot where they could land—a

few yards of sand with a small cave at the back. They dragged their boat ashore and into the cave, lest some inhabitant might see it, took a necessary and most refreshing bath, and then lay down beside the boat for a few hours of sleep.

Fortunately for our wanderers the revolutionary madness which was convulsing the towns had drawn into them a great number of the country people, so that they were able to travel unperceived and unmolested. During the day they saw several houses which appeared to be unoccupied, and towards evening they ventured to enter one of these in search of food; but they found nothing but a little fruit. As the place was obviously abandoned they decided to spend the night there, and took the opportunity to wash what was left of their clothing. In a dark inner room they found a chest containing some such garments as farmers wore in those times, and in their distressed condition they thought it justifiable to appropriate some of these, as being less likely to attract unfavourable attention than the rags to which their own foreign clothing had been reduced. They still retained the swords of which they had possessed themselves in the fight at the time of their escape from prison, but had no scabbards for them, and so found them somewhat inconvenient.

Next morning they resumed their journey, still through a deserted country, and after an hour's travel they were fortunate enough to encounter a flock of goats, from which they obtained some milk. About midday they came in sight of a small village, which they judged it prudent to avoid, as they saw from some flags which were displayed in front of the houses that the spirit of unrest had penetrated even there. By evening they were again ravenously hungry, and they decided that they must find another farmhouse; and by climbing a hill and examining the surrounding country they were able to discover one—a lonely homestead in a secluded

valley. As smoke was rising from it they knew that it was still occupied, so they resolved to go boldly down to it and ask for food and shelter, arguing that it was improbable that men who lived in so quiet a spot should be infected with the madness of the town, and that they were well able to defend themselves against any force which they were likely to meet in this sequestered nook.

They found the house in possession of an old man and his wife, who received them most hospitably, but spoke some sort of provincial dialect which was by no means easy to follow. They gathered, however, that the old couple had several sons who had gone off to the city in the hope of gaining much money through the revolution; but that the old people themselves distrusted all these new-fangled ways and intended to keep the farm going as a home to which their sons could return as a refuge when the temporary madness was over. They asked eagerly for news of their sons, and our friends had regretfully to admit that they had none to give. They could not convey their whole story to these good people, but they tried to make them understand that they were travellers who had no part nor lot in the revolution, but merely sought to be allowed to go on their way in peace; that they had been robbed of their money and their horses, and that their servant had been killed. The old couple nodded politely, though it is doubtful how much they really comprehended; but they pressed food and drink upon their unexpected guests, and presently showed them to comfortable sleeping-places.

The next morning their host showed great anxiety that his visitors should look round his farm, so they complied, and were able to reward his hospitality by demonstrating to him some of the improved Aryan methods of cultivation. Alcyone also made great friends with a little group of grandchildren, who followed him all over the estate. The good old housewife loaded them with provisions for the journey, and they parted

from these kindly friends with many expressions of gratitude. They felt themselves now reasonably safe, though they were still nominally within Atlantean territory; but they were a long way from their own frontier, and the country which lay between was sparsely inhabited by half-civilised tribes of uncertain temper. They found no more farm-houses, but the food which had been given to them lasted them for two days, and they supplemented it by various kinds of wild fruit. For a day or two after that they got very little, but then they had the good fortune to find a big patch of some kind of wild yam, which provided them with excellent nutriment. They did not care to eat locusts, as did John the Baptist thousands of years later—as do many Arabs of the present day; but they did eat the locust-bean whenever they came across it, and when opportunity offered they willingly partook of the other item in the prophet's dietary, wild honey. Still, they had some ten days of distinctly unsatisfactory feeding before they next caught sight of a human being.

At the end of that time they came suddenly upon a body of horsemen, who surrounded them with evident curiosity, and addressed them in a tongue unknown to them. They replied in the Atlantean language which they had been speaking so long, and one of the horsemen was called forward who knew a little of it, but so little that interchange of ideas seemed impossible. But when our friends spoke among themselves in the language current at that time in Persia the face of the leader of the band at once lighted up, and he replied with a few words in that language to their enquiry whether he could understand it. A member of the band was soon produced who could talk it with fair fluency, as, so he said, he had twice been into Mesopotamia with caravans. Through him our travellers promptly explained their position to the leader, who seemed much interested in their adventures, and very ready to give them any help in his power. He ordered that such food as

was immediately available should be set before them, and when they had eaten it he provided them with horses by re-arranging some of the baggage of the party.

With these newly-found friends Alcyone and his companions journeyed for two days, until they came to the capital of that tribe—if one may give such a title to what was in reality little more than a kind of permanent camp, there being within its thorn-defended walls more tents than hovels. Our friends were soon presented to the chief, who spoke their language with ease, and declared himself delighted to have the opportunity of serving some of the noble sons of a race which he greatly admired. He asked them to rest with him as long as they would, and promised to provide them with an escort to the capital of the tribe living eastward of him, from which they would have no difficulty in getting home, as caravans were frequently leaving for Mesopotamia. He also placed at their disposal all his resources, begging them to accept three fine horses, a whole outfit of rich garments, and a present of gold and jewels. They thanked him very heartily for his kindness, and expressed a hope that they would be able to return it when they reached their own land. Their adventures were now at an end, and the rest of their journey was safe, though slow. Their absence, though somewhat longer than had been expected, had not caused any special anxiety, as nothing was yet known in Persia of the revolution in the Levantine towns.

Neptune listened to their story with great interest, and at once acceded to their request that an embassy might be sent to the chief who had so opportunely befriended them. Ida was put in charge of this expedition, which bore costly gifts to the chief, a letter of thanks from Neptune himself, and an offer of special facilities for any young men of the tribe who were willing to return to Persia for education and to enter the service of its King. A number of youths accepted this proposal, and in this way a custom was established which lasted

for centuries and extended itself gradually to all the tribes of Asia Minor—the fashion that all young men of position, such as the sons of chiefs and nobles, should go to the Persian universities for education. So the adventure of the three friends had a permanent result in the spreading over a wide tract of country of the Aryan form of civilisation.

Alcyone especially asked that an effort might be made to find the old farmer in the secluded valley who had been the first to befriend them, so Ida added to his party as guides some young men from the country of the hospitable chieftain, and set out westwards across the desolate lands. After some searching they came upon the valley, and found the old couple in great sorrow. They had been visited by a band of revolutionaries who had robbed them of everything, their three sons had been killed in the riots in the city, and they were left in destitution with three widowed daughters and eight or ten grandchildren. Ida was so much impressed with the hopelessness of their position that he persuaded them to abandon their desolated home and undertake with him the long journey to Persia. He had some doubt as to how Alcyone and Elektra would regard so drastic a measure, but they received the simple old people with open arms, and led them before King Neptune, who at once assigned to them from his royal demesne a farm far larger and more valuable than that which they had left, though in order that they might not be troubled by the abrupt transition into a crowded and bustling civilisation, he chose for them a spot among the hills, remote from the capital city. Alcyone charged himself specially with the education of the grandchildren, and saw that places were eventually found for them either about the temple or the palace, and that they duly married into the Persian race. So all the members of that kindly farmer-family had reason to bless the day when they took in three hungry fugitives and sped them on their way rejoicing.

was immediately available should be set before them, and when they had eaten it he provided them with horses by rearranging some of the baggage of the party.

With these newly-found friends Alcyone and his companions journeyed for two days, until they came to the capital of that tribe—if one may give such a title to what was in reality little more than a kind of permanent camp, there being within its thorn-defended walls more tents than hovels. Our friends were soon presented to the chief, who spoke their language with ease, and declared himself delighted to have the opportunity of serving some of the noble sons of a race which he greatly admired. He asked them to rest with him as long as they would, and promised to provide them with an escort to the capital of the tribe living eastward of him, from which they would have no difficulty in getting home, as caravans were frequently leaving for Mesopotamia. He also placed at their disposal all his resources, begging them to accept three fine horses, a whole outfit of rich garments, and a present of gold and jewels. They thanked him very heartily for his kindness, and expressed a hope that they would be able to return it when they reached their own land. Their adventures were now at an end, and the rest of their journey was safe, though slow. Their absence, though somewhat longer than had been expected, had not caused any special anxiety, as nothing was yet known in Persia of the revolution in the Levantine towns.

Neptune listened to their story with great interest, and at once acceded to their request that an embassy might be sent to the chief who had so opportunely befriended them. Ida was put in charge of this expedition, which bore costly gifts to the chief, a letter of thanks from Neptune himself, and an offer of special facilities for any young men of the tribe who were willing to return to Persia for education and to enter the service of its King. A number of youths accepted this proposal, and in this way a custom was established which lasted

for centuries and extended itself gradually to all the tribes of Asia Minor—the fashion that all young men of position, such as the sons of chiefs and nobles, should go to the Persian universities for education. So the adventure of the three friends had a permanent result in the spreading over a wide tract of country of the Aryan form of civilisation.

Alcyone especially asked that an effort might be made to find the old farmer in the secluded valley who had been the first to befriend them, so Ida added to his party as guides some young men from the country of the hospitable chieftain, and set out westwards across the desolate lands. After some searching they came upon the valley, and found the old couple in great sorrow. They had been visited by a band of revolutionaries who had robbed them of everything, their three sons had been killed in the riots in the city, and they were left in destitution with three widowed daughters and eight or ten grandchildren. Ida was so much impressed with the hopelessness of their position that he persuaded them to abandon their desolated home and undertake with him the long journey to Persia. He had some doubt as to how Alcyone and Elektra would regard so drastic a measure, but they received the simple old people with open arms, and led them before King Neptune, who at once assigned to them from his royal demesne a farm far larger and more valuable than that which they had left, though in order that they might not be troubled by the abrupt transition into a crowded and bustling civilisation, he chose for them a spot among the hills, remote from the capital city. Alcyone charged himself specially with the education of the grandchildren, and saw that places were eventually found for them either about the temple or the palace, and that they duly married into the Persian race. So all the members of that kindly farmer-family had reason to bless the day when they took in three hungry fugitives and sped them on their way rejoicing.

Meantime, the heir-apparent Mars had wedded Alcyone's sister Yajna, and soon after the return of our wanderers, Elektra carried out an agreement which had been made in early childhood by marrying an elder sister Sirius; and a year or two later the third traveller, Saturn, married a younger sister, Mizar. On their way through Mesopotamia Alcyone had been greatly attracted by Apollo, the daughter of Sif, and as she was invited to the capital for the festivities in connection with the marriage of Elektra, the young people met again, and very soon there was a third union to be celebrated. All these young people were special protégés of Queen Herakles, whose valuable advice was always at their disposal, and she exercised a great influence over their lives. She survived by a few years her husband Neptune, and lived to see her son Mars firmly settled on his father's throne.

By that time also Uranus had taken the place of his father Mercury as High Priest, and his brother Alcyone was working as his assistant. He was presently appointed as his brother's representative in the second city of the Kingdom—a position which for a time divided him and his children somewhat from the rest of our characters, though frequent visits were interchanged. Though his eldest son Viraj had been born at the capital, most of his children were thus natives of the southern city. Of his four sons, Viraj and Corona chose the political and military life, while Orpheus and Norma were content to assist in the administrative and educational work which appertained to the business of the priesthood. Alcyone had always a strong love for children and a deep interest in education, and he devoted a great deal of time to working out a scheme of universal training for all the children of the country—a plan not unlike that of the Boy Scouts of the present day, except that it included girls as well. Many of our characters were engaged in the carrying out of that project, which Mars at once adopted and enforced over the whole of his kingdom as

soon as it was laid before him. In his fiftieth year Alcyone was called back to the capital and appointed Minister of Education, a post which he filled with ardour and efficiency until his death at the age of seventy-four.

XII

Our hero's next birth was once more in the great capital of Manoa, and in its royal family. I suppose that surroundings could scarcely be better than they were in this incarnation, for he was the son of Mars and Herakles, he had Viraj and Brihat as brothers, he married Mizar, and among his family of eight children there was only one who is not now numbered among the Adepts. His father Mars had theories of his own as to the duties of the ruler, and Alcyone, as his heir, was brought up with a view to the position which he would one day have to fill. Even when quite young, his father frequently called him to come and listen to what was being said when he was dispensing justice to his people, and would often ask the little boy: "What judgment would *you* give if you were trying this case?"

When he was fourteen years old, his father gave him regular daily practice in acting as judge, the King himself taking no part in the proceedings, but sitting by quietly and listening. Gradually as he grew up his father instructed him in the other departments of the work which appertained to the royal office. These were varied in character, for the King exercised intimate personal supervision over the work of all his ministers, and was full of plans of all sorts which they were expected to be ready to carry out. The monarch was head of the Church, as well as of the State, so one of his departments was for the extending of religious teaching. It corresponded in some ways to what we should now call missionary enterprise, but was much more liberal, more tolerant and

grander in conception. Instead of trying by many dubious methods to substitute one superstition for another, its agents were occupied principally in promulgating the doctrine of the Inner Light, and explaining the vast and far-reaching changes that a belief in this produced in the daily life of those who accepted it. What was preached was not so much the adoption of a new form of religion, as the superimposing, upon all sorts of quaint traditional creeds, of the great principles of the Fatherhood of God and the Brotherhood of Man, and the consequent substitution of peace for strife, of co-operation for competition. It was held that the name by which the Deity is called is immaterial, and that the rites by which He is worshipped may vary according to the temperament of the devotee. Any form of religious belief was held to be compatible with the faith of the Light so long as it acknowledged the goodness of God; only those were considered inadmissible which regarded Him as a dangerous being who required propitiation by sacrifice, or as a wicked entity who delighted in torturing his creatures. Religions of this latter type were called "faiths of darkness," and the people who held them were regarded with pity, and even with a certain amount of horror as blasphemers of God's Love.

There was what we should call a department of education, but they called it a department for citizen-training, and its work differed radically from anything that is done in the present day. Those appointed to the office of trainers did not try to load the memories of their students with facts, but taught them how to *do* things—how to build, to cook, to weave, to cultivate the ground, to bind up wounds, to cure diseases, to set broken bones, to ride, to shoot, to swim, to climb—all the practical needs of an open-air life. All these things were taught to everyone, boys and girls alike, together with exercises for the development of the physical body. Children fully proficient in these preliminary requirements were allowed

to choose the line of life which they wished to follow, and were then further trained in preparation for it. Reading and writing were taught to all, and also a certain set of religious verses; but the literature of the country was exhaustively studied only by those who felt specially drawn to it and wished to make it their vocation. The great work of the educational department was the discovering of merit and of aptitude, and it was considered a reproach to its officers if any one had to do work which was not suited to him.

In a country so dry it is natural that the department of irrigation should rank as of first-rate importance. In its hands were the damming and control of rivers, and the cutting and maintenance of a vast system of canals; but its fatherly action was not confined to these greater benefits to the country as a whole, for it was also prepared to send its representatives to examine individual estates, and put in whatever system of water-supply was considered most suitable. It was recognised as one of the duties of the Government to provide water for all its people, and for this purpose elaborate and intricate arrangements were made—the result being that the whole of the land became wonderfully fertile. There was in addition a department of agriculture, whose officials were ready to advise as to the best utilisation of certain soils and aspects, and to supply all sorts of new seeds and cuttings. This department maintained representatives in distant parts of the empire, and also in some foreign countries, who were always on the watch for anything new in the way of plants or trees that might be of use in their own kingdom. In this way many foreign trees and vegetables were introduced, some of which were found so suitable that they were definitely adopted, and became permanent residents of Asia.

Another department was concerned with the promotion of manufactures of various kinds, and was devoted chiefly to experiment—experiment in all conceivable directions that

could be supposed to have any bearing on any one of the numerous lines of manufacture which were practised in that kingdom. This department also had agents abroad, always watching for new discoveries and new or improved methods. There were naturally various subdivisions—weaving, pottery, carving, ironfounding, and many others, for the civilisation of Manoa was at a high level.

Another section of Government work was the maintenance of roads and communications, to which great attention was paid. A subdivision of this concerned itself with opening up trade routes, and arranging for regular caravans to use them.

Each of these great departments of state had its own head and its own specialists, but the King had to understand and supervise the whole; so, as part of his preparation, Alcyone passed some time in each of them, studying and carefully watching. When later he came to the throne, he kept them all at a high level of efficiency, paying frequent surprise visits to them, and occasionally working himself in one or other of them. Indeed, he insisted upon effectiveness and promptitude all through his kingdom, and obtained it by mastering all the workings of the machinery of state, and constantly taking a hand in them himself. He “plagiarised by anticipation” the methods of the renowned Haroun-al-Raschid, for he often went among his people in disguise, in order to do justice and to discover merit. In this way he found among the undistinguished mass of his subjects some very honest and clever servants, who might otherwise have remained mute and inglorious. Some of his adventures when upon these curious secret expeditions were not unlike those of the great Muhammadan caliph. He was often accompanied upon them by his brother Viraj, and later in life by his son Mercury.

Many and varied were the duties of an autocratic monarch in those days of long-ago, and Alcyone fulfilled them with

painstaking exactitude. Indeed, it may be said that he wore himself out in doing the work of his country, for he died at what was for him the comparatively early age of sixty-two—to a large extent a victim of too keen a sense of responsibility and of a system of excessive centralisation. His sister Yajna had married Corona; and when, at the death of Alcyone, his son Mercury succeeded to the throne, Corona's advice and remarkable organising power were invaluable to the new King, who with that assistance endeavoured so to divide the labour that everything could be carried on efficiently without making the royal position impossibly onerous.

In this strenuous life of hard work there are no prominent scenes calling for special description, yet it was distinctly a life of training, a life in which definite progress was made.

The chart of this life is a small one, for it includes only those whose intervals are always short—those who, if they were not constrained by the fact of membership in the group of Servers, would apparently never be absent more than six or even centuries. Those whose tendency is towards an interval of about twelve hundred years miss this incarnation altogether, but reappear in that which follows.

(To be continued)



THE TWELVE LABORS OF HERCULES

WITH THE TWELVE SIGNS OF THE ZODIAC AND THEIR PLACE
IN THE OCTAD

By ALICE OSMOND

WE said in a previous article¹ that the 12 Labors of Hercules and the 12 Signs of the Zodiac represent principles or elements which man has to synthesise in himself, and as they give some striking correspondences, it may be of interest tentatively to outline them here. They must not, however be pressed too hard, for the order in which the signs and labors taken is not necessarily followed by all candidates for Initiation, for they vary as man varies.

The first four Labors represent the astral tests—in preparation for the 2nd Birth and 1st Initiation—on the first four angles of the Octad. It is only at the birth of the Ego that the Buddhic or Christ consciousness has a vehicle in which to function, and it is then that the Path is entered; before that the light sensed was only its reflection.

Man, at the lowest point of the Octad and at the first Labor, has to choose whether he will serve pleasure or duty, and if as Hercules he chooses the latter he then begins more or less consciously to bring the signs of the Zodiac under the dominion of his will, until at the apex point of the Octad he at-ones them.

In a previous article attention was drawn by the present writer to the correspondences in *The Voice of the Silence*,

¹ "The Octad," by the same author, see THE THEOSOPHIST, May, 1924, p. 237.

The Days of Creation and *Light on the Path*. It is interesting further to notice how the first 4 Labors correspond with the first four unnumbered rules of the latter book, which as said before are the preparation for entering the Path.

But the signs of the Zodiac are not mastered in the same order by everyone, hence we see that Hercules does not quite follow the same sequence as the rules, though it can well be seen it is necessary to control the Lion before it is possible to control the Hydra.

It is all the more interesting to notice that the cube for the erection of the Buddhic vehicle at the 2nd Birth consists of similar stones in both cases.

The 1st Labor (Leo) corresponds with the 2nd rule of *Light on the Path*. "Before the ear can hear it must have lost its sensitiveness."

Here Hercules had to kill the Nemean Lion which was invulnerable to all weapons. This indicates that the heart qualities have to be balanced from within, and to kill the lion is to conquer the heart. Then Hercules wore its skin which no weapon of man could penetrate. In other words, one must become insensitive to outer criticism and with the strength of the lion, have the courage of one's convictions.

The 2nd Labor (Scorpio) corresponds to the first rule of *Light on the Path*. "Before the eyes can see they must be incapable of tears."

Hercules now has to kill the Hydra, a huge snake with nine heads (lust or "sensation") one of which could not be hurt by any weapon. The club of physical strength is powerless to prevent the heads growing again when struck off, but he finds in time this can only be done when seared by the Divine Fire.

The Immortal head of Divine Life he buries under a stone, an unhewn stone, but which he will fashion eventually

into a cube on which to build his spiritual life. Is this not the stone which the builder (man) "rejected" and which will become "the head stone of the corner"?

We find a correspondence and meaning to this in the third chapter of Genesis: "Upon thy belly shalt thou go . . . all the days of thy life" or during the soul's pilgrimage. "The serpent (Hebrew—*nāchash*, shining one) was more subtle (meaning having fine structure, not gross or dense) than any beast of the field." In the Labors it was only the Hydra which had the Immortal head that no weapon could hurt.

Is not the Serpent in both cases the Creative Life Breath which has left the timeless order to enter the dualistic order, where begins the pilgrimage of the soul? It is put "under a curse" or "under a stone" and made to eat the dust of the earth, until man has gone through the necessary incarnations and synthesised the 12 powers of the signs and risen into the freedom of the 2nd Adam, when "there shall be no more curse" (Rev. 22. 3).

Only the Initiate, who has the right to come to the tree of Life and is able to pluck the apples from it, can lift the curse and free the imprisoned Life from hell.

Scorpio is man's temptation in the "wilderness," but he has to so raise it that it becomes an eagle to soar into the heights. The lowest creative centre is a reflection of the highest.

The 3rd Labor (Cancer) corresponds to the 3rd rule of *Light on the Path*. "Before the voice can speak in the presence of the Masters it must have lost the power to wound."

Hercules has here to capture the Kerynian Doe which had golden (intuition) horns (powers) and brazen (Mercury—wisdom) hoofs and belonged to Artemis (the moon or the Soul) Intuition, and he had to chase it an entire year, or a complete cycle of the personality before he could bring it to Mykenai (soul), *i.e.*, man must control the intellectual activity of

the personality before the voice of the intuition can express
the wisdom of the soul.

Cancer, which is ruled by the moon is "the divine germ
clothed in a dense vehicle, beginning to unfold and evolve".

"Before the voice can speak in the presence of the
Masters" it must be the voice of the One Self.

The 4th Labor (Libra) corresponds to the 4th rule
of *Light on the Path*. "Before the soul can stand in the
presence of the Masters its feet must be washed in the blood
of the heart."

Hercules has here to capture the Erymanthian Boar and
bring it back alive.

Number 4, as noted before, is a very significant number in
regard to man. It is the number of the earth and all that is
stable, but it is the stepping off point for man on all planes of
his being, and is the making "square" of all previous
conditions.

In the 4th Labor, Libra the balance seems to be the sign
indicated by it, for the boar symbolises gluttony which man
has to take alive and control. He has to make it his servant
Hercules did the boar by making it walk on its front legs
before him, Hercules holding the back and more animal part.
Before he can stand in the presence of the Masters, he
must have learnt to balance the appetites in every form, and
his intellect (understanding) must be washed in the blood of the
lower (personal self). In Biblical words: "Blessed are the
pure in heart (without admixture of the lower self) for they
shall see God."

The square stone of Truth can only be found to stand
when the soul is polarised to the Masters, which has learnt to
rise clear to the lower self. Man must here learn
balance.

In Libra the soul is weighed in the balance of the two
and finds its equilibrium by subjecting the lower

nature of its ruler (Venus), so that through the influence of Saturn, which is exalted in this sign, the lower Venus is brought under discipline. Enlightenment follows and intuition awakes.

The 5th Labor (Aquarius). In the 5th Labor man enters the Temple door and steps on to the "square" or battlefield—Antahkarana—the "bridge"—and then begins the work of the Christ man.

Hercules now has the task of cleaning out the Augean stables in a single day after 30 years of accumulated filth. This takes place in the fourth cycle of ten, 30-40 years, the important age in the life of all Initiates.

It is the making ready of the Temple to receive the Christ or Holy Spirit, as Jesus similarly cleared the temple of the money changers when he began His ministry.

It is the Water of Life by which the work is done, symbolised in the river Alpheus or fire breath (indicating fire) and Peneus—river of Thought. In Aquarius man is beginning to control Nature.

The 6th Labor (Sagittarius). Hercules here has to hunt out the great man-eating, arrow-feathered birds which bred in the marshes of Arcadia.

This indicates the lifting of the thoughts (birds) from the swamps of creature comforts to the air of the Spirit (Buddhi—6) or Christ Consciousness. It is to lift desire from the lower to the higher mind.

Sagittarius is typified as having the lower body of an animal (animal desires) and the upper part of man (aspiration). At this point man shoots his arrows into the air, but he has not power to keep them there until Athene gives him the cymbals of wisdom which he clashes and his birds rise into the air where he can shoot them before they can return to the marshes and become again birds of prey feeding upon his flesh (selfishness, etc.).

The 7th Labor (Taurus). Hercules has now to capture and bring to the mainland a bull wandering madly about the island of Crete. This fittingly comes after the 6th Labor, the advent of the Christ Consciousness, as all labor symbolised by the Bull and everything to which we turn our effort must now be used and sanctified for the Christ. Hercules mastered the bull by riding it through the sea to the mainland, indicating that we must master conditions in the sea of humanity which the Christ man turns to its highest good. We have to bring the bull into the city discerned by the opening of the Third Eye (Cyclops) of Wisdom. But like Hercules we cannot keep it there at the beginning because the glimpses of this consciousness are but rare at the commencement.

In this Labor arises a subtle danger. Man has to face the descent of Karma which his continual aspiration for the Christ Life to flow through him has called forth. But he must learn to control the labor entailed by it; to take a positive yet unresentful attitude: else he will be called upon to bear endless ills which a negative attitude would make him think was necessary sacrifice.

The 8th Labor (Aries). In this Labor Hercules had to catch the mares of the war chief Diomedes who reared his horses to be savage like himself by feeding them upon human flesh.

Here again we come to an important number, the 8 of balance in preparation for the passing into the upper pyramid of the Octad. The formation of the figure 8 indicates the cross, and on this 8th angle, or 4th sub-plane of Buddhi, the Crucifixion takes place. Aries is the sign of offering, the sign of the ram or the "Lamb slain from the foundation of the world".

At this point man has to learn to be positive, to make his intellectual thoughts (horses) constructive under Wisdom (Athene) instead of destructive under Mars (Diomedes).

The Initiate here exhausts his lower intellectual desires which consume the lower self (crucifixion is the breaking of outgrown form) and which under the Higher Self become tame.

It is the power of Aries held and controlled by the wisdom of the Christ.

Eight signifies the resolution into a new octave, and we might note here in this connexion Rule 17 (potentially 8) and its "note"; and Rule 17, Part 2, in *Light on the Path*. Here it speaks of "struggle," "victory," and then "a further path," indicating a new cycle. For each cycle of man consists of birth, crucifixion and ascension, and every one that ends in victory leads to a point where a new path is seen to open out. This 17th rule is universal, applying to the stage of 8 in any cycle, until the "soul entering into consciousness of its Logos, opens the way to consciousness of other Logoi—a path which leads out of all human experience".

The 9th Labor (Virgo). Hercule's task at the 9th Labor was to win the girdle of Hippolyte, the gift of Aries to the queen of the warlike Amazons.

The Amazons removed outward impediments to the bow by cutting off their right breasts, so that they could shoot their arrows of thought still higher into the air (Buddhi).

The heart or Buddhic side of the Amazons was still left whole so that they could bring forth and nourish spiritual children from the great heart centre Virgo, which is the sign of votive offering. The warlike Amazons, or Mars in Virgo is a sign that the service was wholly sacrificial, and their work was to transmute physical development into spiritual.

We can swear devotion to the Masters every hour of the day, but it is only lip service, until like the Amazons we sacrifice the physical side—the personal will so that we bring forth children of the spirit instead of children of the lower

self (personal desires). Only then do we truly love the Master.

Hercules here had to reach the feminine side of himself, by seizing the Girdle of Venus, or Divine Motherhood, for it is only Immortal creative Love which gives true inspiration.

"A girdle is a symbol of a priestly office . . . The Celtic word for belt is *Crios*, so the Celtic name for Christ is *Crios-d*, meaning, 'Belt-God' . . . This Belt named all Druids who were identified with the Sun . . . The Girdle represents the current of Spiritual Force which circles round man's body just below the breasts." (*Key to the Universe*. Curtiss.) Isaiah says in the 22 chap., verse 21: "I will clothe him with thy robe and strengthen him with thy girdle."

It is significant that this, the feminine sign Virgo, follows the crucifixion sign, as also that Mary Magdalene, symbol of Divine Motherhood, should first see and recognise the risen Christ. Does this Labor not mean that the Christ had still to shoot his arrows still higher into the Buddhic consciousness before his work was complete, and ascension into the Anupādaka consciousness was consummated? Also it was 40 days between Crucifixion and Ascension or 4 cycles of 10 from the 1st to the 4th Ātmic sub-plane, and the last 4 angles of the Octad, where the Ascension and 3rd birth take place.

The 10th Labor (Pisces). Hercules' next task was to capture a famous herd of red cattle belonging to the giant Geryon, and bring them to the island of Mykenai, an island supposed to be in the far west.

Ten represents the perfect cycle, and man has here to bring his red cattle (red symbolising the perfection of experience, or what one takes back from incarnation, while white symbolises the perfection of innocency or what one brings into incarnation) to the island of the Soul or the West, the evening

of life, where all experiences are garnered, to be absorbed into that Sun of Divine Love from which "there is no more going out".

"Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self."¹

The 11th Labor (Gemini). The 11th Labor was to bring back the Golden Apples from a garden in the Hesperides, the wedding gift of Zeus (the Sun) to Hera or Terra (the earth) or the gift of God to his spouse the Earth.

Hercules seeks for the Apples of Divine Love and Immortal Life which grow on the tree of the Knowledge of Good and Evil now become the "Tree of Life". That is, he seeks for them in the air—Gemini a double airy sign—and not on the earth, and so balances the opposite poles. This is the fruitage period of the soul's incoming.

The tree is guarded by three beautiful maidens, "Daughters of the Evening-Land," and can only be approached when man is nearing the end of his cycle of experience.

He here sacrifices all that was left of the lower self and becomes co-heir with God.

The No. 11 and the sign (Gemini) probably stand for the two pillars Jachin and Boaz—good and evil, showing that the soul has balanced the opposite poles in himself, and has made the cycle from darkness to light.

In the higher Gemini, spiritualisation of intellect through illumination takes place, thus unifying the pairs of opposites, so pronounced in the lower Gemini.

The connexion of Atlas with this Labor possibly means, the ending of one cycle and the beginning of the next, *i.e.*, "he supports new continents and their horizons on his shoulders".²

¹ *Light on the Path.*

² *The Secret Doctrine*, Vol. II, p. 806.

In many of the pictures of the "Garden of the Hesperides" a serpent is shown entwined around the Tree of Life—which is full of meaning.

The 12th Labor (Capricorn). The last Labor was to descend into hell and bring up Cerberus, its three headed watch dog, with mane of serpents and tail of a scorpion, without the aid of any weapon.

It is the work of all Initiates to descend into hell and redeem the elemental kingdoms. The Goat in Capricorn has here climbed to the top of the mountain. His powers in the past have been used for his own advancement, but now the Christ man reverses the lower side of the Sign and descends into Hell, led by Hermes (wisdom) where he releases Theseus, the imprisoned soul, from the tomb of matter, and the Ascension is complete.

This Cerberus with a scorpion's tail, is he not the immortal head of the Hydra which was buried under a stone (under a curse) at the 2nd Labor and which could not be raised until man had attained the full stature of Christ, or until the apex point was reached—as the Higher is reflected in the Lower.

This appears to be the end of the Serpent force which is finally raised at the 3rd birth. Can we not also say that the Hydra is the Christ force perverted, and that it was the stone which the builders (man) rejected and has now become the lead stone of the corner.

Again bear in mind that the lower pyramid is a reflection of matter (Pluto's realm) of the higher, and when the apex is reached every angle is drawn up into it. Naturally the last to be raised is a reflection of that point!

This is shown in the Gospels, for only 11 Disciples met Jesus in Galilee (the higher consciousness) after the crucifixion, the above answering the question, "why not the 12?" as all had to be made at-one. For there are 11 sub-planes, signs of the zodiac or powers (disciples) from the nadir of the Octad (4th

“those interested in the progress of true theosophy” appealed to by the writers look around them and judge. See the Branch Societies and compare them with the group that works in that “Centre of Power”. Admire the “progress of theosophy” at Paris, London and even America. Behold, in the great “Brotherhood,” a true *Pandemonium* of which the Spirit of Strife and Hatred himself might be proud! Everywhere—quarrelling, fighting for supremacy; backbiting, slandering, scandal-mongering for the last two years; a veritable battle-field, on which several members have so disgraced themselves and their Society by trying to disgrace others, that they have actually become more like hyenas than human beings by digging into the graves of the Past, in the hopes of bringing forward old forgotten slanders and scandals!

At Adyar alone, at the Head-Quarters of the Theosophical Society, the Theosophists are that which they ought to be everywhere else: *true theosophists* and not merely *philosophers* and Sophists. In that *centre* alone are now grouped together the few solitary, practically working Members, who labour and toil, quietly and uninterruptedly, while those Brothers for whose sake they are working, sit in the *dolce far niente* of the West and criticise them. Is this “true theosophical and brotherly work,” to advise to put down and disestablish the only “centre” where real brotherly, humanitarian work is being accomplished?

“Theosophy first, and organization after.” Golden words, these. But where would Theosophy be heard of now, had not its Society been organised before its spirit and a desire for it had permeated the whole world? And would Vedanta and other Hindu philosophies have been ever taught and studied in England outside the walls of Oxford and Cambridge, had it not been for that organization that fished them like forgotten pearls out of the Ocean of Oblivion and Ignorance and brought them forward before the

profane world? Nay, kind Brothers and critics, would the Hindu exponents of that sublime philosophy themselves have ever been known outside the walls of Calcutta, had not the Founders, obedient to the ORDERS received, forced the remarkable learning and philosophy of those exponents upon the recognition of the two most civilized and cultured centres of Europe—London and Paris? Verily it is easier *to destroy* than to build. The words “untheosophical” and “unbrotherly” are ever ringing in our ears; yet, truly theosophical acts and words are not to be found in too unreasonable a superabundance among those who use the reproof the oftener. However insignificant, and however *limited the line* of good deeds, the latter will have always more weight than empty and vain glorious talk, and will be *theosophy* whereas theories without any practical realisation are at best philosophy. Theosophy is an all-embracing Science; many are the ways leading to it, as numerous in fact as its definitions, which began by the sublime, during the day of Ammonius Saccas, and ended by the ridiculous—in Webster’s Dictionary. There is no reason why our critics should claim the right for themselves alone to *know* what is theosophy and to define it. There were theosophists and Theosophical Schools for the last 2,000 years, from Plato down to the mediæval Alchemists, who knew the value of the term, it may be supposed. Therefore, when we are told that “the question is not whether the T.S. *is doing good*, but whether it is doing *that kind of good which is entitled to the name of Theosophy*”—we turn round and ask: “And who is to be the judge in this mooted question?” We have heard of one of the greatest Theosophists who ever lived, who assured his audience that whosoever *gave a cup of cold water to a little one* in his (Theosophy’s) name, would have a greater reward than all the learned Scribes and Pharisees. “Woe to the world because of offences!”

Belief in the Masters was never made an article of faith in the T.S. But for its Founders, the commands received from Them when it was established have ever been sacred. And this is what one of them wrote in a letter preserved to this day:—

“Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion. . . . It has to find objective expression in an all embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before—no Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him¹ lest he should himself lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcomings in order to correct them and become wiser. . . Show not the disparity between claim and action in another man but whether he be brother or neighbour—rather help him in his arduous walk in life. . . . The problem of true theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modeling of these conceptions for their adaptation into such forms of daily life where they may be applied with most equitableness. . . . Such is the common work in view for all who

¹ It is in consequence of this letter that Art. XII was adopted in *Rules* and a fear of lacking the charity prescribed, that led so often to neglect its enforcement.

are willing to act on these principles. It is a laborious task and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced. . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother, in the field of Theosophy, *as none is held to weed out a larger plot of ground than his strength and capacity will permit him.* . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by KARMA alone. Even the simple presence amidst you of a well-intentioned and sympathizing individual may help you magnetically. . . . You are the Free-workers on the Domain of Truth, and as such, must leave no obstructions on the paths leading to it." . . . [The letter closes with the following lines which have now become quite plain, as they give the key to the whole situation]. . . . "*The degree of success or failure are the landmark we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master.*" . . .

A complete answer is thus found in the above lines to the paper framed by the two Theosophists. Those who are now inclined to repudiate the Hand that traced it and feel ready to turn their backs upon the whole Past and the original programme of the T.S. are at liberty to do so. The Theosophical body is neither a Church or a Sect and every individual opinion is entitled to a hearing. A Theosophist may progress and develop, and his views may outgrow those of the Founders, grow larger and broader in every direction, without for all that abandoning the fundamental soil upon which they were born and nurtured.

It is only he who changes diametrically his opinions from one day to another and shifts his devotional views from white to black—who can be hardly trusted in his remarks and actions. But surely, this can never be the case of the two Theosophists who have now been answered . . .

Meanwhile, peace and fraternal good will to all.

H. P. BLAVATSKY,

Corres. Sec^y, T.S.

Ostende

Oct. 3^d, 1886.

BOOKS RECEIVED

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

Designation of Human Types, translated by B. C. Law (Oxford University Press); *The Belief in God and Immortality*, by James H. Leuba (Open Court Publishing Co.); *The Triumph of Ugliness*, by A. B. Bullock (C. W. Daniel Co.); *Towards the Stars*, by H. Dennis Bradley (T. Werner Laurie); *The Sutta-Nipata* (in Devanagari), by P. V. Bapat.

INTERNATIONALISM AND THEOSOPHY

By FRED. W. ROGERS

ONE of the piquant incidents of the Versailles Conference during the discussions which led to the founding of the League of Nations, was the expressed intention of Woodrow Wilson, Lloyd George and others to safeguard the individuality of the smaller nations, who in the welter of European polity were in danger of being obliterated, or of having their rights ignored by their larger and more powerful neighbours.

The intention was well-meant, and the safeguards proposed quite necessary, in view of the historical examples of little states who in the past have suffered martyrdom, and had their racial rights, customs and their very language trampled upon and suppressed by one or the other of the great powers.

Such episodes abound, and are familiar to all students of history, as also is the knowledge that the intense spirit of nationality in these "little people" has in many if not most cases survived such periods of oppression and emerged even stronger than ever when they have passed through their dark days and opportunities for expansion have arisen.

Nationalism and the racial spirit then is a factor to be reckoned with and it would be idle to ignore the value of the contribution which national individuality and pride of race has added to the story of human evolution.

Yet not only Theosophists, but social reformers of many schools of thought, are beginning to realise that it is not along the lines of nationalism that the future of mankind will be formed.

If our Theosophical knowledge alone did not drive us to this conclusion a consideration of the recent developments in science, art, commerce and invention would clearly indicate how the barriers—for barriers they are of nationalism are being broken on every hand.

Science and art are cosmopolitan and the incidence of widely differing languages now presents few if any obstacle to the spread of

scientific knowledge, and the appeal of art in the realm of music, painting, etc., whilst still preserving certain dominant national characteristics is of a world-wide nature.

Commerce has rapidly transcended all boundaries of country, clime or distance, and in this marvellous shuttle mechanism between producer and consumer, between the production of the raw material, the manufacture of the finished product and its absorption by the buyer in every corner of the world, capital, as is often stated, has become truly internationalised.

Recent inventions in the realm of transport and wireless telephony are tending to annihilate space and almost time as well. The listener—in at Aberdeen hears the time signal from Big Ben an appreciable period before the pedestrian walking over Westminster Bridge, and the wireless concert from Connecticut is received by the owner of a crystal set in London before the sound waves strike the walls of the studio in the United States.

Before the on-march of science, art, commerce and inventive genius, the barriers which divide nations and countries are rapidly crumbling and the great plan for welding together the peoples of the world into a closer international brotherhood is being rapidly unfolded.

The urge of the forces of nature and human necessity are both alike breaking up the forms of national individualism and remoulding them into new shapes for the outpouring of the divine spirit.

The biggest work of the League of Nations, which set out to conserve the individuality of the little nations, is now concentrated more on plans for international jurisprudence, and the organisation of a scheme of betterment of industrial conditions for the workers of the world, through the international labour office.

The spread of the spirit of co-operation in and between nations means the removal of old antagonisms, the removal of the boundaries of isolation, and a definite movement towards synthesising the best acquired racial and national characteristics in the general pool of internationalism.

What are we as individual Theosophists doing to further this great trend towards international brotherhood?

We talk about it in our Lodges possibly, and we have an international Headquarters at Adyar, but what do Lodge members know about the ideas, activities and aspirations of a brother-Theosophist in Finland, Cuba, Yugo-Slavia, Roumania, Burma, Latvia, Mexico or Morocco.

The skeleton of the machinery for this interchange of thought between Theosophists of different race and colour, but kindred creed, exists in the International Correspondence Leagues which now has Secretaries in 34 different countries covering most of the civilised

world.' By means of this movement any Lodge member can individually take his or her part in the evolutionary process which is moulding the conditions for the birth of a new race.

The London Secretary is Miss Bonner of 3 Upper Woburn Place, London, W.C., and as a beginning 171 overseas Lodges or members, many of them working in far distant corners of India, Africa, Switzerland, Latvia, Iceland, etc., are now in touch with English, Welsh and Scottish Theosophical members by means of correspondence. Some of the letters that pass are of intense human and philosophical interest, and it is no exaggeration to say that along these and other lines, the foundations are being laid for a movement that can—if it is utilised by Lodges and members—link up the Theosophists of the world into a closer brotherhood of mutual understanding.

The development of internationalism is proceeding apace whether Theosophists stand aside or not.

We, who claim to understand something of the great plan assuredly cannot afford to stand aside.

Fred. W. Rogers

'The International Correspondence work of this Lodge (Letchworth) is making headway, and has been successful in linking up Theosophists in the United Kingdom with the following number of members or Lodges overseas:

Argentina ... 5	U.S.A. ... 1	Sweden ... 1
Austria ... 16	Java ... 2	Yugo-Slavia ... 1
Bolivia ... 1	France ... 30	New Zealand ... 2
Bulgaria ... 1	Germany ... 21	Norway ... 2
Burma ... 1	Holland ... 1	Portugal ... 1
Canada ... 3	India ... 45	Poland ... 1
Chile ... 2	Ireland ... 2	Roumania ... 3
Denmark ... 2	Italy ... 7	South Africa ... 13
Spain ... 3	Latvia ... 1	Tunis ... 3

This is only the beginning, and the possibilities for extension of the work depend upon the extent to which Theosophical members in the various countries are aware of the movement.

THE YOUNG THEOSOPHISTS AND THE LEAGUE OF NATIONS

THE Young Theosophists came into existence at Vienna, July, 1923, at the Eighth European Congress of the Theosophical Society. At the same Congress there came into being a Theosophical League for the Federation of Nations,¹ and Representatives were enrolled from some twenty-five Countries.

Within two days of each other, both organisations sent cables to the League of Nations at Geneva, expressing their intention of supporting the League to the best of their ability.

It is perhaps significant that the two movements were founded simultaneously. For the League of Nations is essentially a symbol of the Future, a promise of things to come, and the Future is in the hands of the Youth of to-day. It follows that the ultimate success or failure of the League is at the mercy of, amongst others, ourselves.

Now we Young Theosophists aim at being an international source of idealism, a ubiquitous, even-flowing fountain of ideas of Brotherhood. We hope to mould our generation along the lines of the Plan as we see it, that is, towards the realisation of Brotherhood.

These, it is submitted, are reasons why the Young Theosophists should actively support the greatest experiment ever conceived by men for putting this ideal of Brotherhood into practice—the League of Nations.

The new Theosophical League for the Federation of Nations, under the Chairmanship of Mrs. S. Maude Sharpe, one time General Secretary of the Theosophical Society in England, is officially registered at Geneva as a Movement having as its Object the support of the League, and is, in fact, its Theosophical equivalent. It is not officially connected with the Theosophical Society, and, therefore, is open to any member of the great Theosophical Movement, whether he or she be actually a Fellow of the Theosophical Society or not.

If everyone in this great Theosophical Movement, whose enthusiasm is roused by the grandeur of the experiment towards Brotherhood now being made, were to combine to make this great

¹It is highly probable that in the near future the name of this League will be changed to the International League for the Federation of Nations.

experiment a success, we should have travelled a long way towards building up that "spiritual basis" for the League which, according to Lord Robert Cecil himself, it so urgently and sadly needs. And as it is Youth that must live in the World of the future, surely it is for Youth to make its voice heard to-day. Now, as both the Young Theosophists and the Theosophical League for the Federation of Nations are alike in being International, pledged to Brotherhood, and open to all interested, it would seem the obvious duty or *dharma* of each to support the other. There is here no question of either bodies violating the neutrality of the Theosophical Society by participation in politics, for neither Movement is officially connected with the Theosophical Society, and individual Fellows of the Society have always been at perfect liberty to combine together for any work they please, as long as in so doing they respect the principles of Brotherhood. The Object of the League of Nations is primarily to end War. Now War needs young men, and if all the young men of the World refused to fight there would be no more War. And if the whole younger generation combined to preach and practise Brotherhood, no one young or old would any longer *want* War.

For this realisation of the principles of Brotherhood, and all that it implies, is the only true antidote to War, and it is this conception of Brotherhood that the new Theosophical League is trying to instil into International Politics. Surely it is our duty to help them!

How? At the end of this article will be found a list of Representatives in each Country, with their addresses. Has your Country a Representative? If so, it would be as well to get into touch and discuss ways of co-operation. If not, steps might be taken to see that one is appointed. There would thus be a splendid common ground on which the two generations, older and younger, might meet, and work in harmony together. At Vienna we pledged ourselves to support the League of Nations. Let us prove true to that pledge by helping along what is surely the line of least resistance, that is, by supporting to the best of our ability this splendid new allied Movement.

CHRISTMAS HUMPHREYS,

A Young Theosophist,

and Vice-Chairman of the Theosophical League

for the Federation of Nations.

For further information about the Theosophical League for the Federation of Nations apply to:

MRS. S. MAUDE SHARPE,

23 Bedford Square,

London, W. C. 1,

England.

GOVERNING BODY OF THE THEOSOPHICAL LEAGUE
FOR THE FEDERATION OF NATIONS

Chairman

&

Secretary: Mrs. Sharpe, 23 Bedford Square, London, W.C.1.*Vice-Chairman:* Christmas Humphreys, B.A., LL.B., 23 Bedford Square, London, W.C. 1.*Treasurer:* Miss Douglas Fox, 23 Bedford Square, London, W.C. 1.*Secretaries:**Austria:* Frau Hanna Richter, Mølherbastei 10, Vienna I.*Belgium:* F. Wittemans, 5 Haringrode Rue, Antwerp.*Denmark:* Mrs. Annie Schiott, Gl. Kongsevej, 105, 4, Copenhagen.*Dutch East**Indies:* P. Fournier, Blavatsky Park, Weltevreden, Java.*England:* Mrs. Sharpe, 23 Bedford Square, London, W. C. 1.*Esthonia:* Professor N. Erassi, Maekalea tan 27. 7, Reval.*France:* Mlle. Jean Decroix, 16 Route Neuve, Mont St. Aignan, Rouen.*Germany:* Herr Axel von Fielitz-Coniar, Zocherstraat 60, III, Amsterdam, Holland.*Holland:* J. N. Neervoort van de Poll, Heemsteedsche Dreef, 254, Heemstede.*Hungary:* Mrs. Ella von Hild, IX Lerentz Körnt 5. II. 11, Budapest.*Iceland:* Miss Holmfridur Arnadottir, E. J. Museum of Arts, Reykjavik.*India:* B. Sanjiva Rao, Principal, Queen's College, Benares City.*Ireland:* Mr. T. Kennedy, 43 Dawson St., Dublin.*Norway:* Mr. Brynjolf Bjorset, Heggeli, Vestre Aker, Christiana.*Poland:* Miss Wanda Dynowska, Wilcza 10-14, Warsaw.*Roumania:* Mr. E. F. D. Bertram, 42 Strada Regala, Ploesti.*Russia:* Mme. Anna Kamensky, 1 Coutance, Geneva, Switzerland.*Scotland:* Mrs. Bindley, 12 Albert Terrace, Edinburgh.*Spain:* Miss Esther Nicolace, Claris 14, Barcelona.*Sweden:* Mr. Hugo Fahlkrantz, Sturevagen 17, Stocksund.*Switzerland:* Baron H. de Pury, Chateau de Haute Rive, Neuchatel, and

Mrs. Louise Rollier, 15 Rue St. Jean, Geneva.

U.S A.: (Pending.)*Wales:* Mr. Peter Freeman, 3 Rectory Road, Penarth.*Yugo Slavia:* Miss Jelisava Vavra, Primorska 32, Zagreb.

SANTA BARBARA

THERE have been many reputed discoveries of ancient skulls in America, said to be Lemurian in age by Theosophists, or to be equal in antiquity to the Neanderthal man in Europe by the Scientists. The majority of these skulls are of quite a modern type, but have been found in ancient strata. The scientific evidence for their age has always been doubtful, the chief reason for this being that the sites where the skulls have been found have nearly always been disturbed before a trained archæologist could reach them, and in consequence it cannot be discovered whether the skulls really belonged to these ancient strata, or were merely later burials. Many of the reported finds have not been human.

As an example of incidents which are constantly occurring we may refer to the alleged discovery of a fossilised skull in Patagonia, reputed to be a million years old. From the descriptions of it published in May last year it must, if genuine, belong to the Lemurian Root-Race. It is now completely turned into stone. It was found by a farmer a few miles from Santa Cruz in 1916, and was inspected by Dr. Wolf, a German geologist, in February last year. Dr. Wolf had no hesitation in saying that it was the skull of a human being who lived in the Tertiary geological period, and he states that the skull is

exceptionally long in proportion to its width, has well-marked frontal eminences, and is probably the skull of a female.

However a committee of experts has examined the skull in detail, and has come to the conclusion that it is only a peculiarly shaped piece of stone, entirely without scientific interest.

To an anthropologist who knows something of Theosophy, however, the question will assume a different aspect. The Lemurian giant skulls were probably so different from the skulls of all existing species of humans that it is a great question whether scientists would be able to recognise a fossilised skull as belonging to the human kingdom at all. They would merely call it a peculiarly shaped piece of stone, as they have done in the present case. They have had no previous experience of such skulls, since the primitive skulls found in Europe are certainly far removed from the giant Lemurians, the Mauer jaw being probably Tlavatli. Thus

the statement of the scientists that the Patagonian skull is merely a "curiously-shaped stone" can hardly be regarded as entirely conclusive. One might prophesy that when more of these skulls are found the whole matter will be reopened.

One of the chief arguments against the antiquity of the American skulls discovered in ancient strata is that all these skulls hitherto have been of a quite modern type, with the exception of the Lemurian skull mentioned above. The anthropologists say that they must therefore be modern skulls, since they exactly resemble those of the American Indians of the present day. A Theosophist will easily see the fallacy in this argument. The American Indians are not a merely modern development of the last few thousand years, they are the degenerate descendants of great civilisations, of a great race which has inhabited the American continent for hundreds of thousands, not to say one or two million years. Therefore there it is not to be wondered that the skulls are similar to those of the American Indians of the present day.

A few months ago, however, some skulls were found in a sedimentary deposit near Los Angeles, California, in conditions which prove a vast antiquity. The deposit was entirely undisturbed. The skulls were mixed with the bones of pre-historic animals, and the sediment must have taken at least 10,000 or 25,000 years to accumulate. The skulls themselves do not differ much from certain types of North American Indian skulls, the brain capacity being large. Thus the antiquity of these skulls has now been proved in one case, and probably many of the previously discovered skulls will now be accepted as ancient.

A still more remarkable find was made in California in the autumn of last year. Dr. J. P. Harrington found at Santa Barbara four skulls of an extremely primitive human type, forming a most important discovery. The skulls are said to be those of men who existed in the Palæolithic era, but possibly possessed culture far exceeding his own. Theosophists would probably say that they belonged to the Tlavatli sub-race of the Atlanteans. They have very low foreheads and pronounced supraorbital ridges. The mouth-cavities are larger than those of any other men, ancient or modern, hitherto known, and the thickness of each skull is enormous, being twice the thickness of modern American skulls.

The Anthropological theory that the two Americas were peopled by immigrants from Asia coming across the Behring Straits at a comparatively recent date has now received a rude shock, though these recently discovered skulls may be said to be allied to the Neanderthal type in Europe, and consequently it will be said that these are early Neanderthals who made their way across Asia into America. But the antiquity of man is still greater than the scientists are yet willing to admit, and new discoveries still in the future will make this theory of the Asiatic Origin of the American Indians untenable.

Many other finds are being made in Western America. Excavations in California are being carried on at Santa Barbara, Santa Catalina, and many other places, and much knowledge is being obtained as to the life of these primitive men. An ancient city has been discovered at Thorn Lake between California and Oregon, the city being bounded by a huge rock-wall. Discoveries of ancient settlements have been made on the Sierra Scenic Highway in Nevada. The remains of the cliff-dwellers in South-Western North America are having increasing attention paid to them by archæologists; there are several scientific expeditions working among the Pueblos.

There is another puzzle that is occupying the attention of Anthropologists; a skull, said to be 100,000 years old, brought back from the mountains of Ecuador, in South America, by Professor H. E. Antony. This skull was found while digging on a mountain side at Rio Bamba, not far from Quito. It has been examined by Professor Clark Whistler, of the American Museum of Natural History.

L. E. T.

OUR EXCHANGES

We acknowledge with many thanks the following :

Bulletin Théosophique (July), *The Canadian Theosophist* (June), *De Theosophisches Beweiging* (July-August), *El Loto Blanco* (July), *The Herald of the Star* (July), *Isis* (April), *Light* (Nos. 2267—70), *The Madras Christian College Magazine* (July), *The Message of Theosophy* (July), *The Messenger* (July), *Modern Astrology* (July), *The Mysore Economic Journal* (June), *The Occult Review* (August), *Prabuddha Bhāraṭa* (August), *Revista Teosofica* (June), *Revista Teosofica Chilena* (May), *Theosophisches Streben*, (January-April), *Theosophy in Australia* (July), *Theosophy in the British Isles* (July), *The Vedic Magazine* (July).

We have also received with many thanks :

The Beacon (June), *China T. S. Notes* (June), *Espero Teozofia* (April-June), *The Harbinger of Light* (July), *Heraldo Teosofico* (May), *Koinonia* (June), *Pewartia Theosofie* (June), *Rincarnazione* (May-June), *Revue Théosophique le Lotus Bleu* (June), *Theosophisch Maandblad* (July), *Teosofia* (June), *Theosophia* (July-August).

THE THEOSOPHICAL FIELD

EXTRACT from a letter from Muriel J. Lauder, a Member of the Youth Movement at Hollywood, California, to L. E. Tristram :

"There is a great need in America if we knew how to go about. You have the poor and needy in every way close about you, while it is hard to strike the roots of our trouble in America. We are passing through a changing period—we young people in the U.S.—when jazz dancing, "petting parties" and cigarettes among both young men and women seem to prevail over common sense and the desire to better humanity. If we could but get to the root of the great wave of immorality which seems to sweep the country we would be doing much, but it is evidently an aftermath of the war, the influence of thrilling moving picture stories and the yearning by our girls from absolute independence from their elders. I suppose this revolt of youth must swing the pendulum too far before it can swing into equilibrium again. Nevertheless, America has many noble young people who are striving to better conditions, yet we are more concerned with our "flappers" and "wayward sons". Our children are old before they enter their teens. The moving pictures, while of untold benefit as a means of educating our little ones, push their lives ahead too fast. Efforts are being made by women's clubs to co-operate."

* * *

From Poland we have also received a very reassuring account, in a private letter, of the work that is rapidly developing under the Youth Movement. It tells us of progress in all ways and a growing organisation. "It fills a great want" we are told and is influencing many.

* * *

Two paragraphs that appear in an article by Ellwood Hendrick in the *May Atlantic Monthly* are of great interest to Theosophists. The article is called "The Mystery and Power of Light".

Some time back we referred to a second apparent irregularity of arithmetic which we were to meet. It takes the substance of 16 hydrogen atoms to make one of oxygen: 8 free protons in the nucleus, and 8 electrons in the space outside, and there are either 8 more hydrogen atoms or 2 helium atoms packed into the nucleus. It requires the substance of 4 hydrogen atoms to make one atom of helium: 2 free protons in the nucleus, 2 electrons outside, and 2 more hydrogen atoms in the packing. Now

the weights of these atoms are comparative, oxygen being 16, helium 4, but hydrogen, instead of being 1, is 1.008. Why, then, is the mass of the helium atom, which is 4 times 1.008, not 4.032? Why is not oxygen 16.128? But they are not. Helium is 4 and oxygen is 16. Is arithmetic wrong? No; it appears that when hydrogen is consolidated into helium the fractional mass—the eight one-thousandths of each hydrogen atom—is transformed from matter into energy! We are no longer definite and cocksure as we used to be, about the distinction between matter and energy. When we thought atoms were solid granules we had everything down pat, and could be very much more glib about it. We had a working hypothesis which was the result of observation, and we mistook it for a fact.

Einstein has opened this great gate for our study and consideration: energy and matter are interchangeable. And these changes from one to the other are constantly taking place. Matter is a manifestation of energy.

And what is energy, we are prompted to ask. Fohat?

Another approach of modern science to occultism is noted in the paragraph that follows the above.

Spectroscopic analysis shows us all the elements contained in the sun, and we know that it contains vast quantities of hydrogen and helium. If, then, one-tenth of the hydrogen which we know to be contained in the sun were resolved into helium, this fractional mass, the eight one-thousandths of the hydrogen atoms, would, by such a transformation, yield solar energy to last for a thousand million years! Please consider the significance of this: the sun no more a ball of fire as we know fire, but rather a vast synthesis of matter: creation going on to-day even as it was going on when this earth was hurled forth as a gigantic clod into space.

And this synthesis of matter, we must bear in mind, is itself but the manifestation of energy, as science now says. K. H. calls it a "reflection". Truly does the study of science become more fascinating day by day.

* * *

"The Young Australia League" grows and flourishes. It has big ideas and wide vision, and its founder Mr. J. J. Simonds (Western Australia) has the joy of seeing his movement spread in educational value and empire prestige. Capt. Brough is in England with the group of boys from different states of the Commonwealth who travelled to take part in the great exhibition. The impression created by the Y. A. L. is evidently good, judging by the following extract from the *London Daily Telegraph*: "If people in the old country wish to see young Australia at its best, they will find it epitomised in the fifty youthful representatives of the Commonwealth who have come 'home' under the auspices of the Young Australia League." It is claimed by the officials responsible for sending them over that they are "100 per cent efficient" Australians, and all who saw them in London yesterday would not be disposed to question the description, for a finer body of young fellows it must be difficult to discover anywhere. The League is an organisation which seeks to imbue the Youth of Australia with the highest patriotic

and imperial principles and to organise educational travelling, carefully selecting the boys now with us, with special regard to their moral character, scholastic attainments and physical fitness.

The organisation in Australia is busy arranging various interstate tours to take place during 1924.

* * *

Melbourne has a scheme of a "Big Brothers Club". The main idea of the new movement is for the encouragement of immigration. The scheme is called the Big Brother Club, Mr. Luiton the inaugurator intends shortly to submit the proposal to a public meeting in Melbourne, and ultimately to have it submitted to all the States.

* * *

The Mosman Daily gives a striking article upon the Amphitheatre at Balmoral, speaking of it as a "unique architectural structure". The writer says:

It is doubtful whether the erection of any building in Mosman has aroused so much interest, speculation and curiosity as the Amphitheatre at Balmoral now nearing completion, by the Order of the Star in the East.

After favourably describing the building and situation, the article continues:

The site was selected after much investigation by Dr. Mary Rocke, Head of the Order in this State, and is a testimony to her business acumen, and a credit to her æsthetic tastes.

* * *

Sparks Fortnightly had an article last month called "The Great Companionship," which gives some facts about the International University Society which has its Headquarters at Merino House, 59 York Street, Sydney. Those desirous of linking up with the Society may apply for membership to the Director for Australia at the address mentioned. It was founded in the year 1878 with the object of elevating thought in the home, and secondly assisting the busy man who wishes to be better informed, and thirdly the promotion of the higher education of the Young. It took some years to evolve a course of reading, and the International University Society was formed to ensure its practical application. Members are entitled to brochures containing an outline of first principles of science by eminent scientists, a series of articles on British history, on colonial history, ancient and modern history, literature, ethics, philosophy, political economy, religion, constitutional law, etc. In addition authoritative replies are provided to special questions arising out of subjects included in the fifteen brochures.

* * *

The opening of the First Australian Salon of Photography at Farmer's Exhibition Hall, Sydney, by Sir William Cullen, was an interesting happening last month. The 170 pictures were selected

from 1,700 submitted by Australasian, British, Continental, Canadian and American photographers. It was felt that Australasian work compared very favourably with the best English work. Sir William Cullen stressed the fact that photography was a world-wide educator, stimulating imagination in art, and cultivating a taste for all that was beautiful in nature.

* * *

"The Australasian Music Drama Society" recently formed is out to wage war on behalf of the neglected Australian composer. The new Society aims at bringing the Australian public and its composers together. It is intended to afford members a free review of their productions so that musical and dramatic compositions can be submitted, and approved by a selection committee before being offered for publication. The organisers, Mrs. Arthur Kenny (N. S. W.) and Miss Fay Hornby (drama) (N. S. W.) have had over 100 acceptances from composers in response to their circular inviting co-operation.

* * *

Mrs. Emily H. Pelloe who is a deep student of West Australian flora and has published a valuable illustrated book on the subject, in an article published in *The West Australian* on a geological excursion to the Irwin Valley, writes :

The Irwin valley is the Western Australian geologist's landscape of learning. Celebrated professors from afar have found in the permocarboniferous strata of its gullies contorted masses of granite outcrop, curious fossils, and in the jurassic sandstone crowning the flat-topped mesas that rise so conspicuously from the rolling plains surrounding Mingenew, very much more than mere sermons in stones. Geologically, the Irwin valley is unlike—not any other part of the world—but any other part of Australia; and enthusiastic scientists have lost sleep over its fascinating formations, as in imagination their busy brains reconstructed contours in some pre-historic period when the mesa tops were but part of a widespread plateau that has now risen in places, except where it dropped its level some two hundred feet, the scattered heights have resisted whatever caused the general subsidence. Fossil shell-fish, water-worn stones, and fretted rocks, prove the one-time presence of the sea where now roam the kangaroo, the emu, and many flocks of pure bred merino sheep. And fossil ferns—extinct varieties that could have flourished only in tropical moisture—indicate different conditions again, and a form of vegetation very different from the present.

J.

CORRESPONDENCE

THE JUBILEE OF THE THEOSOPHICAL SOCIETY

It is welcome news that the Jubilee Anniversary of the Theosophical Society is proposed to be celebrated at the Adyar Headquarters. It is therefore now time to discuss and plan the lines on which we are going to celebrate this occasion. Therefore I beg leave to suggest a few lines for the consideration of the members.

First, we should review the progress made by the Society during the past fifty years of its existence. Each Section of the Society should at once commence to write down the work which the Society has achieved in its respective countries. Each subsidiary activity, educational institutions, T.S. Order of Service, Round Table, Social Reform Leagues etc., etc., should similarly prepare a review of the work done up to now under the inspiration of Theosophy. There are many institutions of vital interest which are not connected with the T.S., but which owe their birth and nursery in the Theosophical Society, for instance the Central Hindū College, Benares, Indian National Congress, etc. A report of these may be prepared by those acquainted with their history. All these reports and reviews, when collected in book form, will show a solid piece of work achieved by the T.S. in the world. Here it would be better if the leaders of various religious thought were also asked to narrate the inspirations they have derived from the study of Theosophy in understanding their own religion, and these views should be added as a supplement to this book. T. S. Lodges should be asked to send advance orders for this book, and they should arrange to place a copy of it in each public library in their locality. Unattached members may do the same where there is no T. S. Lodge.

Secondly, we should arrange for the preparation of biographical sketches of all the Great Teachers of the world. I find from *Brothers of the Star* for July, 1924, that such a series has already been started, but for this occasion we ought to have the biographies of all of them in one book; that will have a more unifying effect than several separate small pamphlets. We should invite members of various religions and sects to send a brief life of their respective Teachers. If some of them are still not forthcoming a notice might be published in *THE THEOSOPHIST* or any other paper. At the end of the book, lives of our own leaders, H.P.B., H.S.O. and A.B. may be added. As for the former book, the T.S. Lodges should be asked to place advance orders, and arrange to place a copy of it in every public library and in the library of every religious and educational Society, and also to try to sell copies to the public.

Thirdly, all the T. S. Lodges should arrange public lectures during the months of October, November and December, 1925, in their own

localities, and on this occasion they should distribute free copies of *Information for Enquirers* (which may be revised for the occasion if necessary) and other suitable small pamphlets, and they should also try on this occasion to make as large a sale of Theosophical books as possible. The T.P.H. might either reduce the prices of the books for this occasion, or arrange to publish cheaper editions of such books as may be designated by a committee that may be formed for the purpose. Such editions may be termed "Jubilee editions".

Fourthly we should make it a special occasion for collecting subscriptions, and placing as large a sum as possible at the disposal of the President for the help of many institutions which are in great need of money. For instance the Theosophical schools in India are in much need of help, especially the Benares School. Out of reverence to the Leaders who brought us the light of Theosophy, let us try to put these memories of theirs on a permanent footing, so that generation after generation may be benefited by them. A list of these institutions may be drawn up and an estimate of their requirements prepared, and appeals issued for help, not separately for each institution but jointly for all—the amount collected to be distributed by the President.

Fifthly as a commemoration of this jubilee, efforts should be made in various countries and provinces to start community life. The efforts of Bombay may be copied and adopted in various other important centres with modifications to suit the circumstances of the locality. In India, there is room enough for some more T. S. Housing Co-operative Societies, and the Benares Centre also needs one.

Sixthly, if possible, learned persons and scholars in the T. S. should take leave from their work for a year or six months, and devote their time to translating important books into English, in the Adyar Library. There are many important manuscripts in the Adyar Library which have not yet been printed even in the original. They should be made available with English translations. There are many books of which wrong translations are in circulation, for instance, there is no correct translation of the Vedas available except the one by Swami Dayanand Saraswati, but not being in English, it is not available to the world at large. This translation when prepared in English and revised in the light of Theosophical knowledge would be very useful. Translations of major and minor Upanishads may also be taken up. In preparing these translations care should be taken that the commentaries should be comprehensive and yet as brief as possible, so that the size of the books may not be unnecessarily increased, and they may be made as cheap as possible.

There may be other important points which others may like to suggest, and I hope the columns of THE THEOSOPHIST will be thrown open for them, so that they may be discussed before the Convention of 1924 when definite decision may be arrived at to be worked out in 1925.

SHIVA NARAYAN BHARGAVA

REVIEWS

The Law of Christ, by C. Jinarājadāsa. (Theosophical Publishing House, Adyar. Price Rs. 4-8.)

This contains 32 sermons which were delivered by Mr. Jinarājadāsa during his two visits to Australia in 1919 and 1922. They are remarkable as expressing a new view-point of Christianity, which is gradually taking the place of the older regime, with its God of terror and Hell of fire. These sermons are full of Light, Joy, and sweet Simplicity. Indeed simplicity is the key-note of all of them. The path advocated is the simple path of humble well-doing and devotion.

There is no defeat for him who lives and dies for the Christ. . . . Live Christianity in *everything* in life; let Christ's Law be manifest to others not only in your aspirations, but also in your dress, in your home, in your play as in your prayer.

Mr. Jinarājadāsa's writings are well known for their clearness and beauty of expression and we think that this short volume surpasses all his other writings on these two points. For this reason these sermons will be of the greatest service to those who are fortunate enough to read them.

T.

Christ and Caesar, by Nathaniel Micklem, M.A., and Herbert Morgan, M.A. (The Swarthmore Press, Ltd. Price 6s. 6d.)

Render what is Cæsar's to Cæsar and what is God's to God, that is, the image of Cæsar which is on the coin to Cæsar and the image of God which is in man to God, so that thou render to Cæsar money, to God thyself. Else what shall be God's, if all belong to Cæsar?—*Tertullian*.

This book, No. 12 of the "Christian Revolution Series," is disappointing for the first hundred pages, but at the end has many useful thoughts. The authors claim that a nation never seems to act as a corporate personality except when it comes into violent contact with another nation and that war brings this out very potently from the point of view of the nation's strength and power when it does so act.

The idea of this book in connexion with the title is not very clear and they refer so much, especially in the beginning, to what other people say, that one misses what the authors themselves want to say. The reading therefore of the book is spoilt. However if one wades through this, one finds that the authors do have something to say but they find it hard to express : perhaps the fact that there are two minds at work is the cause ; it is muddled.

It is written entirely from a Christian standpoint and the authors are literal believers in the letter of the law.

D.

The Truth about Christ and the Atonement, by F. Milton Willis, F.T.S. (Dutton & Co. Price \$1.25.)

This book is one of a series of seven called "The Sacred Occultism Series," which are intended to put before the public various teachings of the Theosophical Society. It is well written and very readable ; is not overburdened with references, but contains enough to show whence the author obtains his information and is intended for those who have begun to find some of the teachings of orthodox Christianity difficult to believe.

E. M. A.

The Eleusinian Rites and Mysteries, by Dudley Wright. (Theosophical Publishing House, London. Price 5s.)

The story of Demeter and Persephone, which is the foundation of the Mysteries of Eleusis, has been translated and retold in many forms by writers who understood little of its inner meaning, but who were none the less held by the charm of the story. In this book it is retold, as the basis of a study of the mysteries, and they are studied and explained with the view of showing their connexion with Freemasonry. The rites and ceremonies are described clearly and in detail and their mystical significance clearly explained. There is also a lengthy bibliography which should be of assistance to any who wish to study the subject further.

E. M. A.

The Call of Education (International Organ of the Montessori Movement), Vol. I, No. 1, 1924, edited by Dr. Maria Montessori. (Published by H. J. Paris, Amsterdam. Price 10s. per annum.)

This new journal of education will perform a great service to the world by spreading the ideas and methods of the Montessori school. All the articles are in English and French, and there are some in Spanish also. This is due to the fact that there is no International language, which is to be deplored. Among several good things in this number we are particularly impressed with an article entitled "Dr. Montessori's Study of Very Little Children." This is equally valuable for its research as for its ideas, and also from its freedom from prejudice. It demonstrates that little children have active faculties of which the majority of parents and teachers are totally ignorant. In consequence of this ignorance the child is often treated in an exceedingly undesirable manner. Madame Montessori shows how these very little ones should be treated and educated, not along lines which would be suitable for the development of the faculties possessed by older people, but according to their own possibilities. We are sure that the magazine will be of very great value to all who are striving towards rational systems of education.

L. E. T.

Nara Ratna Mandir, Indore (The Holkar State Home of Greatness). (Mr. G. S. Arundale, Adyar, Madras, S.)

This beautifully got up and printed little volume contains an account of the opening of the Home of Greatness at Indore, with the speeches made by His Highness the Mahārāja Holkar and Mr. G. S. Arundale on that occasion. The purpose of the Home of Greatness is now well known. It is nothing less than a building wherein will be housed portraits of all the greatest men and women of the world, irrespective of religion, race, or colour; as well as a library containing biographies and autobiographies of great people. Special talks will be arranged for students, so that they may learn to make their lives sublime, like those of the great men around them. It is intended that the building should become a place of pilgrimage, so that the people of Indore may become acquainted with that Path of Greatness which sooner or later we shall all tread. Great people of every nationality and faith are included in the pictures, since we must learn

to recognise greatness wherever it is found, among our friends, among our opponents, and among our enemies.

To all who reverence Greatness we heartily recommend this book. May it inspire and guide others to do likewise in their own realms and towns.

L. E. T.

The Nature of Love, by Emmanuel Berl, translated by Fred Rothwell. (Chapman & Hall. Price 12s. 6d.)

Berl is a young writer and as others have said, he sometimes recalls the manner of Bergson. In this book he asks almost on every page: What is Love? and he gives many useful hints and suggestions and he sets one dreaming and reflecting.

It is a remarkable volume in many ways, for it is written by a man who has depth of thought, and he realises that there is no finality to his thought; that what he expresses to-day may be added to to-morrow or modified, and he proves himself a progressive man and one who is too big to be conceited. He writes simply and with great feeling.

In the case of *this* book we think that we shall give a better idea of it by short quotations, though the reviewer does not as a rule feel that a helpful mode of review.

In his own preface he says:

My book came into being because of the need I felt to co-ordinate a series of experiences. . . . My conception of love which I look upon as a momentary, and therefore tragic, participation in a vaster reality than itself, is not far removed from a mystic conception. . . . Can we distinguish a true feeling from one that is not true? Is there any difference between loving and believing that we love? . . .

In his chapter on "Magical Theories" he says that a

ring that inspires love for the woman who wears it also inspires love for the lake into which it is thrown. . . .

We do well to love our dog. We do ill if our love for this dog checks that we should bestow on our children; as we do well to love our children, but ill if this love hinders that we owe to God. The love has not been mistaken, nor has it deceived us. It is we who have used it ill; we have stumbled upon some particular object it revealed to us and have not allowed it to continue its course towards the eternal object, its true goal. . . .

To love anything whatsoever constitutes a little wisdom; it is a part of the universe entering within us to set us free. If we follow love without disturbing it or paralysing it by our own inclinations, its infinite dialectic will draw us nearer to God.

This is quoted by Berl from Tolstoi.

Love springs from objects, from qualities, from God.

Berl goes on to say.

It destroys the personal self and reaches out to the substantial self; to it, love makes appeal. Love is a holding of the individual by something else than itself. To love it is to be held, to let oneself be held, to rejoice in being held. The cause of love dwells in the object that inspires it; its worth depends on the worth of the object.

The author goes on to say that if Romeo's love for Juliet and Juliet's love for Romeo are one and the same love wherein both share (and that is what is affirmed), then they must admit :

1. That neither Romeo nor Juliet is deceived ;
2. That Romeo's love cannot be completely explained by Romeo's person, but that there is needed something more, coming from Juliet or from elsewhere.

This is a very interesting point and is well worked out under "Idealistic Explanations".

We must not however take up much more space, though there is no lack of interesting points that this writer has brought out.

Man always loves that which expresses life and increases life. He loves trees and flowers, young animals, cultivated products, buildings. It appears as though he would like to add being to being.

His chapter on "Sacrifice and Renunciation" is particularly fine, and under "Sentimental Fusion" (not a happy title) he has expressed many illuminating thoughts on "Ecstasy", well worth time and thought. I close with the following phrase and leave it to bear its own fruit. This book must have a harvest in the barren world of to-day.

And so charity takes for granted that God and the soul, in a sense, are but one, that God is within as He is without ourselves—that we are in Him as we are distinct from Him—that between the being of God and that of the soul there is an identity which we must establish or re-establish—that *the love of God for God, the love of God for man, the love of man for God, and the love of man for man, are in reality only one and the same thing, the fourfold aspect of one and the same reality.*

G. H.

Metaphysics of Life and Death, by W. Tudor Jones, M.A., Ph.D. (Hodder & Stoughton. Price 3s.)

A short concise book of about 200 pages only and there is a great deal of useful information in it. It is published as one of the series of the "Library of Philosophy and Religion". The chapter on "Man's Relation to Nature" makes one think: it tries to show that the physical body is of great importance if we would work well and efficiently in the other bodies and if we would progress. The author points out in a lucid way that the care of the body is essential and by

the "care" he means that it needs to be kept in the way that will lead eventually to a perfect body, one that is governed, one that is pure and clean and one that obeys the ruler, the conscience.

He goes on to say that there is a growing need for getting in touch with all life in Nature.

"The feeling of the need of an ever-greater oneness with Nature is, I believe, present potentially in most human beings, and is capable of further development"
 "In other words, if it could be shown that the individual is linked with a cosmic life, human life would gain enormously on all sides of personality. The fact is, the individual is linked with a cosmic life; the cosmos has carried him on its breast every moment of his life.

The author reminds us of the enormous part each of us plays in the life of his neighbour by what he calls "The relations of thoughts and wills" and how impossible it is for any to separate himself from the other, but that we have not yet realised how this is also carried out in all forms of life.

It is to this realisation, he affirms, that the world is about to awaken and when that takes place the present religious and philosophical conceptions must undergo a vast change. Do read this book.

G. H.

Life's Practical Philosophy, by Charles Wase. (Rider & Son. Price 4s. 6d.).

The aim of this book is to help the reader to think and act in harmony with the higher creative purposes of life, and thus become an expression of real Power—a growing conscious individualisation of the Creative Mind, the one infinite and eternally developing cause with which we are in unity.

We may class this book as one of the higher thought series, though technically it does not call itself so. It has its place and use I am sure and many may find much that is helpful to them as they find the orthodoxies of life break from under their feet.

The world as a whole is finding that it has to make a firm rock for itself. I mean that each individual belonging to that world has to do so and that in rather a hurry, for the sands are shifting almost before we are aware of it. This style of book, and there are many of them, comes in very useful to many, and for that reason we are glad to find it.

"There is something behind the throne greater than the King himself" (Chatham), is the key-note to the whole book.

LUNA

The First Days of Knowledge, by Frederic Arnold Kummer. (Hodder & Stoughton. Price 7s. 6d. net.)

This book is the second volume of a series known as "The Earth's Story," and is intended to give pictures of the world's history that will be suitable for children. The intention is admirable, and is well carried out. The stories illustrating the different events of history, the discovery of bronze, the different civilisations of old time, are excellent, and well adapted to interest children. But the whole book is naturally entirely vitiated by the fact that the ordinary historian's view of history is adopted, with the belief that civilisation only began after 10,000 B.C., all knowledge gained by occultism as to the evolution of humanity being entirely ignored.

YOUTH

The Witness, written down by Jessie Platts. (Messrs. Hutchinson & Co. Price 5s.)

This is a record of automatic writing through the hand of his mother from a young officer killed in the War. Several such books have appeared lately, but this is in many ways the most remarkable of the lot, particularly to a Theosophist. Lieut. Edgar Platts passed into the Royal Marines straight from school and was quite ignorant of the Theosophical Society or its teaching and so also was his mother at the time of writing. Yet in the course of the book, which is arranged in chronological order, we see him gradually growing into Theosophical ideas, yet not under the name of Theosophy. At the beginning the idea is grasped in rough outline only, later a more complete comprehension will follow and perhaps a Theosophical term like "Karma". At the end of the book the idea is completely assimilated and some very beautiful passages are found.

We thus have so to speak a perfectly independent witness learning the Great Truths before our very eyes and proving them to himself. There are several tests in the book itself, but the greatest test is the perfect naturalness of the style and the obvious by genuine character of the writer. Occasionally he mentions people of whom he has never heard. Thus on page 37, he meets a "person named Wilberforce" and says that he had been a bishop and that his son was an Archdeacon. Again on page 36 "the man called Bruno" says that he lived in Italy and had been burnt there. Other names are mentioned, Charles Kingsley, Francis of Assisi and Sir Thomas Moore. The

Master Hilarion is also mentioned and on page 34—"I saw that poor soul Nicholas Romanoff the other day". To give another instance of this type, page 38:

When the lost continent of Atlantis was destroyed by water. I didn't know there ever had been such a continent.

Bishop Leadbeater, who has seen the book, has given it as his opinion that "broadly speaking the book is unquestionably what it represents itself to be" and we can readily believe that the publication of it to the world is the best bit of propaganda that can very well be accomplished. The whole book is permeated with the idea of the coming of the World-Teacher, and can certainly be considered a forerunner to prepare the way before Him. It is a fascinating book which should be read by every Theosophist, and to recommend it to a friend is the best way to introduce him to the ideas which we believe to be the Great Truths.

W. C. A.

Immortality and Other Verses, by B. G. Steinhoff. (The C. W. Daniel Co., London. Price 3s. 6d.)

This is a little book of rather mediocre and colourless verse, most of which is lacking in originality. We look in vain for a touch of the magic fire that converts verse into poetry, or for any trace of the "spiritual insight" which makes the poet. A few of the pieces touch a deeper note and contain some good lines, as, for example, the following:

What is the time's most pressing need?
 And things to be done—why left undone?
 And why is this warring of class and creed?
 Because we dare not stand alone

In the piece entitled "Sympathy" the following lines about the beasts and birds are effective:

For they know not scorn, and they know not pride,
 And they never pass by on the other side.

Of the rest we like best the pieces entitled "Visions," "Lilies and Sparrows," and a graceful little piece beginning "Come where the streamlet rippling flows".

D. H. S

Jacksons of Mukden, by Mrs. Dugald Christie. (Master Missionary Series.) (Hodder & Stoughton. Price 3s. 6d.)

Chalmers of New Guinea, by Alexander Small. (Same publishers. Price and Series.)

These two books form part of a series of lives of great missionaries of which we have already reviewed one in our pages. Missionaries number among themselves many heroes who were utterly dedicated to their ideal. Such a one was Jackson of Mukden, a young man of well-nigh perfect life, of wondrous character, of high scholastic attainments, and of great athletic prowess. He went to China as a medical missionary and died fighting the plague in circumstances of skilful heroism. His presence of mind and his sacrifice saved the town of Mukden from decimation.

Chalmers of New Guinea was one who, born in very unfavourable surroundings, fought all his life against tremendous odds, and devoted himself utterly to his ideal. He lived a noble and heroic life and crowned it by a martyr's death. It seems as if these great souls who are to face so much struggle and pain in maturity are generally born into home circumstances of trouble and struggle, perhaps in order to make them strong for their major tasks. *Laws of Livingstonia* had an early life of appalling misery.

YOUTH

The Queer Side of Things, by Mary Lewis. (Selwyn & Blount. Price 7s. 6d. net.)

This is another book devoted to the collection of queer stories involving interference from "The Other Side". It contains an impressive selection of ghost and fairy stories, which cannot fail to force an average person to believe that there must be *something* in all these stories which is true. The book makes pleasant and interesting reading, and will be of great value to people who are interested in ghosts and spiritualism.

O. M.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Mr. F. T. Muirhead, Kingston, Jamaica, per 1924, £1 ...	14	0	0
„ W. H. Barzey, Sierra Leone, per 1924, £1 ...	13	14	0
„ James Rogers, Alberta, Canada, Charter Fee of Krishna Lodge, T.S., and Dues of 10 members, per 1924 ...	49	13	0
„ F. J. Culmer, Johannesburg, S. Africa, account dues per 1924, 5s. ...	3	7	0
„ George Arthur, Cape Coast, W. Africa, up to end of 1923, 3s. ...	2	1	0

DONATIONS

Mr. W. H. Barzey, Sierra Leone, for Adyar Library, £1 ...	13	14	0
	97	1	0

Adyar
10th March, 1924

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1924, are acknowledged with thanks :

DONATIONS

	Rs. A. P.
Miss Clara Holmstead, Ottawa, thro' T.P.H. ...	27 8 0
U. S. Adyar Committee, \$1 ...	3 3 0
" " " for Adoption Fund, \$110.25 ...	351 11 0
Anon, Java ...	349 0 0
Shanti Dayak Lodge, T.S., Moradabad, for Food Fund ...	5 0 0
	736 6 0

Adyar

10th March, 1924

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issuance of Charter
Stockholm, Sweden ...	Dharma ...	26-12-19
London, England ...	Le Trait d'Union ...	18-2-19

Adyar

10th March, 1924

J. R. ARIA

Recording Secretary

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
T.S. in Portugal, 156 members, per 1922, and 203 members, per 1923, £2-10	35	4	8
Czechoslovak Section, T.S., Annual Dues, £7	99	0	0
Hongkong Lodge, T.S., Entrance fee (£1), and Dues (£1), per 1924	28	14	4
Indian Section, T.S., Benares City, balance of dues, per 1923	152	10	0
T.S. in England, 735 members, per 17th January to 27th February, £24-10	346	7	0
Shanghai Lodge, T.S., 7 new members, and Vladivostok Lodge, T.S., 7 members, per 1924	77	2	0
Krishna Lodge, T.S., Calgary, Alberta, Canada, Entrance fees and Dues for 6 members, £1-2-6	15	11	5

DONATIONS FOR HEADQUARTERS

Wayfarer's Lodge, Bath, "Adyar Day" Collection, £3-11...	50	3	9
Rao Bahadur Syan Sundarlal, Alwar	5	0	0
Mr. C. H. Van der Leeuw, Rotterdam	100	0	0
Legacy by the late Mr. Pestonji Dorabji Khandalavala	300	0	0
Madrid Lodge, T.S., "Adyar Day" Collection, £6-10-1	91	15	4

DONATIONS FOR ADYAR LIBRARY

T.S. in Wales, £2...	28	4	5
Rao Bahadur Syan Sundarlal, Alwar	5	0	0
T.S. in England, "Adyar Day" Collection, £17-5-7	244	5	4
T.S. in Scotland, " " " £9-16-9	139	0	0

1,718 14 3

Adyar
10th April, 1924

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1924, are acknowledged with thanks :

DONATIONS

				Rs.	A.	P.
Rao Bahadur Syam Sundarlal, Alwar	...	...	...	10	0	0
"T.S.," Adyar, for Food Fund	...	...	...	25	0	0
Order of the Star in the East, Hollywood Group, for Food Fund, £5-12-0	...	...	...	79	6	10
"A Friend," Adyar	...	...	...	1,000	0	0
Mr. George A. Fowler, Colarado Springs, \$25	...	...	...	81	6	0
				<hr/>		
				1,195	12	10

Adyar

10th April, 1924

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Vidin, Bulgaria	Christian Rosen Kreutz	12-1-1924
Alger, Algeria, France	Icosium	1-2-1924
Edinburgh, Scotland	India	2-2-1924
Thehervena Voda, Bulgaria	Path to the Truth	10-2-1924
Asansole, Bengal, India	Asansole	23-2-1924
Mundmuhan, Puri, India	Grameswar Deb	12-3-1924
Dolesati, Orissa, India	Bhagabat	22-3-1924

LODGE DISSOLVED

Madrid, Spain	Hesperia	20-2-1924
---------------	----------	-----------

Adyar

12th April, 1924

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
All-India Federation of Young Theosophists ...	68	11	0
T.S. in England, 536 members, per 28th February to 31st March, 1924, £17-15-8	249	2	5
T.S. in Cuba, 819 members, per 1923, and Charter fees, \$145-14...	457	2	0
Hongkong Lodge, T.S., Fees and Dues of one new member	7	0	0
Captain B. Kon, Tokyo, per 1924	11	15	0

DONATIONS FOR HEADQUARTERS

U. S. Adyar Committee, "Adyar Day" Collection	5,372	0	0
Central California Federation of Theosophical Lodges, "Adyar Day" Collection, \$25	78	11	0

DONATIONS FOR ADYAR LIBRARY

Mr. John H. Cordes, Vienna, "Adyar Day" Collection, £4	56	1	2
T.S. in England, "Adyar Day" Collection, £1-6-0	18	4	3
Colwyn Bay Lodge, T.S., Wales, 11s.	7	11	2
	6,326	10	0

Adyar
10th May, 1924

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1924, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. S. Seshadri Aiyar, Triplicane, for Food Fund ...	5	0	0
Anon, Java	695	4	10
Dr. and Mrs. Y. M. Sanzgiri, Mahabaleshwar, for Food Fund	25	0	0
	<hr/>		
	725	4	10

Adyar
10th May, 1924

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter	
Hobart, Australia	Dana	1923	} Gathered from the Annual Report
Nice, France	Union	"	
Carthage, France	De Carthage... ..	"	
Madioen, Dutch East Indies	Madioen	"	
Poerworedjo, Dutch East Indies	Poerworedjo	"	
Voeslan, Austria	Fraternitas	"	
Waidhofen a/d Ybbs, Austria	Waidhofen	"	
Santo Domingo, Cuba	Krishna	29-1-1924	
Quebradillas, Porto Rico, Cuba	Besant	12-2-1924	
Guatemala, Cuba	Atma	24-2-1924	

Adyar
10th May, 1924

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, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Mr. H. Lorimer, Winnipeg, Canada, Charter fee for "Wayfarer's Lodge" and Dues of 7 members, per 1924, £2-16-4	39	13	0
H. P. B. Lodge, T.S., Canada, Entrance fee of 4 new members, and dues of 5 members, per 1924, £2-5-0 ...	31	6	4
T.S. in England, 267 members, per 1st to 30th April, 1924, £9-14-8	136	1	5
Netherland Section, T.S., per 1st May, 1923 to 1st May, 1924, £67-18-3	949	13	4
T.S. in France, Account dues per 1924, Frs. 1002'45 ...	188	9	7

DONATIONS

Anon. for White Lotus Day	9	0	0
	1,354 11 8		

Adyar
10th June, 1924

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1924, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Mrs. Adelaide Northam, Wanwatoso, Wisc, U.S.A., for scholarship for a poor child	480	0	0
Shanti Dayak Lodge, T.S., Moradabad, White Lotus Day Gift for Food Fund	10	0	0
Ahmedabad Lodge, T.S., White Lotus Day Gift	10	0	0
Indraprastha Lodge, T.S., Delhi, White Lotus Day Gift	14	7	0
Surat Lodge, T.S., White Lotus Day Gift	19	0	0
Gaya Lodge, T.S., White Lotus Day Gift for Food Fund	10	0	0
T.S. in England, White Lotus Day Gift, £8-16-9	123	12	6
U. S. Adyar Committee, for Food Fund, \$16	51	14	0
" " " Donation, \$98'02	317	12	0
" " " Adoption Fund, \$205	664	8	0
Besant Lodge, T.S., Bombay, for Food Fund	54	0	0
Bombay Youth Lodge	12	0	0
Mr. C. N. Subramania Iyer, for Food Fund	10	0	0
Blavatsky Lodge, T.S., Bombay, White Lotus Day Gift	100	0	0
	1,877	5	6

Adyar
10th June, 1924

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Houston, Texas, America	Besant-Houston	18-12-1923
Irving Park, Ill. America	Irving Park	11-1-1924
Lexington, Kentucky, America	Lexington... ..	21-1-1924
* Toronto, Canada	H. P. B.	24-1-1924
Terre Haute, Ind. America	Terre Haute	1-2-1924
Berlin, Germany	Christus	11-2-1924
* Calgary, Canada	Krishna	11-2-1924
Decatur, Illinois, America	Decatur	12-2-1924
Velbert, Germany	Leadbeater	28-2-1924
Springfield, Ill., America	Springfield	2-3-1924
Mt. Carmel, Ill., America	Mt. Carmel	10-3-1924
Mt. Vernon, Ill., America	Mt. Vernon	23-3-1924
* Zagred, Yugoslavia	Sklad (Harmony)	23-4-1924
England	Lucifer	14-4-1924
* Winnipeg, Canada	Wayfarers' Lodge	20-5-1924

* Directly attached to Adyar Headquarters.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Aggelby, Finland ...	Kalervo ...	1923
Minneapolis, America ...	St. Anthony ...	7-1-1924
Chicago, America ...	Oakpark ...	11-1-1924
Scranton, America ...	Scranton ...	23-2-1924
Portland, America ...	Portland Maine ...	25-3-1924

Adyar

J. R. ARIA,

10th June, 1924

*Recording Secretary, T.S.***JUST PUBLISHED****The Law of Christ**

32 Sublime Sermons delivered at the
Liberal Catholic Church of St. Alban,
Sydney.

BY

C. JINARAJADASA, M.A. (Cantab.)

Cloth Rs. 4-8

Forthcoming Publication

KRISHNA

**A Study in the
Theory of Avataras**

By

Babu Bhagavan Das, M.A.

Revised and Enlarged

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Hermes Lodge, T.S., Vancouver, Br. Canada, Charter fee and dues of 77 members, per 1924	150	8	0
Mr. Arthur J. Wedd, Leys Farm, Clifford, per 1924, £1 ...	14	0	0
Hongkong Lodge, T.S., 3 new members, per 1924 ...	21	0	0
T.S. in England, 381 members, per 1st to 31st May, 1924, £12-14-0	176	4	10
Krishna Lodge, T.S., Alberta, Canada, entrance fee and dues of one member, per 6 months up to end of December, 1924	5	0	0
Orpheus Lodge, T.S., Charter fee—Entrance fee of two new members and annual dues of 6 members, per 1924 ...	43	8	0

DONATIONS

Batavia Lodge, T.S., Java, "Adyar Day" Collection ...	100	0	0
"A Friend," Adyar	2,000	0	0
Under Rs. 5, for "Adyar Day" Collection, Frs. 100 ...	3	5	5
	2,513	10	3

Adyar
10th July, 1924

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1924, are acknowledged with thanks :

DONATIONS

	Rs. A. P.
Dr. John Ingelman, Los Angeles	95 0 0
T.S. in Scotland, White Lotus Day Gift, £14-8-1 ...	199 11 8
" " England " " " £3-15-0 ...	52 3 0
" " Wales " " " £3-10-0 ...	48 8 3
" " Poona " " " for food fund ...	18 8 0
Collection for clothing by Mr. M. Krishnan ...	177 4 0
Donations under Rs. 5	3 0 0
	594 2 11

Adyar
10th July, 1924

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Aberdeen, Scotland ...	Virya ...	22-5-1924
* Vancouver, B.C., Canada ...	Hermes ...	11-6-1924
* Tokyo, Japan ...	Orpheus ...	7-7-1924
Bedford, England ...	Bedford } ...	Not given
St. Albans, England ...	Bury }	

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Victoria, B.C., Canada ...	Brotherhood ...	27-5-1924
" " " 	Julian ...	do.

Adyar
11th July, 1924

J. R. ARIA,
Recording Secretary, T.S.

* Directly attached to Adyar Headquarters.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1924, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Fédération Théosophique Internationale, Geneva, 102 members, Frs. 81'60	46	7	0
Mrs. Clara Jones, Vancouver, Canada, Entrance fee and dues up to end of June, 1924	8	10	0
T.S. in England, 231 members, per 1st to 24th June, 1924, £7-14-0	105	14	7
Annie Besant Lodge, T.S., Canada, Charter fee, and dues of 12 members, per July, 1923, to end of June, 1924	55	14	0
Mahayana Lodge, T.S., Kyoto, Charter and membership fees and dues of 14 members, £6-15-0	92	13	0
Orpheus Lodge, T.S., Tokyo, Entrance fees and dues of 2 new members, £1	13	4	11
Netherlands Indian Section, T.S., per 1924	745	4	0

DONATION

Hansa and Hübbe-Schleiden Lodges, T.S., Hamburg, White Lotus Day Gift for Adyar Library, £1	13	14	2
	1,082	1	8

Adyar
11th August, 1924

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS
FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1924, are acknowledged with thanks:

DONATIONS

	Rs. A. P.
Collection for Clothing by Mr. M. Krishnan ...	59 0 0
Melbourne Theosophical Society, Melbourne, £6-1-5	85 0 0
Mr. C. N. Subrahmanya Aiyar, Adyar, for feeding on 1st October, 1924	65 0 0
	209 0 0

Adyar
11th August, 1924

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Bonnevoie, Luxembourg (T.S. in France)	Leadbeater	1923
Athens, Greece (T.S. in France)	Platon	18-6-1923
Parma, Italy	Galileo	14-4-1924
Cagliari, Italy	Tchnusa	14-4-1924
Nice, France	Dana	15-4-1924
Milano, Italy	Fiamma	19-4-1924
Napoli, Italy	Humanus	24-4-1924
Chicago, Ill., America	Sirius	9-5-1924
Hamilton, Ohio, America	Hamilton	12-5-1924
Evanston, Ill., America	Evanston	14-5-1924
Danville, Ill., America	Danville	15-5-1924
Indianapolis, Indiana, America.	Indianapolis	18-5-1924
Wilmington, Del., America	Wilmington	18-5-1924
Chicago, Ill., America	Selene	19-5-1924
Cedar Rapids, Iowa, America...	Cedar Rapids	21-5-1924
Havana, Cuba	Concordia	26-5-1924
Cincinnati, Ohio, America	Cincinnati	29-5-1924
Larnaca, Cyprus, France	Zenon	3-6-1924
Vienna, Austria	Pythagoras	3-6-1924
Chicago, Ill., America	Surya Youth	17-6-1924
* Hamilton, Ontario, Canada	Annie Besant	21-7-1924
* Kyoto, Japan	Mahayana	4-8-1924
Uruguay, Argentina	Besant	} Not given
" "	Baktimarga	
" "	Leadbeater	
Rio Cuarto, Argentina	Gnosis	

* Directly attached to Adyar Headquarters.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Hamilton, Ont., Canada ...	Annie Besant ...	... 10-6-1924
Fresno, Cal., America ...	Fresno ...	... 30-6-1924
Newark, New Jersey, America	H.P.B. ...	... do.
Indianapolis, Indiana, America	Indianapolis Lotus ...	... 10-4-1924
Chicago, Ill., America ...	Irving Park ...	... 15-5-1924
Cincinnati, Ohio, America ...	Queen City ...	... 10-4-1924
Chicago, Ill., America ...	Sheridan Park ...	... 15-5-1924
Tacoma, Washington, America	Unity ...	... 1-6-1924
Walla Walla, Washington, America ...	Walla Walla ...	... 3-6-1924

Adyar

11th August, 1924

J. R. ARIA,

Recording Secretary, T.S.

The Eternal Pilgrim and the Voice Divine

Being a collection of the Writings, Lectures and Discourses of the late Mr. Jehangir Sorabji, late General Secretary, Indian Section, T.S. With a Foreword by Dr. Besant. It contains 1,010 pages. Price Rs. 10.

In this volume of his writings we have an interesting record of his own spiritual unfolding showing us how the spiritual life can be led by a man engaged in the work of the world, and proving once again that that life does not depend on outer occupation but on inner consecration. A man may keep himself unspotted from the world in the chambers of ministers and in the palaces of kings, as much as in the desert, or when clad in the ochre robe of the Sanyasin.

Can be had of:

The Manager, Theosophical Book-Depot,

77 Apollo Street, Fort, Bombay.

EXAMPLES OF
INDIAN SCULPTURE
AT THE BRITISH MUSEUM

Twelve Collotype Plates selected by
Laurence Binyon with
an Introduction by William Rothenstein
and a Foreword by Sir Hercules Read

SUBSCRIPTION FORM

Price 30s. per copy, net

Please send me to the following address.....
copies of "Examples of Indian Sculpture at the British
Museum," for which I enclose remittance for.....

Name.....

Address.....
.....

THE INDIA SOCIETY
3 VICTORIA STREET, LONDON

THE HERALD OF THE STAR

The International Organ of the Order of the Star in the East.

A monthly survey of the idealistic movement of our times; Social, Educational Religious, Humanitarian, etc.

"The Herald of the Star" is conspicuous among contemporary periodicals for its loftiness of tone and the largeness of its outlook.

Price 1/- (posted 1/2). Annual subscription, 12/- (postage 1/6 extra).

U.S.A.—Single copies 25 cents. Annually 3 dollars 50 cents posted.

Specimen copy free on application

Published at the office of the

HERALD OF THE STAR, 6 Tavistock Square, London, W.C. 1

Agents for India : T.P.H., Adyar, Madras

(Annual subscription : Rs. 9-8, post free)

THE VOICE OF THE BELOVED

BY

ARTHUR BURGESS

Price: Two shillings and sixpence

THE 'TIMES': "Mystical rhapsodies on love and service inspired by two of the 'world's greatest servers'."

London: **SIMPKIN, MARSHALL,
HAMILTON, KENT & Co.**

THE PSYCHOLOGY OF MUSIC

MUSIC WITHOUT PSYCHOLOGY IS MEDICINE WITHOUT PHYSIOLOGY

Demy 8vo., 200 pages. Illustrated, cloth bound. Price Rs. 3 or 4s. 6d.

The Definition of Music; The Stream of Consciousness; Music and Consciousness; Weber's Law of Relativity; The Keynote or Sruti; Moods and Modes; Timbre or Colour; The Form of Indian Music; The Form of Western Music; Graces or Embellishments; Language and Music; The Mysteries of Music.

Apply to: **H. P. KRISHNA RAO, B.A.,**
No. 26, Sankarapuram, Bangalore City.

TWO DELIGHTFUL BOOKS OF VERSE

By **HARINDRANATH CHATTOPADHYAY**

(Tastefully get up)

1. Ancient Wings. Re. 1.
2. Grey Clouds and White Showers. Re. 1.

THE ASHRAMA IDEAL

Being the opening lectures of the Second Session of the Brahmavidya-shrama, Adyar (1923). By G. S. Arundale, M.A., LL.B., F. R. Hist. S., F. T. S.

As. 3.

THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS, INDIA

READY FOR SALE

Railways and the Budget

BY

"ECONOMY"

A Collection of articles published in the "Servant of India"

(Crown 16mo. size. pp. 80)

Price: As. 8 net

The book exposes the happy-go-lucky system of the work of the Railway Board and the distribution and management of railway finance. It demonstrates how, instead of managing the Railways as a business and conserving and improving them as a valuable national asset, the Board and the Government of India have been only muddling through at the expense of the travelling public and the general tax-payer.

The Book For You

If you want a treatise noted for clearness and conciseness, a treatise that within a limited space will teach you the principles of clinical medicine, better than most books of *double the size and double the price*, then buy

An Introduction to Clinical Medicine

BY

DR. A. J. NORONHA, M.D.

The book is illustrated most profusely with actual photographs from Indian experience. You have the very example, the actual typical clinical picture before your very eyes. Purchase the book to-day and it will bring it home to you that we are speaking the truth!!

To convince you still further we need only mention that the book is recommended to all the Civil Hospitals and Dispensaries all over the Bombay Presidency, Aden and the Persian Gulf by the Surgeon-General with the Government of Bombay. Besides it is spoken of in the highest terms by leading teachers of Medicine in India.

It is the book for the Student.

The book for the Practitioner.

Price: Rs. 12-8. Postage Extra

For Copies apply to:

The Aryabhushan Press,

POONA CITY.

EXAMPLES OF
INDIAN SCULPTURE

AT THE BRITISH MUSEUM

Twelve Collotype Plates selected by
Laurence Binyon with
an Introduction by William Rothenstein
and a Foreword by Sir Hercules Read

SUBSCRIPTION FORM

Price 30s. per copy, net

Please send me to the following address.....
copies of 'Examples of Indian Sculpture at the British
Museum,' for which I enclose remittance for.....

Name.....

Address.....

THE INDIA SOCIETY

3 VICTORIA STREET, LONDON

READY FOR SALE

Railways and the Budget

BY

"ECONOMY"

A Collection of articles published in the "Servant of India"

(Crown 16mo. size. pp. 80)

Price : As. 8 net

The book exposes the happy-go-lucky system of the work of the Railway Board and the distribution and management of railway finance. It demonstrates how, instead of managing the Railways as a business and conserving and improving them as a valuable national asset, the Board and the Government of India have been only muddling through at the expense of the travelling public and the general tax-payer.

The Book For You

If you want a treatise noted for clearness and conciseness, a treatise that within a limited space will teach you the principles of clinical medicine, better than most books of *double the size* and *double the price*, then buy

An Introduction to Clinical Medicine

BY

DR. A. J. NORONHA, M.D.

The book is illustrated most profusely with actual photographs from Indian experience. You have the very example, the actual typical clinical picture before your very eyes. Purchase the book to-day and it will bring it home to you that we are speaking the truth!!

To convince you still further we need only mention that the book is recommended to all the Civil Hospitals and Dispensaries all over the Bombay Presidency, Aden and the Persian Gulf by the Surgeon-General with the Government of Bombay. Besides it is spoken of in the highest terms by leading teachers of Medicine in India.

It is the book for the Student.

The book for the Practitioner.

Price : Rs. 12-8. Postage Extra

For Copies apply to :

The Aryabhushan Press,

POONA CITY.

JUST OUT !

JUST OUT !!

A welcome publication valuable for thinkers and speakers.

THOUGHTS OF THE GREAT

To remind us "we can make *OUR* lives sublime".

Gathered from time to time for personal guidance.

BY

GEORGE S. ARUNDALE

And now published at the request of friends.

FIRST SERIES

Boards Re. 1-8.

Cloth Rs. 2-0.

Theosophical Publishing House

Adyar — Madras — India

EXAMPLES OF INDIAN SCULPTURE

AT THE BRITISH MUSEUM

Twelve Collotype Plates selected by
Laurence Binyon with
an Introduction by William Rothenstein
and a Foreword by Sir Hercules Read

SUBSCRIPTION FORM

Price 30s. per copy, net

Please send me to the following address.....
copies of 'Examples of Indian Sculpture at the British
Museum,' for which I enclose remittance for.....

Name.....

Address.....
.....

THE INDIA SOCIETY

3 VICTORIA STREET, LONDON

READY FOR SALE

Railways and the Budget

BY

“ECONOMY”

A Collection of articles published in the “Servant of India”

(Crown 16mo. size. pp. 80)

Price: As. 8 net

The book exposes the happy-go-lucky system of the work of the Railway Board and the distribution and management of railway finance. It demonstrates how, instead of managing the Railways as a business and conserving and improving them as a valuable national asset, the Board and the Government of India have been only muddling through at the expense of the travelling public and the general tax-payer.

The Book For You

If you want a treatise noted for clearness and conciseness, a treatise that within a limited space will teach you the principles of clinical medicine, better than most books of *double the size* and *double the price*, then buy

An Introduction to Clinical Medicine

BY

DR. A. J. NORONHA, M.D.

The book is illustrated most profusely with actual photographs from Indian experience. You have the very example, the actual typical clinical picture before your very eyes. Purchase the book to-day and it will bring it home to you that we are speaking the truth!!

To convince you still further we need only mention that the book is recommended to all the Civil Hospitals and Dispensaries all over the Bombay Presidency, Aden and the Persian Gulf by the Surgeon-General with the Government of Bombay. Besides it is spoken of in the highest terms by leading teachers of Medicine in India.

It is the book for the Student.

The book for the Practitioner.

Price: Rs. 12-8. Postage Extra

For Copies apply to:

The Aryabhusan Press,

POONA CITY.

'I PROMISE'

Talks to Young Disciples

BY

C. JINARAJADASA, M.A.

An invaluable aid to candidates for higher life.

SECOND EDITION

Tastefully got up in cloth and ink.

Price: Re. 1

Theosophical Publishing House

Adyar — Madras — India

THE ASIATIC REVIEW

(Formerly "The Asiatic Quarterly Review")

NEW SERIES.
FOUNDED 1886.

VOL. XX. No. 62
THIRTY-EIGHTH YEAR

APRIL, 1924

LITERARY SECTION

FINANCE SECTION

- THE INDIAN BUDGET, 1924—5. By G.
A REVISION OF THE INDIAN REFORM ACT. By Sir THOMAS BENNETT, C.I.E.
INDIA'S PART IN THE BRITISH EMPIRE EXHIBITION. By AUSTIN KENDALL.
THE NEW EAST: UNHAPPY BOKHARA.—II. By A. RAWSON.
THE KHILAFAT By Sir ABBAS ALI BAIG, K.C.I.E., C.S.I., LL.D.
POLITICAL NOTES FROM INDIA (specially contributed).
EDUCATION IN CHINA. By Dr. S. LAVINGTON HART.
CHINESE TURKESTAN. By Lieut.-Colonel P. T. EHERTON.
- Correspondence:**
THE PROPERTY OF BRITISH NATIONALS IN TURKEY. By J. C. THOMSON.
- Proceedings of the East India Association:**
CONTINUITY IN INDIAN ART. By J. C. FRENCH, I.C.S.
THE UTILIZATION OF THE UNDERGROUND WATER OF INDIA.
By Sir ALFRED CHATTERTON, C.I.E., F.C.G.I.
A CURIOUS LAW OF INHERITANCE. By M. M. PERIS.
- Finance Section:**
THE INDIAN CURRENCY POLICY. By Sir JAMES WILSON, K.C.S.I.
- Commercial Section:**
A NOTE ON THE PRESENT ECONOMIC CONDITION OF INDIA.—II.
By Sir RAJENDRA NATH MOOKERJEE, K.C.I.E.
- Historical Section:**
THE EMBASSY OF SIR WILLIAM NORRIS TO AURANGZEB. By HARIHAR DAS.
- Fiction:**
'THE CHILDREN': A STORY.—II. By ARTHUR VINCENT.
- Educational Section:**
EDUCATION IN EGYPT. By Lady DRUMMOND HAY.
- Literary Section:**
LEADING ARTICLE: INDIA PAST AND PRESENT. By STANLEY RICE.
REVIEWS OF BOOKS—INDIA:
FROM AKBAR TO AURANGZEB. Reviewed by H. R. C. HAILEY, C.S.I., C.I.E.
THE EAST INDIA HOUSE. Reviewed by HARIHAR DAS.
A SHORT HISTORY OF INDIA. Reviewed by HARIHAR DAS.
- ORIENTAL ART:**
CATALOGUE OF INDIAN COLLECTIONS AT BOSTON.
SADANGA.
THE ORIGIN OF CHRISTIAN CHURCH ART.
- NEAR EAST:**
A SHORT HISTORY OF THE NEAR EAST.

Published (until further notice in Quarterly Double Issues)

WESTMINSTER CHAMBERS, 3 VICTORIA STREET, LONDON, S.W.1

By EAST AND WEST LTD.

5/- per Double issue] Annual Subscription, £1 [All Rights Reserved

DELIGHTFUL VERSES

Ancient Wings

BY

HARINDRANATH CHATTOPADHYAY

Re. 1

Grey Clouds

AND

White Showers

BY

HARINDRANATH CHATTOPADHYAY

Re. 1

THE ASIAN LIBRARY

VOL. X

Sind and Its Sufis

BY

JETHMAL PARSRAM GULRAJ

EDITOR, "BHARATAVASI," HYDERABAD (SIND)

Price Rs. 2-4

THEOSOPHICAL PUBLISHING HOUSE

Adyar

Madras

THE INDIAN BOOKSHOPS

MADRAS: *New India Office, G. T.*

BENARES CITY: *T. S. Compound, Kamacha*

JUST OUT !

JUST OUT !!

A welcome publication valuable for thinkers and speakers

THOUGHTS OF THE GREAT

To remind us "we can make *OUR* lives sublime".

Gathered from time to time for personal guidance.

BY

GEORGE S. ARUNDALE

And now published at the request of friends.

FIRST SERIES

Boards Re. 1-8

Cloth Rs. 2

Our Forthcoming Publications

THE BEDROCK OF EDUCATION

BY

Dr. G. S. ARUNDALE, M.A., LL.B.

Theosophical Publishing House

Adyar ——— Madras ——— India

The Hidden Side of Things

BY

Bishop C. W. LEADBEATER

(Reprint)

Cloth Rs. 6

Boards Rs. 5

The Ashrama Ideal

BY

George S. ARUNDALE, M.A., LL. B.

As. 3

The Science of the Emotions

BY

BABU BHAGAVAN DAS, M.A.

(Revised and Enlarged)

Cloth Rs. 6

Boards Rs. 5

THEOSOPHICAL PUBLISHING HOUSE
Adyar Madras

THE INDIAN BOOKSHOPS
MADRAS : *New India Office, G. T.*
BENARES CITY : *T. S. Compound, Kamesha*

READY FOR SALE

Railways and the Budget

BY

"ECONOMY"

A Collection of articles published in the "Servant of India"

(Crown 16mo. size. pp. 80)

Price: As. 8 net

The book exposes the happy-go-lucky system of the work of the Railway Board and the distribution and management of railway finance. It demonstrates how, instead of managing the Railways as a business and conserving and improving them as a valuable national asset, the Board and the Government of India have been only muddling through at the expense of the travelling public and the general tax-payer.

The Book For You

If you want a treatise noted for clearness and conciseness, a treatise that within a limited space will teach you the principles of clinical medicine, better than most books of *double the size* and *double the price*, then buy

An Introduction to Clinical Medicine

BY

DR. A. J. NORONHA, M.D.

The book is illustrated most profusely with actual photographs from Indian experience. You have the very example, the actual typical clinical picture before your very eyes. Purchase the book to-day and it will bring it home to you that we are speaking the truth!!

To convince you still further we need only mention that the book is recommended to all the Civil Hospitals and Dispensaries all over the Bombay Presidency, Aden and the Persian Gulf by the Surgeon-General with the Government of Bombay. Besides it is spoken of in the highest terms by leading teachers of Medicine in India.

It is the book for the Student.

The book for the Practitioner.

Price: Rs. 12-8. Postage Extra

For Copies apply to:

The Aryabhushan Press,

POONA CITY.

EXAMPLES OF
INDIAN SCULPTURE

AT THE BRITISH MUSEUM

Twelve Collotype Plates selected by
Laurence Binyon with
an Introduction by William Rothenstein
and a Foreword by Sir Hercules Read

SUBSCRIPTION FORM

Price 30s. per copy, net

Please send me to the following address.....
copies of 'Examples of Indian Sculpture at the British
Museum,' for which I enclose remittance for.....

Name.....

Address.....

.....

THE INDIA SOCIETY

3 VICTORIA STREET, LONDON

h

READY SHORTLY

Benares T.S. Convention Lectures of 1923

THEOSOPHY, THE INTERPRETER

THREE LECTURES :

1. **Theosophy, the Interpreter of Science as the Basis of Knowledge and Conduct.**

By C. Finarajadasa, M.A.

2. **Theosophy, the Interpreter of Psychology.**

By George S. Arundale, M.A., LL.B., F.R. Hist. S.

3. **Theosophy, the Interpreter of Beauty and Its Expression in Art.**

By James H. Cousins, D.Lit.

Theosophical Publishing House, Adyar

The Eternal Pilgrim and the Voice Divine

Being a collection of the Writings, Lectures and Discourses of the late Mr. Jehangir Sorabji, late General Secretary Indian Section, T.S. Price Rs. 10.

In this volume of his writings we have an interesting record of his own spiritual unfolding showing us how the spiritual life can be led by a man engaged in the work of the world, and proving once again that that life does not depend on outer occupation but on inner consecration. A man may keep himself unspotted from the world in the chambers of ministers and in the palaces of kings, as much as in the desert, or when clad in the ochre robe of the Sanyasin.

Can be had of:

The Manager, Theosophical Book-Depot,

77 Apollo Street, Fort, Bombay.

ENGLISH TRANSLATIONS

UPANISHADS

Thirty Minor. Translated by K. Narayanaswami Aiyar.
Includes: 1. Muktika, 2. Sarvasara, 3. Niralamba, 4. Maitreya, 5. Kaivalya, 6. Amritabindu, 7. Atmabodha, 8. Skanda, 9. Paingala, 10. Adhyatma, 11. Subala, 12. Tejobindu, 13. Brahma, 14. Vajrasuchi, 15. Sariraka, 16. Garbha, 17. Tarasara, 18. Narayana, 19. Kalisantarana, 20. Bhikshuka, 21. Naradaparivrajaka, 22. Sandilya, 23. Yogatatva, 24. Dhyana-bindu, 25. Hamsa, 26. Amritanada, 27. Varaha, 28. Mandala-Brahmana, 29. Nadabindu, 30. Yogakundali.
Rs. 3-8.

PURANAS, Etc.

Puranas in the Light of Modern Science. By K. Narayanaswami Aiyar. Re. 1-8.

Ramayana of Tulsi Das. Translated by F. S. Growse.
Rs. 4.

Ramayana of Valmiki. Translated into English verse by R. T. H. Griffith. Rs. 15.

Vishnu Puranam. Translated into English prose by M. N. Dutt. Rs. 7.

Theosophical Publishing House

Adyar, Madras, India

THE HERALD OF THE STAR

The International Organ of the Order of the Star in the East.

A monthly survey of the idealistic movement of our times; Social, Educational, Religious, Humanitarian, etc.

"The Herald of the Star" is conspicuous among contemporary periodicals for its loftiness of tone and the largeness of its outlook.

Price 1/- (posted 1/2). Annual subscription, 12/- (postage 1/6 extra).

U.S.A.—Single copies 25 cents. Annually 3 dollars 50 cents posted.

Specimen copy free on application

Published at the office of the

HERALD OF THE STAR, 6 Tavistock Square, London, W.C. 1

Agents for India: T.P.H., Adyar, Madras

(Annual subscription: Rs. 9-8, post free)

DIRECT PATHS TO HEALTH

By Major F. E. Austin, F.R.C.S., L.R.C.P. 5s. net.

Direct Paths to Health. BY MAJOR F. E. AUSTIN, 5s. net. Written in plain language for the laity and to clear up misconceptions among medical men. The author's method is cheerful and bracing and he lays bare the potent fact that most of us, by our own efforts, can become specialists in health.

Foot Efficiency. BY CAPTAIN C. W. SEWELL, 2s. 6d. net. The outcome of the author's research experience and deductions whilst officially connected with various Educational, Sporting, Military and Medical authorities.

An Introduction to Nature Cure. BY J. C. THOMSON, 5s. net. The essential principles and unfailing resource of Nature cure are here given. Diagnosis from the eye, spinal manipulative treatment and curative dietetics are made intelligible to the average reader.

How to Avoid All Diseases. BY P. G. TILLARD, 2s. net. Shows that the blood can be kept pure and diseases prevented by proper mastication and the avoidance of adulterated foods and poisonous drugs.

Eat and Be Healthy. BY DR. VIRGIL MACMICKLE, 5s. net. Lays bare to the every-day-reader the basic parts of human nutrition and gives the conclusion drawn from wide experience in the dietetic treatment of disease.

A Key to Health and Long Life. BY F. W. D. MITCHELL, I.S.O., 6s. net. This book explains the secret of healthy nutrition and is a valuable contribution to the subject of health and longevity.

INDIAN BOOK SHOP, George Town, Madras

London: The C. W. Daniel Co., 3, Tudor Street, E.C. 4.

THE ASIATIC REVIEW

(Formerly "The Asiatic Quarterly Review")

NEW SERIES.
FOUNDED 1886.

VOL. XX. No. 62
THIRTY-EIGHTH YEAR

APRIL, 1924

LITERARY SECTION

FINANCE SECTION

THE INDIAN BUDGET, 1924—5. By G.
A REVISION OF THE INDIAN REFORM ACT. By Sir THOMAS BENNETT, C.I.E.
INDIA'S PART IN THE BRITISH EMPIRE EXHIBITION. By AUSTIN KENDALL.
THE NEW EAST: UNHAPPY BOKHARA.—II. By A. RAWSON.
THE KHILAFAT By Sir ABBAS ALI BAIG, K.C.I.E., C.S.I., LL.D.
POLITICAL NOTES FROM INDIA (specially contributed).
EDUCATION IN CHINA. By Dr. S. LAVINGTON HART.
CHINESE TURKESTAN. By Lieut.-Colonel P. T. ETHERTON.

Correspondence:

THE PROPERTY OF BRITISH NATIONALS IN TURKEY. By J. C. THOMSON.

Proceedings of the East India Association:

CONTINUITY IN INDIAN ART. By J. C. FRENCH, I.C.S.

THE UTILIZATION OF THE UNDERGROUND WATER OF INDIA.

By Sir ALFRED CHATTERTON, C.I.E., F.C.G.I.

A CURIOUS LAW OF INHERITANCE. By M. M. PERIS.

Finance Section:

THE INDIAN CURRENCY POLICY. By Sir JAMES WILSON, K.C.S.I.

Commercial Section:

A NOTE ON THE PRESENT ECONOMIC CONDITION OF INDIA.—II.

By Sir RAJENDRA NATH MOOKERJEE, K.C.I.E.

Historical Section:

THE EMBASSY OF SIR WILLIAM NORRIS, TO AURANGZEB. By HARIHAR DAS.

Fiction:

'THE CHILDREN': A STORY.—II. By ARTHUR VINCENT.

Educational Section:

EDUCATION IN EGYPT. By Lady DRUMMOND HAY.

Literary Section:

LEADING ARTICLE: INDIA PAST AND PRESENT. By STANLEY RICE.

REVIEWS OF BOOKS—INDIA:

FROM AKBAR TO AURANGZEB. Reviewed by H. R. C. HAILEY, C.S.I., C.I.E.

THE EAST INDIA HOUSE. Reviewed by HARIHAR DAS.

A SHORT HISTORY OF INDIA. Reviewed by HARIHAR DAS.

ORIENTAL ART:

CATALOGUE OF INDIAN COLLECTIONS AT BOSTON.

SADANGA.

THE ORIGIN OF CHRISTIAN CHURCH ART.

NEAR EAST:

A SHORT HISTORY OF THE NEAR EAST.

Published (until further notice in Quarterly Double Issues)

WESTMINSTER CHAMBERS, 3 VICTORIA STREET, LONDON, S.W.1

By EAST AND WEST LTD.

5- per Double issue] Annual Subscription, £1 [All Rights Reserved

HINDUISM

BY

BABU GOVINDA DAS

In this remarkable treatise Babu Govinda Das, the well-known writer and Sanskrit scholar depicts the character and genius of Hinduism through the centuries. He traces the origin and development of the religion of the Aryas since the Vedic times and shows how new rites and practices, some wholesome and some unwholesome have crept into the fabric of the Hindu faith. He brings the light of rational criticism to the interpretation of the Hindu religion. The book deals with the sources of Hinduism, its fundamental teachings, its rites and customs, and is invaluable to students of comparative religion, social reformers and legislators. Writing of the purpose of the book the author says in the Introduction :—The idea underlying the composition of the book has been that of the great principle that whatever makes for unification, for sympathy, for expansion, for enlightenment, for toleration, for freedom is to be encouraged ; and all that makes against these, that is in fact separative, destructive, narrowing, productive of hatred and strife, curtails liberty, encourages superstition and credulity is to be discouraged.

Cloth bound, 450 pages

Rs. 3. To Subs. of the " Indian Review," Rs. 2-8

G. A. Natesan & Co., Publishers, George Town, Madras

EXAMPLES OF
INDIAN SCULPTURE

AT THE BRITISH MUSEUM

Twelve Collotype Plates selected by
Laurence Binyon with
an Introduction by William Rothenstein
and a Foreword by Sir Hercules Read

SUBSCRIPTION FORM

Price 30s. per copy, net

Please send me to the following address.....
copies of 'Examples of Indian Sculpture at the British
Museum,' for which I enclose remittance for.....

Name.....

Address.....

THE INDIA SOCIETY

3 VICTORIA STREET, LONDON

READY FOR SALE

Railways and the Budget

BY

“ECONOMY”

A Collection of articles published in the “Servant of India”

(Crown 16mo. size. pp. 80)

Price: As. 8 net

The book exposes the happy-go-lucky system of the work of the Railway Board and the distribution and management of railway finance. It demonstrates how, instead of managing the Railways as a business and conserving and improving them as a valuable national asset, the Board and the Government of India have been only muddling through at the expense of the travelling public and the general tax-payer.

The Book For You

If you want a treatise noted for clearness and conciseness, a treatise that within a limited space will teach you the principles of clinical medicine, better than most books of *double the size* and *double the price*, then buy

An Introduction to Clinical Medicine

BY

DR. A. J. NORONHA, M.D.

The book is illustrated most profusely with actual photographs from Indian experience. You have the very example, the actual typical clinical picture before your very eyes. Purchase the book to-day and it will bring it home to you that we are speaking the truth!!

To convince you still further we need only mention that the book is recommended to all the Civil Hospitals and Dispensaries all over the Bombay Presidency, Aden and the Persian Gulf by the Surgeon-General with the Government of Bombay. Besides it is spoken of in the highest terms by leading teachers of Medicine in India.

It is the book for the Student.

The book for the Practitioner.

Price: Rs. 12-8. Postage Extra

* For Copies apply to :

The Aryabhusan Press,

POONA CITY.

RIDER'S NEW PUBLICATIONS

JUST PUBLISHED

THE PROBLEM OF ATLANTIS

By LEWIS SPENCE. Demy 8vo. cloth, illustrated. 10s. 6d. net.

A detailed study of the accumulated evidence for the existence of the lost Continent of Atlantis from various sources.

"A very interesting book."—*Saturday Review*.

"Mr. Spence has made a stronger case for the probability of such a lost Continent than we have hitherto met with."—*Eastern Daily Press*.

"Extraordinarily interesting."—*The Tatler*.

"Of all ancient legends none has laid greater or more permanent hold upon the imagination of mankind than that of Atlantis, the lost continent from which, it may be, the beginnings of civilization came to Europe. Ever since Plato told of an invasion from the west of a race coming from a great and wonderful Empire nearly ten thousand years before Christ, the tale has persisted, and men have wondered whether our culture did, indeed, first arise in Crete or Egypt, or whether there was not some far more ancient and mysterious source.

"To the solution of these questions Mr. Spence has given years of patient study, and it certainly does seem as though by masses of evidence, pre-historical, historical, archaeological, and biological, far too great to be even glanced at here, he has at last solved at any rate a great part of the age-old problem of Atlantis."—MICHAEL TEMPLE in *The Referee*.

JUST PUBLISHED

THE BROTHERHOOD OF THE ROSY CROSS

By ARTHUR EDWARD WAITE. Large Demy 8vo. 672 pp. Specially designed binding in crimson cloth, gilt, with sixteen full-page plates. 30s. net.

For this, his latest work, Mr. Waite has had the advantage of access to several important MSS. and other rare sources of information which have furnished certain clues to the first beginnings and subsequent ramifications of this mysterious Occult Society. No such comprehensive and exhaustive work on the Brothers of the Rosy Cross has ever before been given to the world.

JUST PUBLISHED

THE BUDDHA AND HIS DOCTRINE

By C. T. STRAUSS. Crown 8vo. Cloth. 3s. 6d. net.

"Mr. Strauss has given us in very brief compass a clear and accurate picture of what Buddhism in the early centuries of its existence really meant."

The New Statesman.

Write for Rider's Complete Catalogue of Works on Occult Philosophy, Freemasonry, Symbolism, &c.

William Rider & Son, Ltd., 8, Paternoster Row, London, E.C. 4.

ANNIE BESANT'S

SPEECHES AND WRITINGS

This edition is a comprehensive and exhaustive collection of Mrs. Besant's speeches and writings on Indian Questions. Select papers representing her views on diverse subjects from her utterances in the Press and on the platform, both in India and in England are here given under one cover. They deal with education, religion, social reform and politics. Her lectures on Theosophy, the Depressed Classes and Self-Government in India are also included. There is also a lengthy biographical and critical sketch.

Madras Mail :—Varied and exhaustive.

Rs. 3. To Subscribers of "Indian Review," Rs. 2-8


SPEECHES AND WRITINGS

OF

The Rt. Hon. Srinivasa Sastri, P. C.

Mr. Sastri is a writer and speaker of rare distinction and an attempt is made in this volume to present, under one cover, a comprehensive collection of his more important pronouncements on subjects of public interest. It includes, among others, his masterly essay on Self-Government, his speeches in the Congress, in the old Imperial Legislative Council and in the Council of State, his Presidential Address to the National Liberal Federation, his famous speech at the Second Assembly of the League of Nations, a few of his orations in Australia, Fiji and Canada in his Dominions tour, and his recent pronouncements in England and India, on the Kenya question. The collection also includes Mr. Sastri's appreciative studies of Mehta, Wedderburn, Gokhale and Gandhi.

Book your order at once

 Only a limited number of copies are issued

Cloth bound, Price Rupees Three

To Subscribers of the "Indian Review," Rs. 2-8

G. A. Natesan & Co., Publishers, George Town, Madras.

THE ASIATIC REVIEW

(Formerly "The Asiatic Quarterly Review")

NEW SERIES.
FOUNDED 1886.

VOL. XX. No. 62
THIRTY-EIGHTH YEAR

APRIL, 1924

LITERARY SECTION

FINANCE SECTION

- THE INDIAN BUDGET, 1924—5. By G.
A REVISION OF THE INDIAN REFORM ACT. By Sir THOMAS BENNETT, C.I.E.
INDIA'S PART IN THE BRITISH EMPIRE EXHIBITION. By AUSTIN KENDALL.
THE NEW EAST: UNHAPPY BOKHARA.—II. By A. RAWSON.
THE KHILAFAT By Sir ABBAS ALI BAIG, K.C.I.E., C.S.I., LL.D.
POLITICAL NOTES FROM INDIA (specially contributed).
EDUCATION IN CHINA. By Dr. S. LAVINGTON HART.
CHINESE TURKESTAN. By Lieut.-Colonel P. T. ETHERTON.
- Correspondence:**
THE PROPERTY OF BRITISH NATIONALS IN TURKEY. By J. C. THOMSON.
- Proceedings of the East India Association:**
CONTINUITY IN INDIAN ART. By J. C. FRENCH, I.C.S.
THE UTILIZATION OF THE UNDERGROUND WATER OF INDIA.
By Sir ALFRED CHATTERTON, C.I.E., F.C.G.I.
A CURIOUS LAW OF INHERITANCE. By M. M. PERIS.
- Finance Section:**
THE INDIAN CURRENCY POLICY. By Sir JAMES WILSON, K.C.S.I.
- Commercial Section:**
A NOTE ON THE PRESENT ECONOMIC CONDITION OF INDIA.—II.
By Sir RAJENDRA NATH MOOKERJEE, K.C.I.E.
- Historical Section:**
THE EMBASSY OF SIR WILLIAM NORRIS TO AURANGZEB. By HARIHAR DAS.
- Fiction:**
'THE CHILDREN': A STORY.—II. By ARTHUR VINCENT.
- Educational Section:**
EDUCATION IN EGYPT. By Lady DRUMMOND HAY.
- Literary Section:**
LEADING ARTICLE: INDIA PAST AND PRESENT. By STANLEY RICE.
REVIEWS OF BOOKS—INDIA:
FROM AKBAR TO AURANGZEB. Reviewed by H. R. C. HAILEY, C.S.I., C.I.E.
THE EAST INDIA HOUSE. Reviewed by HARIHAR DAS.
A SHORT HISTORY OF INDIA. Reviewed by HARIHAR DAS.
- ORIENTAL ART:**
CATALOGUE OF INDIAN COLLECTIONS AT BOSTON.
SADANGA.
THE ORIGIN OF CHRISTIAN CHURCH ART.
- NEAR EAST:**
A SHORT HISTORY OF THE NEAR EAST.

Published (until further notice in Quarterly Double Issues)

WESTMINSTER CHAMBERS, 3 VICTORIA STREET, LONDON, S.W.1
By EAST AND WEST LTD.

5-per Double issue]— Annual Subscription, £1 [All Rights Reserved

"THE HINDUSTAN REVIEW"

A literary journal, published quarterly. Read by men of light and leading all over the world.

Annual Subscription: Inland, Rs. 6. Foreign, 12s. Single Copy, Rs. 2.

Advertisement Rates: Full Page, Rs. 25. Half Page, Rs. 15. Quarter Page, Rs. 8 per insertion. Contract rates on application. Cover page 50 per cent. Extra.

THE HERALD OF THE STAR

The International Organ of the Order of the Star in the East.

A monthly survey of the idealistic movements of our times; Social, Educational, Religious, Humanitarian, etc.

"The Herald of the Star" is conspicuous among contemporary periodicals for its loftiness of tone and the largeness of its outlook.

Price 1/- (posted 1/2). Annual subscription, 12/- (postage 1/6 extra).

U.S.A.—Single copies 25 cents. Annually 3 dollars 50 cents posted.

Specimen copy free on application

Published at the office of the

HERALD OF THE STAR, 6 Tavistock Square, London, W.C. 1

Agents for India: T.P.H., Adyar, Madras

(Annual subscription: Rs. 9-8, post free)

READY FOR SALE

Railways and the Budget

BY

"ECONOMY"

A Collection of articles published in the "Servant of India"

(Crown 16mo. size. pp. 80)

Price: As. 8 net

The book exposes the happy-go-lucky system of the work of the Railway Board and the distribution and management of railway finance. It demonstrates how, instead of managing the Railways as a business and conserving and improving them as a valuable national asset, the Board and the Government of India have been only muddling through at the expense of the travelling public and the general tax-payer.

The Book For You

If you want a treatise noted for clearness and conciseness, a treatise that within a limited space will teach you the principles of clinical medicine, better than most books of *double the size and double the price*, then buy

An Introduction to Clinical Medicine

BY

DR. A. J. NORONHA, M.D.

The book is illustrated most profusely with actual photographs from Indian experience. You have the very example, the actual typical clinical picture before your very eyes. Purchase the book to-day and it will bring it home to you that we are speaking the truth!!

To convince you still further we need only mention that the book is recommended to all the Civil Hospitals and Dispensaries all over the Bombay Presidency, Aden and the Persian Gulf by the Surgeon-General with the Government of Bombay. Besides it is spoken of in the highest terms by leading teachers of Medicine in India.

It is the book for the Student.

The book for the Practitioner.

Price: Rs. 12-8. Postage Extra

For Copies apply to:

The Aryabhusan Press,

POONA CITY.

15070

THE THEOSOPHIST

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription (payable strictly in advance). Post Free :

India : Rs. 9, payable to the Manager, T.P.H., Adyar, Madras, India.

Great Britain and Europe : 15s. (Agent : T.P.H., Ltd., 9 St. Martin's St., London, W.C. 2.)

U. S. and Canada : \$ 3.75 (Agent : Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

Australasia : 15s. (Agent : T.P.H., Cathcart House, Castlereagh St., Sydney, N.S.W., Australia.)

Dutch E. Indies, etc. : 10 guilders (Agent : Minerva Bookshop, Blavatskypark, Weltevreden Java.)

Other Countries : British Dominions 15s; Non-British Rs. 11-4; payable to Adyar or nearest agent.

Single copies, India—As. 14, Foreign 1s. 4d. or \$0.35 or Re. 1 post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to : The Manager, T.P.H., Adyar, Madras, *never to individuals by name*, and all communications relating to subscriptions should be addressed to him.

JUST PUBLISHED

NOW READY

BENARES T. S. CONVENTION LECTURES OF 1923

1.

THEOSOPHY, THE INTERPRETER

Three Lectures :

- (1) Theosophy, the Interpreter of Science as the Basis of Knowledge and Conduct. By C. Jinarâjadâsa, M.A.
- (2) Theosophy as the Interpreter of Psychology. By George S. Arundale, M.A., LL.B., F. R. Hist. S.
- (3) Theosophy as the Interpreter of Beauty and Its Expression in Art. By James H. Cousins, D. Lit.

Boards. Price Re. 1

2.

SEVEN MYSTERIES

A popular presentation of the Mystery of Pain, Beauty, Death, Life and Form, Freedom, Silence, Union. By Wayfarer.

Boards. Price Re. 1

THE THEOSOPHICAL SOCIETY

President: Annie Besant. Vice-President: G. Jinrajadasa. Recording Secretary: J. R. Arla. Treasurer: A. Schwarz.

Monthly Organ of the President: *The Theosophist*.

Journal of the Non-Organised Countries: *The Adyar Bulletin*.

SECTION

GENERAL SECRETARY

SECTIONAL ORGAN

1. America	Mr. L. W. Rogers—826 Oakdale Ave., Chicago, U.S.A.	THE MESSENGER.
2. England	Edward L. Gardner Esq.—23 Bedford Square, London, W.C. 1	THEOSOPHY IN THE BRITISH ISLES.
3. India	Rai Iqbal N. Gurnu—T.S., Benares City, U.P.	THEOSOPHY IN INDIA.
4. Australia	Mrs. Josephine Ransom—114 Hunter Street, Sydney, N.S.W.	THEOSOPHY IN AUSTRALIA.
5. Sweden	Herr Hugo Fahlcrantz—Surenvagen 17, Stockholm	TEOSOFISK TIDSRIFT.
6. New Zealand	Mej. C. W. Dykgraaf—Amsteldijk 76, Amsterdam	THEOSOPHY IN NEW ZEALAND.
7. Holland	Monsieur Charles Blech—4 Square Rapp, Paris VII	DE THEOSOPHISCHE BEWEGING.
8. France	Colonello Oliviero Boggiani—8 Corso Plume, Torino VII	BULLETIN THEOSOPHIQUE.
9. Italy	Herr Axel von Fielitz-Comlar—Zocherstrat 60 III, Amsterdam, Holland	GNOSI.
10. Germany	Señor Don Rafael de Albear—Apartado 365, Havana	THEOSOPHISCHE SREBEN.
11. Cuba	Professor Robert Nadler—Műegyetem, Budapest I	REVISTA TEOSOFICA.
12. Hungary	Dr. John Sonck—Kausakoulukatu 8, Helsinki	TEOSOFI.
13. Finland	Madame A. Kamensky—15 Vin delte Carru, Villino Elvira, Florence	LOTUS
14. Russia	Herr Jan Bedrnicek—Palace Luerna, Stepanska ut, Prague II	THEOSOPHY IN SOUTH AFRICA.
16. Czechoslovakia	J. Bruno Bischoff Esq.—P.O. Box 985, Pretoria	NEWS AND NOTES.
17. South Africa	Mrs. Jean R. Bindley—28 Great King Street, Edinburgh	BULLETIN THEOSOPHIQUE SUISSE.
18. Scotland	Mademoiselle H. Stephani—2 Rue du Cloître, Geneva	BULLETIN THEOSOPHIQUE BELGE.
19. Belgium	Monsieur Gaston Polak—45 Rue de Loxum, Brussels	THEOSOPHY IN NED. INDIE.
20. Dutch East Indies	Heer J. Krushleer—Blawatskypark, Weltevreden, Java	THE MESSAGE OF THEOSOPHY.
21. Burma	Mrs. M. Fraser—Olcott Lodge, No. 21, 49th Street, East Rangoon	NORSK TEOSOFISK TIDSRIFT.
22. Austria	Herr John Cordes—Theresianumgasse 12, Vienna IV	THE PAPYRUS.
23. Norway	Fru Agnes Martens Sparre—Gabelsgatan 41, Kristiania	THEOSOPHY IN IRELAND.
24. Egypt	J. H. Ferez Esq., P.O. Box 240, Cairo	EL MEXICO TEOSOFICO.
25. Denmark	Herr Christian Svendsen—Hauhostrvej 20, Copenhagen	THE CANADIAN THEOSOPHIST.
26. Ireland	T. Kennedy Esq.—16 South Frederick Street, Dublin	THEOSOPHY IN EL PLATA.
27. Mexico	Señor Salvador Morales—Apartado 2715, Mexico, D.F.	REVISTA TEOSOFICA CHILENA.
28. Canada	Albert E. S. Smythe Esq.—22 Glen Grove Avenue West, Toronto	O THEOSOPHISTA.
29. Argentina	Señor Amle Ménte Goulland—Casilla Correo 1530, Buenos Aires	
30. Chile	Señor Armando Zanelli—Casilla de Correo 548, Valparaiso	
31. Brazil	Com. R. Pinto Seidl—112 Rue Général Bruce, Rio de Janeiro	
32. Bulgaria	Monsieur Sophrony Nickoff—84 Tzar Simeon, Sofia	
33. Iceland	Herr Jakob Kristinsson—Ingolfstr. 22, Reykjavik	
34. Spain	Comandante de E. M. Julio Garrido—Sociedad Teosofica, Traviesa de Trujillos, No. 3, Madrid (12)	
35. Portugal	Dr. João Antunes, Avenida Elises Garcia 40, 1-2, Lisbon	BOLETIN TRINESTRAL.
36. Wales	Peter Freeman Esq.—3 Rectory Road, Ponarth	ISIS.
37. Poland	Miss Wanda Dymowska—10, Wilcza Str. M. 14, Warsaw	THEOSOPHY IN THE BRITISH ISLES.
	Presidential Agent for Roumania: E. F. D. Bertram Esq., 42 Strand Regale, Ploesti.	PUZEGIAD TEOSOFICZNY.
	Enquiries may be addressed to the Recording Secretary, Adyar, Madras, or to any one of the above officers.	

