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THE
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ANNIE BESANT, P.T.S.

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THEOSOPHICAL PUBLISHING HOUSE
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1926

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

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

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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, teachings and beliefs 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 1st of October will be with us, at Adyar, in a week's time, but no President and Editor! It is a strange sensation for Adyar residents for the President not to be on "the roof" at six in the morning to receive flowers and garlands. Last year, she was in India on her birthday, though not at Adyar, and three days lapsed before she arrived and the festival could be celebrated. It was in 1919 that she was in Europe, when October 1st came round.

* *

There are not many who see their seventy-eighth year commencing, and in every country of the world eager hearts of men and women rejoicing, sending to them wave after wave of gratitude. Our President has earned the right to be so blessed by the nations of the world. And the seventy-eighth year opens for her with heavier tasks still to achieve. Tens of thousands will in their hearts whisper, on this first of October, "May she achieve!"

* *

Those of us who live in India have so thought of the President as part inseparable of India, that it is difficult to realise that there was a time when she first arrived in India. Yet even before her foot touched Indian soil at Tuticorin, in 1893, she had identified herself with India's hopes and dreams. It is with a strange feeling that one reads to-day what she wrote to Indians in 1892.

19 Avenue Road, London, N. W.

October 21, 1892.

TO INDIAN THEOSOPHISTS,

Dear Friends and Brothers, I am told much disappointment is felt because I cannot yet visit India, and as India is to me, as to every Theosophist, the "sacred Land," I earnestly desire that no harsher feeling may mingle with that of regret. Last year I promised to visit India, if possible, but there were two conditions necessary of fulfilment: (1) That my health would bear the climate: (2) that as I live on what I earn, and use my earnings for the support of Headquarters, left in my charge and that of others by H.P.B., enough money should be raised in India to cover the cost of the tour, and to pay towards the maintenance of Headquarters that which I should have paid out of my earnings if I were working in Europe or America. Neither of these conditions was fulfilled. The physician who attended H.P.B. while she lived in London stated positively that if I went to India and lectured as I proposed I should not return alive; that, overstrained by the trouble of that year and the heavy work that fell on me, my strength would not bear the hot climate and the complete change of life-conditions; that, while I might get all right again working in England or America—the latter being especially advisable because of the sea voyage and bracing climate—a lecturing tour in India must mean a hopeless breakdown. Apart from all else, this opinion was enough to delay my visit. But the second condition remained unfulfilled. There was not sufficient interest at first felt in the proposed tour to raise the necessary funds, and this by itself rendered delay imperative. Some hasty members have spoken of breach of contract on my side in my not visiting India this year. I made no promise to do so. I promised to go last year if certain conditions were fulfilled, one of which depended on members of the Society. The members did not fulfil that condition, so the arrangement lapsed, and since then I have made no promise and can therefore commit no "breach of contract". Now apart from all questions of promises, I am deeply and earnestly desirous of visiting India. But I cannot consult my wishes only. I have work placed in my hand which I am bound to carry out, and you, my dear Indian brethren, cannot be the judges of my duty. While I shall be grieved if you are angry with me for my absence, the anger would not move me from doing what is right.

It may be that circumstances may next year permit me to visit you, and if so, it will not be my heart or will that will place any obstacle in the way. But I can make no definite promise.

India's salvation depends on herself and her resident workers, not on the passing excitement that might be caused by lectures from me, and you, my Brothers, are responsible for your own land. Ere long I hope to stand face to face with you, I, to whom India and the Indian people seem nearer than the nations to which by birth I belong. In heart I am one with you, and to you by my past I belong. Born last time under Western skies for work that needs to be done, I do not forget my true motherland, and my inner nature turns eastward ever with filial longing. When Karma opens the door, I will walk through it, and we will meet in the body as we can already meet in mind.

Farewell.

ANNIE BESANT

* * *

One more Section has joined the ranks of the ever-increasing family of National Societies of the T.S. This is the "T.S. in Yugo-Slavia," of the united kingdom of the Serbs, Croats and Slovenes. The General Secretary is Gospojica (Miss) Jelisava Vavra, and the headquarters are at Zagreb. It was only last June that the Lodges in Roumania became the Roumanian Section. Bulgaria became a Section in 1920. Every country in the Balkans, except Greece, is now a National Society. Each new National Society adds not only to the strength of the Parent Society, but it also enriches the conception we gain of the possibilities of Theosophy as applied to conduct. If Theosophy were either a mere abstract philosophy, or only a creed from the brain of one Teacher alone, there would be little significance in the spread of Theosophy from country to country. But the Divine Wisdom is the hidden Power in the lives of men which clamours for Idealism, and since each national culture is one form of Idealism, the release by Theosophy of the best in a nation releases also at the same time new elements in the power of the Wisdom over men's lives. So each National Society strengthens the work of its sister societies, and the birth of a

new society adds one more colour to the divine rainbow of truth and aspiration which unites heaven and earth. It is these National Societies throughout the world which are the rungs of the modern Jacob's ladder up and down which the Angels of God descend and ascend.

* * *

Mr. E. F. D. Bertram, who acted as Presidential Agent for Roumania till its organisation as a National Society, writes :

Will you allow me to express in your columns the thanks of the F. T. S. in Roumania to all who have during the last twelve months sent us magazines and literature ? It would take me more time than I can spare to write to each Section, and each individual separately, but their steady help and thought has surely been one of the factors which have enabled Roumania to achieve the status of the Fortieth National Society of the T.S.

* * *

Dr. J. H. Cousins writes :

The passing of Sir William Barrett, F.R.S., at over eighty years of age, a short time before my arrival in London (June), recalled to me a couple of incidents in my happy friendship with him when we were both resident in Dublin. My interest in matters occult naturally drew me to the initiator of the Society for Psychical Research, and somewhere about 1903 he invited me to meet him in his country house among the Wicklow hills, which was built on the plot of ground that had been used for successful experiments in dowsing for water. A number of generous springs of delicious water had been found by the turning of a twig, and he built the house on the ground thus amply provided.

When Mrs. Besant visited Dublin in 1909, I (happening to be the organiser of her visit) asked Professor Barrett by letter to occupy a seat on the platform at a lecture in a large hall. He replied to the effect that he would not be associated with that lady or her works. I was surprised, therefore, when I saw him come into the hall ; and still more surprised when, at the end of the lecture, just as Mrs. Besant was

about to leave the platform, he jumped up and expressed thanks for the most illuminating and inspiring address that he, who had heard the best speakers in the world, had ever listened to. Next day I received a letter from him expressing his regret at not being able, owing to a professional engagement, to see Mrs. Besant off at the steamer from Kingstown to Holyhead.

Shortly before my departure for India (1915), I found myself beside Sir William in a Dublin tramcar. Talking over my future relationships with the Theosophical Society at Adyar, he volunteered the opinion that a wrong had been done to Madame Blavatsky in the Report on the Coulomb affair in the Proceedings of the Society for Psychical Research. Dr. Hodgson, the maker of the Report, had, Sir William said, come to believe in quite as extraordinary things as he had condemned in the case of Madame Blavatsky, and he (Sir William Barrett) hoped that the Report, which was a blot on the Proceedings of the S. P. R., would some day be withdrawn.

* * *

The American Section has just published a small book which fills a long-felt want. Often a Lodge when newly organised does not know how to set about to do its work efficiently. If a Lodge organiser or national lecturer makes a visit, he can be asked for guidance. But as such a worker can visit only once in a while, sometimes a Lodge diminishes in number and energy for want of guidance. A little book on how to conduct ordinary and festival meetings is very helpful. The following are the topics dealt with in the booklet issued to American Lodges.

PROCEDURE

Suggested Procedure at Lodge Meetings; Opening Words by the Chairman; Closing Words.

Instructions for Admission to the Lodge; Two Forms for the Admission of New Members; Address on Presentation of Certificate.

A Declaration of Principles and Ideals; Freedom of Thought.

BUSINESS

Suggestions to Presidents; Activities through Lodge Committees; Book Purchasing Agent; Annual Meeting—Order of Business; Instructions to Secretaries; Proposed By-Laws for Unincorporated Lodges.

MUSIC AND STUDY

Suggestions for Lodge Music; Suggestions for Conducting Classes; Correspondence School Courses; Books for Devotional Reading; Books Recommended for Study Texts and Lodge Library.

FUNERALS

Funeral Services: Suggestions; Funeral Service No. I—Services at Cemetery after Cremation; Funeral Service No. II; Funeral Service No. III; Burial Service; Funeral Ceremony for a Child; Suggestions for Funeral Music.

The T.S. is a non-ritual organisation, and to many its value is that it has nothing in it reminiscent of "church" in its meetings. On the other hand, a certain amount of gracious and orderly procedure, without becoming complicated enough to be "ceremonial," is most helpful to build a sense of unity and brotherhood. During his visit last year to America, the Vice-President was called upon to "dedicate" a Lodge room, and a simple ceremonial was gone through, with the singing of that most Theosophical hymn, "Gather Us In". Necessarily the spirit and method of procedure will vary with each country. But undoubtedly something like this booklet will be found helpful everywhere. It will be an excellent thing if each Section would issue a similar booklet for its Lodges, by way of guidance. It goes without saying that as each Lodge is autonomous, no form of procedure is in any way binding or "authorised".

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Slowly the temporary buildings for the Jubilee Convention are beginning to rise up one by one. What a task it is to house and feed the fifteen hundred and more who are expected, only those who will be present will see and understand. Adyar can in normal times house in the permanent buildings 150 residents, and for this number, rooms, bathing, kitchen and other arrangements are sufficient. At normal Conventions, special huts are erected, and by putting three or four members in a room, and with an extra staff of servants, we have in the past catered for about 80 European and 700 Indian delegates. But at the Jubilee Convention, Leadbeater Chambers and Blavatsky Gardens departments which normally can cater for 80 members have to be expanded to cater for at least 300 visitors, living in European style. Indian style of living being simpler, and Indians in general not demanding the privacy in sleeping and bathing necessary to most Western people, it is easier to house and feed a large number of Indians. A city of huts is rapidly going up, and a mile or two of water-pipes is being laid. Within the course of two hours in the morning, the 1,500 members will want baths, and all the water necessary must be pumped from wells. This is one of the many problems which has to be solved. The lectures this year will again be under the Banyan Tree, with "loud-speakers" throwing out the speaker's voice so that an audience of three to five thousand can easily hear. Already some are beginning to grumble that the charges for rooms and meals are this year more than that at any previous year. This is true. But the T.S. has no fund to meet the extra cost of a large Convention. Who but the members themselves must pay for the temporary buildings, the enlarged kitchens, the hire of crockery and furniture, the wages of servants, the cost of water and sanitary installations, and the loud-speakers, and a thousand and one requirements for their comfort? It is not infrequent to find T.S. members who feel a grievance

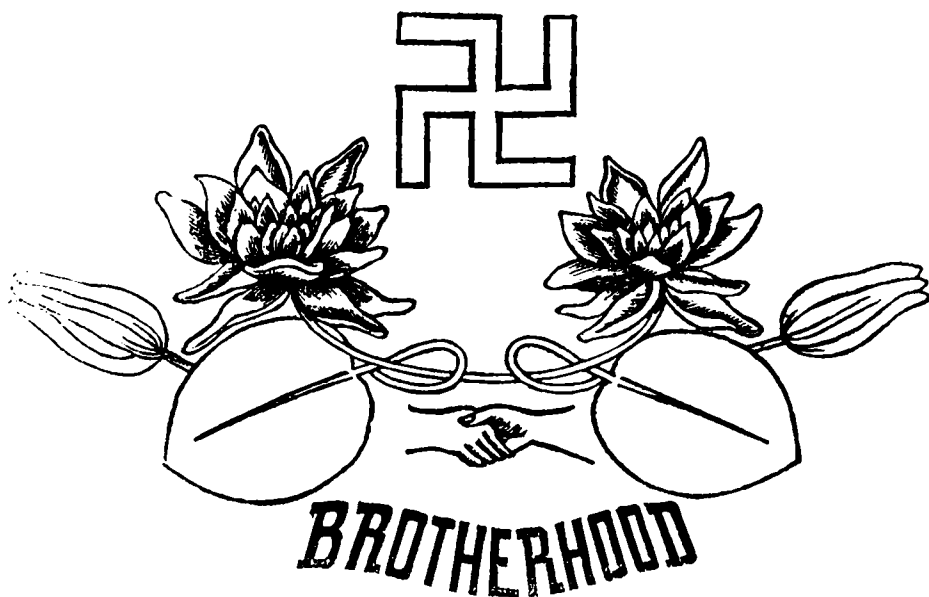
that they cannot have every convenience at Adyar, and at about one-third the price they would have to pay elsewhere. They feel that because they come to Convention to assist in the welfare of the T.S., and their presence is due to a spiritual motive, therefore the T.S. should house and feed them if not free, then for very little. It would indeed be a splendid thing if Adyar were not to be merely a spiritual but also a free material home. But just now, the Executive at Adyar has not funds to organise the material home, since members pay to Adyar only eight pence each for the year for the support of Headquarters.

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The President is expected in Bombay about the first week in November. Bishop Leadbeater and a party of nearly fifty members from Australia arrive in Colombo on December 2nd. The large party from Europe with Mr. Krishnamurti, Bishops Wedgwood, Mazel and Arundale arrive in Bombay about December 16th. Twenty-six out of the forty-one General Secretaries of the T.S. will be present at the meetings of the General Council.

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It was the intention of the Assistant Editor to make this issue of *The Theosophist* a special "Star Number," containing the important addresses of Dr. Besant, Bishops Wedgwood and Arundale and of Mr. Oscar Kollerstrom, delivered at the Star Congress at Ommen. As all the addresses have not arrived by mail, they cannot be published in this issue. They will appear in the November *Theosophist*.



ESOTERIC TEACHINGS

By T. SUBBA ROW

(Continued from Vol. XLVI, No. 12, p. 698)

THE Hebrew nation is something like that of the Yadavas in which Krishna was born, and the two names have a close resemblance as the Sanskrit Ya frequently changes into Ja, so Yama becomes Jama, for instance. The Yadavas and the Jews seem to have been more or less the same people. Many Yadavas seem to have migrated. There is much similarity in the stories of the two peoples. The Jews at the time of the Exodus seem to have been under the tyranny of the Egyptians. So the Yadavas were under the tyranny of a foreign king. As in the case of the Jews a migration took place under divine direction, so, under the direction of Krishna

there was a migration of the Yadavas. Krishna was a shepherd, and Christ is often called the good shepherd. Krishna was born in a prison house and Christ in a stable. In either case there was a warning given against a powerful tyrant, and in each case the tyrant ordered a massacre of infants.

From the time of Krishna a particular turn has been given to the philosophy of the first Ray, mainly through the writings of Vyasa, about 5,000 years ago.

In course of time a great part of Kathiawar was flooded and the Yadavas were dispersed, and very likely may have emigrated. The reason why the Jews had certain customs which the Yadavas had not is due to the fact that the former people by long intercourse with the Egyptians adopted some of their customs—for instance circumcision.

Under these circumstances I long doubted whether there was ever a real man Christ. Even now it seems possible that there was not such a man. But it does not much matter. The individuality of Christ was due to the mysterious power acting through Him. It is also possible that it might have put forth an appearance through a particular man. He might have belonged to any Ray.

This power has guided the steps of a whole lot of people through ages and ages from the time the last great Adept appeared, and through all this time it has been doing the work of supplying all the deficiencies of the planet. If Buddha does not appear it must supply the place of Buddha.

So long as there are associations of Adepts things may go on all right, but suppose the spirituality of mankind goes down and materialism increases and the Brotherhood dies. Then the power left by the First Ray Adept is still always present and, for the time being, it can play the part of any God.

By getting into a particular man of a particular Ray, it plays the part of the Logos of that Ray. The Ray to which

the man Christ belonged must remain doubtful for the present. But the purpose of these things on the spiritual plane is evident, as are also their lessons.

The Himalayan Brotherhood has Buddha for its highest Chohan and Avalokiteshwara for its patron. It wanted to have two men overshadowed by these two: in one they succeeded, because a portion of Buddha overshadows the Teshu Lama. The Dalai Lama is supposed to be overshadowed by Avalokiteshwara, but really is not so. All the Initiates say that Avalokiteshwara is their Patron and Buddha their great Guru. He teaches them directly. He opens their eyes and aids their minds, infusing into them a portion of His divine life.

The Voice comes to you all of a sudden when you do not expect it, and gives you important directions. It is when a man is getting near Adeptship that it comes. It tells you the inmost nature of your own Logos, points out from what Ray you have sprung and tells you what Ray you are going to proceed to.

If it resides in the middle of the First Ray, it must be in a peculiar place of its own; that means a place where any other Logos is likely to be consumed. It is the Central Sun of Unbounded Splendour, powerful enough to consume several Solar Systems in an instant. The Sun's light is *Daiviprakriti*. The Central Sun is the Still Small Voice. The Voice has within itself the whole plan of Life-Evolution.

Krishna is said to play upon the flute, *i.e.*, he plays the Song of Life; and the song has seven Swarams which give the vibration to the current of life; and the outward *Daiviprakriti* catches the vibrations of the Song. These seven Swarams are at the bottom of everything that is septenary in the Kosmos. (To this I referred in a recent article.) He is all song; he is the spirit and soul of song. He has only to give a wrong note and mankind . . . [! ! !]

Every Initiate must find out his own Ray. Up to the time of the sounding of the Voice the mode of procedure is common to all people. The special directions for each particular Ray are given by the Voice. He is not in a hurry to help you unless you are in a hurry to be helped.

Every man has another being; that is the little girl in the *Idyll of the White Lotus*, which may forestall the voice by giving information. That is his own soul.

The state of consciousness in which one hears the voice is above Devachanic consciousness. It is that terrible neutral point of consciousness. This is the Voice of the Silence, which is Christos. The poles of consciousness are (1) present human, (2) consciousness of the Logos.

In sleep it is possible to get wrong notions and impressions. A good moral man is likely to make greater progress in the long run than one who rushes into the astral plane. All the great teachers have put forward a few broad moral principles and not astral wonders as the path to be followed. There is no position in which a man cannot be useful. There seems to be less inequality in the distribution of happiness than in that of wealth.

There are three main currents in Hinduism. The first, Brahminism is from the First Ray, and on it the Vedas are based. The second is Buddhist, and the third is from the other five Rays which have a certain family likeness. This five Ray system is Chaldean.

The Brotherhood has a Chaldean system for its basis, with Buddhism superadded. As a practical Brotherhood they have to produce Adepts of all Rays. For popular religions the Chaldean base will not do. You must give religion that basis when the majority of men in the world are Initiates, because then they must know the relative positions of the different Rays. The Buddhist system will do for philosophers, because its view of God is that of a great Teacher. The first Ray is a

God for the worship of mankind. And for two reasons. It not only plays the part of a teacher but also that of a king. Again, it was the creator originally. It rewards the righteous and punishes the wicked. The one indwelling Presence that helps people resides in it, and it is not every man that can become that.

In the case of Buddhism, Buddha is the great Teacher. He creates Adepts. The Chaldean system is pure Advaitism, because that Parabrahman is in every man and assumes certain forms in different men. But for a popular faith the only possible way is by getting hold of either the First or Second Ray. The Second has been somewhat confined and the First more or less universal.

AHJH (I am that I am) is the real God of the Hebrews, and this is strictly speaking Shekinah. This mysterious power ought to do the work of AHJH among the Hebrews for their good. When the divine manifestation of a particular Logos cannot be had, this assumes the task for its purpose. Shekinah is the "Church" of the Hebrews—not Adonai. In course of time the Hebrews blundered and mistook AHJH for the Father, and JHVH (Jehovah) for the Son. As AHJH did not appear, they said JHVH was his Son, and, thinking that both belonged to the same seat, they confounded Shekinah with Adonai.

The other Logoi cannot incarnate when once they reach Nirvana: only the first two. Buddha can split himself into three: one remains in Nirvana, the other two descend to help humanity.

T. Subba Rao

(To be continued)

ANCIENT HINDŪ EDUCATION

By L. S. TAILANG

(Continued from Vol. XLVI, No. 12, p. 706)

THE PRACTICAL SIDE OF EDUCATION

ALL twice-born parents had to send their sons to a worthy teacher who performed their उपनयनम् "Initiation" and gradually taught them all that was required. The teacher had no personal aim, for he was to levy no fees. He devoted his life to help humanity in progressing towards its goal, by teaching. The pupils on their part, found in their teacher an affectionate father to whom they were themselves equally devoted. They were to live with the Guru not for a day or two, but for a number of years. We know now that we have realised the failure of our modern systems, what such an intimate connection did for a young student.

A rigorous discipline, which was at the same time so very affectionate, was imposed upon him. He not only learnt how to teach, how to rule or how to trade, but he thoroughly mastered himself and was quite prepared to face all worldly troubles with fortitude. It was his pride that he had lived with such and such a holy sage, and this thought alone was sufficient to check him in all evil passions. When we hear a Parasurāma or Jaimini praising himself by praising his Guru, we rather envy his privilege. What a privilege indeed to have lived with Shiva and Vyāsa!

SOME PECULIAR FEATURES OF ANCIENT HINDŪ EDUCATION

The need of a teacher was everywhere recognised. He was indispensable for every kind of knowledge. Mere self-study was never highly spoken of. The real truth cannot be known even by a great deal of thinking without a worthy teacher, says the *Kāṭha*. In *Mundaka* also we read :

Let a Brāhmaṇa after he has examined all these worlds which are gained by works, acquire freedom from all desires. Nothing that is eternal (not made) can be gained by what is not eternal (made). Let him in order to understand this, take fuel in his hand and approach a Guru who is learned and dwells entirely in Brahman.¹

That (Self) when taught by an inferior man is not easy to be known, even though often thought upon; unless it be taught by another, there is no way to it, for it is inconceivably smaller than that which is small.²

There is a very beautiful passage in the *Chhāndogya* which shows the necessity of a teacher for acquiring real knowledge :

As one might lead a person with his eyes covered away from the Gandharas, and leave him in a place where there were no human beings; and as that person would turn towards the east or the north, or the west and shout "I have been brought here with my eyes covered, and I have been left here with my eyes covered."

And as thereupon some one might loose his bandage and say to him, "Go in that direction there is Gandhara, go in that direction"; and as thereupon having been informed and being able to judge for himself, he would by asking his way from village to village arrive at last at Gandhara—in exactly the same manner does a man who meets with a teacher to inform him obtain the true knowledge. For him there is only delay so long as he is not delivered (from the body); then he will be perfect.³

¹ परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात्रास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

² न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥

³ यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत् स यथा तत्र प्राद् वोद् वाऽधराद् वा प्रत्यद् वा प्रध्यायीताऽभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः तस्म यथाऽभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स प्रासाङ्गमं गच्छन् पण्डितो मेधावी गान्धारानेवोपपश्येत्तैवमेवेहाचार्यवान् पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति ॥

The teacher was, on the other hand, very strictly prohibited from communicating a doctrine or a ceremony to any one except a son or a pupil adopted by the rite of Upanayana. In the *Chhândogya* we read :

A father may therefore tell that doctrine of Brahman to his eldest son, or to a worthy pupil. But no one should tell it to anybody else, even if he gave him the whole seagirt earth full of treasure, for this doctrine is worth more than that, yea, it is worth more.¹

In the *Bṛhadâraṇyaka* we hear the same thing. In *Śvetâswatara* we find that no man should teach any secret doctrine to any one who is not his son or pupil. Knowledge can lead to the goal only when it is imparted by a teacher :

This should not be told to one who is not a son or to one who is not a pupil.²

Formal chelaship was considered so very necessary that we find in the *Upaniṣads*, even Devas taking sacred fuel in their hands and approaching the Gurus for instruction. In the *Chhândogya*, we read how Indra lived with Prajâpati for one hundred and one years for perfect instruction. Even great scholars did not hesitate to submit to the conditions of pupilage. In the *Bṛhadâraṇyaka*, Gârgî becomes formally a pupil of Ajâtaśatru. In the *Prashna*, five great men become pupils of Pippalada.

But there is evidence available that those who were not strict Brahmachâri but who wanted to learn a certain doctrine, were not always required to become formal pupils. In the *Chhândogya*, Aswapaṭi instructs six persons without initiating them. Again in the *Bṛhadâraṇyaka*, Yâjñavalkya instructs his wife Maitreyi and King Janaka who were not strictly his pupils. Even when instruction was received from his father or from other teachers, formal pupilage was not necessary.

¹ इदं वाच तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात् प्रणाध्याय वाऽन्तेवासिने । नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णां दद्यादेतदेव ततो भूय इति ॥

² तमेतं नापुत्राय वाऽन्तेवासिने वा ब्रूयात् ॥

ADMISSION TO STUDENTSHIP

The student who was desirous of becoming a pupil of any person, approached him with sacred fuel in his hand, and formally requested him to admit him as his pupil "For, I have heard from those like yourself, Sir, that the knowledge which has been learned from a teacher best helps one to attain his end."¹ We learn from *Bṛhadāraṇyaka* (VI, 2-7) and *Shaṭapatha Brāhmaṇa* (X, 5-4), the words to be said by the student were these: "May I enter upon Brahmachārya" and "Let me be a Brahmachāri." The teacher before receiving him enquires as to his birth and family. In *Chhāndogya* (IV, 4-4), we read: "Satyakama Jabala approaches Goutama Hariḍrumaṭa and requests him to accept him as a pupil. Goutama asks him who he is, and admits him." *Shaṭapatha* (XI, 5, 4, 1) स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्युपेयां भगवन्त-मिति तं होवाच किमोत्रो नु सोम्यासीति । the teacher merely asks the name of the intending pupil and then accepts him.

After receiving him the Guru performed his Upanayana ceremony and studentship commenced. The spiritual significance of this ceremony is very well described in the *Aṭharva Veḍa* (XI, 5) and *Shaṭapatha Brāhmaṇa* (XI, 5, 4). There is no need to go into details, it will suffice to translate a passage from *Saṭapatha* (XI, 5, 4.) [The teacher] "By laying his right hand on (the pupil whereby) the teacher becomes pregnant (with him): in the third (night) he is born as a Brāhmaṇa with the Sāvitrī." तेन गर्भी भवति. He is like a divine creature born from his teacher's mouth.

THE DUTIES OF STUDENTSHIP

The first condition was that the student should live in the house of the teacher. In a number of Upanishads the

¹ श्रुतं ह्येव मे भगवद्देशेभ्यः आचार्याद्देव विद्या विदिता साधिष्ठं प्रापयाति ॥

student is called "dweller in the teacher's house" or "dwelling near (the teacher)" आचार्यकुलवासी or अन्तेवासी.

Generally, the Brahmachāris went about begging food for their teacher. From the *Shatapatha* (XI, 3, 3, 5), it is clear that begging was prescribed to produce in the student a proper spirit of humility.

REGULATIONS FOR THE STUDENT

His other duties were to tend the sacred fires and the house of his preceptor.

The *Aitareyāranyaka* gives the following rules :

The teacher and the taught should not stand, nor walk, nor be drawn, nor sit on a couch ; but they should both sit on the ground. The pupil should not lean backward or forward while learning. He should not be covered with too much clothing, nor assume the posture of a devotee, but without using any of the apparel of a devotee, simply elevate his knees. Nor should he learn when he has eaten flesh, when he has seen blood or a corpse, or when he has done an unlawful thing, when he has anointed his eyes, oiled or rubbed his body, when he has been shaved or bathed, put on colour or has ornamented himself with flower-wreaths, when he has been writing or effacing his writing.

Manu gives the following rules :

Let him abstain from honey, meat, perfumes, garlands, substances (used for) flavouring (food), women, all substances turned acid, and from doing injury to living creatures.

From anointing (his body) applying collyrium to his eyes, from the use of shoes and of an umbrella (or parasol) from (sensual desire) anger, covetousness, dancing, singing and playing (musical instruments).

From gambling, idle disputes, backbiting and lying, from looking at and touching women, and from hurting others."

वर्जयेन्मधु मांसं च गन्धं माल्यं तथा स्त्रियः ।
 शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥
 अभ्यङ्गमञ्जनं चाक्षुषोः उपानच्छत्रधारणम् ।
 कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥
 द्यूतं च जनवादं च परिवादं तथाऽनृतम् ।
 स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च ॥

THE DUTIES OF THE TEACHER

The teacher must also fulfil his duty towards the pupil. He is to possess the highest moral and spiritual qualifications. According to *Mundaka-Upaniṣhad* ("Let him, in order to understand this, take fuel in his hand approach a Guru who is learned and dwells in Brahman" ¹), he was required to be well versed in sacred lore and dwelling entirely in Brahman. It is often said in the *Upaniṣhads* that he must be quite sure of the truth he teaches. Not only was he to love his pupil as his own son, but he was to give him all attention in the teaching of the Sacred Science, and withhold no part of it from him. Manu prescribes the following behaviour towards his pupil for the teacher "Created beings must be instructed in (what concerns) their welfare without giving them pain, and sweet and gentle speech must be used by (a teacher) who desires (to abide by) the sacred law. He forsooth, whose speech and thoughts are pure and ever perfectly guarded, gains the whole reward which is conferred by the *Vedānta*. Let him not, even though in pain (speak words) cutting (others) to the quick; let him not injure others in thought or deed; let him not utter speeches which make (others) afraid of him (since that will prevent him from gaining heaven)." ² It is the duty of the teacher, when a fit pupil approaches him, to teach him the truth exactly as he knows it. To that pupil who has approached him respectfully, whose thoughts are not troubled by any desires and who has attained

¹ तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

² अहिंसयैव भूतानां कार्यं श्रेयोऽनुशासनम् ।
वाक्चैव मधुरा श्लक्षणा प्रयोज्या धर्ममिच्छता ॥
यस्य वाङ्मनसी शुद्धे सम्यग्गुप्ते च सर्वदा ।
स वै सर्वमवाप्नोति वेदान्तोपगतं फलम् ॥
नारुन्तुदः स्यादातोऽपि न परद्रोहकर्मधीः ।
ययाऽश्वोद्धिजते वाचा नालोक्यां तामुदीरयेत् ॥

perfect peace, the wise teacher truly gives that knowledge of Brahman through which he knows the Eternal and true Person (Mundaka 1, 2).¹ If he conceals anything and does not reveal the real truth to his pupil, he will bring upon himself utter ruin. *The Taittirīya Āraṇyaka* (VII, 4) and the *Saṭapatha Brāhmaṇa* (XIV, 1, 1, 26-27) clearly say the teacher must teach with all his heart and soul and is bound also to reveal everything to his pupil.

THE RELATION BETWEEN THE TEACHER AND THE TAUGHT

The relation between the teacher and the taught were of the happiest kind. The pupil looked upon his preceptor as his father (*Prasna*). As indicated in the propitiatory verse beginning with "Let Him protect us both" स ह नावतु which is uttered at the beginning of each day's study, the teacher and his pupil were united by the common aim of preserving and propagating the sacred wisdom and in showing its worth in their lives and conduct. Sometimes *Anṭevāsins* living in the house of the teacher preferred and were permitted to continue that life, because it was agreeable.

THE PERIOD OF STUDENTSHIP

The period of studentship was normally fixed at 12 years. In *Chhāndogya*² we find Swetaketu returning home after twelve years. But longer terms also seem to have been observed. Saṭyakāma Jahala spent so many years with his teacher that four hundred cows increased to one thousand.³

¹ तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तस्वतो ब्रह्मविद्याम् ॥

² "He then, having become a pupil at the age of twelve having studied all the Vedas, returned at the age of twenty-four, thinking himself learned.

स ह द्वादशवर्षं उपेत्य चतुर्विंशतिवर्षः सर्वान् वेदानधीत्य महामना अनूचानमानी ॥

³ He lived a number of years when they came to be a thousand.

स ह वर्षगणं प्रोवाच ता यदा सहस्रं संपेदुः ॥

At another place in the same *Upaniṣhad* we hear that Indra and Virochana lived with Prajāpati for thirty-two years.¹ Again we find in the same *Upaniṣhad* (VIII, 11, 3), that Indra lived thus for one hundred years.²

Manu³ gives definite rules about the periods of studentship. Those who were to become "life-long students" नैष्ठिकब्रह्मचारी studied the *Veḍa* for the whole of their lives but others who were to marry, returned after 48, 36, 18 or 15 years or after as many years as were required for this study.

THE AGE OF STUDENTSHIP

From the passage quoted from *Chhāndogya*, we learn that Sweṭakeṭu went to his Guru at twelve years of age. Manu⁴ lays down that the *Upanayana* of Brāhmaṇa was to be performed

¹ Then for thirty-two years the two lived the chaste life of a student of the sacred knowledge (brahmacharya).

तौ ह द्वात्रिंशत् वर्षाणि ब्रह्मचर्यमूषतुः ॥

² Verily for one hundred and one years Maghavan lived the chaste life of a student of sacred knowledge (brahmacharya) with Prajāpati.

एकशतं ह वै वर्षाणि मघवान् प्रजापतौ ब्रह्मचर्यमुवास ॥

³ The vow (of studying) the three *Veḍas* under a teacher must be kept for thirty-six years or for half that time, or for a quarter, or until the (student) has perfectly learnt them.

षट्त्रिंशदाब्दिकं चर्यं गुरौ त्रैवेदिकं व्रतम् ।

तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा ॥

⁴ In the eighth year after conception one should perform the initiation (*Upanayana*) of a Brāhmaṇa, in the eleventh year after conception (that) of a Kshāṭtriya but in the twelfth that of a Vaishya who longs for (success in his) business in the eighth. (The initiation) of a Brāhmaṇa who desires proficiency in sacred learning should take place in the fifth year after conception, that of Kshāṭtriya, who wishes to become powerful in the sixth, and that of a Vaishya who longs (for success in his) business in the eighth. The (time for the) Sastri (initiation) of a Brāhmaṇa does not pass until the completion of the sixteenth year after conception) of a Kshāṭtriya until the completion of the twenty-second and of a Vaishya until the completion of the twenty-fourth.

गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।

गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥

ब्रह्मवर्चसकामस्य कार्यं विप्रस्य पञ्चमे ।

राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे ॥

आ षोडशाद्ब्राह्मणस्य सावित्री नास्तिवर्तते ।

आ द्वाविंशत् क्षत्रबन्धोराचतुर्विंशतेर्विशः ॥

at the 8th year, of the Kshat̥triya at the 11th and of Vaishya at the 12th. In special cases *Upanayana* was performed at the 5th, 6th and 8th year of Brāhmaṇa, Kshat̥triya and Vaishya respectively. We also hear that they became *Vrat̥ya* after 16, 22 and 24 years. So we should say great latitude was allowed so that a Brāhmaṇa boy could begin his studentship between 6 and 16 years.

SUBJECTS OF STUDY

We have seen that intellectual progress was not the only aim in Hindū education but a progress characterised by all roundness; not that they paid less attention to their studies, which were one of the most important items in the scheme of their lives. *Swādhyāya*, for that was the word used—was so very important to them that the Guru, when permitting his pupils to return home, admonished them “never neglect your study” स्वाध्यायान्मा प्रमदः. It was indeed for a “Housholder” गृहस्थ one of the great sacrifices. It was called “Brahma-Sacrifice” “Propitiation of R̥shis” ब्रह्मयज्ञ or ऋषितर्पण. Really speaking “Vedic Study” स्वाध्याय was the task for the whole life of an Ārya. Even those who retired to the forest, devoted themselves to study. It was with “austerity” तपः the surest way of reaching Brahman. Patañjali in his *Yoga-sūtra*, includes it under “Austerity, Vedic study, worship of God make up the devotion of action” क्रियायोगः—तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः

Before knowing what was taught, let us know what were the duties for which they had to be prepared. Manu (1, 88-90) thus gives the duties of a Brāhmaṇa :

(88) To Brāhmaṇas he assigned teaching and studying (the *Veda*) sacrificing for their own benefit and for others, giving and accepting of (alms).

अध्यापनमध्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहं चैव ब्राह्मणानामकल्पयत् ॥

The duties of a Kṣhāṭṭriya :

(89) The Kṣhāṭṭriya he commanded to protect the people, to bestow gifts, to offer sacrifices, to study (the *Veda*) and to abstain from attaching himself to sensual pleasures.

प्रजानां रक्षणं दानमिज्याध्ययनमेव च ।

विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ॥

The duties of a Vaishya :

(90) The Vaishya to tend cattle, to bestow gifts, to offer sacrifices, to study (the *Veda*) and to abstain from attaching himself to sensual pleasures.

पशूनां रक्षणं दानमिज्याध्ययनमेव च ।

वणिक्पथं कुसीदं च वैश्यस्य कृतिमेव च ॥

Here we find that the same duties are common to all classes, namely "Study," "Sacrifice" and "Gift". अध्ययन, यजन, दान. We have said above that the whole society was to move towards the spiritual goal. But this could be achieved only when all sections were zealous in performing their particular duties. Thus we find that all kinds of students had to be prepared for religious duties along with those of their own particular class. So the whole course may be divided under two heads—higher learning, secular learning. अपाराविद्या and पराविद्या. How these few subjects developed into so many great sciences and arts, we shall see later on.

L. S. Tailang

(To be continued)

THE APOTHEOSIS OF LOVE

By HERBERT ADAMS

IN the search after reality, experience undergoes a subtle transformation. The soul, by a subconscious process, gathers its recorded past into harmonious wholes and elaborates structures of spiritual thought. These philosophical syntheses are the mature result of prolonged, divine contemplation. We desire truth as fervently as we desire life, and in good time it dawns with the clearness of light upon the mental vision. Truth comes, but not in the precise form we anticipate. Once embarked upon the spiritual pilgrimage, we recognise the Spirit as the only true guide; and under its guidance we quickly learn that life is a process of revelation and reconstruction. Truth comes, but all the past is transfigured by its coming; and the experience of the present shares in the transfiguration. Then is discerned for the first time the significance and relationship of that which before remained detached and meaningless. Thought and emotion ascend to superior levels and acquire a new dignity; and we behold with felicity the wonderful blending of the human with the divine.

It is by virtue of these revelations of truth to the growing soul that love attains to its apotheosis. Love is a mystery. We know its face so well: in the little child and the strong man, in the animal that lies at our feet and holds our eyes with its deep scrutiny, we recognise it; yet it is a mystery. It breathes through every scripture, and man heeds it as the

voice of his own heart. It is stronger than death : it smiles in the face of death ; and our deepest reflection apprises us that it had its being before the foundations of the world.

That emotion which is of the very essence of life and being must be of paramount importance in the evolution of man. Its apotheosis would seem to be the object of all our incarnations. How little is this suspected in the early stages of the soul's growth, and how surprising are the manifold transformations of love as the soul approaches maturity ! How wonderful that the sweet, silent, understanding communion between two souls is gradually changed by the power of the Spirit within into a deep, solemnising, all-inclusive humanity which blesses wherever it touches ! It is only then that the glory and purpose of love begin to unfold themselves, and the soul glimpses somewhat of the deific nature of the Higher Powers in whose sight it is so precious. Then it is that the soul sees the possibility of the renunciation of its personal life and the blending of itself with the cosmic life and love divine.

The denial of love is love's crucifixion ; and to crucify love is to abrogate the law of life, which is the growth of love. You cannot discount the law of life and *live*. That which is written in the heart of man must be recognised and nurtured. It is true that only a spiritual love can nourish the spiritual soul ; but that love only dawns after long probation. To become perfect, love must realise itself in every phase of its manifestation : not by denial, but by complete realisation comes the apotheosis. The experiences of the relations of personal love are its appointed ministers and constitute a necessary probation. These experiences humanise, enrich and sanctify the lover as he passes on to the divine recognition and relationship. No outpouring of the heart's immortal treasure, however trivial and unsatisfying, or whatever pain may be attendant upon it, is unfruitful ; all are instrumental in bringing about that conscious detachment of the soul from

love's limitations, and the consequent establishment of its full-orbed, cosmic expression.

It will perhaps be questioned whether certain experiences encountered by some souls in their quest after the fulfilment of love are just and necessary for that fulfilment. I refer to love giving itself with perfect trust to the apparently worthless. Here, however, love encounters its keenest probation and often achieves its greatest triumphs. It has been called the degradation of love. It is love's agony, not its degradation. And I am certain that this heavy cross which is sometimes laid upon a lofty soul serves a divine purpose, and is wonderfully effective, both in the way of its own unfoldment and in that of the one for whom the cross is patiently borne. To those who see and understand, all the tears of the ages accompany that love in its action. No one knows how often it has been the silent redeemer of man. Not in this world is the history written of its most holy conquests.

The dawn of spiritual love works a revolution in the life of man. Glancing back along the eventful path he has trodden, he surveys the change wrought in his constitution with tranquillity and quiet joy, nay, with humiliation. He has lost much, but the gain is infinite. The child heart is his which knows no fear. He has passed, if only for an interval, within the sacred precincts of ineffable peace, and experienced the true rest of the soul. Harmless and void of all offence, he receives the rare power to read the hearts of others and minister to them. For him, this is the only true life and he desires none other. His one prayer is that the old self may be utterly transcended and forgotten, with all its conscious pride, its feverish ambitions and restless antagonisms, and that the will of love shall be done in and through him. What is there in the world that can be compared with this sanctifying resurrection? How often it is misunderstood and misconstrued, and taken for weakness when only it is strong! Well has it been said that

the power of the disciple appears as nothing in the eyes of men.

When the apotheosis is attained, the compassion of the Masters ceases to be merely a word on the tongue of the aspirant: he knows it as a living force actuating his own personality. He is automatically freed from many laws which hitherto have circumscribed his life and comes to recognise but one, the law of sacrifice. He gives himself, and chiefly "among the poorest, the lowliest, and the lost". There is the battle-field of the Saviours of men, and the aspirant gravitates naturally to it. Think what it means to the great host of encompassing souls upon earth, bound fast by the bonds of the manifold limitations of love, with all their consequent fluctuations of tumultuous passions, their bewildering psychic complications, and the eternal hunger of bleeding hearts continually broken—think what it means when the aspirant, with the light of the apotheosis upon his brow and its deep peace in his heart, glances sheer across the field at once and, gathering the sorrow and the chaos into his ardent bosom, dedicates his life to the service of man! That love has supernal power. It is the only key to the human soul. It is invested with that divine magnetism which nothing in the personal life can resist. Moreover, it is the far-off dream of every soul. The love which has been tried in all the furnaces of life and become radiant, is the one priceless treasure which all souls are instinctively feeling after. That is a truth which the aspirant learns by profound observation of his fellow-men.

As he grows in spiritual knowledge, ever finer adjustments become imperative, and far-reaching responsibilities devolve upon him. His one passion is to *give himself*. The apotheosis attained, he enjoys the inestimable privilege of shedding its glory continually about him. It becomes wondrously potent and fulfils its purpose without let or hindrance in countless ways in the common lives of men.

There is no ostentatious announcement of its benign influence. It passes silently into the human heart as strength, calm and lofty aspiration. It is an atmosphere of prayer ; and where it rests, a sweet resignation possesses the soul and the burden of life is mysteriously lightened.

In the Masters of life, the grand alchemical process of transmutation is seen in its perfection. How familiar in our ears is the everlasting praise of the compassion of the Buddha and the Christ. We are apt to think that examples of divine blessedness are for some reason incompatible with our own time. This is a mistake. Not every glorious soul stands before the world as a teacher of men. There are with us those who perform such holy works of the fulness of the apotheosis, as would stagger the credibility of the uninitiated. Few were they who were able to recognise the Masters in the olden times. It is precisely the same to-day. Again and again the Master passes by ; but not a sign of recognition will be manifested, unless as his devoted disciple you have sought him through the years in the silence of the heart. It is during the long pilgrimage toward the apotheosis in your own heart that the eyes attain to vision. So comes the transformation of all experience. And then the print of the Master's feet is discerned seeking those who have given all in love for his sake.

Herbert Adams

DOLCE FAR NIENTE

By L. C. SOPER, F.R. ECON. SOC.

IT is, we understand, the hope and aspiration of some members of the Theosophical Society to participate in the founding of a new racial stock some hundreds of years hence, which will in due course hew out its appropriate civilisation in a continent that will await it in the Pacific, and take over the leadership of the Nations.

It may be that this anticipation has caused those Theosophists to rest somewhat too long upon their future laurels, and to pay too little attention to some very obvious indications in the physical life of the great Nations to-day, that unless radical alterations take place in the direction of the changes in that life, they will shortly plunge downward into the abyss of racial decay in which preceding civilisations have been swallowed up, after reaching a certain critical point.

We hold that it is both illogical and cruel to wish to bring a new race into the world, knowing that it will die of a disease which will inevitably attack it, and yet make no attempt to understand the nature of that disease, its causes, and the possibility of its prevention. Indeed, it seems to be yet another instance of the discrepancy between theory and practice; arising from impotency to apply Theosophical conceptions to life's realities, which itself presages a corresponding decay in Theosophical institutions and movements. At any rate, it will certainly delay the infusion of fresh life into them in the form of young men and women (the writer

speaks as one of them), to whom this unity between theory and practice is the chief criterion of usefulness. To them at least, the appearance of the average Theosophist in the mass, at lectures, conventions and elsewhere, is not calculated to inspire any great enthusiasm for a new race of which they are to be the progenitors, or any but a sceptical belief in its survival.

With the hope that some may be induced to turn their attention to an urgent problem, the following has been selected from a mass of evidence.

1. Statistical research shews that those sections of the races of the world in which are concentrated moral and intellectual qualities such as initiative, energy, ability, etc., are not reproducing themselves at a rate sufficient even to maintain their numbers.

In Great Britain and America the above is true of the superior half of the population, while the inferior half is the sole source of its increase.

In Great Britain the most prolific one-sixth of the population produces half of the annual increase in numbers, and this sixth belongs to the inferior section.

2. Civilisation is accompanied by a cultural scale, by which the best strains of its lower degrees are continually passing into the higher. This process must very soon end in the depletion of the lower degrees, and strong presumptive evidence that this point has been reached is seen in the results of the Great War. There was a significant lack of great minds arising from the inferior strata, such as were produced by similar emergences in the past, as in the Napoleonic Wars and the Industrial Revolution in England, for example.

3. The superior section of the population is absolutely and relatively retrogressive as regards growth. It must be insisted upon, very strongly, that this is voluntary and not the result of nature, psychological reasons, such as late

marriage and birth control, are responsible. Further, while the superior section attains the latter chiefly through its knowledge of contraceptive measures, it concurs in the enforcement of laws that forbid the official dissemination of such knowledge among that section of the community that most needs it, thereby encouraging an increase which will ultimately overwhelm it. There is, in fact, a lowering of the birth-rate of the superior section simultaneously with the lowering of the death-rate of the inferior.

4. The following figures are the results of mental tests taken in the Army of the U.S.A. in the Great War, of about 1,700,000 men, who may be assumed to be slightly above the average of the manhood of that country, since the obviously unfit applicants for Army service were rejected at sight.

GRADE	MENTAL AGE	PER CENT
A. Very superior intelligence	18—19	4½
B. Superior	16—17	9
C.+ High average	15	16½
C. Average	13—14	25
C.—Low average	12	20
D. Inferior	11	15
D.—Very inferior	10	10

The approximate population of the U.S.A. is one hundred millions and even assuming that the above men were a fair average, we see that forty-five millions have no greater intelligence than that of a twelve year old child, and only thirteen and a half millions have "superior" intelligence. And this moreover in what is to be the youngest branch of the Aryan race! This cheerless prospect receives scant comfort from the objection that as time goes on and the American nation becomes mature, the mental average of its people will be raised accordingly. New races, agreeably to occultism, commence with the essential qualities, of which those we

enumerated above are typical, manifest in the highest degree. It is in fact the possession of these which is the decisive factor in the "choosing" of a people to found a new race. The subsequent history is one of continuous decline, accompanied by an increasing complexity in the externals of civilisation, which hides the real deterioration until too late. This way went every race in the past, and those of the present are hurrying towards it.

5. The population of the British Isles has doubled itself in the last fifty years, and there is no reason to think that this rate of increase will diminish. There is hardly need to aid the imagination in forecasting the result of this growth after the passage of a few centuries. If we are to deliberately check the sequence of events which will inevitably occur, it behoves us to search for a remedy, and to no one is this duty more clear than to the Theosophist. It is useless and foolish to scatter theoretical information on every possible subject, while what the world needs is instruction in the preservation of its physical life. This is indeed fiddling while Rome burns, and giving stones for bread, and no expression can condemn it too strongly. Such blindness, the blindness of those who do not, because they will not, see, is "spiritual wickedness in high places," and will lead to the tracing by the "damnable finger" of the fatal *mene, mene, tekel, upharsin*, on our own walls.

The few instances given shew that the time grows short, that we must hasten our search for a solution. In some quarters it is hoped that an enlightened public opinion will lead to the segregation and sterilisation of the obviously unfit in physique and the mentally defective. All such measures are however at best a palliative, a compromise. The only practical solution lies in changing the relative decrease of the superior section of the peoples of the world into a relative increase. The most obvious method of accomplishing this is in what

has been called the "segregation of the fit". If families whose intelligence, morality and physique is above the average, and whose genealogy is known for one or two generations, could be induced to exclusively intermarry, with the conscious aim of improving the race, the problem is solved. The details of such voluntary segregations are unimportant, the essentials being their members shall marry within the community, and be educated within it also, and individuals born therein below the given standard shall not marry. Ideally, of course, such communities should be self-contained, as the living example of a healthy, happy community would have an effect on the rest of the world, in stimulating its imitation and emulation, which would be beneficial in the highest degree. This is indeed an Utopia, and yet one would have imagined, one not beyond the possibility of realisation by Theosophists. Or is it too much to expect even of them? Must they always move under the urge of an absolute autocracy?

The above is the view of the problem taken by the anthropologist and the eugenicist. Opposed to it is the view of the social reformer. As the former hold that the differences between the superior and inferior sections are innate and but slightly effected by education, hygiene, etc., in short, by environmental influences, so the latter assert that it is the environment which is all important, and concentrate their efforts on the improving of the standard of life. The truth seems to lie between these two extremes, and the scientific way would be to remove the obvious defects in the external life, and then eliminate inherent defects by selective methods, on the lines described.

Fortunately an experiment on a sufficiently large scale is in progress, which should go a long way towards settling the much disputed question of nature verses nurture in social life. We refer to Russia since the inauguration of the new policy

in 1920. The standard of life of the majority of its population has undeniably been considerably raised. Time will show whether this will be accompanied by a corresponding development of those qualities which distinguish the superior from the inferior types. Obviously, much depends upon this. Meanwhile, let us remove the slur of *dolce far niente* from our escutcheon !

L. C. Soper

THE WAY OF THE MIND

FOR those who *see* the Dream, and seeing,
Dare to dream in deeds,
The golden Dream unendingly comes true ;
And nevermore the logic of thy mind
Need bar the way
Between thee and the noumena of things,
But prove the shining rail whereon thou move'st
To the Supreme.

E. G. SALT

"THY BROTHER THE ANGEL AND THY
BROTHER THE BEAST"

By ETHEL BRÉE

WITH a start I became fully conscious, as though I had been awakened suddenly from sleep, yet strangely enough I felt no surprise at being . . . I knew not where.

I was standing with my hands crossed before me, as for singing "Auld Lang Syne". Suddenly I realised that someone was holding one of my hands in a firm grip. I looked at the hand that held mine, and nearly screamed with horror, for it was more like a paw than a hand. It was brown and furry—like a monkey's—with long fingers ending in nails like claws. Even in the midst of my terror I could not help feeling pleasure in the contrast my hand, white and well shaped, presented to it.

I tried to pull my hand away, but the other only clasped more firmly, I wrenched and the long claws dug into my hand, tearing the flesh. I looked up at the owner of the hand, a gorilla like monster in whose eyes hatred gleamed. Again I wrenched violently, but the nails only bit the deeper. In my struggle I fell on my knees, and I remained so, shuddering, and trying to shut out the vision of the beast with my free hand.

After what seemed an eternity, as nothing more happened to me, I dared to look again at the beast, and I saw that he was

crouching away from me, and that the hatred in his eyes was partly the hatred of fear.

"Poor creature," I murmured, "it seems that you too are bound."

At the sound of my voice, he looked at me, with a look that was still full of fear, but which also seemed to question me, and to be full of dumb, unexpressible longing.

"I wish I could help you," I said sadly in answer to this look, "but I can't, I know no more than you do of the reason of this or anything else."

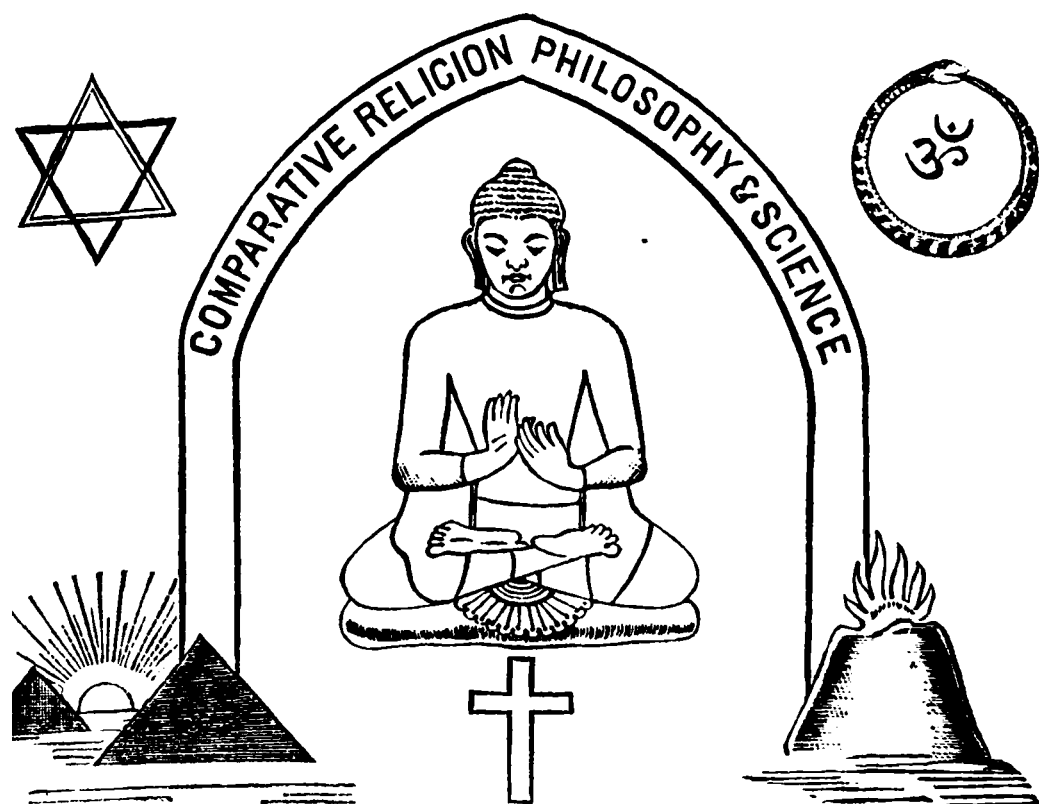
As I spoke the beast came nearer to me, more as though reassured by the tone of my voice than through any understanding of my words. As I looked at him I felt pity rising in me for the poor inarticulate creature, who in spite of his limitations, yet longed vaguely for . . . something beyond his grasp. As though in answer to my thought the creature looked at me with pleading love and devotion, and I felt a desire to help and protect him.

I drew the hand that was bound to mine to my bosom, and I said, "My brother . . ."

As I spoke I felt that my other hand was taken into a firm grip. I looked at the hand that held mine and it was of a greater beauty than I had deemed possible. There was a far greater incongruity between that hand and mine than between mine and the beast's. I was filled with shame and tried to pull my hand away, but it was held firmly. I looked up at the owner of the hand and was struck dumb by his beauty, beauty which was altogether beyond my grasp. I was filled with awe, and disgust of myself, and devotion for him whose hand I held, and longing . . .

The angel drew my hand to his bosom and said, "My brother . . ."

Ethel Brée



OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

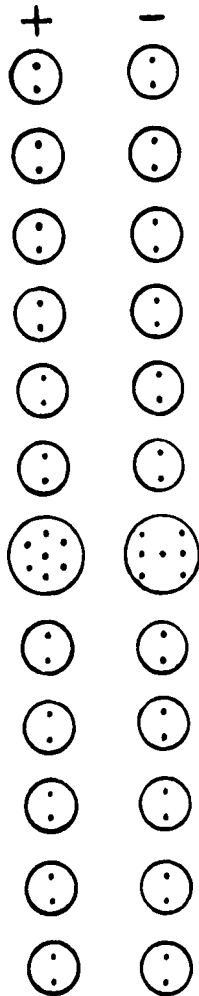
(Continued from Vol. XLVI, No. 12, p. 711)

OZONE O₃

BEFORE describing what was observed in Ozone, it is necessary to summarise the investigations made in 1895 as to the structure of Oxygen. The investigators then wrote:

The difficulties of observation were very much increased by the extraordinary activity shown by this element and the dazzling brilliance of some of its constituents. The gaseous atom is an ovoid

body, within which a spirally coiled snake-like body revolves at a high velocity, five brilliant points of light shining on the coils. The snake appears to be a solid rounded body, but on raising the atom to E 4, the snake splits lengthwise into two waved bodies, and it is seen that the appearance of solidity is due to the fact that these spin



round a common axis in opposite directions, and so present a continuous surface, as a ring of fire can be made by whirling a lighted stick. The brilliant bodies seen in the atom are on the crest of the waves in the positive snake, and in the hollows in the negative one; the snake itself consists of small bead-like bodies, eleven of which interpose between the larger brilliant spots. On raising these bodies to E 3, the snakes break up, each bright spot carrying with it six beads on one side and five on the other; these twist and writhe about still with the same extraordinary activity, reminding one of fire-flies stimulated to wild gyrations. It can be seen that the larger brilliant bodies each enclose seven ultimate atoms, while the beads each enclose two.

In Fig. 51 we have an attempt at a model of Oxygen. In *a*, we have the two snakes, revolving in opposite directions. The white disks represent the large brilliant bodies of seven. No attempt has been made to show the smaller bodies in between, which are represented merely by the coiled ribbon. The model shows that moment in the opposite revolutions, when the larger bodies of one snake are opposites to those of the other snake, giving thus to the observer the impression of five brilliant spots in Oxygen. In *b* and *c*, we have Oxygen separated into its two constituent snakes, positive and negative.

FIG. 52

The five sections of each snake are given in Fig. 52. It will be noted that the large body of seven in the two snakes differ, not in the number of the ultimate physical atoms, but in their arrangement.

We find then, counting the beads and the larger bodies of the two snakes, that Oxygen has 290 ultimate physical

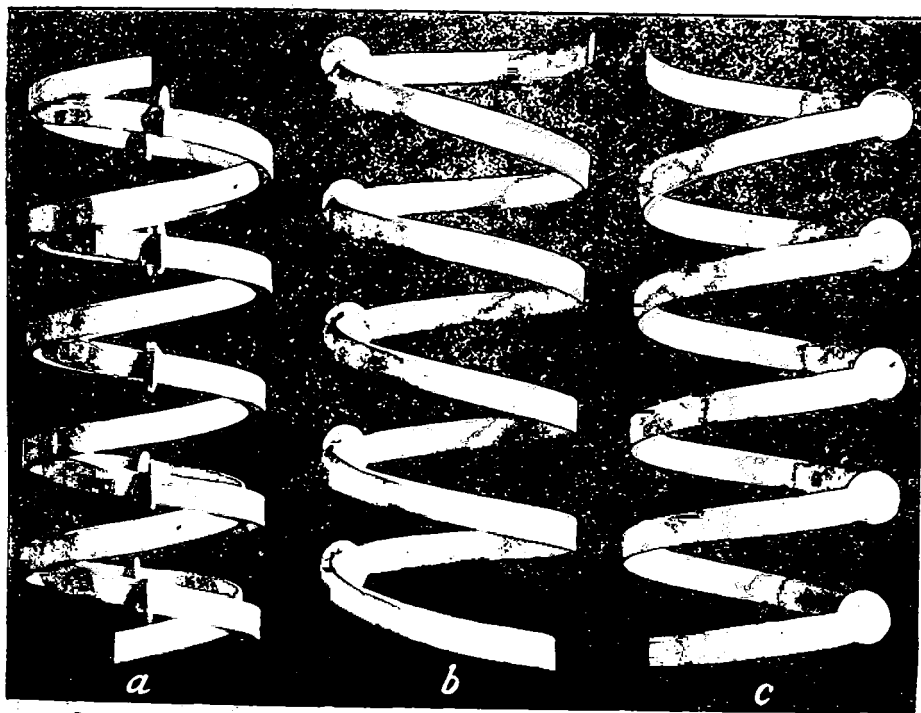


FIG. 51
OXYGEN O

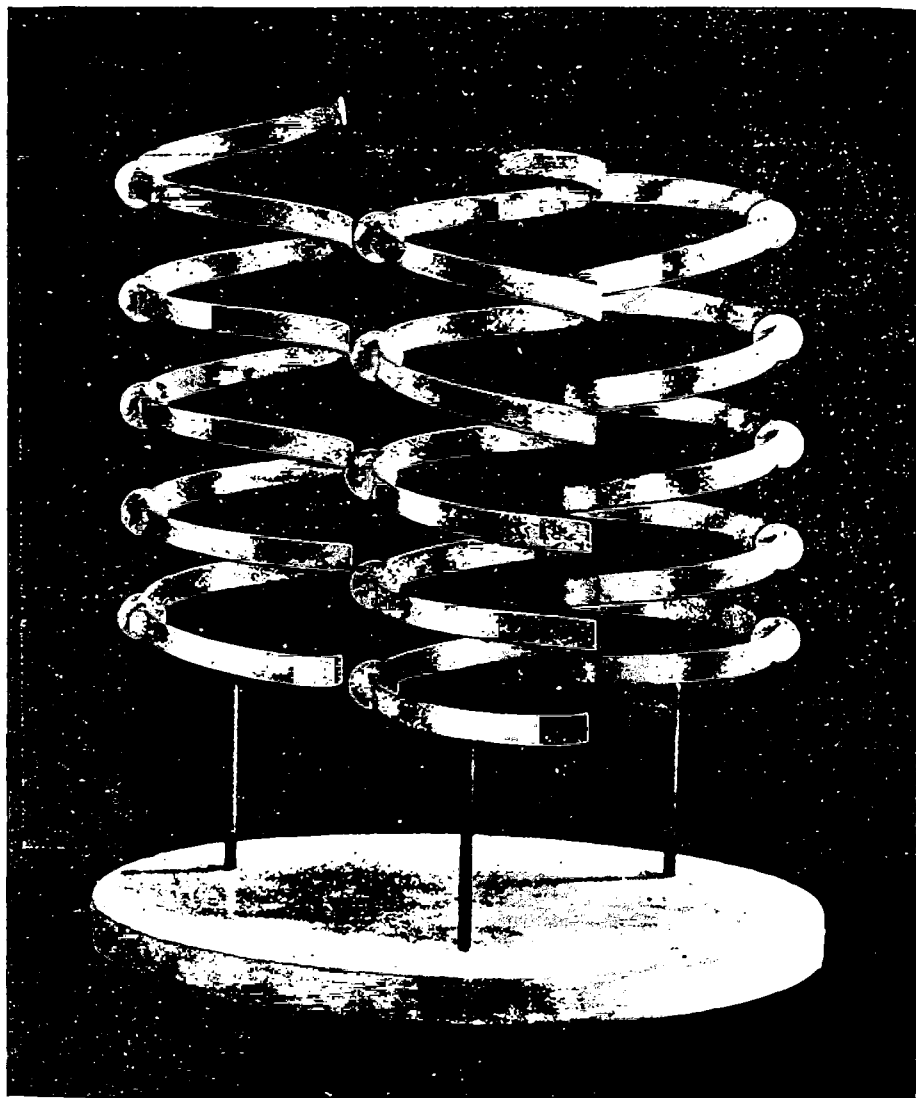


FIG. 53
OZONE $\frac{1}{2}$ (O₃)

Since Hydrogen has 18, then the weight of Oxygen, being 16 times of Hydrogen, is 16·11.

It was very early noted that Hydrogen, Oxygen and Nitrogen were quite different in structure from the general run of the elements. All the elements are built on the model of the regular solids, tetrahedron, cube and octahedron, with a few other geometrical shapes. But H, O and N seem totally different. An interesting suggestion has been made that these three elements may in reality belong to quite another scheme of elements. Astronomers tell us that the stars belong to two great drifts moving through each other in opposite drifts. Probably the universe may contain two distinct schemes of elements, with some common to both. The oddness in structure of H, O and N would then be due to the fact that they belong to another scheme, but our scheme uses

Coming now to the examination of Ozone, there is a divergence between what chemistry postulates and what clairvoyance sees. Chemistry says that Ozone is made of three Oxygen atoms, O_3 . Clairvoyance finds that Ozone is $\frac{1}{2}(O_3)$. The same divergence appears regarding Hydrogen and Oxygen, which chemistry postulates to exist in duads (H H) and (O O) and clairvoyance finds only as monads H and O. The clairvoyant investigations of H and O are as they exist in the air, that is, in a state of nature. It may be that when called upon to combine, they go temporarily into a duad structure. Similarly, the Ozone examined is that which exists in the air, that is, naturally.

The appearance of Ozone is as in Fig. 53. It is composed of three Oxygen snakes, that is, of one Oxygen atom of two snakes, and a third extra snake of half Oxygen. These three snakes are at the points of an equilateral triangle. They are in one plane, so that, as they revolve, the large bodies within the snake come together at the nodes. Ozone being thus

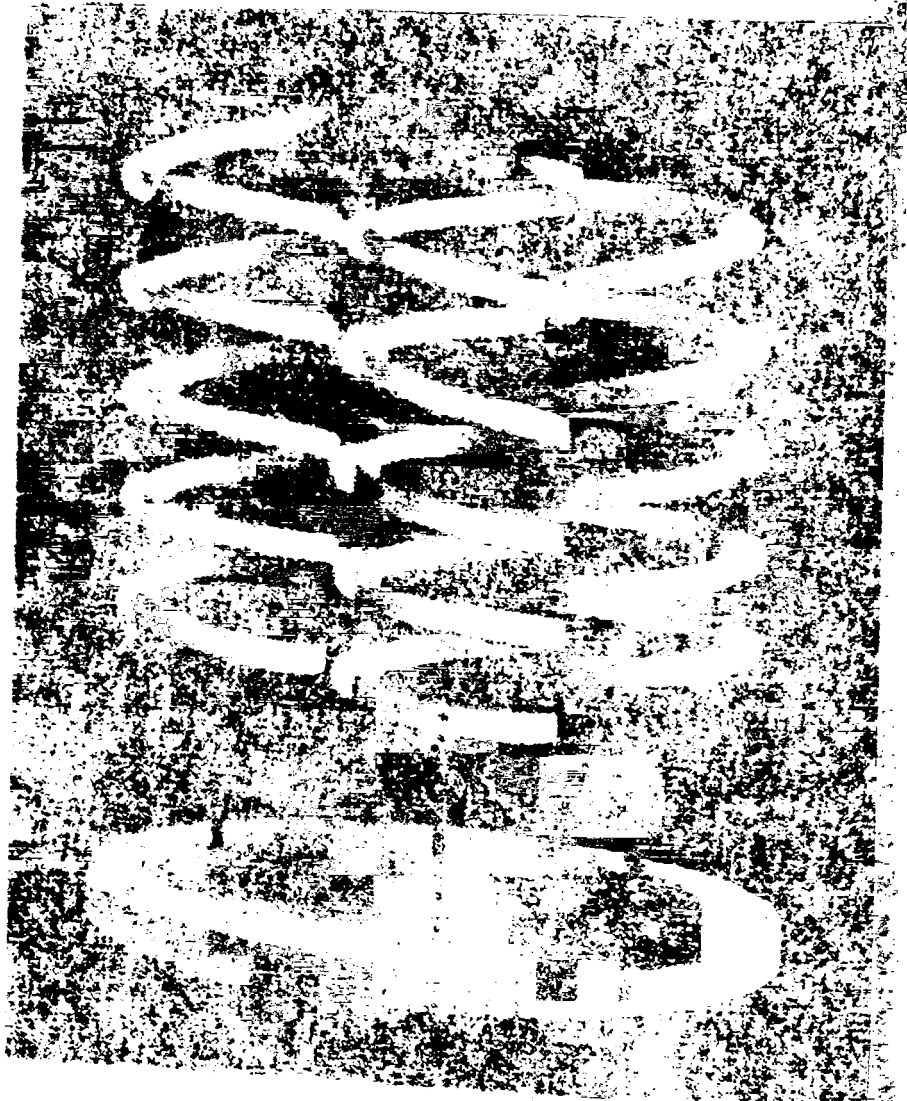


Fig. 53
OZONE 1 (O₃)

atoms. Since Hydrogen has 18, then the weight of Oxygen, in terms of Hydrogen, is 16.11.

It was very early noted that Hydrogen, Oxygen and Nitrogen were quite different in structure from the general run of the elements. All the elements are built on the model of the regular solids, tetrahedron, cube and octahedron, with a few other geometrical shapes. But H, O and N seem totally distinct. An interesting suggestion has been made that these three oddities may in reality belong to quite another scheme of elements. Astronomers tell us that the stars belong to two star streams, moving through each other in opposite drifts. Similarly, the universe may contain two distinct schemes of elements, with some common to both. The oddness in structure of H, O and N would then be due to the fact that they really belong to another scheme, but our scheme uses them.

Coming now to the examination of Ozone, there is a sharp divergence between what chemistry postulates and what clairvoyance sees. Chemistry says that Ozone is made of three Oxygen atoms, O_3 . Clairvoyance finds that Ozone is $\frac{1}{2} (O_3)$. This same divergence appears regarding Hydrogen and Oxygen, which chemistry postulates to exist in duads (H H) and (O O) and clairvoyance finds only as monads H and O. The clairvoyant investigations of H and O are as they exist in the air, that is, in a state of nature. It may be that when called upon to combine, they go temporarily into a duad structure. Similarly, the Ozone examined is that which exists in the air, that is, naturally.

The appearance of Ozone is as in Fig. 53. It is composed of three Oxygen snakes, that is, of one Oxygen atom of two snakes, and a third extra snake of half Oxygen. These three snakes are at the points of an equilateral triangle. They are on one plane, so that, as they revolve, the large bodies within each snake come together at the nodes. Ozone being thus

$\frac{1}{3}$ (O_3), it is found that there are two varieties of Ozone. Fig. 53 shows one variety made of two positive snakes and one negative. The second variety of Ozone is composed of two negative snakes and one positive.

A surprising fact was noted, that the first variety of Ozone, *i.e.*, two positive and one negative, always rose in the air. It cannot be lighter, because the number of ultimate physical atoms in both varieties of Ozone are the same, that is 435. No investigation was made to decide whether positive Ozone rose because of some repulsion to gravity, or because there was some force of a positive electrical quality radiating from the earth from which positive Oxygen rebounded. At the height of the Blue Mountains near Sydney, about 3,000 feet above sea level, all the specimens examined of Ozone were positive. Compared to negative Ozone, the positive variety gave a special clean impression, suggesting that perhaps the sense of cleanness of the air in mountain regions may be due less to the absence of dust particles and more to the presence of positive Ozone.

It was noted that Ozone $\frac{1}{3}$ (O_3) has a tendency to revert to Oxygen, leaving one snake to go and find a mate for itself. It was also noted that electrical action breaks up Oxygen into its two constituent snakes.

C. Jinarājādāsa

ARE WE A RACE OF "TIME-BINDERS" ?

By WILLIAM KNIGHT

IN a book of recent publication : *The Manhood of Humanity : The Science and Art of Human Engineering*¹ by Alfred Korzybski, a distinguished Polish Engineer, the question "Are we a race of time-binders ?" is propounded and is answered by the author.

Prof. Cassius J. Keiser in another book on "Mathematical Philosophy"¹ gives us a fine analysis of the theory developed by Korzybski. These two books contain, in my estimation, the answer to most of the questions of ethics, of social problems, of economics, of industrial relations, philosophy, politics and government, that we have been asking since the world war has brought us face to face with realities and the great problems of a troubled world. In the present article, I will freely quote from both Korzybski and Prof. Keiser's works.

According to Korzybski the great life-classes of the world constitute a hierarchy, arranged according to a principle which Korzybski calls life-dimensions or dimensionality, as follows :

The plants, or *basic-binders*, belong to the lowest type of life and constitute the life-dimension I.

The animals, or *space-binders*, belong to the next higher level or type of life, and constitute the life-dimension II.

¹ E. P. Dutton & Co., Editor.

Human beings or *time-binders* belong to a still higher level or type of life, and constitute a life-dimension III.

The plants are said to constitute the chemistry-binding or basic-energy-binding class of life, because their most significant mark is their power to "bind" the basic energies of the world, to take in, transform and appropriate the energies of sun, soil, water and air. However, they lack autonomous power to move about in space, and that lack is highly significant of plants. What of the animals? These, like the plants, take in, transform and appropriate the basic energies of sun, soil, water and air, but this is not a defining mark of animals; the positive defining mark of animals is their autonomous power to move about in space, to crawl or run or fly or swim. This positive mark is a relation of animals to space. Like the plants, however, animals can only be completely defined by both a positive and negative mark. Their positive mark is their power to "bind" the space. Their negative mark is the lack of capacity of animals to "bind" the time.

What do we mean by "binding the time"? Compare some representative of the animal world, a bee, let us say, or a beaver, with a correspondingly representative man. The beaver makes a dam, the man, a bridge or some discovery, for example, analytical geometry, or the art of printing, or the Keplerian laws of planetary motion, or the atomic constitution of matter. The two achievements, that of the beaver and that of the man, are each of them a product of three factors: time, toil and raw material. What happens in the next generation? The new beaver begins where its predecessor began and ends where it ended, it makes a dam but the dam is like the old one. Yet the old dam is there for the new beaver to behold, to contemplate and to improve upon.

Now, what of the new man? What does he do? What he does depends of course, upon his predecessor's achievement; if it was a bridge, he makes a better bridge or invents

a ship; if it was the discovery of analytical geometry, he enlarges its scope or invents the calculus; if it was the art of printing, he invents a printing press; if it was the discovery of planetary motion, he finds the law of gravitation; if it was the discovery of the atomic constitution of matter, he discovers the electronic constitution of atoms. As in the case of the beaver, so in that of man, the successor's time is overlapped by the predecessor's time, but, and this is the point, in man's case, unlike the beaver's, the old-time factor is not merely present, it works, it is not dead capital bearing no interest; it is living capital bearing interest *perpetually compounded at an ever-increasing rate*. And this interest is growing wealth, material and spiritual wealth, not merely physical conveniences, but instruments of power, understanding, intelligence, knowledge and skill, beautiful arts, science, philosophy, wisdom, freedom, in a word, civilisation. That grand process by which mysterious Time thus continually and increasingly augments the civilising energy of the world through man and only man, is what Korzybski happily designates by the term "Time-binding," which is the positive characteristic of man and the negative characteristics of animals. What is the negative characteristic of man? To this question, both Korzybski and Prof. Keiser answer: "We do not know." To assume the existence of a lack of power, of a negative characteristic of man, is equivalent in their estimation to assuming the existence of a higher class of life, of which the positive characteristic mark would be the ability to accomplish what man, such as we know him, cannot accomplish.

Both Korzybski and Prof. Keiser do not venture behind the limits of natural man and natural laws. In Korzybski's book the term natural is repeatedly employed by the author, but he does not explicitly say what he means by that. Prof. Keiser defines Nature (or the natural) as all, and only such, things

as are compatible (consistent) with the best ascertained facts of sense and thought.

Korzybyski in his book does not content himself with presenting the concept that man is a life-class, or a life-dimension as he calls it, quite distinct from the two other classes or dimensions—plants and animals—the distinguishing characteristic being his power to “bind” time. He goes much further; he denies outright the Zoological conception of man, and similarly denies its age-old rival, the mythological conception, denouncing both of them as being at once false to fact and vicious in effect. Why false? Wherein?

If the distinction between plants, animals and human beings as enunciated above is accepted as being true to fact, it is quite evident that to say that humans are animals, because they are begotten and born, feed and grow, have legs and hair, and die just like animals, is logically on a par with saying that animals are plants because they, like the plants, absorb the basic energies of the world, or that geometric solids are surfaces because they have certain surface properties. In the same way, to say that man is so inscrutably constituted that he must be regarded as partly natural (animal) and partly supernatural (divine) is like saying that a geometrical solid is a thing so wonderful that it must be a surface miraculously touched by some mysterious influence from outside the universe of space. This is the reasoning of both Korzybyski and Prof. Keiser which is open to some very serious objections. However, it is well to remember here that Korzybyski does not conceive a fourth dimension of life. His conception of life is restricted to three dimensions: plant, animal, and natural man; the meaning of the word natural, although not explicitly so defined by him, is substantially the same as given by Prof. Keiser.

At any rate, even if the mythological conception of man can be defended upon such a ground, that is not exactly what Prof. Keiser implies in his definition of nature and natural, (although it is exactly the same thing looked upon from a new angle: a four or five dimensions nature that our subjective mind cannot fully comprehend) the fact remains that if Korzybski's three-dimensions life classification is accepted, there is no room for either a zoological conception of man as exemplified by an ethic having for its golden rule the law of brutes, survival of the fittest in the sense of the strongest, or a mythical conception of man based upon the lawless ethics of *Gott mit uns*.

According to this original conception of man, the time-binding faculty, the characteristic of humanity, is not an effect of civilisation, but is its cause; is not civilised energy, it is energy that civilises; it is not a product of wealth, whether material or spiritual wealth, but is the creator of wealth both material and spiritual. If man's time-binding energy has produced all the wealth of the world, which is almost wholly a product of time and toil of bygone generations, to whom does it of right belong? To *some* of the living? To all of the living? Or to all the living and the yet unborn? Are "the right of conquest" and "the right of squatter sovereignty" time-binding rights, or are they space-binding "rights" having their sanction in animalistic "ethics," in a zoological philosophy of human nature? What is to be the ethics of humanity's manhood? An ethics of beasts fighting for "a place in the sun," an ethics of might, crowding and combat, a "capitalistic" ethics lusting to keep for self, or a proletarian ethics lusting to get for self?

According to Prof. Keiser, the ethics of humanity's manhood will be natural ethics, an ethics compatible with the best ascertained facts of sense and of thought, it will be time-binding ethics and it will grow in solidarity, clarity and

sway in proportion as science discovers the laws of time-binding, that is of civilisation growth, and teaches them to the world. What is the law by which past time, embodied as co-factor of toil in enduring achievements, survives the dead and works as a living capital for augmentation and transmission to posterity? Prof. Keiser in his book on mathematical philosophy expressed this last as an exponential function of time which, as every student of calculus knows, sweeps on towards infinity in a way that baffles all imagination, and immediately after stating the law asks the question: Has civilisation always advanced in accord with this law? And if not, why not?

Here we see that Korzybski's concept of man must lead to a new interpretation of history, to a new philosophy of history. A fundamental principle of the new interpretation must be the fact that what man has done, and does, has depended and depends both upon what man distinctively is and also, in a very great measure, upon what the members of the human race have thought and think man is. We have here two determining factors—what man is and what we humans think man is. It is their joint action which the sociologist or the philosophic historian must examine and explain.

In view of the second factor, which has hardly ever been noticed and has never been given its due weight, civilisation has been kept from advancing according to its natural law of increase. The commonly accepted cave-man conception of man, either as a species of animal or as a miraculous mixture of natural and supernatural, in the opinion of Korzybski, has deprived the world of many glorious achievements, and the subtle influence of their positive evils can be traced in a thousand ways. It was man's misconception of man and the ethics of governments of space-binders, by space-binders and for space-binders, which for a century has been

growing in volume and momentum, that brought about the world war which is thus to be viewed as only a bloody demonstration of human ignorance of human nature.

I think that the most important part of Korzybski's work, and of the particularly brilliant analysis of his theory as given to us by Prof. Keiser, is the pointed remark made by the latter that one of the most important factors that have hindered the progress of civilisation by curtailing the time-binding energy of humanity, is the wrong conception that we have so far had of our true nature and of our real mission in this world. This, and only this, is responsible for the present unrest of the masses, for the folly of nations, for the greed, the lust and the jealousies that brought about the world war, Bolshevism, Fascismo, Ku Klux Klanism, revolutions, death and misery to the world.

A few weeks ago the following sentences appeared in *The Dearborn Independent*: "It is time to protest against the fad of denouncing industry as 'materialistic' and this age as 'materialistic'. Industry is Science, Faith, Vision, Destiny, Discipline, Growth, all the spiritual qualities of common life. Industry is idealism crystallised and made real." This is the finest definition that could be given of modern industry, and if every man working for his wages, and every employer of men would look upon modern industry from this angle, we would never have any labour troubles.

When we consider a large industrial organisation and we visualise it from a time-binding point of view, we feel elated by the thought that we are part of a civilisation building process that is our contribution to the evolution of the human race. We feel proud of our achievement which will be the stepping stone of the progress of other generations that will follow ours. Our achievements of to-day will become the property of the humanity of to-morrow, as the achievements of past generations are our property to-day. When we look upon the

relations of capital and labour from this time-binding point of view what becomes of the rights of capital and labour? What becomes of the rights of nations?

“Industry is Idealism crystallised and made real to all.” This is the answer. It is not enough however that we say so in books and magazines. We must go among the worker in the shops, and tell him over and over again that he is a “time-binder”. It does not count much what he is, what counts is what he thinks he is, and as long as he thinks that his function in the evolution of life is to get all he possibly can, with the least possible effort, he will act as a space-binder, he will be guided by zoological ethics and he will be a retarding cause of the evolution of all. We have in most of our large industrial organisations to-day, some fine schools where we teach history, grammar, drawing, and a number of very useful things to classes of apprentices that are trained to become efficient workers, foremen and executives to-morrow. Would it not be a good idea to familiarise these young men, who are destined to take our places to-morrow, with something more important than anything else that they may learn to-day: “Ethics?” Why not make it a part of the ordinary routine work of every large industrial concern, to arrange for a course of lectures on the science and art of human engineering for the benefit of engineers who, according to all indications seem to be destined to take the place held so far by lawyers in the management of politics, government and diplomacy? As a matter of fact, if we would stress more and more the character building function of all our educational systems even if this would imply the reducing of “useful knowledge” imparted in our schools to more modest proportions than is the case to-day it would not be a great loss, I am sure. What we need is to humanise, to idealise the complex organisation of this highly industrialised civilisation of ours. Our civilisation is becoming every day more and more

a mechanical civilisation, and if we do not make a living truth out of the phrase: "Industry is Idealism crystallised and made real to all," in spite of the factor that we are "time-binders," we will think and act as if we were "space-binders" and we will frustrate the plans of evolution by retarding its growth.

"Industry is Science, Faith, Vision, Destiny, Discipline, Growth." These are the words of a leader of modern industry. Can anybody deny that we are a race of "time-binders"? Can any materialist deny that "Idealism" is the creative power that has made possible his "Age of Materialism"?

William Knight

THE QUEST OF THE REAL

By JEAN DELAIRE

The visible world vanishes at every moment ; the only real, the only lasting world is the invisible.—CAMILLE FLAMMARION.

IN a book of essays written by a modern Indian scholar one finds the following suggestive passage :

“Pilate asked of Jesus : ‘What is Truth?’ . . . Had Pilate asked the question in Samskr̥t he might have been answered out of his own mouth, for the Samskr̥t word itself offers a clue to the nature of Truth. In that language Truth and Reality bear the same name, and Reality is defined as that which is unaffected by Time ; or, in the quaint phraseology of the original, remains witness to the three divisions of Time—the Past, the Present, the Future.”

To every thoughtful mind those words will open up a wide field of speculation. What is Truth? Reality. And Reality is that which endures, changeless in a world of changes ; that which is, was, and shall be when Heaven and Earth have passed away.

In the earliest ages of humanity we already find a persistent quest for the Real, the Enduring, the Eternal. From the time Man took his first faltering steps into the world, he searched for this Ultimate Reality, called by many a strange name—Tribal God, Fetish, Soul of Ancestors, Deified Animals—the many forms whereby he worshipped, in love or in fear, Something—Someone—greater than himself, that

would endure when all human generations would have passed and been forgotten.

That wonderful institution known as the Mysteries, ancient Freemasonry, or Secret Universal Church which in its best days produced some of the noblest characters of antiquity, tells us with no uncertain voice that the great and lofty thinkers, the scholars and philosophers of India, of Egypt, of Greece, of all ancient civilisations, with one accord sought this Ultimate Reality not in the visible, tangible world, but in the invisible, transcendental realms; for to them Nature was but "the veil of Brahm," as the Hindū Scriptures had declared—the ever-changing robes of the Ever-Changeless Reality.

But the time came when the ancient knowledge, the Secret Doctrine of the Initiates, lost its primitive grandeur and simplicity, and with them its hold upon the great minds of the day. Like temples bereft of their altars, only the empty symbols remained; the inner meaning, the Spirit beyond the letter, was lost—for a time.

Christianity was born in a decadent world, when the beautiful mythologies of Greece, the wonderful symbolism of Egypt, the deep lore of Assyria and Chaldea, had become materialised and misunderstood, and the true knowledge existed only in a few scattered communities.

The early Christians made the pardonable mistake of confusing "Pagan" doctrine with mental and moral degeneracy, including all forms of the Ancient Wisdom in their stern reprobation. But, in time, the deep spiritual truths revealed by Jesus of Nazareth shared the fate of other noble doctrines, becoming ever more materialised, obscured and distorted by His disciples until, when the young sect of Christians had become a Church, with popes and priests, dogmas and a rigid ritual, only one or two persecuted sects remained in touch with the esoteric tradition, the Secret Doctrine of the ages.

The keynote of this ancient teaching was the potential divinity of Man, his oneness with all forms of life, his ultimate re-union with the divine Source of all life. In the words of many apparently divergent faiths, with the help of many bewildering names, legends, symbols—Man's more or less clumsy attempts to define the Undefinable—the Secret Doctrine ever proclaimed the same message to humanity :

REMEMBER, MAN, THAT THOU ART GOD, AND TO
GOD THOU SHALT RETURN!

For a time the inner meaning of this teaching had been obscured: Man had ceased to adore the "God within," the divine Breath incarnate in all that lives, individualised in man as the human soul; he adored himself as man, as the creature of flesh and blood that lives its little day upon earth, then crumbles to dust for evermore. He forgot the kernel, and worshipped the husk.

Christianity brought the necessary reaction. With it, mysticism, in its noblest sense, asceticism, self-sacrifice, were born anew into the world. But when once more—this time within the Church—the holy truths were misunderstood, the divinity of humanity lost sight of, the opposite error held sway: Man proclaimed himself an abject sinner, and kissed the dust of altar steps to propitiate an offended God.

At the time of the European Renaissance came another swing of the pendulum, when Man, wearied of his servile attitude, tired of bending the knee to many Saints, at last stood up, and erect once more. So novel was this position after ages of servitude that he lost his head a little in the sudden exhilaration which followed, and cried aloud: "Lo, hear me all! I have bent the knee to a shadow: God is a myth and Heaven a dream!"

Modern Rationalism was born of this declaration ; Modern Science in a measure also. It was a necessary stage in the evolution of the human mind in its eternal quest of the Eternal Reality.

Science in its turn started with bold steps on its quest of the Real. It called this Real by many a new-old name ; it called it Substance, Energy, Cosmic Essence, Universal Force, Law of Causation . . . But on the pathway of Science, also, Reality, like the veriest will-o'-the-wisp, danced and disappeared, teasing and tormenting the searchers with the sense of its ever-present mystery.

To-day we witness another turn of the tide, another swing of the pendulum ; and we behold some of our foremost men of science turning from the material realm of effects only, of causes never ; and with ever-increasing eagerness searching the invisible for the secrets which the visible cannot reveal.

It is Science now that is telling us, more and more insistently, that all is mystery about us, within us ; that the testimony of our senses is in nowise to be trusted, that nothing is as it seems to be ; in brief that, as the Hindū Scriptures many thousands of years ago had declared, the world-play is an illusion, a "dream of Brahm" made manifest.

Already the leaders of the Agnostic and Rationalistic Schools have told us these anciently-known truths with almost solemn earnestness :

The explanation of that which is explicable,

said Herbert Spencer in the concluding chapters of his *First Principles*,

does but bring out into greater clearness the inexplicableness of that which remains behind . . . The man of science realises with a special vividness the utter incomprehensibility of the simplest fact, considered in itself. He, more than any other, truly knows that in its ultimate essence nothing can be known.

Prof. Haeckel in his turn declared :

The innermost character of nature is just as little understood by us as it was by Anaximander and Empedocles 2,400 years ago. We must even grant that this Essence or Substance becomes more mysterious and enigmatic the deeper we penetrate into the knowledge of its attributes, matter and energy, and the more thoroughly we study its countless phenomenal forms and their evolution. We do not know the 'thing in itself' that lies behind these knowable phenomena.

Modern Science and Modern Philosophy have come at last to see that all that is visible, tangible, "material" in a word, is in a sense an illusion, for it is but the mask of a hidden, invisible Reality; it is a shell, it is a veil; it changes, it passes, it is daily transformed: The Real remains, changeless, unknown.

When Bishop Berkeley—and others—re-discovered this truth, the world deemed them mad. When a poet, or a philosopher tells the world that nothing is as we see it, neither sea nor sky, nor the earth we tread on, nor the familiar faces that greet us on our way, we listen with unwilling ears; we say: "This is mere poetry," or, "It is a philosopher's dream" . . . In reality it is science, sober, common-sense, practical science.

For centuries in our Western world we have mistaken the illusory for the real, the perishable form for the Eternal Life within the form. This persistence in clinging to a shadow seems a little curious, a little grotesque even, to the onlooker, especially among a people that prides itself on its sturdy common sense. To nine-tenths of humanity, at the present day, not only is the material world real, but it is the only reality. For instance, any dense object, such as a bar of iron, stands as a perfect symbol both of enduring solidity and of persistent inertness. Inertness? Every one of its constituent particles is in a state of continuous vibration, moving to and fro with inconceivable rapidity, the rate of vibration increasing as the metal passes from the normal state to red heat, and

white heat. Solidity? It can, within a short space of time, be reduced to invisible vapour in our laboratories. An excellent illustration of this simple, yet little-realised fact, is given in that fascinating novel of Indian occultism: *On the Heights of Himalay*. The Indian teacher explains to his European pupil what is meant by *Ākāśa*, the ether, or more correctly the pro-ether, of our modern science. He says:

Let us take by way of illustration a piece of ice, which we will call inert matter. Apply to it a higher temperature and it becomes water . . . A step further in its evolution, and under a still higher temperature the ice becomes steam. This steam has more potentialities than either ice or water; it is invisible . . . One step higher, and we have what is called super-heated steam . . . It is completely invisible; its potentialities are immense, incomprehensible . . . Another step in the evolution of that piece of ice, and it becomes the ether of the scientist, filling all interplanetary space. This ether contains the essential elements of everything in existence, and is one of the organising and life-giving forces of the Universe.

In another part of the book we are told that *Akāśa* contains the vital principles of everything in the Universe, as the photosphere of the Sun contains the various metals in a gaseous condition. For instance, take an iron nail; direct upon it the two poles of an electric battery . . . and in a minute or so it will be dissolved and disappear. Where is it? It has become *Akāśa*, and thus, as this *Akāśa* now contains all the principles of this evaporated nail, so it contains the elements of all existing things.

It would be an interesting bypath to follow our author in his original story of the iron nail, and learn from him how, by the control of as yet little known forces, the Indian *Yogī* may recall from out that great storehouse of energies, the *Ākāśa*, all the elements that have helped to build up that particular nail—or any other “material” object—and so accomplish feats which to the ignorant multitude would seem miracles pure and simple. But space forbids an incursion into the realm of Occult Chemistry.

Is it not a suggestive fact, however, that as matter passes from a denser to a subtler state, from the visible and tangible to the invisible and intangible, its energy is ever-increasing, its hitherto latent powers come into activity, the inert block

of ice in the above illustration becoming gradually transformed into super-heated steam, with its tremendous, almost incredible energies ?

Modern Science is approaching nearer and ever nearer to the borderland between the physical and the super-physical realms. Our physicists have dissolved solid-seeming matter in their laboratories, and reduced metals to an invisible vapour. Beyond the vapour, ether remains; beyond ether, energy; beyond energy—what? The unknown, the great secret, the Changeless beyond all changes, the One Reality.

In the East, in the sacred books of India, the Energy beyond, yet within, all phenomena, is called *prāṇa*, the life-breath of the Eternal; and in this conception the Eternal and the Real are one, and both are names for God.

Glancing back over the past ages of humanity, one sees how natural it was for primitive man to think the outer world in exact correspondence with the mental image he had formed of it. Indeed the mistake was inevitable. If all life is a school, it must be part of man's lessons to grasp the Shadow ere he learns to know, or rather to seek, the Substance; it is a phase in his age-long training, to mistake the illusory for the Real, and only little by little to learn to destroy the web of illusions that binds him fast.

The first error of man was to believe the world at rest—a solid plane beneath his feet, a hollow sphere above his head. Only after many generations had come and gone, did he learn that the apparently immovable earth is a wanderer in space, revolving both on its own axis and around the sun, with inconceivable velocity. This first lesson learned—and learned reluctantly—man still clung to the belief that on the earth's surface at least was comparative immobility; that only the sea, the ever-moving waters, were in a constant state of ebb and flow; that the eternal hills were eternally at rest, that mountain top and

valley, forest spaces and sunlit plains were for all ages set in their unchangeable forms. But man, advancing still further in the knowledge of nature, one day discovered that all matter, animate or inanimate, is in a state of perpetual motion, that the atom, like the planet, is a wanderer in space, the infinitely minute imitating the movements of the infinitely great. He perceived at last that nothing is ever for one moment at rest in the vast stream of evolution. As the stars move in their appointed course, as the planets revolve around the sun, the moons around the planets, the sun itself around an unknown centre, thus the molecules, thus the atoms, ions, electrons, thus everything that exists is ever moving, ever vibrating, ever circling in the great Wheel of Life.

Man thus came by slow degrees to realise that the visible world is but the ever-changing manifestation of a known—or unknown—perhaps unknowable—Reality. It would be more correct to say that a small minority came to realise this; for to this day the man-in-the-street—and a few others besides—continue to look upon the material world as the supreme, the one reality, and upon the invisible, if they happen to be at all aware of its existence, as the realm of shadows and illusions. Little by little, as the eternal realities of this invisible world will be seen, ever more clearly, to overflow into the narrow channel of the visible world, our good man-in-the-street may perhaps begin to adapt his little life-theories to this new-old conception of the universe.

Very gradually, very reluctantly, he may at last, some day, be willing to admit that the “dreamer,” the “visionary,” the “mystic”—the man who seeks to realise the union of his small individual self with the Universal Self, with the all-pervading, all-sustaining, self-existent Life dwelling beyond, within, all forms of life—may be wiser after all, nay, more truly practical, than the man whose energies are directed solely to that realm of illusions we call the material universe.

He may even in time to come see that the only *real*, because the only stable and enduring, world, is the world we cannot see, or touch, or in any way perceive with our limited, and limiting, senses; and so believe at last that the truly "practical" man is he who, knowing this, orders his life accordingly; who, while neglecting none of the duties pertaining to physical existence, yet strikes the roots of his being into the higher planes of consciousness; who lives in the Real, for the Real, believing that even as his body is but the outer garment of his true self, his Ego, so the visible world is but the veil of the invisible, eternal Reality that some call Force, and some call Law, and others, God.

Many a time has Philosophy proclaimed these truths. Religion, to her glory be it said, has never ceased to proclaim them. Every preacher and prayer-book, every manual of devotion, directs the faithful to turn his thoughts and desires from the world that passes, to the eternal realities of the divine life. To this teaching some souls, throughout the ages, have listened, and tried to attune to it their daily life; and the world has called them Saints, or madmen.

Now that in her turn Science, the modern Goddess, whose voice is almost the only authoritative one left among us, tells us almost the same thing in other words—declares to us that all matter is probably but a mode of motion in the invisible, intangible, unknown ether; that there is but one cosmic essence in the universe, and that different rates of vibration in this primordial substance give rise to the complex phenomena of the material world—to light, heat, colour, sound, to the body of man, to trees, clouds, solid rocks, atoms and stars—One Substance and One Energy within it—now that Science tells us anew these ancient truths, shall humanity listen at last with reverent attention? Above all, shall it

order its daily life accordingly, cease to strive with feverish anxiety for the fruits of unreality and illusion, and direct its efforts to bringing justice, peace and brotherly love into the world?

Or is it part of our penance, nay, better, our schooling, here upon earth, to live in a world of illusions which we perpetually mistake for realities?

Jean Delaire

TITHING

By ADELIA H. TAFFINDER

THE tithe seems universal with the human race. Clay tablets found in the ruins of ancient cities show that the nations of the earth to the east as far as Babylon, and to the south as far as Egypt, were tithing in the days of Abraham. The learned Grotius says, "From the most ancient ages, one-tenth was the portion due to God."

We learn from history that the Arabians, the Babylonians, the Carthaginians, the Phoenicians, the Egyptians, the Greeks, and the Romans were familiar with the law of the tithe. Clement, Justin Martyr, Irenaeus, Tertullian, Cyprian, Jerome, Ambrose, Augustine, Chrysostom, Herodotus, Zenophon and many other writers of the early centuries of the Christian era, testify that tithing was known and practised by ancient people other than the Jews down through the Apostolic age and the early centuries following.

Tithing was a common practice of both Jews and early Christians. "Pay tithes and be rich" used to be a proverb quite current among the Jewish people. History states that the Carthaginians acquired the custom of tithing from Tyre. The Arabian merchants were by law required to give one-tenth of their frankincense to the priest for sacrifice before their God. Until the later times of the empire, it was the custom of Italy to devote tithes to their deity. The Saxons also religiously offered a tenth of all their captives to the God of the sea, the God "Neptune". Zenophon in returning from

his Asian expedition consecrated the tithe of his spoils to Apollo.

In studying the subject, the fact as to the divine origin of the tithe seems apparent. Infinite Wisdom has instituted a plan so simple that the most ignorant and uneducated can understand it, yet so perfect that it fully satisfies the needs of both ancient and modern times. It is suited to all conditions; is adapted to operate in every nation, country and clime; is fair and equitable to all, neither oppressing the poor nor favouring the rich.

The law of the tithe is the foundation stone upon which rests good stewardship for God. It is the *minimum* payment, then comes the free will offerings. Tithing is the DIVINE SYSTEM OF FINANCE, for the church or any beneficent movement or organisation.

"In the beginning God created the heavens and earth," thus all things are His by creation. "The earth is the Lord's and the fullness thereof." Abraham recognised God's ownership when he said, "The most high God, the possessor of the heaven and the earth," and he paid Him the tithe.

Jacob acknowledged that God owned all things when he said, "All that thou shalt give me I will surely give the tenth unto Thee."

The Lord asserts His ownership when he says :

"The gold and the silver are mine—the cattle upon a thousand hills are mine, Ye are not your own, Ye are bought with a price."

The primary purpose of tithing is not to raise money but to build character; to put the Supreme Being, and not self, first in all transactions.

Jesus said to the rich young ruler, "Go, sell all that thou hast and give to the poor that thou mayest have treasures in heaven." And he also said, "How hardly shall a rich man enter the Kingdom of heaven," not because of his riches, but

because of the influence they exert upon his life. One is not to tithe that he may prosper, but he prospers because he tithes. "Honour the Lord with thy substance and the first-fruits of thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

The testimony of those who tithe, is, that since beginning to tithe they are happier, more prosperous and more generous than before. They have faith in the unqualified challenges made in the Bible, such as: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Here is another statement: "That the Lord thy God may bless thee in all the work of thine hand which thou doest."

The Bible states that the Israelites paid tithes to the Levites; the Levites in turn paid a tithe of their tithe to the high priest and his family, while the entire tribe of Levi including the family of Aaron, are here represented by the apostle as paying tithe through Abraham to Melchizedek. In writing of the exalted priesthood of Christ, the apostle refers to that distinguished personage, Melchizedek, saying: "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."

We learn from Bible students who have pointed out that one verse out of every six in Matthew, Mark and Luke, refers to money. The majority of the Master's parables and addresses are on some phase of the money question. Sixteen of His parables show the right and wrong use of money. The Master addressing the Pharisees in the temple said: "Ye

¹ Malachi, 3: 8-10.

tithe mint, anise and cummin and have left undone the weightier matters of the law, justice and mercy and faith, but these ye ought to have done and not to have left the other undone."

The reason why there is not more in the New Testament about tithing is because it was not necessary. The Old Testament was the Bible of the early Christians. In it the instruction is abundant. The writers of the New Testament were Jews. Every one of them paid the tithe.

We must pass the long list of testimony of the early Christian Fathers, except to mention that Clement of Alexandria wrote—"The tithes of the fruits and of the flocks taught piety towards the deity. For it was from these and from the first fruits that the priests were maintained. We now, therefore, understand that we are instructed in piety, and in liberality, and in justice, and in humanity by the law."

Justin Martyr shows how the church in his day was continuing the apostolic communion, and like the church in Jerusalem whose gifts far exceeded the tithe, had sufficient to care for all.

Here is Tertullian's testimony: "We offer first fruits to Him to whom we send up our prayers."

As the Church Fathers speak with one voice on this subject so have the councils of the Church. The Council of Macon passed the following decree A.D. 585: "The divine laws also taking care of the ministers of the church that they might have their hereditary portion, have commanded all people to pay the tithes, that the clergy being hindered by no sort of employment, may be at leisure for the spiritual duty of their ministry, which leaves the whole body of Christians for a long time kept inviolate, but now by degrees, almost all of them have shown themselves prevaricators of those laws since they neglect to fulfil the things which have been divinely ordained."

Ten other councils of the Church up to A.D. 790 ordered all Christians to tithe. Last year one of the popular current magazines contained a long, illustrated article on "Men who Tithe". It is an interesting story. From it we glean that American business life is dotted with the romantic successes of men who believe in tithing. In Seattle thirty years ago a young man in the real estate business stepped out on the street "broke". Just then a Salvation Army lassie came along shaking her tambourine in front of him. He said that he was down to his last dollar. She said, "well, why don't you tithe?" This word puzzled the young man, when she explained. So the young man gave her fifteen cents. He thought of this incident and made up his mind if he ever earned any money again, he would "tithe". He worked his way to the oil fields of Tulsa, Oklahoma, and tradition has it, that he never misses a "hole" in the oil fields of that country. All these years he has paid tithes by helping unfortunate children. He has built a children's ideal community home. It is a large handsome brick building which houses these children who love him and call him "Daddy". One who has been there says, "There are great grounds, grassy, with shady trees, and the children seemed to run towards 'Daddy' in every direction. Upstairs in the nursery we saw the little children playing who were too young to run, but they laughed when he came into the room. In the other rooms we saw at least a half dozen tiny babes, too young to crawl, with nurses caring for them. When God's money takes care of babies it asks no questions."

This philanthropist established a small bottling plant to bottle the spring water for use in the children's house, and the public began to buy it for table use. He started a small plant to can vegetables and fruit for the children; now this canning business is an important industry. He wanted his children to have fresh vegetables and his gardens have grown

until they produce enough to pay for all expenses. He wanted his children to have a swimming pool. He built a small lake where not only his children, but all the children and adults of the city of Tulsa, enjoy cooling off during the hot summers. His life is a success, and all his big enterprises, because he uses "God's money".

Some successful tithers give far more than one-tenth, some give twenty-five per cent. "Tithing is the minimum that your partner expects from you. I've been trying to use half of my income in His affairs lately." "That's full partnership," said one who has tithed for years.

Jay Cooke, who founded the famous banking firm of Jay Cooke & Co. in 1861, and was substantially the financier of the Union Cause during the Civil War, tithed in hard times and in good times, for he firmly believed that what he achieved was due to sharing of his profits with God.

There is a story told about Matthias Baldwin, founder of the large locomotive works of America. It was his practice to have one-tenth of the earnings of the company set aside as tithes, to be used for religious and educational purposes. A great deal of this money went for the education of Negroes. Then came a time when his firm encountered great financial difficulties. He insisted on continuing the tithing in spite of the lack of funds. "Why that is our safe investment" he explained to one of his associates.

There is a string of five hundred chain stores, operated in almost as many towns and cities in the United States that is headed by a business man who has tithed consistently. The founder of the business was a tither and the president of the company who followed him continued the practice. We read that the sales of this company ten years ago was two and one-half million dollars per year. In 1923 they amounted to more than sixty million dollars. The president of the company said, "Experience has taught me that the

man prospers best who gives most freely of the bounty that comes to him."

The Mormons practise literal tithing, each of them bringing the tenth of his production, whatever his line may be, depositing it in the "Alms House" from whence the church officials, the aged, the widows, the decrepit and the poor are supported.

The Seventh Day Adventists furnish the most interesting example of denominational tithing. With a small membership compared to some of the other prominent religious denominations in America, the Adventists own and support thirty-two sanitariums. This is more than the Methodists and Baptist denominations combined and they boast of a membership of more than ten millions. Statistics show that the Adventists pay to the support of their denominational activities per annum, \$65.12 *per capita*.

A Seventh Day Adventist has a fine medical practice in one of California's thriving towns. On one occasion when the writer was in her office, it was necessary to make some change in currency. At first it seemed it could not be done, when with a second thought the doctor said "Oh, yes I can." There in her drawer was a little box full of silver coins, and the matter was adjusted. She looked up and smiled and said, "That is the Lord's money."

She is very desirous of building a sanitarium and has very heavy expenses, but each Saturday morning at service, the contents of that box is emptied as a loving payment to the Lord.

Mrs. Russell Sage began tithing when a poor country school teacher, earning a salary of \$200 per year. Before her death she bequeathed more than a million dollars for the alleviation of the ills and sorrows of mankind.

It is said that John D. Rockefeller the financial wizard of the world, began tithing at eight years of age, then a very

poor lad. He is now rounding out a long life and has amassed more than a billion dollars; has bequeathed half a billion dollars to the poor, Christianity, and for educational and scientific research.

Tithing is a form of gratitude to the Giver of All. The one who pays the tithe as an act of thanksgiving, finds in the practice a sense of fellowship with the Lord of heaven and earth that renders him oblivious of sacrifice.

“Go, break to the needy sweet charity’s bread,

‘For giving is living,’ the angel said.

‘And must I be giving again and again?’

My peevish and pitiless answer ran:

‘Oh, no,’ said the angel, piercing me through,

Just give till the Master stops giving to you.”

Adelia H. Taffinder

THE NARROW LANE

THERE is a little, narrow lane,
That branches off the beaten path,
Where each, in turn, must walk alone,
It has been called—'Love's aftermath.'

You'll find the entrance leading through
The sacred portal of the heart,
Its anguish leaves us desolate
And takes us from the world apart.

It is the Master's gentle hand
That leads us through the darkened place,
His is the love allows the pain,
That we may not forget His face.

If we could see with vision clear,
The light that shines for us above
The darkness of the narrow lane,
We'd call the pathway 'Master's Love'.

It is because His love so deep
Knows what we need of joy or pain,
And when the joy might take us far,
He leads us through the narrow lane.

THERESA M. MCLEAN



THE EARLY HISTORY OF THE T.S.

WITH ANNOTATIONS BY C. JINARAJADASA

(Continued from Vol. XLVI, No. 12, p. 752)

XVIII

THE CUP AND SAUCER PHENOMENON

[One of the striking objects in "H.P.B.'s memorial cabinet" at Adyar has always been the famous cup and saucer of the phenomenon at Simla recorded by Mr. Sinnett in his *The Occult World*. I give reproductions of photographs specially made for *The Theosophist*. It is

evidently not an ordinary cup, but a chocolate or *bouillon* cup with a lid. Its pattern is turquoise blue (not green as Colonel Olcott says) with fleur-de-lys stamped in gold. The height of cup with lid on and saucer is $6\frac{1}{2}$ inches, and the diameter of the saucer $6\frac{3}{4}$ inches. The bottoms of the cup and saucer bear a red impress: "Paris. Ernie Fils et Patoneille, Rue Paradis 20. Exposition Univ. 1878. Medaille d'Argent."

The description of the phenomenon I have copied from a printed four page circular which Colonel Olcott has pasted in his diary of 1880, opposite to the entry on page of October 3. His description in the diary is the substance of what he wrote at greater length to Damodar.—C. J.]

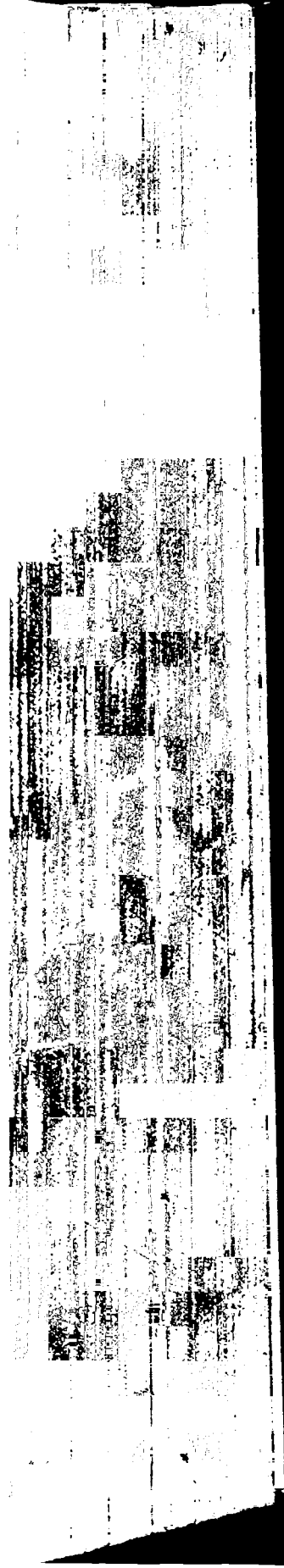
Extracts from a private letter of Col. Olcott to Damodar K. Mavlankar, Assistant Corresponding Secretary, dated, Simla, October 4, 1880.

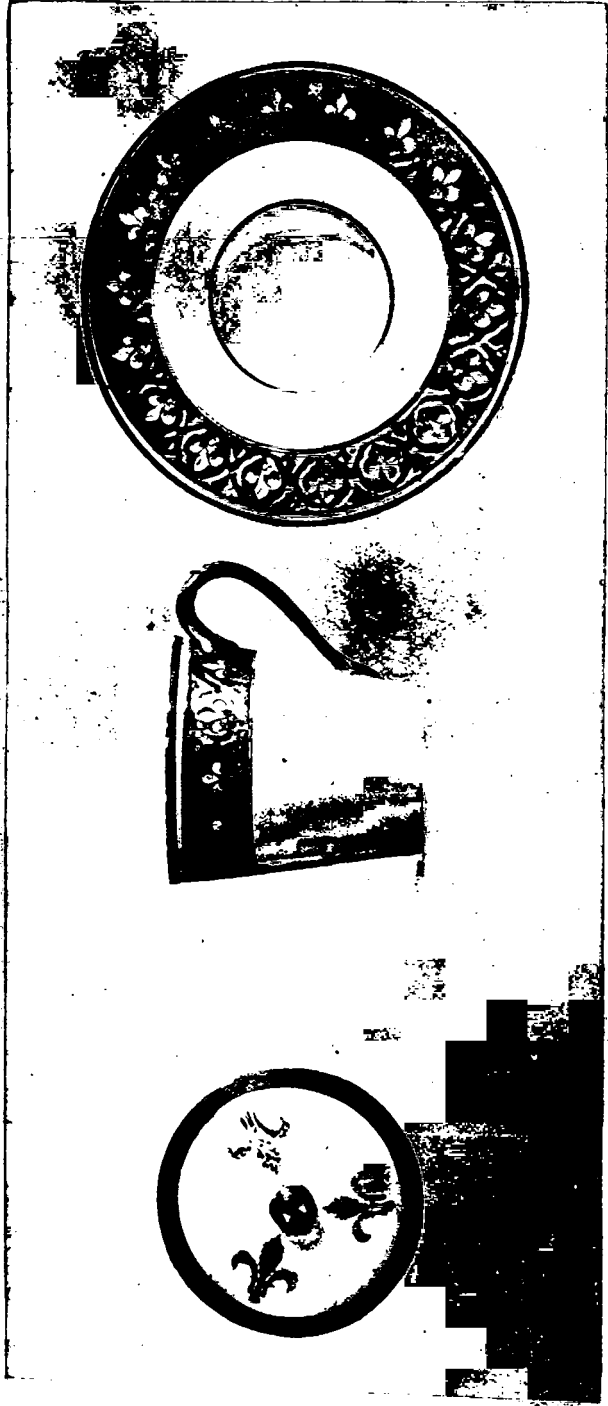
Printed for private circulation for the information and encouragement of our Fellows, who will be glad to learn of the deep impression that has been created in official circles by the present visit of Madame Blavatsky and Colonel Olcott to Simla. The undersigned also congratulates his brother members on the fact that the Foreign office of the Government of India has, under date of October 2, addressed a most friendly letter to President Olcott, assuring him that the work of the Society may proceed in India without the slightest interference by the authorities, since it does not meddle in politics either in India or elsewhere. On the whole the prospects of our Society were never brighter than at present.—D. K. M.

Great day yesterday for Madame's phenomena. In the morning she, with Mr. and Mrs. Sinnett, Major Henderson, Mr. Syed Mahmood (District Judge, Rai-Bareilly), Mrs. Reed



CUP AND SAUCER PRECIPITATED BY H.P.B.





CUP AND SAUCER PRECIPITATED BY H.P.B.

At Ajmere, and myself went on a pic-nic. Although she had never been at Simla before, she directed us where to go, describing a certain small mill which the Sinnetts, Major Henderson, and even the *jampanis* (*palki-wallahs*) affirmed, did not exist. She also mentioned a small Tibetan temple as being near it. We reached the spot she had described and found the mill—at about 10 A. M.; and sat in the shade and had the servants spread a collation. Mr. Mahmood had joined our party after the baskets were packed and when we wanted to have tea we found we were one cup and saucer short. Somebody asked Madame Blavatsky to produce one by magic. She consented; and, looking about the ground here and there, finally called Major Henderson to bring a knife and dig in a spot she pointed to. He found the ground hard and full of small roots of a young cedar tree near by. These he cut through and pulled up to a depth of say 6 inches, when something white was seen in the black soil; it was dug out, and was a cup decorated in green and gold, exactly matching the others Mrs. Sinnett's servants had brought. Madame told the Major to dig more; he did so, and at last found a saucer to match the cup! They were embedded in the ground like stones naturally there, and the cedar roots grew all around them like a net work, and one root as large as your little finger had to be cut away to get at the saucer. Then Major Henderson asked her to explain the science of it, but she said she could not, as he was not yet a Theosophist. He said he meant to be one. "When?" said she. "To-morrow" he replied. Mrs. Sinnett said "Why not to-day?" "So I will," said the Major; "come Madame produce me a diploma on the spot!" "If I do, will you really join us?" "I will." "Then you shall have it." She looked here and there and walked about near us a few moments, then sat down on the edge of a little bank. "If you want the diploma, you must hunt for it yourself;

CUP AND SAUCER PRECIPITATED BY H.P.B.

of Ajmere, and myself went on a pic-nic. Although she had never been at Simla before, she directed us where to go, describing a certain small mill which the Sinnetts, Major Henderson, and even the *jampanis* (*palki-wallahs*) affirmed, did not exist. She also mentioned a small Tibetan temple as being near it. We reached the spot she had described and found the mill—at about 10 A. M.; and sat in the shade and had the servants spread a collation. Mr. Mahmood had joined our party after the baskets were packed and so when we wanted to have tea we found we were one cup and saucer short. Somebody asked Madame Blavatsky to produce one by magic. She consented; and, looking about the ground here and there, finally called Major Henderson to bring a knife and dig in a spot she pointed to. He found the ground hard and full of small roots of a young cedar tree near by. These he cut through and pulled up to a depth of say 6 inches, when something white was seen in the black soil; it was dug out, and lo! a cup decorated in green and gold, exactly matching the others Mrs. Sinnett's servants had brought. Madame told the Major to dig more; he did so, and at last found a saucer to match the cup! They were embedded in the ground like stones naturally there, and the cedar roots grew all around them like a net work, and one root as large as your little finger had to be cut away to get at the saucer. Then Major Henderson asked her to explain the science of it, but she said she could not, as he was not yet a Theosophist. He said he meant to be one. "When?" said she. "To-morrow" he replied. Mrs. Sinnett said "Why not to-day?" "So I will," said the Major; "come Madame produce me a diploma on the spot!" "If I do, will you really join us?" "I will." "Then you shall have it." She looked here and there and walked about near us a few moments, then sat down on the edge of a little bank. "If you want the diploma, you must hunt for it yourself;

the 'Brother' who is helping me says it is rolled up tied with about 50 feet of blue twine and covered with creeping vines," she said to the Major. The party all went to searching and presently Major Henderson, raising the low branches of a deodar shrub and parting the grass said "I have it!" He really had—one of our diplomas filled out to Major Philip D. Henderson as Corresponding Fellow, and *an official letter on my Headquarters letter-paper, WRITTEN IN MY OWN HAND-WRITING and signed "Faithfully yours—(the name in Tibetan characters) for H. S. Olcott, President of the Theosophical Society"*! Fancy my astonishment! The letter was dated October 2/3—that is at the point (or night) between the two days and *it referred to a conversation that had taken place between Major Henderson and Madame Blavatsky on the preceding evening.*

As Mr. Mahmood and Mrs. Reed were with us at the Sinnetts' until midnight, and at 3 A. M. Madame sent Babula to enquire what Mr. Sinnett was calling a servant for and waking her up, you see that not even an enemy could suspect her of any fraud: the more so as it was the Major who asked for the diploma in the wild woods, 3 or 4 miles from home, and got it himself from beneath a small tree which Madame had not even approached. Later in the day, stopping on the way home at the Tibetan temple (which by the way, you will see the very image of in a coloured painting on silk that lies on my bureau in my bed-room, and that was magically produced by her for me in New York one day), and wanting a cup of tea we found we were out of water. Servants were sent in various directions but could get none. While Babula was off on a second search Madame quietly went on to the lunch baskets, took an empty water-bottle, put it in the loose sleeve of her gown, and came straight to where we were sitting on the grass. *The bottle was full of clearest and softest water, of which we all partook.*

At 8 A.M. yesterday we, with the Sinnetts and other ladies and gentlemen dined at Mr. Hume's as usual. While at the table Madame asked if anybody wished for anything. Mrs. Hume said she did. Madame told her to fix in her mind a very clear and definite image of the thing. Mrs. Hume said it was a breastpin set in pearls and that she had a perfectly clear idea of it. "It has just come to me like a flash!" she said. Madame looked at her fixedly, took a blank card and pencil, and drew the representation of a round pin set with stones of some kind. She said after musing a while, "It will not be brought into this house but into the garden—I am told by a Brother." After a pause she asked Mr. Hume if in his garden there was somewhere a flower bed shaped like a star. Mr. Hume said there were several. Madame pointed in a certain direction and said she meant over there. Mr. Hume said there were two such beds there. Madame then told him to come with her and get it himself as she had seen it drop like a bright point of light into a certain bed. Thereupon Mr. Hume and all the rest of us accompanied her into the garden (a place she had never entered or seen before as she had always been to Mr. Hume's by night, to dinner at 8 o'clock, and always was carried in the jampan). Searching about here and there with lanterns we found the star-shaped bed she wanted, and, after we had all pulled up a lot of nasturtium and dahlia vines and plants that made a perfect mat of verdure there, Mrs. Sinnett and Captain Maitland (Deputy Assistant Quartermaster-General) at the same moment saw a small white package. Mrs. Sinnett took it, Mr. Hume opened it, and it was then identified by Mrs. Hume as the lost brooch, that she had not seen since long before she ever heard of Madame Blavatsky. Every one present was so amazed and delighted that Mr. Sinnett and Mr. Hume after consulting together decided that an account of the affair should at once be drawn up and signed by all present (except, of course, Madame

and myself) and published in the *Pioneer*. So those two gentlemen retired to another room, drew up the paper, and you will see it in the *Pioneer* shortly. A scientific ornithologist present—Mr. Davidson—and a young officer of the 11th Bengal Cavalry, Mr. Beatson, at once applied for admission, as they said that the Theosophists alone knew the science of nature and the powers of man.

[But that, to a mind which has not already half anticipated truth, a phenomenon is a hindrance rather than a help, is shown by what happened next day. Colonel Olcott's entry in his diary is as follows. C. J.]

A terrible agitation and indignation in consequence of Major Henderson's brutal ultimatum, to do a certain test by a certain time or have him resign. The Sinnetts indignant for our sake. True friends.

C. Jinarājadāsa

KĀLĪ

By NIBARAN CHANDRA BASU

KĀLĪ, the naked black goddess of the Hindūs, with a sword and a freshly severed human head in her hands, with her garland of human heads and protruding tongue, inspires awe and fear in the minds of the ignorant, especially those of the western people. She is described by the latter as a most hideous thing, a blood-loving goddess of an equally blood-loving, barbarous people. Some say that she was worshipped by the degenerate Atlanteans who practised the black art, worshipping her with barbarous ritual and the sacrifice of animals and even of human beings; and that this worship survives to the present day amongst the thugs, dacoits, etc., of Hindūsthān.

No doubt the pools of blood, the mass of animals sacrificed before the temple of this goddess, or her worship at midnight in some benighted place by dacoits and thugs, may corroborate the stories to some extent. But the original conception of the image and the worship of Kālī is far, far nobler than ordinarily understood even by the ignorant amongst the Hindūs. The latter, wrongly interpreting the text of the *Tantra*, sacrifice living animals which are only symbols of the passions and desires in man.

Kālī, the World-mother aspect of God, is the conception of the Tāntric Yogīs. It is the *Mahāyogīshwari* aspect of the World-mother. The *Dhyāna* of the goddess or the *mantra* to

meditate upon is the full description of the image of the goddess, which is nothing less than the processes of the *yoga* by which the devotee is to reach the Supreme, to become one with Him. The World-mother by her own example teaches her children how to reach the Heavenly Father.

It is said in the *Purāṇas* that Shiva wounded the vanity of Dakṣha, his father-in-law, by not saluting him when he came to a concourse of the *ḍevas*. Dakṣha, in retaliation, wished to lower him in the estimation of the *ḍevas* by performing a *yajña*¹, inviting thereto all the *ḍevas* save Shiva and his wife Saṭī. When the latter heard of the *yajña* to which all her sisters with their husbands (the *ḍevas*) had been invited to join, she asked Shiva to take her also; for she thought that her father might have forgotten to invite them. There would be no humiliation in going uninvited, the host being her own father. Shiva, however, held that as the very object of the *yajña* was to humiliate him, it was not proper for him, nor for his wife, to attend. If they went they would surely be doubly humiliated by the infuriated Dakṣha.

But Saṭī would have none of such arguments. She at last wished to go alone; but to this also Shiva objected. Then Saṭī, in order to show Shiva that she was not an ordinary woman, that, as she was wedded to him body and soul, she would defend his honour, and also to make him consent to her going, assumed her Mahāyogīshwarī (*Yoginī*) aspect in ten different forms which were—Kālī, Tārā, Shorashi, Bhubaneshwarī, Bhairavī, Chinnamaṣṭa, Bagala, Dhumabaṭī, Māṭangī and Kamalā. These are called the ten Mahāvidyas (Great Spiritual Aspects).

Sādhakas (devotees), with the help of the right Gurus (Teachers) and by secret rites and ceremonies, worship and meditate upon one of these images to reach the final goal of life in a shorter time than by any other process of *yoga*.

¹ Sacrifice.

It is also said in the *Mārkaṇḍēya Purāṇa* that the *Ādyā-Shakti* or the Primordial Force of the Supreme Being manifested herself as the goddess Kālī to kill out Rakṭabīja, (the elemental essence, the embodiment of the desire-nature in man) the most invincible of the generals of the demon kings Shumbha and Nishumbha. This demon general, by his previous austerities, had gained from Brahmā a boon. In battle, if an adversary spilled any portion of his blood, then from each drop would arise a million demons in every respect like himself, to fight the enemy. So, in order to kill him outright, his enemy would have to find a way by which not a drop of his blood might fall to the ground. Hence the goddess became Kālī, and on her protruded tongue, which covered a great space, she killed the demon and sucked all the blood that oozed out of his body so that not a drop should fall to the ground.

The twin Kings with their four generals, Chanda, Munda, Rakṭabīja and Dhūmralochana, make up the six passions or enemies of man. That is *Kāma*, *Kroḍha*, *Lobha*, *Moha*, *Maḍa*, *Mātsarya* (Desires, anger, grasping, domineering spirit, illusion, pride). When a man can conquer these passions, then, and then only, can he gain immortality.

The echo of this is to be found in H.P.B.'s *Voice of the Silence*.¹

When the six are slain and at the Master's feet are laid, then is the pupil merged into the One, becomes that One, and lives therein.

The object of this article is to dilate on this *yogic* aspect of the World-Mother, Kālī; how she by her own acts showed her mortal children the way to the at-one-ment with her Lord, the Supreme Being, thus reaching eternal rest.

There are various forms of the goddess, some with four hands coloured black, with the right foot on the chest of Shiva and the left on one of his feet; others with the left foot on

¹P. 11.

Shiva's chest. Some images are blue, some green ; and some have two hands only, etc.

The radiant Dakṣhina Kālī, consort of Shiva, with protruding tongue, hair uncoiled and let loose, and four hands, adorned with a garland of human heads, with her upper right hand inspiring confidence, and with the lower hand granting boons (to all creatures); with the lower lotus-like left hand holding a freshly-severed human head and with the upper one holding a sword. Her colour is as the effulgence of the great rain cloud (nimbus), black, at the same time she is naked ; all her body besmeared with the blood falling from the garland of human heads dangling from her neck; with two fearsome dead forming her ear-ornaments ; with awful teeth and awe-inspiring face and high, full breasts, with a girdle made of rows of hands of the dead, and with laughing face ; with blood oozing from the corners of her mouth, making the face flushed ; the consort of the great Rudra uttering awful sounds ; the dweller in the cremation ground ; she has a third eye with a red round eyeball like the disc of the rising sun ; she stands on uneven space (her left foot on Shiva's foot and the right on the latter's chest), gaining the freedom of the South (astral world) and thence rising higher ; she stands upon a dead body in the guise of Mahāḍeva ; round her on all sides jackals utter furious howls ; she is in the deep embrace of Mahākāla (Infinite Time) in the reverse order ; Her lotus-face is radiant with pleasure and happiness ; She is all smiles. Such is Ḍevi Kālī, the giver of all objects of desire, all knowledge and all good, upon whom the Sāḍhaka (devotee) is to meditate.

Surely the description, to the unenlightened, is a hideous one. But to the Sāḍhaka, to the wise, it has a deep, hidden meaning. The word "Kālī" means "conqueror of Time." The ordinary course of evolution is long and tedious. By the process of *Rāja Yoga* a Sāḍhaka can reach the goal far ahead

of his fellows. But by the Tāntric process of *yoga* (which is a kind of *hatha yogā*) a Sāḍhaka can reach the goal in a still shorter time. All that is required is the strong determination, added to intense love, to reach it, without fear of the trials which are awesome, never vascillating even by a hair's breadth. All these will be seen if we try to decipher the hidden meaning of this *mantra*.

The following is the esoteric significance of the words of the Mantra: *One with a protruding tongue* (Sign of silence or control of speech), Cf., "Before the voice can speak in the presence of the Masters it must have lost the power to wound."²

Consort of Shiva (Ghora): Ghora also means hard, or fearful. It is a sign of strong determination.

. . . *With hair uncoiled and let loose*: This means that she has loosened all ties, hairs being the symbol of worldly ties.

With four hands: The hand is the symbol of Karma or action. The aspirant is to perform four kinds of action as aids to *yoga*, namely, reading of the *vedas*, *yajña*, gift, and *tapas*, or discipline.

. . . *Kālī placing her right foot on the chest of Shiva*: This signifies her determined aspect to conquer Dakṣhin (the South), the kingdom of Death or Yama. It is the astral world where Shiva in His Ruḍra aspect is the presiding deity.

. . . *Radiant*: having great confidence.

. . . *Adorned with a garland of human heads*: By this it is meant that she is full of intelligence, the acquisition of past lives (the head being the seat of intelligence). In the practice of *yoga*, three things are strictly necessary, strong aspiration, indomitable will, and keen intelligence.

With her right, upper hand: Offering protection from fear and her right, lower hand offering gifts or boons to all beings.

²Light on the Path.

With her left two lotus-like hands she holds a freshly severed human head: Symbol of selflessness (holding by the lower hand) and a sword, symbol of *Jñānam* or knowledge (by the left, upper hand). Here the adjective for left-hands is 'lotus-like'. The Lotus is the symbol of evolution. By the lower left hand she sacrifices self and thereby with the upper left hand reaches the Hall of Learning (Divine wisdom).

. . . *She is of the colour of the effulgence of the great rain-cloud*, which is of deep indigo colour and hence blackish. Indigo colour is the symbol of great devotion. The aspirant must be full of devotion.

. . . *Naked:* (*Digambarim*) literally, one who covers her body with 10 *diks* (directions) or up and down, and the 8 points of the compass. By this adjective it is meant that she has nothing to hide, and no shame to appear naked; for she has lost all sense of separateness. She has gained one-pointedness which is the principal thing to be acquired by the aspirant in *yoga* practices.

Besmearred with the blood dripping from the string of heads round her neck; meaning thereby that as she kills out her six enemies, hydra-headed *Kāma*, *Kroḍha*, *Lobha*, *Moha*, *Maḍa* and *Māṭṣarya* (Desire, anger, grasping, domineering spirit, illusion and pride). She makes a garland of their heads and puts it round her neck, and the dripping blood which signifies the sacrifice of the lower, sends a current of joy through her body, thereby illuminating and beautifying it. Cf., "Before the soul can stand in the presence of the Masters (Divine Life) its feet must be washed in the blood of the heart."¹

Two awe-inspiring dead bodies form Her ear-ornaments; meaning that her ears have become deaf to all external sounds. Cf., "Before the ear can hear, it must have lost its sensitiveness"².

¹ *Light on the Path.*

² *Ibid.*

. . . *With terror-striking, set teeth forbidding persons and things to approach her to cause her to swerve from her purpose*: A sign of strong determination and self control.

. . . *With high full breasts*: Sign of great compassion to all her children (creatures) whom she will feed with milk (food). "It is by and through human ties of love and sympathy that the Self unfolds. It is said of the Masters of Wisdom that They love all humanity as a mother loves her first born son."²

With a collection of hands of the dead She has made her girdle: That is, as she slays the demons in the shape of Karma (action) she puts the trophies round her waist in the shape of an ornament or belt, and gains strength to proceed further in the struggle. Dead hands mean *nishkāma Karma* (actions having no selfish desire). This simile is taken from wrestling. Wrestlers before a fight put belts round their waists.

With blood oozing from the corners of her mouth in two streams: This represents her animal nature (*Rājasic* and *tāmasic*), which she vomits forth so that only her pure *Sātvic* nature remains; hence she becomes *Viśphuriṭānanā* (with radiant face).

. . . *Great warrior*: Because she has slain all the enemies that are inimical to the Path of Salvation; and hence she is described as:

. . . *Dweller of the house in the cremation ground*: She has destroyed all attachments, all passions and desires.

Now she has her third eye opened in full, like the red disc of the rising sun: She now sees the roseate vision of the astral world.

. . . *Situated on both high and low positions*: She stands with one foot on the physical, and the other on the astral world.

² *Introduction to Yoga*, by Annie Besant.

Her *mukṭi* or freedom extends and even surpasses the limits of *Ḍakṣhin* or the astral world and she rises even higher, to the mental world or *Devachan*.

Mahāḍēva in His *Mahāruḍra* aspect is the presiding deity of the astral world. Here *Mahāḍēva* is described as a dead body on which she stands. The meaning is that she has now conquered the astral world, the world of desires or *kāma-manas*. Her right foot is on the chest of *Shiva* and her left is on his right foot. She has conquered the two worlds, astral and physical. Thus standing on the chest of *Shiva* may also mean that she is now at one with the Supreme Being (*Shiva* as dead body may mean the *Niṣhkriya* or actionless, Supreme Being).

Round Her on all sides the jackals raise great howls—the astral elementals, the dwellers of the astral threshold, raise a great cry at the *Sāḍhaka*'s audacity in getting there. But the *Sāḍhaka* remains firm and unmoved. The howlings of the jackals include in their significance the turmoils of the physical world.

. . . *She ardently embraces Her Lord, Mahākāla or Great Time, Shiva, in reverse order*: The description as well as its ordinary meaning is surely obscene, but the real meaning is not so. No real image can be formed which will stand on the chest of *Shiva* as well as embrace Him at the same time. Therefore the real meaning must be and really is that she is engaged in doing things which, in the natural course of time and events, are done otherwise. Time and space are nothing to her now. She rises in evolution and reaches her goal by sheer determination and strong will. She has now mastered Time. She has outlived all limitations. There will be no more birth or death. She has entered eternity.

And hence she is described as:

Flushed with pleasure and satisfaction, her lotus face smiling: She has gained her object, reached her goal, final union,

and hence she smiles in satisfaction. Her face is illumined with pleasure.

The neophyte is directed to meditate upon such a Kālī, who has mastered Time, who grants the fulfilment of all desires and all kinds of *Riḍhis* and *Siddhis*—Superhuman powers. For if the neophyte meditates with his heart and soul on this aspect of the goddess and becomes at-one with her, then all his desires will be fulfilled, and all the powers of nature will be at his command. If his desires are for personal advancement, if he seeks power in order to dominate others, then he will be a black magician, a follower of the left-hand path, one of the Black Brotherhood. On the other hand, if his desires are self-less, if he desires power to do good to all creatures, then his slightest desire will be fulfilled with no delay, and the Powers of Nature will course through him. He will be made a channel through which God's Blessings will flow to all living creatures. He will be a White Magician, a follower of the right-hand path and then a member of the White Brotherhood. This Brotherhood acts for and helps forward the evolution of the world, while the Black Brotherhood acts against and retards it. The former, by their unselfish services to Humanity, become ministering Angels, Gods, whilst the latter, by their selfish actions, become Avenging Devils and go down and down in evolution. Or, those of them who do not go down cannot rise higher than the Astral World.

But the Path of the two classes at first is the same up to the Astral World. The aspirants of both classes must first be *Yogīs*. Rāvaṇa was a great *Yogī*. He performed great austerities and gained superhuman powers; all the forces of Nature acted at his bidding. He even obtained from the Planetary Logos the boon that no *Deva* should be able to kill him.

It may sound strange that a man can force from God such a power. But the laws of Nature are the expression of Divinity and if a

man follows a law of Nature he reaps the result—which the law inevitably brings; the question whether he is good or bad to his fellow-men does not touch the matter at all. Whether some other law is or is not obeyed, is entirely outside the question. It is a matter of dry fact that the scientific man may be moral or immoral provided that his immorality does not upset his eyesight or nervous system. It is the same with Yoga. Morality matters profoundly, but it does not affect these particular things.¹

Man is the highest product of the evolution of the world. He is a “thinking animal”. By thought he can create either a God or a Devil. The image of Kālī is the product of the thought-forms of the great *Yogīs* of Compassion. Their object is to help humanity to rise higher in evolution by meditating upon this image in its pure sense, by becoming like her, by following every detail of the *Yoga*. To guard against abuse they put forth the figure in symbols which must be interpreted and explained by competent teachers, the Seers.

But as the generality of mankind in the first stage of their evolution becomes grasping and selfish, they seek their gain at the sacrifice of others and the interests of others. To this end they are helped by the malignant Powers, the Masters of the Black Brotherhood. These people wish to gain their selfish ends with the least trouble, and hence do not scruple to sacrifice others. They wish to wreak their vengeance on their enemies by invoking the help of the Goddess, so they make her as hideous as are their own desires. “Persons with faults in their characters may pass through the Gateway, but the faults they carry become daggers to stab them on the other side.”²

The Atlanteans, who by their thought-forms made Kālī a goddess of vengeance and the giver of unlawful boons, were themselves destroyed by the Goddess.

But those of pure heart and self-less devotion follow the right-hand Path and meditate upon the Goddess in the true

¹ *Introduction to Yoga*, by Annie Besant.

² *Ibid.*

sense of the symbols by the help of proper Teachers and then rise higher and higher in evolution in a far shorter time than by the ordinary course. They are helped by the Great Masters of Compassions, the Brothers of the Great White Lodge. The *yogic* aspect of Kālī becomes fully revealed to them. They realise every detail, follow every step, and become *Jivanmuktas*, to help humanity on the Path, in their turn. They feel infinite Bliss, and in their compassion desire to share that bliss with others, and hence they help them to the Path. The rule is that "what one thinks he becomes". Good or bad, he will become that which he earnestly thinks, if not in this life, then in the next life or in the next after that. By meditating upon this Mohayogīshwarī aspect of Kālī you will become a great *Yoginī* or *Yogī*.

Aum Sānti

N. C. Basu

CASA DE PAZ

(*Casa de Paz*, or the Abode of Peace is the name of Mrs. Mary Gray's home in the beautiful valley of Ojai California to which Mr. Krishnamurti first came when he visited Ojai in 1922.)

THE world has changed and greater men shall be
To herald triumphant a nobler age,
To leave to us a finer heritage
Than earth's kingdoms or this Democracy.
The ancient order gone, the newer tolls
Its passing by ; nor do we greatly mourn,
For in this new Democracy is born
A greater Aristocracy of Souls.

An Aristocracy of Souls to lead
Men through life's labyrinth with Truth's bright flame
The dark dispelling from their winding ways.
Such is our fondest hope and such our need,
And here to the Abode of Peace we came
To found that age, to herald in those days.

W. J. HEYTING

SOME LESSONS FROM "THE LIVES OF ALCYONE"

By A. RANGASWAMI AIYAR

I

THE two volumes of *The Lives of Alcyone*, embracing 48 lives of their hero, together with incidents in the lives of diverse characters closely interwoven with those lives, have their chief value in the considerable light they throw on the complicated workings of the Laws of Karma and Reincarnation. They cover a period of about 72,000 years; though up to the seventh life, a period ranging from 70,000 B.C. to 32,064 B.C., there are huge gaps of thousands of years remaining to be filled up with accounts of lives which, if they related to the Central Asian civilisation, must be profoundly interesting and throw light on its detailed vicissitudes. Information is scattered throughout religious literature, of faiths which accept reincarnation and karma as definite facts, (for example in the Hindū *Purāṇas* and the Buddhist *Jāṭaka* stories,) identifying the same individuals in a series of lives. In such literature we come across a previous incarnation of Arjuna as Nara, or of previous or subsequent incarnations of Rāvaṇa, or the incarnation of the Lord Buddha in human and sub-human kingdoms. They may have a didactic value as illustrating some truth of reincarnation or karma, or may point a moral or adorn a tale or stimulate faith; but they could not be relied on as sound material in building up our knowledge of the detailed workings of these two laws in a

scientific manner, as it is understood in modern days, and in correctly visualising in our minds the far-off civilisations which remain blank in our histories.

In these lives we have genealogical charts shewing the physical relationships of 281 characters in their successive incarnations during this immense period. In this respect, which relates to a particular phase of the working out of the law of karma, we are on *terra firma*. We have also the duration of lives and the intervals between life periods fixed with reference to our current chronology. The Introduction says: "It has been done by strenuous labour and by much wearisome counting . . . Errors of counting may of course have crept in, but the margin for such errors is small, and no trouble has been spared to attain accuracy."

These lives deal with some of the physical events in which prominent persons amongst these 281 characters are concerned and can only disclose so much of the emotional, mental, and spiritual portions of their natures as can be reflected in these physical events. A considerable portion of their struggles, ideals, aspirations, and achievements must be subjective and therefore hidden from the reader's gaze. Any generalisation based upon a co-ordinated study of the facts disclosed in these lives must therefore be subject to serious errors which could only be corrected in the light of new facts or additional incidents discovered on further investigation. Yet even to this limited extent, these lives present a marvellous panorama of interesting events in the history of humanity during those thousands of years, and have a moral value in helping us to separate ourselves, at least intellectually, from our present life's surroundings, and to maintain a detached outlook in approaching the problems of life.

The Purānas of the Hindūs, *The Iliad* and *The Odyssey* of the Greeks, and the *Old Testament* of the Hebrews abound in marvellous accounts not met with in our modern

world, in what are called historical documents. There have been, and even now there are, literalists who take the details of every event narrated in these writings as strictly true, however much they appear to go against reason. It can not be gainsaid that those writings have shaped cultures and civilisations, and effected the lives and conduct of man for untold centuries. Any one who does not take these writings as literally correct is at a loss to know how much of the marvellous in them is due to the exuberance of poetic phantasy, and how much is due to the unconscious exaggeration which the mere lapse of years helps to contribute. He cannot be sure of that irreducible historical outline around which fictitious wonders have gathered in such profusion.

Doubt arises as to whether the authors of these writings ever thought of narrating historical facts, or merely desired to present ornate works of fiction, so far as actual incidents are concerned, by illustrating profound moral, or philosophical, or spiritual truths. Some of the Jewish patriarchs working in the workaday world are said to have lived many centuries. Dasaratha is said to have reigned 60,000 years and Shri Rāma another 10,000 years, whilst Ḍṛṭarāshtra is said to have had 101 children. Accounts of journeys to the abode of Nāgas in the interior of the Earth and the wedding of their princesses, find a place in the *Purānas* and *Itihāsas*. Different kinds of celestial weapons, won as the fruits of penance, find place in the descriptions of battles in these ancient writings. Methods of warfare have profoundly changed during the last few hundreds of years, and it is difficult to understand the descriptions of battles narrated in the *Rāmāyana* or the *Mahābhārata* in the way we understand the accounts of a modern war correspondent. The *Purānas* themselves are likely to have taken their present form about the period of the Gupta Empire, and the lists of kings appearing therein take us to the early

centuries of the Christian Era. Each great nation coming from ancient times points to a golden age in a distant past. How are we to evaluate it even if it existed? Should we regard it as utterly dissimilar in conditions to those we see around us, giving abnormal powers to men, making them greater, more virtuous, more intellectual and more powerful than we are, or only understand it in the sense that the Englishmen of the Victorian Era were greater than the Englishmen of the Plantagenet period?

The Lives of Alcyone help us to understand in a prosaic and rational manner the progress of humanity during those thousands of years along the path of evolution. We have peeps into the different civilisations of the past. Some of them, like that of the Aryan Race in Central Asia, and of the Incas of Peru, having a distinction which the present day civilisation entirely lacks. Some have been instances of cannibalism, and the performance of gruesome religious rites, and acts of cruelty which the moral conscience of present day humanity has outgrown. Yet there is disclosed a general normality of human conditions which does not offend our reason. Good men and bad men are visible in every age, and we do not find the abnormal and the unnatural (as judged by our present day canons) in these pages apart from the fact that every experience different from ours is in a certain sense a true marvel to us.

The *Isāvasyopanishad* speaks of the desire to live for 100 years, and the Psalmists, three score years and ten appear to have been a desirable period of longevity for man during the immense period of these lives. Whatever be the duration of a physical body lived in apart from the busy haunts of men, and lengthened by the power of yoga, nature is found prescribing the same limit for the life span of man in human society. Offspring were generally as few, or as large, as they are seen at present to be. Sacrifice and selfishness were paths leading

men upward and downward respectively in those distant ages, as they are at present.

Yet it should be noted that, apart from visions and psychic experiences and prophecies recorded in these lives, there are notable incidents whose distant echoes we find reflected in some of our *Purānic* stories.

The scene of the sixth Life of Alcyone is laid about 38,000 B.C. in Mashonaland. The religion of the negro tribes in that country consisted in the worship of a mysterious female deity who was merely a Lemurian giantess who perpetuated herself by some gruesome secret of wholesale murder. Every fullmoon, a priest offered to her a healthy young man who ministered to her lusts, and whose life was drawn in to give her a fresh lease of life and who was cast away at the next fullmoon when a new victim was offered. She had kept herself alive for untold ages until Alcyone killed her by an arrow. Instances like this might have come down as traditions through the ages, and stories of Rākshasa women in the *Rāmāyana* and similar epics appear to have a strange similarity.

In the tenth Life of Alcyone (29,700 B.C.) we are referred to the account of the occupation of the body of Mercury by the Mahāguru, the Rod of Power suddenly appearing and shining in His right hand, the heavens becoming one sheet of flame, and the Fire blazing down and setting fire to the wood and incense on the altar, the Star shining over His head, and the flowers raining down from the sky, and the equally dramatic way in which He left the body of Mercury lifted in a whirling cloud of flame and passed eastwards, as described in *Man: Whence, How and Whither*.

In the thirteenth life, the scene is laid in Ireland. The account of how Sūrya in Ireland left his body and travelling thousands of miles to the city of Manoa in Central Asia, and there materialising himself, appeared before the lady of his

vision Dhruva, and of how he again appeared in the same manner in that distant city, and of how subsequently, on the strength of these experiences, he travelled over to Manoa and wedded Dhruva, would throw into shade the most romantic tales of the Arabian Nights. It probably has no second in real life.

In the thirty-fifth life, Alcyone and Demeter are led by a voice to enter through subterranean passages into the interior of the earth. There was a large community belonging to a low level of civilisation inhabiting that vast cavern which was lighted by a sort of diffused radiance, where women and children were found. There was no succession of days and nights. The authors say that these people still exist at the present day, and that many of these cavities exist even now in the bowels of the earth, inhabited by tribes more evolved than the people met with in the instance given above. The existence of races of humanity living in the interior of the earth is a strange fact entirely outside our present range of knowledge and experience.

Another set of incidents also illustrates the marvellous and abnormal, and brings to our notice experiences not familiar in modern times, we have heard of Adepts or their pupils transferring their egos from one body when it dies to the body of another person overtaken by death. This is quite explicable from the standpoint of evolution and may be presumed to be done with the approval of the Lords of Karma. Such a case is narrated in the Chart 46a when about 1521 B.C. the City of Agade in Asia Minor was destroyed by the incursion of warlike barbarians from the interior, and the High Priest, Mercury, was killed. But he took the body of a young fisherman who happened to be drowned about that time, and went to Persia, and took part in the founding of the modern form of the Zoroastrian religion. But similar incidents reported in two other lives concern ordinary people,

and must be traced to the operation of black magic. In the twenty-first life, Orion is born as a girl in one of the hill tribes of the Nilgiris (21,540 B.C.). Orion killed her mistress Iota and, falsely personating her, married the King Theodoros. When, after some years, the murder was discovered and Orion was sentenced to death, she managed by the power of an emerald which had been magnetised by one of the Lords of the Dark Face in Atlantis, to take the body of her step-daughter Sigma, after committing suicide by taking poison. Again in this new body when death was drawing near, she invoked the Lord of the Emerald, and through his help entered the body of her daughter Theseus, after drowning her and drowning herself. She had thus a further lease of life once more.

Orion is again the centre of a similar incident which took place about 8,325 B.C. in Etruria as is narrated in Chart 37*a*. Orion has taken a female incarnation, and is married to Achilles and bears a child Aldeb, who when 13 years of age falls from the rocks and is drowned. Orion is inconsolable, refuses to believe that the boy is dead and wants her son to return to her whatever the fates might have ordained. The boy returns to life but the body is ensouled by Gamma, Achilles having left it for good.

If the above incidents differentiate the Lives and put them in a setting different from our modern environments, yet they are few in number and they do not prepare us to see in the ancient history of humanity, such a succession of wonderful incidents as are narrated in our *Purāṇas* and other legendary histories of ancient times.

Conversely, we find illustrations of natural incidents being clothed in succeeding times with garbs of wonderful legends and miracle working powers. In Chart 47*b* we have a narration of the life of Mizar who was born in Southern India in A.D. 222. Madura was then the seat of a Tamil University or Saṅgam. Tiruvalluvar, the famous author of

Kural sought the imprimatur of the authorities of the University for his great work, for they did not receive him well, as he belonged to a low caste, but his work was accepted. As was the custom, the successful competitors were placed on an elevated seat at the public celebration when they received their rewards. The poet Tiruvalluvar was barred by his low origin from taking his place on the seat, so the manuscript of his book occupied the place instead. But when his work came to be read in the assembly, its merits were enthusiastically applauded by the audience, and the disabilities of caste were overlooked and the acclamations of the public gave him the seat which his work so well merited. This natural and prosaic account in which there is nothing wonderful except the wonder of literary genius, has gathered miraculous accretions by the play of human imagination and we are told in the current legendary story that there was a wonder working plank in the times of the Old Madura Tamil Saṅgam, which miraculously lengthened itself to afford room for the author of any meritorious literary work; even if he were not recognised by his contemporaries. That such a place on that divine plank was afforded to Tiruvalluvar is the implicit belief of the Orthodox Tamil Paṇḍit in modern times.

It may well be that around similar nuclei of historical incidents our huge epics of the *Rāmāyaṇa* and the *Mahābhārata* have been developed in course of millennia, enriched by popular fancy and the glamour of time, until some literary genius arose and immortalised the developed stories by giving them a literary setting and incorporating into them the eternal truths of morality, philosophy, and Dharma, which are infinitely more important and set up more permanent standards for national culture than mere historical incidents.

In the seventh life of Alcyone who was born about 32,000 B.C. in the Āryan Empire of Central Asia, Selene who was engaged to be married to Virāj is abducted and carried away

by Deneb—evidently across the Bay of Bengal to the distant island of Sumatra. Alcyone and Virāj start southward in pursuit and reach Sumatra. They find Deneb living amongst the members of a savage tribe as their semi-divine hero. Selene is living, sad and silent, but treated with the utmost consideration. Alcyone and Virāj with their followers charged the opposite party, and after some fighting, came to terms. Meanwhile Selene had entered a pool, and, through an opening on its side under water, had passed to a communicating pool on the other side of the mountain, and had ultimately reached a village inhabited by savages under a white Chieftain, Gamma, who had been previously banished by the Manu from the Empire of Manoa for attempting to stab Heracles. Gamma had already married amongst the savages, and had children. In the encounter which Alcyone, Virāj, and Deneb had with Gamma and his savage followers, Gamma was killed by Alcyone and Selene was rescued. Gamma's son was installed as the savage chief in the place of his father. The party returned to Manoa, and Virāj and Selene were married with great rejoicing. Such an event, in the course of thousands of years, may gather all the embellishments of a modern *Rāmāyana*, and may well become the theme of a great epic story.

In the Chart 43a Mizar is described as born in India in 3,414 B.C. Jupiter had five sons—Mars, Naga, Mercury, Fides, and Saturn, all huge men and "all remarkably alike in form and feature though differing widely in disposition". They were all great warriors, and challenged and defeated eight times their number in tournament. They rode up and down the country righting wrongs and redressing injustice. Why should not webs of fancy, legends of heroism and adventure, and tales of prowess gather around their memories during the course of the next three thousand years, not unlike the stories immortalised in the *Mahābhārata*? But speculation in the

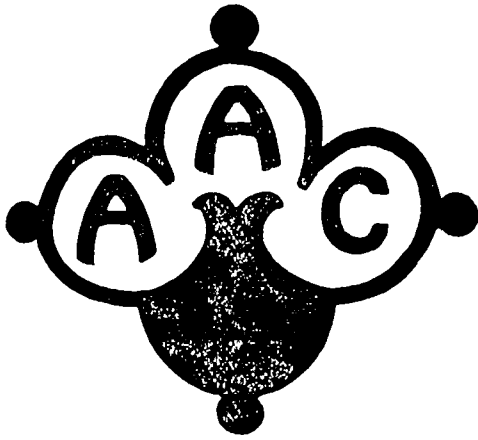
realms of history, though pleasing to the mind, is a hazardous enterprise. It may be more profitable to gather other lessons relating to different national customs and manners disclosed in these lives, and to see the sidelights thrown on the facts of Reincarnation and Karma. This must be reserved for a future article.

A. Rangaswami Aiyar

HYMN FOR GNOSIS

GREAT Father, Mind, do Thou illumine me.
Great Mother, Life, sustain and nourish me.
O mighty Breath of God, inspirit me
That I come soon to Gnosis, who would be
A living hymn of praise to Thee, the All.
Within the body's temple, feeling's shrine,
And from the throne of mind, I fain would be
A living hymn of praise to Thee the All.

E. G. SALT



THE MOTHER OF THE WORLD¹

By BARBARA YOUNG

AND I sat in My place upon the Blue Mountains.
And the sands and the shores were far below me,
And the seas, and the mysteries of them.

And I looked out over the waters
And saw them blue even as the hills.
And a voice was upon the wideness of the winds,
As it were the voice of many, weeping.

And I looked and was aware.
And upon the water was a fleet of boats—an hundred,
And they were dim and white and far.
And beyond them yet other hundred,
And other.

And these who rode therein saw the shore,
But not the Blue Mountains,
For there hung a veil between.

And I sat in My place on the Blue Mountains,
And I said unto the Morning,
Which was not quite come,
 Roll back the veil of mist!
And it was done,
Even as a stone from a sepulchre shall be rolled away.

¹ After a painting by Nicholas Roerich—"The Mother of the World".

And they saw
 And they came out of the boats,
 And came unto My feet.
 And behold, they were the Mothers of the Children of
 Men!

And tears were upon their faces,
 And they were worn with much sorrow,
 Until they were but Shadows.
 And within the breast of each Shadow
 I could see beating beating
 Red heart of agony.

And I said
 Look up!
 And they looked.
 And I opened My arms, and showed them.
 And My Blue Mountains were spread out
 That they might protect the Children of Men.
 And My white clouds were over all,
 And My stars were not faded.
 And My clean winds were through all.

And I said,
 Go and hold thy weeping
 Peace
 For even as you have come to the Shores of Knowing,
 And unto My Blue Mountains,
 Even so they shall come.
 Even so
What are those bright boats upon the far sea?

And the Shadows of the Mothers of the Children of Men
 Rose up from their weeping,
 And looked, and beheld,
 A fleet of boats upon the sea—
 Golden and glorious—an hundred,
 And beyond them yet other hundred,
 And yet other!

*And they were the Children of Men,
 Coming to the Blue Mountains.
 And there was no veil of mist between*

Barbara Young

NICHOLAS ROERICH—RUSSIAN, ARTIST, GENIUS

By A. E. ADAIR

BEFORE me lie three books: (1) *The World of Roerich*, by Nina Selivanova, (2) *Roerich*, issued by Corona Mundi; and (3) *The Messenger* published by the Brahmavidyāshrama, Adyar.¹

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The World of Roerich. In this book, which in its dressing, bears the artistic imprint of 'Corona Mundi' Publications, Nina Selivanova essays to interpret the art of Roerich as well as to sketch the outlines of his life; because, she says, his art and his life are inseparable. The period covered ends with his departure for India. She begins with a very striking image. "On the *East* borders of the *New Land* (the borders of the Arctic Ocean) stands *Mount Roerich*" . . . and regards these three, the East, the New Land, and the Mount as the symbols of the source of the great master's inspiration. As one reads these reverent, loving and illuminating pages, the truth of her imagery is borne in upon one. Roerich's inspiration does come from the East, in both meanings of Oriental or of Spiritual East. It is the New Land that calls forth his highest enthusiasm, whether the new land bordering the Arctic Ocean of his own dearly loved motherland, or the New Land in the West, expressed in his desire to bring America and Russia together, or again, in the highest octave, and in the later and most spiritual phase of his creative work, the *New Land* which will arise from the appearance in the world of a great

¹ All are obtainable from either the international art centre "Corona Mundi," 310 Riverside Drive, New York, or from the Theosophical Publishing House, Adyar, Madras. At the latter the prices are respectively--(1) Rs. 5-4-0, (2) Rs. 3-8-0, (3) Re. 1.

Spiritual Teacher—a land in which will reign Beauty, Truth and Love which is right Action. Finally, what a large part the mountains play in the master's life and work! Not a country that he visits but he flies to them as a bird to its nest; canvas after canvas portrays them in many different lands; in his hours of creation he dwells apart, preferably on the mountains; and who that knows his work can fail to feel the pure currents that stream from *the Mount*, towards which his inner eyes are turned.

Roerich is not only a painter, though in that his genius lies; he has been a writer from early youth, mastered the ancient Russian language of the northern epics and written in it; he has spoken to large audiences in many parts of the world; he has done remarkable service in the cause of archæology; he is a born leader and organiser, the highly esteemed collaborator of architects, musicians, theatrical and ballet producers; he is (one may venture to say it) the greatest living exponent of the philosophy of Beauty. In short, he is a genius. It is not only in big things that he shows himself great: it is in little things also. The master-painter does not find it beneath his dignity to make designs for ceramics, embroideries, book decoration, etc.; for him, the fine arts are not divorced from the applied arts. Though he loves the mountains he does not despise the plains; though he aspires to the heavens he never loses contact with the earth; always kind, thoughtful of others, simple, humorous, smilingly quizzical, a keen observer of life; yet at the same time, wise, logical, reserved, more inclined to silence than to speech, though never chilling, and apparently imperturbable. It is a finely balanced character. The same balanced power is apparent in his work, the same altruistic leanings, the same spaciousness.

The authoress writes of his youth, education, marriage, appointments and all the other outward circumstances of his life. She especially concentrates upon the evolution of his

style, of the gradual revelation of the growth of his inner life in his works. How versatile he is! In how many mediums he works! In oil, in tempera, in guash, in water-colour, in pastel and in crayon. How diverse are his subjects! Landscape, Architecture, Fairy-tale, Sorcery, Lives of the Saints, Opera and Ballet, Religion, Fantasy, the Remote Past and the unknown Future: all these have given material for his art. Nina Selivanova classifies his works in two ways, one according to subject and another according to periods; and very many of his paintings are described in detail. Various influences are intelligently traced; and the series of conquests by which Roerich added to his experience in technique and in the perfecting of his unique gift of colour are recorded with discrimination and lucidity.

Fragments only of the great wealth of material contained in this informative and sympathetically written book could be and have been touched upon in this short review.

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Roerich. This second volume—quite a small book—is like one of the old tumuli that Roerich delighted in exploring in his boyhood: it is full of hidden treasure, treasures of imagination, of emotional delight and of spiritual inspiration. It contains sixty-two illustrations of his paintings, and though the greatest of all his gifts to art—his *colour* schemes—is absent, there is so much left. With the help of Nina Selivanova's descriptions in "The World of Roerich" and the exercise of one's own imagination, it is possible to partially, at least, fill this hiatus. The books are mutually helpful to the study of Roerich's art. The selection has been admirably made to cover a great diversity of subject and of composition and *motif*; and one can spend hours with it, and return to it again and again always to find some new experience, some fresh source of delight.

From ancient Pskov one can travel to Maine in America, from Mexico to India, from Arctic regions to the great Atlantic Coasts; one may dream in fairyland or watch the working of spells, one may see the rocks spring to life and the clouds reveal their soul, one may find God in nature and God in man, walk with kings, commune with saints and behold, with the prophet, the glorious aura of the Coming Lord. Such is the world which has become known as "Roerich's realm".

Other creators have found their happiness in making a record of their days—of a moment of infinity. Not so Roerich; his art bears to other paintings the same undying aspect as Scripture to men's writings. He concerns himself not with the temporary but with the immortal. The gaunt shadows which now creep over the earth distorting the real visage of man do not disarm him. He sees beyond and knows with full faith that dawn is ahead and with it, victory and universal peace.¹

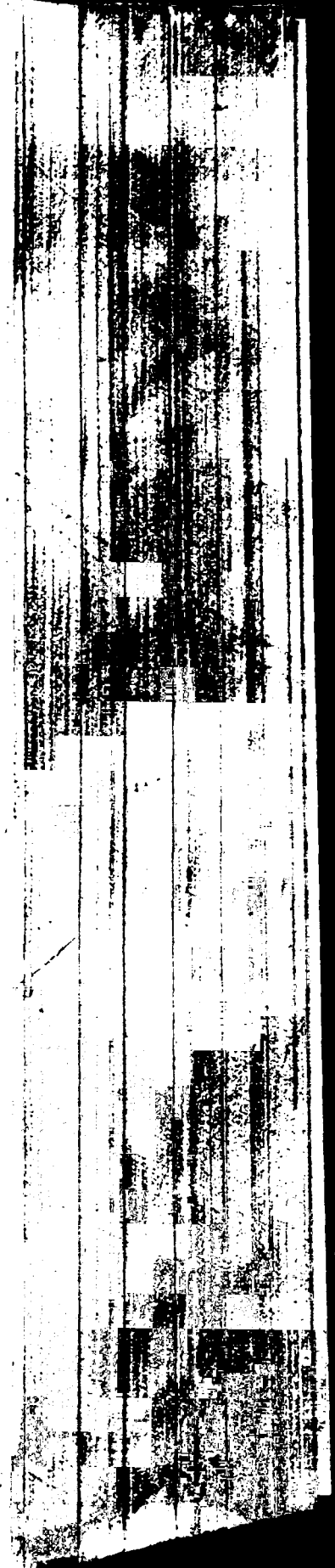
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The Messenger; Roerich's Paintings. Though a silent man himself and not seeking notoriety, in some way Roerich inspires others with the desire to write about him; for there is no mistake about it, to meet Roerich is not only to meet a great artist but to meet an unusual personality. If you cannot understand his art, at least the man himself will charm you. This small volume, in a pleasing binding with Roerich's own sign manual in the cover block and an illustration of 'The Messenger' as a frontispiece, contains articles by seven of these enthusiastic admirers of the master. Quotations from these articles will be found in many writings about him, but in this volume, they are for the first time collected together and printed in English. Three of the articles are by Russian writers, among them the late Leonid Andreyev, and each brings out an individual note in connection with the artist and his work.

¹ The Illustrations in the current issue are taken from the above mentioned book.



THE SONG OF THE MORNING *Nicolas Roerich*



From ancient Pskov one can travel to Maine in America, from Mexico to India, from Arctic regions to the great Atlantic Coasts: one may dream in fairyland or watch the working of spells, one may see the rocks spring to life and the clouds reveal their secrets, one may find God in nature and God in man, with every being commune with saints and behold, with the prophet, the glorious aura of the Coming Lord. Such is the world which may become known as "Roerich's realm".

Others may have found their happiness in making a record of their own experience of infinity. Not so Roerich; his art leads to the same undying aspect as Scripture: he does not identify himself with the temporary but with the eternal, the shadows which now creep over the earth do not disarm him. He sees beyond and with that dawn is ahead and with it.

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Roerich's Paintings. Though a silent man, Roerich's fame and notoriety, in some way Roerich inspires people to write about him; for there is no doubt that Roerich is not only to meet a great and unusual personality. If you cannot meet him, at least the man himself will charm you in a pleasing binding with Roerich's own words. The cover block and an illustration of his work as a frontispiece, contains articles by some of the enthusiastic admirers of the master. Quotations from these will be found in many writings about Roerich, but they are for the first time collected and printed in English. Three of the articles are by Russian writers among them the late Leonid Andreyev, and each brings out an individual note in connection with the artist and his work.

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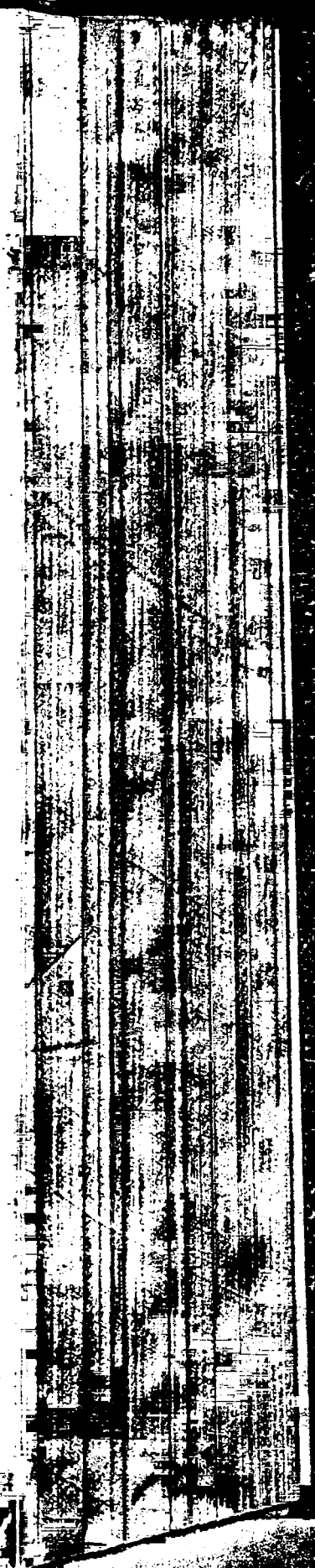
Nicolas Roerich

SAINTLY GUESTS



DO NOT FEAR

Nicolas Rostov



SUNLUBS



AND WE DO NOT FEAR

Nicolas Roerich





SNOW GUARDIANS

Nicolas Roerich

generally that Professor Roerich has donated to the Blavatsky Museum, which is to be dedicated to the revered memory of Helena Petrovna, the funds are available. A further act of his part is the gift of the net income derived from this book to the fund for that museum. The book is sold will therefore not only give pleasure and acquaintanceship with perhaps the greatest of our time will help to build a memorial to one who has shown the materialistic darkness of the end of the nineteenth century, what was most greatly needed by humanity. In this way may he in gratitude honour the man to whom humanity of the nineteenth century owes a great debt. What more fitting period to the fiftieth year of the existence of the Society than to publish *The Messenger*; *Roerich's Paintings* receive a warm welcome from everyone who has loved and learned from the work of the Great White Lodge and wishes to perpetuate its memory!

A. E. Adair

NOTES

INTERNATIONAL ARTS EXHIBITION

1925 T.S. CONVENTION

The objects, woven and other fabrics imported from abroad are subject to a thirty per cent duty.

Presenting a splendid contribution to the International Arts Exhibition at the T.S. Convention, 1925. The objects include a variety of woven cloths including a textile of Atlantean origin of great interest from the old ruins; several varieties of wood and also carvings, among them the fascinating work of the June THEOSOPHIST.

A. E. A.



Nicolas Roerich



It is known generally that Professor Roerich has donated 'The Messenger' to the Blavatsky Museum, which is to be erected at Adyar, to the revered memory of Helena Petrovna Blavatsky when funds are available. A further act of generosity on his part is the gift of the net income derived from the sale of this book to the fund for that museum. Every copy that is sold will therefore not only give pleasure to the reader, and acquaintanceship with perhaps the greatest living artist, but will help to build a memorial to one who brought, into the materialistic darkness of the end of the nineteenth century, what was most greatly needed by humanity—LIGHT. In this way may he in gratitude honour the great personality to whom humanity of the nineteenth century owes so great a debt. What more fitting period to begin than the fiftieth year of the existence of the Society she founded? May *The Messenger*; *Roerich's Paintings* receive a cordial welcome from everyone who has loved and learned from the Messenger of the Great White Lodge and wishes to honour her memory!

A. E. Adair

NOTES

INTERNATIONAL ARTS EXHIBITION

1925 T.S. CONVENTION

On all Art objects, woven and other fabrics imported into India there is a thirty per cent duty.

* * * *

Mexico is sending a splendid contribution to the International Arts Exhibition at the T.S. Convention, 1925. The objects include several varieties of woven cloths including a textile of Atlantean lineage; some objects of interest from the old ruins; several varieties of pottery and also carvings, among them the fascinating Molinillos illustrated in the June THEOSOPHIST.

A. E. A.

CIVILISATION, THE DEATH OF ART AND BEAUTY¹

By HELENA PETROVNA BLAVATSKY

IN an interview with the celebrated Hungarian violinist, M. Remenyi, *The Pall Mall Gazette* reporter makes the artist narrate some very interesting experiences in the Far East. "I was the first European artist who ever played before the Mikado of Japan," he said; and reverting to that which has ever been a matter of deep regret for every lover of the artistic and picturesque, the violinist added:

On August 8th, 1886, I appeared before His Majesty—a day memorable, unfortunately, for the change of costume commanded by the Empress. She herself, abandoning the exquisite beauty of the feminine Japanese costume, appeared on that day, for the first time, and at my concert, in European costume, and it made my heart ache to see her. I could have greeted her had I dared with a long wail of despair upon my travelled violin. Six ladies accompanied her, they themselves being clad in their native costume, and walking with infinite grace and charm.

Alas, alas, but this is not all! The Mikado—this hitherto sacred, mysterious, invisible and unreachable person:

The Mikado himself was in the uniform of a European general! At that time the Court etiquette was so strict, my accompanist was not permitted into His Majesty's drawing-room, and this was told me beforehand. I had a good *remplacement*, as my ambassador, Count Zaluski, who had been a pupil of Liszt, was able himself to accompany me. You will be astonished when I tell you that, having chosen for the first piece in the programme my transcription for the violin, of a C sharp minor polonaise by Chopin, a musical piece of the most intrinsic value and poetic depths, the Emperor, when I had finished, intimated to Count Ito, his first minister, that I should play it again. The Japanese taste is good. I was laden with presents of untold value, one item being a gold-lacquer box of the seventeenth century. I played in Hong Kong and *outside* Canton, no European being allowed to live inside. There I made an interesting excursion to the Portuguese possession of Macao, visiting the cave where Camoens wrote his "Lusiad". It was very interesting to see outside the Chinese town of Macao a European Portuguese town which to this very day has remained unchanged since the sixteenth century. In the midst of the exquisite tropical vegetation of Java, and despite the terrific heat, I gave sixty-two concerts in sixty-seven days, travelling all over the island, inspecting its antiquities, the chief of which is a most wonderful Buddhist temple, the Boro Budhur, or Many Buddhas. This building contains six miles of figures, and is a solid pile of stone, larger than the pyramids. They have, these Javans, an extraordinarily sweet orchestra in the national Samelang, which consists of percussion instruments played by eighteen people; but to hear this orchestra, with its most weird Oriental chorus and ecstatic dances, one must have had the privilege of being invited by the Sultan of Solo, "Sole Emperor of the World". I have seen and heard nothing more dreamy and poetic than the Serimpi danced by nine Royal Princesses.

Where are the Æsthètes of a few years ago? Or was this little confederation of the lovers of art but one of the soap-bubbles of our *fin de siècle*, rich in promise and suggestion of many a possibility,

¹ Reprinted from *Lucifer*, May, 1891.

but dead in works and act? Or, if there are any true lovers of art yet left among them, why do they not organise and send out missionaries the world over, to tell picturesque Japan and other countries ready to fall victims, that to imitate the will-o'-the-wisp of European culture and fascination, means for a non-Christian land, the committing of suicide; that it means sacrificing one's individuality for an empty show and shadow; at best it is to exchange the original and the picturesque for the vulgar and the hideous. Truly and indeed it is high time that at last something should be done in this direction, and before the deceitful civilisation of the conceited nations of but yesterday has irretrievably hypnotised the older races, and made them succumb to its upas-tree wiles and supposed superiority. Otherwise, old art and artistic creations, everything original and unique will very soon disappear. Already national dresses and time-honoured customs, and every thing beautiful, artistic and worth preservation is fast disappearing from view. At no distant day, alas, the best relics of the past will perhaps be found only in museums in sorry, solitary, and be-ticketed samples preserved under glass!

Such is the work and the unavoidable result of our modern civilisation. Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the Nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane, and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realisation of wealth and power, and the overfeeding of national and personal vanity, have gradually led Nations and men to the almost entire oblivion of spiritual ideals, of the love of Nature, of the correct appreciation of things. Like a hideous leprosy, our western civilisation has eaten its way through all the quarters of the globe and hardened the human heart. "Soul-saving" is its deceitful, lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices—the real aim. In the Far East it has infected with the spirit of imitation the higher classes of the "pagans"—save China, whose national conservatism deserves our respect; and in Europe it has engrafted *fashion*—save the mark—even on the dirty, starving proletariat itself! For the last thirty years, as if some deceitful resemblance of a reversion to the ancestral type—awarded to men by the Darwinian theory in its moral added to its physical characteristics—were contemplated by an evil spirit tempting mankind, almost every race and nation under the Sun in Asia has gone mad in its passion for *aping* Europe. This, added to the frantic endeavour to destroy Nature in every direction, and also every vestige of older

civilisations—far superior to our own in arts, godliness, and the appreciation of the grandiose and harmonious—must result in such National calamities. Therefore, do we find hitherto artistic and picturesque Japan succumbing wholly to the temptation of justifying the “ape theory” by *simianising* its populations in order to bring the country on a level with canting, greedy and artificial Europe!

For certainly Europe is all this. It is canting and deceitful from its diplomats down to its custodians of religion, from its political down to its social laws, greedy, selfish, and brutal beyond expression in its grabbing characteristics. And yet there are those who wonder at the gradual decadence of true Art, as if Art could exist without imagination, fancy, and a just appreciation of the beautiful in Nature, or without poetry and high religious, hence, metaphysical, aspirations. The galleries of paintings and sculpture, we hear, become every year poorer in quality, if richer in quantity. It is lamented that while there is a plethora of ordinary productions, the greatest scarcity of remarkable pictures and statuary prevails. Is this not most evidently due to the facts that (a) the artists will very soon remain with no better models than *nature morte* (or “still life”) to inspire themselves with; and (b) that the chief concern is not the creation of artistic objects, but their speedy sale and profits? Under such conditions, the fall of true Art is only a natural consequence.

Owing to the triumphant march and the invasion of civilisation. Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilisation, the destruction of whole primeval forests is leading to the drying up of rivers, and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of Nature is desecrated by the advertisements of “Pear’s Soap” and “Beecham’s Pills”. The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odors of gin, whisky, and beer. And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

“No man ever did or will work well, but either from actual sight or sight of faith,” says Ruskin, speaking of Art. Thus, the first quarter of the coming century may witness painters of landscapes, who have never seen an acre of land free from human improvement; and painters of figures whose ideals of female beauty of form will be based on the wasp-like, pinched-in waists of corseted, hollow-chested

and consumptive society belles. It is not from such models that a picture deserving of the definition of Horace—"a poem without words"—is produced. Artificially draped Parisiennes and London Cockneys sitting for Italian *contadini* or Arab Bedouins can never replace the genuine article; and both free Bedouins and genuine Italian peasant girls are, thanks to "civilisation," fast becoming things of the past. Where shall artists find genuine models in the coming century, when the hosts of the free Nomads of the Desert, and perchance all the negro-tribes of Africa—or what will remain of them after their decimation by Christian cannons, and the rum and opium of the Christian civiliser—will have donned European coats and top hats? And that this is precisely what awaits Art, under the beneficial progress of modern civilisation, is self-evident to all.

Aye! let us boast of the blessings of civilisation, by all means. Let us brag of our sciences and the grand discoveries of the age, its achievements in mechanical arts, its railroads, telephones and electric batteries; but let us not forget, meanwhile, to purchase at fabulous prices (almost as great as those given in our day for a prize dog, or an old prima donna's song) the paintings and statuary of uncivilised, barbarous antiquity and of the middle ages; for such objects of art will be reproduced no more. Civilisation has tolled their eleventh hour. It has rung the death-knell of the old arts, and the last decade of our century is summoning the world to the funeral of all that was grand, genuine, and original in the old civilisations. Would Raphael, O ye lovers of art, have created one single of his many Madonnas, had he had, instead of Fornarina and the once Juno-like women of the Trastevere of Rome to inspire his genius, only the present-day models, or the niched Virgins of the nooks and corners of modern Italy, in crinolines and high-heeled boots? Or would Andrea del Sarto have produced his famous "Venus and Cupid" from a modern East End working girl—one of the latest victims to fashion—holding under the shadow of a gigantic hat, *à la mousquetaire*, feathered like the scalp of an Indian chief, a dirty scrofulous brat from the slums? How could Titian have ever immortalised his golden-haired patrician ladies of Venice, had he been compelled to move all his life in the society of our actual "professional beauties," with their straw-coloured, dyed capillaries that transform human hair into the fur of a yellow Angora cat? May one not venture to state with the unmost confidence that the world would never have had the Athena Limnia of Phidias—that ideal of beauty *in face and form*—had Aspasia, the Milesian, or the fair daughters of Hellas, whether in the days of Pericles or in any other, disfigured that "form" with stays and bustle, and coated that "face" with white enamel, after the fashion of the varnished features of the mummies of the dead Egyptians.

We see the same in architecture. Not even the genius of Michael Angelo himself could have failed to receive its death-blow at the first sight of the Eiffel Tower, or the Albert Hall, or more horrible still, the Albert Memorial. Nor, for the matter of that, could it have received any suggestive idea from the Colosseum and the palace of the

Caesars, in their present *whitewashed* and *repaired* state ! Whither, then shall we, in our days of civilisation, go to find the natural, or even simply the picturesque ? Is it still to Italy, to Switzerland or Spain ? But the Bay of Naples—even if its waters be as blue and transparent as on the day when the people of Cumae selected its shores for a colony and its surrounding scenery as gloriously beautiful as ever—thanks to that spirit of mimicry which has infected sea and land, has now lost its most artistic and most original features. It is bereft of its lazy dirty, but intensely picturesque figures of old ; of its *lazzaroni* and *barcaroles*, its fishermen and country girls. Instead of the former's red or blue Phrygian cap, and the latter's statuesque, half-nude figure and poetical rags, we see nowadays but the caricatured specimens of modern civilisation and fashion. The gay *tarantella* resounds no longer on the cool sands of the moonlit shore ; it is replaced by that libel on Terpsychore, the modern quadrille, in the gas-lit, gin-smelling sailor's trattorias. Filth still pervades the land, as of yore ; but it is made the more apparent on the threadbare city coat, the mangled chimney-pot hat and the once fashionable, now cast-away European bonnet. Picked up in the hotel gutters, they now grace the unkempt heads of the once picturesque Neapolitans. The type of the latter has died out, and there is nothing to distinguish the *lazzaroni* from the Venetian *gondoliere*, the Calabrian brigand, or the London street-sweeper and beggar. The still, sunlit waters of Canal Grande bear no longer their gondolas, filled on festival days with gaily dressed Venetians, with picturesque boatmen and girls. The black gondola that glides silently under the heavy carved balconies of the old patrician palazze, reminds one now more of a black floating coffin, with a solemn-looking, dark-clothed undertaker paddling it on towards the Styx, than the gondola of thirty years ago. Venice looks more gloomy now than during the days of Austrian slavery from which it was rescued by Napoleon III. Once on shore, its *gondoliere* is scarcely distinguishable from his "fare," the British M.P. on his holiday-tour in the old city of the Doges. Such is the levelling hand of all-destroying civilisation.

It is the same all over Europe. Look at Switzerland. Hardly a decade ago, every Canton had its distinguishing national costume, as clean and fresh as it was peculiar. Now the people are ashamed to wear it. They want to be mistaken for foreign guests, to be regarded as a civilised Nation which follows suit even in fashion. Cross over to Spain. Of all the relics of old, the smell of rancid oil and garlic is alone left to remind one of the poetry of the old days in the country of the Cid. The graceful mantilla has almost disappeared ; the proud hidalgo-beggar has taken himself off from the street-corner ; the nightly serenades of love-sick Romeos are gone out of fashion ; and the duenna contemplates going in for woman's rights. The members of the "Social Purity" Associations may say : "thank God" to this and lay the change at the door of Christian and moral reforms of civilisation. But has morality gained anything in Spain with the disappearance of the nocturnal lovers and duennas ? We have every right to say, *no*. A Don Juan outside a house is less dangerous than one inside. Social

immorality is as rife as ever—if not more so, in Spain, and it must be so, indeed, when even *Harper's Guide Book*, quotes in its last edition as follows:

Morals in all classes, especially in the higher, are in the most degraded state. Veils, indeed, are thrown aside and serenades are rare, but gallantry and intrigue are as active as ever. The men think little of their married obligations; the women . . . are victims of unprincipled gallantry. (*Spain*, "Madrid," page 678.)

In this, Spain is but on a par with all other countries civilised or now civilising and is assuredly not worse than many another country that could be named; but that which may be said with truth is, that what it has lost in poetry through civilisation, it has gained in hypocrisy and loose morals. The *Cortejo* has turned into the *petit crevé*; the castanets have become silent, because, perhaps, the noise of the uncorked champagne bottles affords more excitement to the rapidly civilising nation; and the "Andalouse au teint bruni" having taken to cosmetics and face-enamel, "la-Marquesa d'Almedi" may be said to have been buried with Alfred de Musset.

The gods have indeed been propitious to the Alhambra. They have permitted it to be burnt before its chaste Moresque beauty had been finally desecrated, as are the rock-cut temples of India, the Pyramids and other relics by drunken orgies. This superb relic of the Moors had already suffered once before by Christian improvement. It is a tradition still told in Granada, and history too, that the monks of Ferdinand and Isabella had made of Alhambra—that "palace of petrified flowers dyed with the hues of the wings of the angels"—a filthy prison for thieves and murderers. Modern speculators might have done worse; they might have polluted its walls and pearl-inlaid ceilings, the lovely gilding and stucco, the fairy-like arabesques, and the marble and gossamer-like carvings, with commercial advertisements, after the Inquisitors had already once before covered the building with whitewash and permitted the prison-keepers to use Alhambra Halls for their donkeys and cattle. Doubting but little that the fury of the *Madridenos* for imitating the French and English must have already, at this stage of modern civilisation, infected every province of Spain, we may regard that lovely country as dead. A friend speaks, as an eye-witness, of "cock-tails" spilled near the marble fountain of the Alhambra, over the blood-marks left by the hapless Abancerages slain by Boabdil, and of a Parisian *cancan pur sang* performed by working girls and soldiers of Granada, in the Court of Lions!

But these are only trifling signs of the time and the spread of culture among the middle and the lower classes. Wherever the spirit of aping possesses the heart of the Nation—the poor working classes—there the elements of nationality disappear and the country is on the eve of losing its individuality and all things change for the worse. What is the use of talking so loudly of "the benefits of Christian civilisation," of its having softened public morals, refined national customs and manners, etc., etc., when our modern civilisation has achieved quite the reverse? Civilisation has depended for ages,

says Burke, "upon two principles . . . the spirit of a gentleman and the spirit of religion". And how many true *gentlemen* have we left when compared even with the days of half-barbarous knighthood? Religion has become canting hypocrisy and the genuine religious spirit is regarded nowadays as insanity. Civilisation, it is averred, "has destroyed brigandage established public security, elevated morality and built railways which now honeycomb the face of the globe". Indeed? Let us analyse seriously and impartially all these "benefits," and we shall soon find that civilisation has done nothing of the kind. At best it has put a false nose on every evil of the Past, adding hypocrisy and false pretence to the natural ugliness of each. If it is true to say that it has put down in some civilised centres of Europe—near Rome, in the Bois de Bologne or on Hampstead Heath—banditti and highway-men, it is also as true that it has, thereby, destroyed robbery only as a speciality, the latter having now become a common occupation in every city great or small. The robber and cut-throat has only exchanged his dress and appearance by donning the livery of civilisation—the ugly modern attire. Instead of being robbed under the vault of thick woods and the protection of darkness, people are robbed nowadays under the electric light of saloons and the protection of trade-laws and police regulations. As to open day-light brigandage, the Mafia of New Orleans and the *Mala Vita* of Sicily, with high officialdom, population police, and jury forced to play into the hands of regularly organised bands of murderers, thieves and tyrants¹ in the full glare of European "culture," show how far our civilisation has succeeded in establishing public security, or Christian religion in softening the hearts of men and the ways and customs of a barbarous past. Modern Cyclopædias are very fond of expatiating upon the decadence of Rome and its *pagan* horrors. But if the latest editions of the *Dictionary of Greek and Roman Biography* were honest enough to make a parallel between those "monsters of depravity" of ancient civilisation, Messalina and Faustina, Nero and Commodus, and modern European aristocracy, it might be found that the latter could give odds to the former—in social hypocrisy, at any rate. Between "the shameless and beastly debauchery" of an Emperor Commodus, and as beastly a depravity of more than one "Honorable," high official representative of the people, the only difference to be found is that while Commodus was a member of all the sacerdotal colleges of Paganism, the modern debauchee may be a high member of the Evangelical Christian Churches, a distinguished and pious pupil of Moody and Sankey and what not. It is not the Calchas of Homer, who was the type of the Calchas in the Operette "La Belle Helene," but the modern sacerdotal Pecksniff and his followers.

As to the blessings of railways and the "annihilation of space and time," it is still an undecided question—without speaking of the misery and starvation the introduction of steam engines and machinery in general has brought for years on those who depend on their manual labour—whether railways do not kill more people in one month than

¹ Read the "Cut Throat's Paradise" in *The Edinburgh Review* for April, 1877, and the digest of it in *The Pall Mall Gazette* of April 15th, 1891, "Murder as a Profession".

the brigands of all Europe used to murder in a whole year. The victims of railroads, moreover, are killed under circumstances which surpass in horror anything the cut-throats may have devised. One reads almost daily of railway disasters in which people are "burned to death in the blazing wreckage," "mangled and crushed out of recognition," and killed by dozens and dozens.¹ This is a trifle worse than the highwaymen of old Newgate.

Nor has crime been abated at all by the spread of civilisation; though, owing to the progress of science in chemistry and physics, it has become more secure from detection and more ghastly in its realisation than it ever has been. Speak of Christian civilisation having improved public morals; of Christianity being the only religion which has established and recognised Universal Brotherhood! Look at the brotherly feeling shown by American Christians to the Red Indian and the Negro, whose citizenship is the farce of the age. Witness the love of the Anglo-Indians for the "mild Hindu," the Musulman, and the Buddhist. See "how these Christians love each other" in their incessant law litigations, their libels against each other, the mutual hatred of the Churches and of the sects. Modern civilisation and Christianity are oil and water—they will never mix. Nations among which the most horrible crimes are daily perpetrated; Nations which rejoice in Tropmanns and Jack the Rippers, in fiends like Mrs. Reeves the trader in baby slaughter—to the number of 300 victims as is believed—for the sake of filthy lucre; Nations which not only permit but encourage a Monaco with its hosts of suicides, that patronise prize-fights, bull-fights useless and cruel sport and even indiscriminate vivisection—such Nations have no right to boast of their civilisation. Nations furthermore which from political considerations, dare not put down slave-trade *once for all*, and out of revenue-greed, hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves Christian or civilised. A civilisation finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet of barbarous. We, the modern-day Europeans, are Vandals as great, if not greater, than Atilla with his savage hordes.

Consummatum est. Such is the work of our modern Christian civilisation and its direct effects. The destroyer of art, the Shylock, who, for every mite of gold it gives, demands and receives in return a pound of human flesh, in the heart-blood, in the physical and mental suffering of the masses, in the loss of everything true and lovable—can hardly pretend to deserve grateful or respectful recognition. The

¹ To take one instance. A Reuter's telegram from America, where such accidents are almost of daily occurrence, gives the following details of a wrecked train: "One of the cars which was attached to a gravel train and which contained five Italian workmen, was thrown forward into the centre of the wreck, and the whole mass caught fire. Two of the men were killed outright and the remaining three were injured, pinioned in the wreckage. As the flames reached them their cries and groans were heartrending. Owing to the position of the car and the intense heat the rescuers were unable to reach them and were compelled to watch them slowly burn to death. It is understood that all the victims leave families."

unconsciously prophetic *fin de siècle*, in short, is the long ago foreseen *fin de cycle*; when, according to *Manjunātha Sutra*, "Justice will have died, leaving as its successor blind Law, and as its Guru and guide—*Selfishness*; when wicked things and deeds will have to be regarded as meritorious, and holy actions as madness." Beliefs are dying out, divine life is mocked at; art and genius, truth and justice are daily sacrificed to the insatiable mammon of the age—money grubbing. The artificial replaces everywhere the real, the false substitutes the true. Not a sunny valley, not a shadowy grove left immaculate on the bosom of mother nature. And yet what marble fountain in fashionable square or city park, what bronze lions or tumble-down dolphins with unturned tails can compare with an old worm-eaten, moss-covered, weather-stained country well, or a rural windmill in a green meadow! What Arc de Triomphe can ever compare with the low arch of Grotte Azzurra, at Capri, and what city park or Champs Elysées rival Sorrento, "the wild garden of the world," the birth-place of Tasso? Ancient civilisations have never sacrificed Nature to speculation, but holding it as divine, have honoured her natural beauties by the erection of works of art, such as our modern electric civilisation could never produce even in dream. The sublime grandeur, the mournful gloom and majesty of the ruined temples of Paestum, that stand for ages like so many sentries over the sepulchre of the Past and the forlorn hope of the Future amid the mountain wilderness of Sorrento, have inspired more men of genius than the new civilisation will ever produce. Give us the *banditti* who once infested these ruins, rather than the railroads that cut through the old Etruscan tombs; the first may take the purse and life of the few; the second are undermining the lives of the millions by poisoning with foul gases the sweet breath of the pure air. In ten years, by century the XXth, Southern France with its Nice and Cannes, and even Engadine, my hope to rival the London atmosphere with its fogs, thanks to the increase of population and changes of climate. We hear that Speculation is preparing a new iniquity against Nature; smoky, greasy, stench-breathing *funiculaires* (baby-railways) are being contemplated for some world-renowned mountains. They are parparing to creep like so many loathsome, fire-vomiting reptiles over the immaculate body of the Jungfrau, and a railway-tunnel is to pierce the heart of the snow-capped Virgin mountain, the glory of Europe. And why not? Has not national speculation pulled down the priceless remains of the Grand Temple of Neptune at Rome, to build over its colossal corpse and sculptured pillars the present Custom House?

Are we so wrong then, in maintaining that modern civilisation with its Spirit of Speculation is the very *Genius of Destruction* and as such, what better words can be addressed to it than this definition of Burke: "A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity who never look backward to their ancestors."

H. P. B.

SWEDENBORG AS THEOSOPHIST

By G. BASEDEN BUTT

THE truths of Theosophy continually receive confirmation from unexpected quarters. An instance of this is provided by the Swedish seer and mystic, Emmanuel Swedenborg. Swedenborg died in 1772 at the age of eighty-four, most of his religious works being produced in the last twenty or thirty years of his life. All his theology is Christo-centric and he betrays no indication of having given the idea of reincarnation even cursory attention. But in spite of these limitations he anticipates several doctrines to be found in Theosophy and also, of course, in modern Spiritualism. He makes what must then have been the revolutionary announcement that man after death pursues for a time a life similar to that which he has followed in the world, thought, character, personality and tastes remaining unchanged. Swedenborg refers to the astral plane as the "world of spirits" and the lower and higher mental planes are doubtless his "celestial" and "spiritual" heavens, in the former of which dwell angels, grounded primarily in goodness, and in the latter angels grounded primarily in the love of truth.

Although he believed in eternal hell, he never made admission into heaven dependent upon adherence to a particular sect or a special set of opinions, but only upon possessing affection for goodness and truth. Pagans, idolators, worshippers of graven images, even Roman Catholics, whose system of religion he cordially disliked, are freely admitted into the heavens of Swedenborg; and even some of those in the hells are not without hope, for he distinguishes between irrevocable damnation and the state of 'vastation' or semi-conscious sleep, during which evil dispositions and corrupt opinions are removed:

When I was there (in hell), I heard miserable lamentations, and amongst the rest, this cry, 'Oh God, Oh God, be merciful to us, be merciful to us'; and this for a long time. It was granted me to converse with these wretched ones for some time. They complained chiefly of evil spirits as burning with a continual desire only to torment them; and they were in a state of despair, saying that they believed their torments would be eternal; but it was permitted me to comfort them.¹

¹ *Arcana Coelestia*, Vol. I, para. 699.

Although Swedenborg says nothing about reincarnation, he observes that

on the planet Venus there dwells a race of savage and brutal giants, who are delighted with rapine, and especially with eating their booty,

and although Swedenborg does not say so, the entire race must, according to the seer's theology, be destined for eternal damnation. He admits by implication the doctrine of Karma in declaring that nothing happens by chance, every detail of existence, even the most trivial event and apparent accident, being determined by law.¹

He frequently appears to have seen the aura, which he describes in *Heaven and Hell* and *The Divine Love and Wisdom* as a coloured sphere or zone, in some 'flashing with hellish fire' in others opalescent and rainbow-hued:

They live in an aura of light, of what I may call a brilliant pearly and sometimes diamond-like lustre; for in the other life there are wonderful auras in numberless variety.²

Moreover, he was familiar with thought-forms:

A discourse of angels sometimes appears in the world of spirits, and thus before the interior sight, as a vibration of light or resplendent flame, and this with a variation according to the state of their affections and discourse.³

He apparently caught occasional glimpses of the *ākāshic* records, for he acquired fragments of occult history which accord with the revelations in Madame Blavatsky's *The Secret Doctrine* and *Man: Whence, How and Whither* by Dr. Annie Besant and Mr. Leadbeater. He reiterates continually the statement that the men of the 'Ancient' or Antediluvian Church had an interior respiration, whereby they were united to the angels, and could see and converse with spirits, which, of course, was actually the case with the Lemurians:

Angels could then converse with men, and convey their minds, almost separate from things corporeal, into heaven, yea, could conduct them through the heavenly societies, and show them the magnificent and blessed things abounding therein, and likewise communicate to them their happinesses and delights. These times were known also to ancient writers, and were by them called the golden and also Saturnian ages When the state of the world was changed (to wickedness) heaven removed itself from men, and this more and more even to the present time, when the very existence of heaven and hell are unknown, and by some denied.⁴

According to Swedenborg, and other psychics, such as the Seeress of Prévorst, there existed a primeval language which is the true and natural speech of man, and was the means by which intercourse with the 'world of spirits' was effected. This language, according to Swedenborg, was one which flowed from mind to mind rather than from mouth to mouth. It was 'tacit rather than sonorous,' and it is still the language of angels. It flows from one to another "into their

¹ *Arcana Coelestia*, para. 6493.

² *Ibid.*, Vol. II.

³ *Ibid.*,

⁴ *The Earths in the Universe*.

perception" with exquisite subtlety and intense vividness. By this means the spirits which are always present with man influence his thought and action; by it also inspiration is effected and, in cases of mediumship, obsession. Swedenborg was uncompromisingly opposed to all practice of the ordinary forms of mediumship, even while testifying to their reality:

The Lord has opened my interiors to see the things of the other life; hence spirits have known that I was a man in the body, and to them has been granted the power of seeing, through my eyes, the things in the world, and of hearing persons in company with me speaking.¹

Probably the works of Swedenborg which are most truly in harmony with Theosophy are *Angelic Wisdom Concerning the Divine Love and Wisdom*, and *The Earths in the Universe*. In these his thought is less affected by preconceived dogmas and phantasies based thereon. He combines an account of his observations 'in the spirit' with profound speculations as to their meaning. And in *The Earths in the Universe*, although quite unconscious of having done so, he surrenders by implication his claim, frequently made elsewhere, to infallibility and finality, for he admits the Theosophical doctrine that, granted sincerity and earnestness, it is possible to worship God under a form:

They (the inhabitants of Jupiter) believe also that after their decease they shall perceive a fire, which will communicate warmth to their faces. This belief takes its rise from hence, that the wiser among them know that fire in a spiritual sense signifies life, and that love is the fire of life, and that the angels have life from this fire. Such of them also as have lived in celestial love, have their wishes herein gratified, and perceive a warmth in the face, and at the same time the interiors of the mind are kindled with love.

Moreover, the inhabitants of the first starry heaven

said that they worshipped some angel, which appeared to them as a divine man, being bright and shining with light; and that he instructed them, and gave them to perceive what they ought to do. . . . The angel whom they worshipped was an angelic society, to which it was granted by the Lord to preside over them.

Apparently Swedenborg never considered that his own position might be similar to that of the inhabitants of the 'first starry heaven' he described, and that he worshipped God under a form. It is this limitation which marks him off from true Theosophy, and led to his originating another sect. Yet notwithstanding his many errors and assumptions, his seership was indubitable, and many precious revelations were given to the world through his writings. It is essential, however, to distinguish between his genuine and original observations on the spiritual planes and the theological notions which he wove around them.

G. Baseden Butt

¹ *Arcana Coelestia*, para. 5862.

PRACTICAL ANTIVIVISECTIONISM

BEING THE VIEWS OF A MEDICAL MAN

WHEN I am asked, "Are you an antivivisectionist?" I usually answer, "Yes; but I am also an anti-antivivisectionist." This seeming paradox is because I do not agree with the methods used by those who are trying to stop this practice.

The only way to stop cruelty is to educate people beyond it; and the only way to affect a thing of the mind is through the mind. Repression (by law, for instance) of either a school of thought, or of a possible pleasure in cruelty (really a most rare thing among vivisectionists), at once engenders a grievance, and far from curing the ill, drives it underground, there to burrow and manifest in a far worse form than it did previously.

Ranting at vivisectionists, who believe that they are "getting somewhere"—as in the recent case of the discoverers of the "cancer virus"; emotional appeals, inducing hysteria by retailing revolting details (which occur perhaps once in a thousand cases), are equally useless.

The only way of adequately dealing with the situation is to substitute good for evil. Already we can see the beginnings among the more advanced medical thinkers of a vision that medical research nowadays is in a blind alley. The late Sir James Mackenzie, for instance, in advocating the study of the "Vital Force" (according to him, an "electrical" force which, intervening between the cells of a body, produced co-ordination between them in their functions) came to this conclusion, and put forward a plea which seems to amount to one for the study of the body functions as a whole, instead of merely taking a small fragment at a time as is now done.

From a practical point of view, much can be done by trying to put before medical researchers the larger principles emerging from the work of men like Mackenzie, Abrams, Kilner, and others, so that the pettifogging studies which take up the minds of so many, may lose their appearance of tremendous importance.

Moreover (although it is a subject in which much can be said on both sides) the ethics of vivisection can be called to question. But one must be prepared for the argument that the lesser individual

animal is being sacrificed for the greater benefit of the human community; as also for the fact that animals used for experimental purposes have an easier life, as far as work is concerned, and better attention and food, than those used ordinarily (this especially in the case of horses).

These are very rough outlines. But, we are coming to treat criminals and lunatics more and more as children in need of suitable education, and not in the old mediæval way, as people to be punished and tortured. Surely the same principles should be applied to the more cultured and reasonable people, who believe, and can argue with a degree of logic, that their work is useful to others. Anger and indignation will only rouse anger in these people—unless it rouses pity owing to the flaws in the arguments brought against them (such as the frequent confusion between a vaccine and a serum, the former having nothing whatever to do with vivisection, and being prepared in a perfectly innocent way).

Such are the views of one who, while ardently desiring to see a stop put to vivisection, is also a member of the profession which is largely responsible for its performance. So far, it appears to me, antivivisection has notoriously failed. Cannot we, for the sake of the animals themselves, try some method which will get nearer the heart of the matter?

LAMBDA IOTA

CANCER GERM AND CANCER CURE

MUCH interest has been shown by the press in the discovery by Dr. Gye and Mr. Barnard, of a microbe said to be that which causes cancer. Certain sensationalists write columns daily in the newspapers which give the impression that, by this discovery, the grim spectre of cancer has dwindled, as did the figure of Destiny in Maeterlinck's play, to the size of an insignificant doll.

There can be no doubt that, if the statements made are true, the discovery is one of great importance, and may help very materially towards the curing of cancer. But the work is only begun, and there is still a vast field to be explored.

Many years ago, Koch discovered the organism which causes tuberculosis. Yet this disease is as prevalent among us as it was in his day. Moreover, although of late years we have heard of many vaccines, sera, etc., which it was thought, might eradicate the disease, not one of them has as yet proved sufficiently useful as to have come into general application.

Doubtless, now, following upon the discovery of the "cancer germ," we shall enter upon an era of experimentation with vaccines, antitoxins, etc. Perhaps success may follow, but this only the future will tell.

It is perhaps that the most successful treatment of tuberculosis, as well as of other diseases such as rickets, and some less well known, turns more upon the general hygiene of the patient, than upon more artificial means. This treatment may be summed up under three headings—sunlight, fresh air, and good food. These are essentially "natural" things, as distinct from medicaments and drugs, which are of use more as palliatives than as curative agents.

It yet remains to be seen whether the actual cause of death from cancer is due to the presence in the body of the micro-organism directly, or to the indirect results of its presence, in the form of parasitic cancer cells.

For a cancer essentially consists of cells of a nature similar to those of the tissue in which it starts, which have become, as it were, outlawed, from the general economy of the body, and are living a life of their own, at the expense of their host. In other words, a cancer starting in a gland, will consist of cells similar to those of that gland;

while if it starts in the skin, the cells are like those of the skin ; if in a bone (as in the case of some sarcomas), they have a tendency to deposit bone-substance. When once the process has started, it tends to grow rapidly ; for the new cells find themselves in their normal habitat, and so are under the best conditions for life. The body, it is true, reacts against them as it does against any other invader which tries to force its way into it (such as microbes of all sorts), and endeavours to choke it by forming scar tissue round it. Such, however, is the nature of the cancer, that it generally outstrips the defences, and so spreads in the fashion which is characteristic of malignant growths.

The problem now to be faced, is whether the newly discovered microbe is merely the agent by which the malignant process is started, after which it goes on of its own accord ; or whether the microbe is necessary to the continued growth of the tumour. Further, if the latter is the case, the problem arises of how to destroy the microbe, and so cure the disease. Thus, while the first step has been taken, it will be seen how much remains to be done before cancer can really be looked upon as a curable disease.

It is perhaps significant that, in the case of tuberculosis, rickets, and other less well known complaints, the most successful line of cure has been concerned mainly with the general hygiene of the patient, and can be summed up in three main headings : fresh air, sunlight, and good food. These three are essentially "natural" remedies, as distinct from artificial drugs and medicaments, and their use marks the trend of thought of many of the more advanced physicians of to-day, who advocate a more healthy and natural mode of life (at the risk of being misunderstood, one might say, a more "simple" life) as a preventive and a cure for many ills. Moreover, a number of medical men have for years treated cancer cases, not by operation or X-ray, but solely by dietetics and general rules of hygiene, with a measure of success—as witness the claims made by Dr. Robert Bell and others. Many more still see a great cause of evil in constipation and over-eating ; and in eating the wrong sorts of food. It is coming to be recognised that most of us eat too much, on a fictitious idea that the more we eat the more we "keep up our strength" ; while the all-important raw foods (fruits, salads, etc.) rarely appear, if at all, in our dietaries. It is significant that the increase in cancer in Britain appears to have coincided in some measure with an increased use of tinned and preserved foods, these taking the place of the fresh products.

From this one may deduce a moral. For, on the one hand we have a human body, often overworked ; with its intestine a stagnant cesspool, feeding the whole system with decaying foodstuffs ; this condition made worse by constant fresh supplies, quite in excess of all conceivable needs ; the lungs are clogged by the soot and smoke of the city ; the mouth and tongue are irritated by tobacco or septic teeth. In short we have here a city the streets of which are so much choked up with rubbish, and the supplies so much polluted, that it is

scarce to be wondered at if the citizens whose duty it is to defend it (*i.e.*, the white blood corpuscles, and other cells) lose their power, so that the invading hordes of bacteria easily penetrate and thrive, causing tuberculosis, cancer, influenza, catarrh, or any other kind of ailment.

Where then lies the greatest hope in the eradication of cancer? Is it in the cure of a disease already well established, or in the prevention of it by a return to a healthy way of life? The wild animal is remarkably healthy. It is the domesticated, and still more the captive, animal which at once turns delicate and sickly, because he has to live an artificial life, often short of air, sun, exercise; while for natural raw foods are substituted cooked meals. And man is no more, as far as his body is concerned, than a highly developed animal, having the same needs as any other of his kind. But he does not realise this, and wishes to go his own way instead of Nature's way, satisfying every craving which has grown up in him through his so-called civilisation; and then, when he is thoroughly ill, he looks upon the doctor or the patent-medicine monger to cure him without interfering with his bad habits; or, failing this, to stimulate him by means of "tonic" drugs until he has the energy to go out and commit further excesses.

L. J. B.

BOOKS RECEIVED

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

The Prince of Ur, by Capt. E. A. Neaum ; *A Distant Island*, by M. E. J. ; *The Tree of Knowledge of Good and Evil*, by Maryon Wilson ; *Hebrew Illumination*, by W. Winslow Hall, M. D. (C. W. Daniel Co., Graham House, Tudor St., London, E.C. 4) ; *Modern Psychism*, by G. Baseden Butt (Cecil Palmer, 49 Chandos St., London, W.C. 2) ; *The Garden of Healing*, by Marguerite Williams (Methuen & Co., Ltd., 36 Essex Street, London, W.C.) ; *Life of Sri Rāmakṛṣṇa*, by Advaita Ashrama Pub. Dept., 182 A, Muktaram Babu Street, Calcutta.

OUR EXCHANGES

We acknowledge with many thanks the following :

The Theosophical Review (August, September), *The World's Children* (August, September), *The Indian Review* (August), *Revista Teosofica Chilena* (June, July), *Teosofisk Tidsskrift* (June, July), *Revista Teosofica* (June, July), *The Messenger* (August), *Theosophy in Australia* (August), *Revue Theosophique, Le Lotus Bleu* (June, July), *Theosophie in Ned. Indie* (August), *The League of Nations* (June, July), *El Loto Blanco* (August), *The Occult Review* (September), *The Canadian Theosophist* (July), *The Herald of the Star* (August), *Teosofi* (July, August), *The Servant of India* (September), *Light* (August), *O Teosofista* (July), *The Message of Theosophy* (August, September), *Modern Astrology* (September).

We have also received with many thanks :

Isis Revista Teosofica Portuguesa (April and June), *Pewarsta Theosophie* (July, August), *The Young Theosophist* (July), *Rincarnazione* (April, May and June), *De Theosofische Beweging* (July, August), *The Beacon* (July), *Espero Teosofia* (April and June), *The Cherag* (July, August), *Teosofia* (July), *Yoga Mimānsa* (July), *Der Wendepunkt* (July and September), *Vivir* (May, June), *La Aarlana de Oro* (April, May, June), *The Answer to Evolution and its Fallacy*, *The Animal Defence and Anti-Vivisection Society*, 1925, *Nature* (August).

THE THEOSOPHICAL FIELD

ASTROLOGY has come to grief in Turkey. Ab'ul Huda, the Astrologer Royal, who was also "Dean of the Chapter of Court Horoscopists and Chief of the Vaticinators and Wizards in ordinary" to the "Shadow of God," fell with his august master. The Republic had no need of astrologers, and omitted his salary from the estimates.

Christian Life.

* * *

THE DRAMA GROUP (LONDON)

The Drama Group (London), consisting chiefly of T.S. members, has brought its first two seasons' activities to a close.

At the Mortimer Halls, the lecture centre of the T.S. in London, a small stage has been erected, thanks to the generosity of an anonymous friend. The stage is hung with purple velvet. When the halls are used for lectures, the stage and its hangings and lighting fixtures can be folded up and stored underneath the platform.

The plays so far produced have been simple, such as *The Traveling Man* by Lady Gregory, *The Cloak* by Clifford Bax and (at the Theosophical Convention in June) *The Land of Heart's Desire* by W. B. Yeats. (It is interesting to note that this play was also chosen by the Young Theosophists of Sydney for their Convention about the same time, although the Groups did not know of one another's existence!)

In the Autumn a Dramatic evening will take its place regularly each month on the propaganda programme of the T.S. It is proposed to include dramatic readings in the Group's work and the autumn season will contain a reading from *Back to Methuselah* by Bernard Shaw—the readers adopting a special costume which will be suitable for all such readings. In this way, plays beyond the capacity of the Group to perform will come within reach.

The problem of how to achieve Theosophical propaganda through the Play (plays revealing *direct* Theosophy being very scarce) has

been solved by the decision to reveal the Beautiful and the True as interpreted by the foremost dramatists, and to print, as part of the programme, a special note concerning any particular Theosophical interpretation which may be applicable to the subject of the play, (A delicate piece of work, we admit.) For instance, *The Land of Heart's Desire* could well be accompanied by a short note as to the *reality* of the faery and deva as shewn by the Theosophical Philosophy.

News concerning Drama Groups in other countries will be gratefully received by Miss Clare Soper, 32 Abercorn Place, St. John's Wood, London, N.W. 8.

* * *

We like the definition of youth found in *The Young Theosophist* :

Youth is not a time of life ; it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees ; it is a temper of the will, a quality of the imagination, a vigour of the emotions. It is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity ; of the appetite for adventure over the love of ease. This often exists in a man of fifty more than in a boy of twenty.

Nobody grows old by merely living a number of years. People grow old by deserting their ideals, years wrinkle the skin, but to give up enthusiasm wrinkles the soul.

Worry, self-distrust, despair—these are the long, long years that bow the heart and turn the greening back to dust.

Whether 16 or 60 there is in every human being's heart the lure of wonder, the sweet amazement of the stars and starlike thoughts, the undaunted challenge of events, the unfailing, childlike appetite for what next, and the joy of the game of living. You are as young as your faith, as old as your doubt ; as young as your self-confidence, as old as your fear ; as young as your hope, as old as your despair.

In the central place of your heart is an evergreen tree ; its name is Love. So long as it flourishes, you are young. When it dies, you are old. In the central place of your heart is a wireless station. So long as it receives messages of beauty, hope, cheer, grandeur, courage and power from the Great Source and from your fellowmen, so long you are young.

—From the Knight Shoe Company's "Footwear-Stylist".

CORRESPONDENCE

INTERNATIONALISM

To the instances cited under this head, in the article on "Internationalism," by Adelia H. Taffinder, in the August number of THE THEOSOPHIST, might be added the Pan-Orthodox Council, which is to be held, next year, at Jerusalem, under the presidency of the Ecumenical Patriarch of Constantinople, Basil III. To this Council all Metropolitans and Bishops of the Orthodox Churches of the East will be summoned. His All-Holiness also hopes that Anglican and Old Catholic Bishops will be present, and Bishops from the Lutheran Church of Sweden.

ULLIN

THOMAS VAUGHAN (ATHENA)

I SUGGEST that "ramasle," referred to in the footnote page 659, in August THEOSOPHIST=ramble. The Scotch abbreviation is "ram'le".

ULLIN

THE EARLY TEACHINGS OF THE MASTERS

AS I have not read Mr. Compton-Rickett's article on "The Early Teachings of the Masters," I rather doubt if I have the right to meddle in the discussion which has arisen from its publication. Nevertheless as I have been very much struck by a sentence quoted both by Mr. Giles and Messrs. Pope and Barclay (July issue), I should like to tell you my opinion on the subject. That sentence is: "Remember the sum of human misery will never be diminished until that day when the better portion of humanity destroys in the name of truth, morality and universal charity, the altars of their false gods."

In both answers to the article, the writers seem scandalised that Mr. Compton-Rickett should have inferred that in the name of Truth, morality and universal charity should have to be destroyed. That is

however what I too should have inferred from the Master's words. Please let me explain. (1) Morality. Note that the Master does not say morals, which as a conception is absolute, but morality, which is only the materialisation of morals into a code, and so is relative, varying from age to age, from country to country. If I call attention to what "morality" sanctions in such matters as: prostitution (*il faut que jeunesse se passe*, etc.); the rights of a husband over his wife; the slums: drink; and a dozen other such subjects, am I not justified in understanding that the Master tells us that such a code of morals, such an application of morals, in one word, such a morality is utterly to be destroyed and replaced by a pure and sane conception of the duties of man towards his Brother? (2) As regards Universal Charity: This is rather more difficult to expound. Personally I should like to see charity replaced by Justice. Few of us may escape whipping at the hands of Karma, but then, that is what we are here for, isn't it? I should like to say, with so many great men, give no alms: give work. In fact, never give: rather pay, having procured the means to earn. We should thus do away with much of the sentimentality (please do not read: sentiment) which hampers our life at present.

A. NEMTCHENKO-TAITSCH,
Secretary, Antwerp Youth Group.

THE COMING OF A WORLD TEACHER

EVEN to-day there seems to be a great deal of confusion of thought amongst some members of the Theosophical Society concerning the near coming of a World Teacher. Various authorities, and even *The Secret Doctrine*, are quoted to show that the coming will not take place until towards the end of the present century. (The year 1966 is also mentioned.)

Now, we are distinctly told by those who should know, the Outer Heads and leaders of the Theosophical movement, that, at the beginning of every Sub-race and Root-Race, a Great Teacher appears, to start and to bless the new Race on its way. We know something of the many incarnations taken by the Lord Buddha in the various Races and Sub-races when he held the office of the World Teacher. We also know a good deal about the various incarnations taken by the present august holder of that office—the Lord Maitreya. We are further told that the nucleus of the new Sub-race, the sixth, is now being formed in America, Australia and New Zealand, and, as I personally like to think, here in South Africa as well. If it be true, then, that this Sub-race is now being formed, we must surely expect the coming of a Great One to bring order out of chaos, love in a world of hate, and to give His blessing to the new Race which is being evolved. He, and He alone, is capable of doing all this.

In the year 1912 an Order of Service was formed—"The Order of the Star in the East"—comprising a body of people of whom a great many had undoubtedly been His followers before, and whose intuitions were awakened, and they gladly availed themselves of the splendid opportunity of further service by once again helping to prepare the way for His coming. At the head of the Order stands one (see *The Lives of Alcyone*) who has been closely connected with the Lord Maitreya for untold ages. In our Protector of the Order, Dr. Annie Besant, we find one who is closely associated with the Masters of the Wisdom and who is, in very deed, one of their chief Messengers to the outer world. There are also many others who proclaim with no uncertain voice the near Advent. "Prepare ye the way for the near coming of the Lord."

In Australia they have the courage of their convictions. The members of the Australian Section are intuitive and not merely intellectual, and they are right royally preparing the way by building a huge amphitheatre amongst beautiful surroundings in Sydney, fully complete, with all modern accessories, whereby the Lord will be able to give forth His message to large multitudes of people.

With regard to the quotations in *The Secret Doctrine* (if they be correct) that a Great Teacher may appear at the end of the century or in the year 1966, I find nothing in these statements to conflict with the present idea of the near coming of the Lord Maitreya. As a matter of fact, many Great Ones sometimes follow each other in quick succession, and the successors usually take the name of the original Founder. For instance, a special *Avatāra*, the great teacher Shankarāchārya, appeared some eighty years after the passing away of the Lord Buddha, and it was thought, and is still thought by some people, that that Great One was another incarnation of the Lord Buddha. But this was not so, for he was a special *Avatāra*, and, as Dr. Besant says, he belongs to the humanity of *Shukra* (Venus), and is one of the Three *Kumāras* immediately below the "Great Initiator". He appeared on earth to rectify certain misunderstandings concerning the teachings of his great predecessor, the Lord Buddha. Apollonius of Tyana also appeared on earth about a century after the passing on of the Lord Jesus.

Personally, I think that "Star" work at this juncture may be of more real importance, as regards the immediate future, than even the teachings of Theosophy, for the reason that the Coming will probably take place in the very near future, whereas we have many years in front of us to teach Theosophy. I would therefore earnestly entreat all those who do believe in the near Coming to work actively in preparation for that tremendous event "the Coming of a World Teacher."

"He that hath ears to hear, let him hear."

H. ARNOLD

REVIEWS

The Kingdoms of the Spirit, by Claude Houghton. (The C. W. Daniel Co., London. Price 6d, net.)

"Outside us there is only a world but within us is a Universe." These lines, appearing as a suggestive motto upon the cover of this illuminating book, may, perhaps, serve to depict to us the author himself. He is a poet and a philosopher. Being able to combine poetical vision with philosophical thought and synthetical ability, he has given us a fresh presentation of the ideals of brotherhood, of the unity of religious teachings, of life and Spiritual Love. His work is in every respect worthy of these noble themes; every one of the ten dissertations contained in the small volume will be a feast for readers who will find in them food for brain as well as for heart; in every page is to be found something inspiring to meditate upon. To put it briefly: A book worthy of praise.

A. P. G.

The Message and Ministrations of Dewan Bahadur R. Venkata Ratnam, Vol. II, edited by V. Ramakrishna Rao. (The Albert Printing Works, Cocanada. Price Re. 1-8.)

Preceded by a long introductory note by the Editor, dealing mainly with the numerous and warm appreciations from Indian and foreign Scholars, Journalists, Professors, Paṇḍits, and the first volume; this compilation of writings on social reform, on meditations and service, personal reminiscences, etc., is a really pleasant source of joy for the learned and of inspiration for the young student. The excellent qualities of the author as teacher, polemist and profound thinker, beautified by his devotion and elegance of expression, make of this volume a nosegay of mystic and intellectual flowers.

The printing work is an endeavour to match the quality of its contents; the general presentation of the book exceeding its price.

A. P. G.

John Henry Jowett, C.H., M.A., D.D., by Arthur Porritt. With a foreword by the Archbishop of Canterbury. (Hodder & Stoughton, London. Price 7s. 6d.)

Dr. J. H. Jowett was a renowned and rare Christian preacher in England, well known to thousands of people both in England and America, and one of the chief movers in the Peace Campaign in 1922 in England.

Born on August 25th, 1863, at Halifax, he had a happy boyhood with a devoted father and mother whom he revered and loved. He was a great reader all his life, and he loved music. He attended Edinburgh University and there met Henry Drummond who was one of the Professors.

Dr. Jowett preached his first sermon on Sunday, October, 1889, at Newcastle, and from that date until his death, he always drew crowded audiences. Later on, he was appointed to Birmingham, where he stayed many years, and was much loved. He visited America, and later returned there to fill the pulpit of a Fifth Avenue Church in New York, where he worked happily for many years, until the war called him home to England again, to serve his native country. The Prime Minister of England wrote to Jowett, pressing him to return and help "in this time of his country's need". He returned, and settled at a Westminster Church, where he stayed until his death. Here he threw himself at once into war work, preaching and working ever for peace, and crowds flocked to hear him whenever he spoke. He was one of the speakers at the great Peace Meeting at the Albert Hall, the King and Queen being present, and after the Service Their Majesties both thanked Dr. Jowett personally for "his solemn and inspiring words".

In the Peace Campaign, he worked with passionate earnestness, pouring out his life force for his beloved country. He looked ever for a basis for the attainment of peace, and to this work he sacrificed his life, as his work in America had been too strenuous, and he never afterwards recovered his full strength.

Jowett bade the Christian Church—"array its ranks in a solid phalanx for peace," and he worked his National Campaign on these lines.

Dr. Jowett faded away and died on December 19th, 1922, aged 60 years, with thirty-five strenuous years of work to speak for him. It is said of him—"he never uttered an unworthy sentiment, or spoke evil of anyone, or did an unkind action."

This book is a well written biography, and full of interesting episodes.

A. SERVER

The Lure of the Cross, by S. Haldar. (The Mahā-Bodhi Society, Calcutta.)

Another critical survey of Christianity as an organisation; of certain practices among its followers which are very distant from theory; of the patent failure of catechumenical Missionaries in the East.

Though in many instances the weakness of the exegesis is taken by the author to be weakness of the doctrine, and some stress is laid upon sins of men "as Christians" disregarding the fact that they are in the first place "human beings," still, this volume will remain as an effort to place things in their own place; it is a well worked out compilation of references and authoritative opinions from Professors, Journalists, Ecclesiastics, and the author beating the orthodox people of the west with their own weapons. There are many references; as a matter of fact, each page contains several quotations.

Fortunately, in the modern aspect of the old religious quarrel, the Truth always is victorious. In U.S.A., a "modernist" Bishop was charged with heresy by three "fundamentalist" Bishops, and summoned to appear at the Court. Heresy, in that land of business, was then regarded as a State or secular offence. In the land of religions, "to the majority of educated Hindūs, the missionary propoganda is an academic theme," says the author.

A. P. G.

India, America and World-Brotherhood, by J. T. Sunderland, M.A., D.D. (Ganesh & Co., Madras. Price Rs. 3.)

We are pleased to review this book, for it has many merits and is a volume that one would like to see in the hands of the many. The first three chapters are short accounts of certain incidents in the lives of three great persons who worked whole-heartedly for freedom in its widest sense. They are Abraham Lincoln, William Lloyd Garrison and Mrs. Julia Ward Howe. They are each fascinating in their way, and show what advance has been made in the freedom of peoples during the last century; in America these three Pioneers have been largely instrumental in the doing of it. Their influence has not ended in America but has been world-wide.

The second part of this volume shows the need, for the good of the world, of the freeing of every country from the domination of any

other country, and naturally the mind travels to India. The author gives a short history of the time that has passed since India was free. He writes with feeling, and tolerantly, he expresses that which he feels without bias, and there is much that causes one to think as one reads these pages. It is specially this section of the book that we should like to see broadcast. The last chapter on world-wide brotherhood has many fine passages, and the author shows that he is unprejudiced and has wide vision. The following lines are worthy of quotation, but the book is a pleasing one for all thinkers for, and lovers of, humanity.

Dreams are they—our dreams of human brotherhood ?
 Yes, they are dreams, but dreams *from God*.
 Shall we despise and scorn them—
 That men shall love one another,
 That all, whate'er their station, colour,
 Rank or name, shall call each other brother,
 That hate 'twixt land and land shall cease,
 That war, red-handed, shall give place to peace,
 That greed shall grow less in the market-place,
 That lust shall yield to love for the race,
 That men shall meet God face to face ?
 Dreams are they all ? Yes, God's dreams, and
 Because they are God's dreams
 As God lives *they shall come true*.

W.

Laws of Livingstonia, by W. P. Livingstone. (Hodder & Stoughton. Price 6s.)

This is a record of a life of hardship and of endeavour which must be almost unparalleled. The first part of the book contains an account of Dr. Laws' early life. Only a very great soul could have endured such a life and have yet emerged as *Laws of Livingstonia*. One wonders if such things are not better forgotten. Had not we better turn our thoughts to pleasanter subjects? The Livingstonia Mission has evidently been more successful than most missions in bettering the moral condition of the natives. This is because it has protected the natives in its district from the white traders and settlers, whose presence kills off the natives of Africa, by reason of their importation of gin and syphilis.

O. M.

Painters of Pictures in Sound, by Louie Bagley. (Simpkin, Marshall & Co. Price 6d.)

This contains a lecture delivered at The Polytechnic, Regent Street. It is a plea for the cultivation of oral expression. Language and the voice form the means of expressing our thoughts. Proper language and expression is necessary in order to clothe our ideas in their appropriate emotional atmosphere. If a lecturer has something to give out, say a hundred units of wisdom, then if his powers of speech and expression have not been developed he can only give out a small percentage of that total. The cultivation of oral expression . . . "makes knowledge real and of greater use both to the individual and to the community . . . it develops the creative mind; it sets free, not only knowledge, but mental and emotional powers; in short, it develops a balanced, happy, expressive, personality."

After all, have we not to become Gods on the physical, just as much as on any other plane? The sooner we develop our physical powers of expression the better.

O. M.

Reason and Personality, by Belfrage Gilbertson. (Erskine, Macdonald & Co., London, W. C. 1.)

Twelve little meditations on Reason, Imagination, Beauty, and similar subjects. They are written in a pleasing dreamy style, which makes the volume a good one to take away for a holiday, or to read by the sea-shore. One wants to brood over every page. For one thing, no page will be understood unless it is brooded over, for the style of the author is at times rather incomprehensible, though it repays study if the time can be spared. Unfortunately the majority of people are too busy in physical activities to be able to respond to the ethereal atmosphere and "other worldliness" of this book. Only a man practised in such thoughts would take pleasure in these meditations.

O. M.

The Century of Life, by Sri Aurobindo Ghose. (Shama's Pub. House, Madras. Price Re. 1-14.)

This is a compilation of the *Niti Shāṭaka* of Bharṭrīhari freely translated into English verse. Aurobindo Ghose began these translations twenty years ago, but with a few exceptions the contents of this book have not been published before. In the preface the author says that the word *Nīti* does not only refer to morals, "It includes also policy and worldly wisdom, the rule of successful as well as the law of ideal conduct, and gives scope for all the turns and forces determining the movement of human character and action. A Shāṭaka should consist of 100 epigrams, hence the name century (shāṭaka) but many more than this number have come down associated with the name of Bharṭrīhari. These Aurobindo Ghose considers to be accretions of verses akin in spirit and manner to those of the great sage, but not necessarily his.

As verse it belongs to a more leisured and pompous age than our own, but the measure halts and it cannot be compared with some of the author's later work. No doubt it is difficult, one might say impossible, to translate sonorous Samskr̥ṭ Epigrammatic *slokas* of the sixth (?) century into the more rapid thought and quicker time-beat of the twentieth. The little book will be appreciated by Indians to whom the original Samskr̥ṭ version is not available.

C. M.

The Rose of India, by Francis A. Judd. (Pub. Basil Blackwell, Oxford. Price 7s. 6d.)

A very well constructed drama based on the legend of St. Thomas the Apostle, and having a solid historical foundation. The play shows scholarship, combined with a keen sense of the dramatic; it is interesting and readable but too verbose for modern theatre production. It may be argued that the literary play is not intended for acting, but the literary play that isactable is likely to have a longer, and wider influence than one which is not. And this play is not of such high poetic excellence as to be able to stand on that alone. It appears to have been written for something in the nature of missionary propaganda, and will be welcomed by the Christian Community in India. There is enough beauty in the story dramatised to please a wider public than that, though the sentiments expressed in many places will not be approved of by the Theosophist, to whom Christianity is not *the* religion than which there is none higher, but one of many great religions, past and to come.

C. M.

Plain Blooms, by W. E. Walker. (Price 2s. 6d.)

Mr. Walker has written a volume of quite pleasing verse of a contemplative character. Unfortunately for the poets of the older philosophic bent, the modern world has ears that hear not. The only philosophy that can get a hearing among the younger generation is Pragmatism. Philosophy which is action, Religion which is adventure, Art which is spirituality, these are the things in which they believe. These are the notes to which they will give ear, notes which bring the thrill of beauty and of scientific knowledge. And to the poet who sings the songs they long to hear they will listen to with gratifying intensity; for any others they have no time.

C. M.

Life Now and Hereafter, by Colonel Octavius Rowe, late Royal Artillery. (G. Routledge & Sons, Ltd., London. Price 6s. net.)

This subject, which appeals to all, as it touches within us an instinct of self preservation, is herein looked at from a biological standpoint.

The writer shows the necessity of continuing a development for individual life, through temporary envelopes, with the aid of death as the alternative biological agent in the process, for without death, life could not continue.

After much reading on spiritualistic phenomena, which after all does not appeal to many, as there is too much fraud for it to afford real proof, this more scientific way of looking at the assurance of a continuity, is welcome, as also it is to the intellectually developed who cannot honestly be satisfied with the commonly given religious teachings.

In the first part, "Life Now," we are taken first to the necessity of some conception of a beginning, that creation means time limits, whereas evolution is unhurried, and means infinity and eternity. The evolutionary output, and the machinery that produces it are one, the whole being elastic and adaptable, the output visible and invisible, structural and structureless, yet one and the same.

The highest form of organic life is the one developing here in the three dimensional matter of the envelope, man.

When he appeared in a visible condition, he was probably very unattractive, flabby and wriggly like his companions, and various

vicissitudes enabled him to adapt himself to changing conditions; thus his individuality shews a vast difference from other organisms. If he represents finality, the evolutionary development of environment also has practically ceased, organic and inorganic evolution have reached maturity and there will be deterioration and man will disappear.

Evidence shows life is indestructible. If it vanishes here, are there not other playhouses and players beside ours? We cannot find stoppage, but an uninterrupted continuous improvement, so we may rest assured life is continued beyond this stage, and our individualities transferred to the next, in another envelope, which is part of our present one.

In the second part "Life Hereafter" we see that no glimpse of the Hereafter comes to those to whom the predominance of the outer has weakened promptings of the inner, but rather to the weak and those dependent on love. When the inner life leaves the worn out envelope, how often there is a bending forward to meet some loving welcome, a gladness, and peaceful sinking to rest.

This is no vision but a joyful reality of something existing close at hand, with surroundings and inmates who still retain enough of their previous identity and personality to be recognised, though with something abnormal, as they are only visible to eyes in a correspondingly abnormal condition.

It seems conceivable that, as the inner life develops more and more, what is now abnormal may cease to be so, and that close at hand is a further stage of successive development, to a twofold life where a perfect envelope can give expression to a perfect inner life.

E. S. B.

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL 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, teachings and beliefs 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

FRIENDS all the world over will be glad to hear that the Liberal Catholic Church has been established on a solid foundation in Holland. On July 25, 1925, in the drawing room of the house known as "De Duinen," the owner of the house, Mevrouw van Eeghen-Boissevain, when we were gathered there, read the following:

"DE DUINEN"

July 25th, 1925

REVERED ELDER BROTHER AND MESSENGER OF THE GREAT WHITE LODGE,

As a humble pupil of my great Teacher, the Master K. H., I beg your acceptance of this house and the grounds attached to it, for the use in perpetuity of our Blessed Masters. Already on two occasions I have offered this property to the Right Rev. Bishop Wedgwood in aid of the wonderful work he is doing for the world, but he could not bring himself to accept an offering, which in many ways would have been a personal gift to himself.

Again I offer this property, and now through you to Them, so that I may this time be sure of its acceptance.

If you approve, I propose the formation of a Trust, to consist of yourself, Bishop Wedgwood, Mr. Oscar Köllerström, Dr. G. S. Arundale, Mr. Kees v. d. Leeuw, Miss Dodge, Mrs. Douglas Hamilton, Mrs. Emily H. van Eeghen and myself, with Bishop Wedgwood as chairman, to administer the property.

And I wish you to know, that I am making the necessary financial arrangements so that my gift may not involve the Trust in any financial burden.

Suitable provision is being made in the Trust Deed to ensure that the property shall ever be administered in Their Name and for Them. I beg your blessing upon this offering and rejoice with all my heart, that I can personally lay it at the feet of Their Representative in the outer world. From this moment you are in Their Home, and therefore in your own.

MARY VAN EEGHEN-BOISSEVAIN

I was naturally surprised, not having heard of the proposed gift, but gratefully accepted it for the work of the Masters. The deed of gift was signed on September 11th. The place has been renamed "S. Michael's Foundation". It has been chosen as the European centre for the World-Religion, the World Union and the Revival of the Mysteries, the other two centres being Adyar and Sydney, N. S. W.

* * *

The enlargement of the scope of the work to be carried on there will require subscriptions and donations for its support, as the generous donor of the property cannot shoulder so big a burden, though she will continue the upkeep already promised. Her chief interest is in the Church work, to which she devotes her time and strength as well as her property.

* * *

The Birmingham T.S. Lodge is much increasing its strength, and on September 17, Lady De La Warr, Bishop Wedgwood, Major David Graham Pole, Miss Chambres, Miss Patrichio and myself, went down there to open the New Lodge hall and the E.S. Room. There was a large gathering, and much rejoicing. We all had tea together after the opening of the Lodge.

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In the evening there was a fine meeting in the Town Hall, to listen to a lecture on the Commonwealth of India Bill by myself. Much interest was shown, and a resolution

supporting it was enthusiastically carried with unanimity at the end.

* * *

I am asked to give publicity in the November *Theosophist* to the following :

THE GREAT SILENCE

A small group of international peace seekers, being anxious to use the supreme opportunity which the Great Silence offers at 11 a.m. on November 11th, propose that those who are willing shall unite in sending thoughts of World Peace into this quiet time.

The League of Nations seems to be striving to work for this end. Will all those, who care to assist, devote the first minute of the two minutes Silence, to definite thought of World Peace, and with it, support of the League of Nations?

Those willing to co-operate in this effort, either by forming groups or in working alone, are requested to write by November 11th to

MISS M. B. SANDERS,
11 Charlotte Street, Bath,

stating approximate numbers, so that a report may be made to the International League for the Federation of Nations.

It would have been better had it been sent in time for the October issue, as our November magazine will only reach Easterns in time.

* * *

It is interesting to learn that our revered H.P.B.'s statement as to the relation between man and the anthropoid ape is endorsed by Mr. Wood-Jones, Professor of Anatomy at Adelaide, Australia, who, in a lecture at Melbourne University

declared that the anthropoid ape, commonly regarded by evolutionists as man's ancestor, was really his descendant.

Both ape and man, he said, sprang from a primitive form, but man was the earlier development. "It is time we dropped the erroneous assumption that Darwin proved man's descent from the monkey."

It was absurd, continued Professor Jones, to look for the missing link, since man's evolution occurred so early and by far antedated the remains discovered in comparatively modern earth layers.

Professor Agar, moving a vote of thanks, said those who came believing the ape, if not man's parent, at least was his uncle, went away instructed that the monkey was man's nephew.—*Exchange*.

The Wisdom, as time goes on, is more and more justified by the advances of modern science on the path of useful discovery.

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The seventy-eighth birthday of the President was duly celebrated at Adyar, in the great Hall. The ceremonial was simple, and consisted first of the repetition of the prayers or invocations of the great religions by adherents of those faiths, followed by the reading of the birthday messages which the President has sent to friends in the past years. They are as follows, and will be new to many. Few outside India will understand the significance of the message of 1916, when the increase by leaps and bounds of national sentiment was met with bitter hostility by the British Bureaucracy in control of affairs. The situation came to a climax next year in the internment of Dr. Besant and Bishop G. S. Arundale and Mr. B. P. Wadia. But the Dawn did come after all, and India was awakened to an extent only a few, and certainly none of the Bureaucracy, thought possible.

DR. BESANT'S BIRTHDAY MESSAGES

1913.—My word to all those who love me is :

“Be strong ; be brave ; be true.”

Let us have that as our motto for the coming year.

1914.—We are all inclined to think too much of our own importance in the work, and transplanting is as good for us as for seedlings.

1915.—In a world crisis, such as we stand in to-day, weaklings are whirled away in the storm-wind. “Quit you like men, be strong,” says an old writer. Thrown out into the world in young womanhood, I took as my motto: “Be strong.” I pass it on to you to-day, in my age: **BE STRONG.**

1916.—Hail, Brothers! You who, in the midst of the darkest night, believe in the Dawn.

1917.—Will, Wisdom, Intellect—these are the Divine Trinity in man. Intellect to plan, Wisdom to inspire, Will to execute.

1918.—Be firm, be strong, be self-controlled ; your feet are on the Rock of Ages, and beyond the drifting clouds there shines the STAR.

1919.—If a comrade be faithless, let us be faithful to him.
If an enemy injure, let us forgive him.
If a friend betray, let us stand by him.
Then shall the Hidden God in us shine forth.

1920.—Behind all Rulers is the One King ;
Behind all Teachers is the One Teacher ;
Encircling our passing loves the Love Eternal ;
And above our weakness shines the STAR.

1921.—“ Watchman ! What of the Night ? ”
The Night is near to the Dawning.
“ How know you the Sun is near ? ”
The Morning Star, the Star in the East,
Is shining above the horizon.
Brothers ! Prepare ! Lift up your heads,
Your ELDER BROTHER draws near.

1922.—My Birthday Greeting to you, Brothers all the world over, is written from amidst the circling Himalayas. But not a vestige of them is visible, thick shrouded as they are in earth-born clouds. Shall I then doubt that the mountains are there, that their green slopes their mighty crags, their heaven-piercing peaks of snow, are but dreams, imagination fashioned ?

Nay, verily, for I have seen them, I have trodden them, and I KNOW.

With equal certainty, with equal surety, I know the unshakable truths of the Ancient Wisdom, of the Hierarchy who guides, the World-Teacher who inspires, the Embodied Will who rules. The Himalayas may crumble, but These abide in the Eternal. I see the STAR that shines ever over the White Island. Lift up your eyes, my Brothers, and you shall see it ; then face fearlessly the raging of the storm.

1923.—Men have sought for God in many ways, but have not found Him, because they sought amiss. They sought Him in forest and jungle, in desert and cave ; they sought Him through austerity and self-torture, through knowledge and argument, but He ever escaped them. In one place only can He surely be found, never to be lost again, and that is a place beyond emotion and intellect, in the depths of your own Spirit, who verily is He. There He abides ever, in the Cave of the Heart, the Hidden God, the Light beyond the darkness, the Eternal, who is Strength and Love and Beauty. Find Him there, and you will thereafter see Him everywhere, in every human being, in every animal, in every plant, in every mineral, in the blue depths of all encircling space, in joy and sorrow, in delight and in agony, even in the darkness of evil and of shame. Worship Him in all beings ; serve Him in all needs ; feed Him in the hungry ; teach Him in the ignorant ; love Him in the unloving ; make

your life His temple, and your acts His sacrifice. Then shall your eyes one day behold the KING in HIS Beauty, the highest manifestation of God on earth, and you shall grow into Man made perfect, Man Divine.

1924.—Think of the one that is dearest to you on earth; one for whom sacrifice is joy. Then lift up your eyes to the Ideal, and remember that such debt of limitless love, such joyful sacrifice, are what we each owe to all human brothers. Nor let us forget in our relations with the sub-human kingdoms, that helpfulness, tenderness and protection which the higher owe to the lower, since all share with us the One Life, in which we all live, and move and have our being.

A telegram was sent to the President on behalf of Adyar residents as follows: "Adyar residents through Vice-President reaffirming loyalty, send love and gratitude, praying that Masters' Blessing may rest on all your labours for India and the world."

* * *

In the afternoon of October 1st, a meeting of the National Home Rule League took place in Gokhale Hall, Madras, to do honour to Dr. Besant. Dewan Bahadur T. Rangachariar presided, and the speakers were the Rt. Hon. V. S. Srinivasa Shastri, C. Jinarājādāsa, A. Ranganatham and C. R. Reddy. The theme of the addresses were her services to India. A few days later another meeting was held at the same hall, called by the trustees of the Young Men's Indian Association, to unveil a tablet to Dr. Besant. The Hon. Sir C. P. Ramaswami Aiyar, K.C.I.E., the Law Member of the Madras Government, unveiled the tablet, which bore the following inscription.

THE YOUNG MEN'S INDIAN ASSOCIATION

This Building is the Gift of Mrs. Annie Besant, D.L., for the advancement of all that is best in Indian Youth. The Association has placed this Tablet in grateful recognition, both of the gift and of the services to the Motherland of an Indian patriot who will ever be held in devoted remembrance wherever India's name is honoured.

The building of Gokhale Hall was in 1914, and during Dr. Besant's absence in Europe, the foundation stone was laid by Mr. Jinarājādāsa. The supervisor of construction was Rai Sahib G. Soobiah Chetty, a member of the T.S. from 1882 and a faithful worker at Adyar. Soon after the building was

opened, Gokhale Hall, being the largest hall in Madras, became the place for all political meetings. Had the hall not been under Indian management, little doubt that its doors would have been closed under police pressure with the then prevalent pretext of "sedition"; but Gokhale Hall being always available for nationalistic meetings helped the "Dawn" to come. Those who were present at the demonstration on the eve that Dr. Besant went into internment will never forget the sight; the body of the hall, the large gallery, the large platform was packed, and faces peered down from underneath the dome; it was the first of those vibrant demonstrations which spread from city to city, till in three months and a day Dr. Besant was released.

* * *

Telegrams and letters of greetings to the President on her birthday came to Adyar from the following places.

FOREIGN T.S. Lodges : 1. Australia : Adelaide, Brisbane, Sydney, Perth ; 2. America : New York ; 3. British East Africa : Nairobi ; 4. China : Shanghai ; 5. New Zealand : Auckland ; 6. Mexico : Mexico City ; and 7. Hungary : Budapest ; 8. Denmark : Copenhagen ; 9. France : Le Mans ; 10. Malaya.

T.S. LODGES AND FEDERATIONS IN INDIA : Ahmedabad, Akola, Bangalore Cantonment, Baroda, Calcutta, Calicut, Cannanore, Coimbatore, Cochin, Gaya, Ghazipur, Hubli, Indore, Kumbhakonam, Kerala Theosophical Federation (Allep-py), Malleswaram, Moradabad, Mhow, Midnapore, Mysore, Nagpur, Nandod, Narmada (Shuklatirth), Secunderabad, Simla, Sivaganga, Surat and Trichinopoly.

YOUTH LODGES.—Ahmedabad, Bangalore, Cannanore, Malleswaram, Shuklatirth and Kumbhakonam.

ORDER OF THE STAR IN THE EAST : Denmark ; India : Bihar Division, Bangalore, Calicut, Cannanore, Ghazipur, Trichinopoly, Rangoon and Kumbhakonam.

SCOUT TROOPS : Cannanore, Tirukattupalli.

1921 CLUB : Bangalore.

NATIONAL HOME RULE LEAGUE : Ahmedabad.

NATIONAL CONVENTION SABHAS AND SAMITIS : Ahmedabad, Ghazipur and Sivaganga.

WOMEN'S INDIAN ASSOCIATION : Sivaganga.

Meetings were held under the auspices of T.S. Lodges at Coimbatore, Ootacamund, Hyderabad (Deccan), Kangayam and Lalgudi.

* * *

A special feature of the art side of the Jubilee Convention will be the performance of the Shadow Drama (*Wajang*) of Java by a troupe of talented players who are coming specially to the Convention for the purpose of demonstrating this beautiful and significant form of Art. The subject-matter is taken from the Hindū epics, but, through an interesting turn of history, the drama is performed by Muhammadans, some of whom are members of the Javanese royal houses. The method of the drama is unique—shadows cast by cut figures accompanied by a special kind of music. The drama bears a mystical significance which will specially be appreciated by a Theosophical audience. In connection with the Convention they will give a full performance of the *Wajang* from sunset to sunrise. After the Convention they will give selections from the *Wajang* in various cities in India, where they should receive a hearty welcome in the home of the great stories which they enact.

* * *

The President, with Mr. J. Krishnamurti and a party of friends leaves Naples by S. S. Ormuz on November 8, and they are expected in Colombo on November 21. On December 2, Bishop Leadbeater and nearly fifty members from Australia will also reach Colombo by S. S. Oronsay.

STAR CONGRESS AT OMMEN

ADDRESS BY DR. BESANT

11TH AUGUST, 1925

I

BRETHREN OF THE STAR,

Our meeting this morning is of a very special character, which was not anticipated by us when the programme was drawn up, and there will be one difference this morning, that there will be no discussion in the tent after the speech is delivered. My Brothers George Arundale, Oscar Köllerström and Rukmini Arundale will say a few words after the speech which I have to deliver, and then we shall close with the Invocation.

At to-night's Camp Fire, I may tell you, we shall have the subject that we intended to have when the weather made it impossible. A few of us who know him intimately will talk and give some little account of what we know of our beloved Head Krishnaji. We intended to do it last night, and we do not like to leave it undone, because we know that the more you understand of him, not only in his office as a teacher, but in his life as a boy and a man, the more closely you will feel drawn to that perfect and wonderful life, and realise how worthy he is of that great message to the world of which he will be the bearer.

I said that this meeting will be one that we had not anticipated, and you will see why as I go on. Before proceeding with the special message that I have to communicate to you, I must remind all of you of the existence, of the reality, the importance, of what I may call the occult side of Nature, in its lower kingdoms also, but more especially in its human and superhuman kingdoms. The whole gist of my message to you, gathered here under the oriflamme of the Star, implies that you recognise the existence of that side of life, that heart of all life on our globe, and you will be well aware from your reading of written books, that in the superhuman kingdoms there are great grades or orders of the superhuman beings. At the head of them all stands that mighty Being, the Nameless One, H.P.B. calls Him, for none can understand either His Name or comprehend His Being. We know that He came with His three Pupils from another world, the planet Venus, where human evolution is further advanced than in our own, and that They are the Lords of the Fire, who, since the middle of the Third Root Race have lived in Their chosen dwelling, the White Island of Shamballa, with its city of temples. There They still remain, are still accessible to those whom They summon to Their presence; and this was recognised in the early days of Christianity, as well as in the Scriptures of the Hindūs and the Buddhists, and recognised by that later messenger of the White Lodge, H.P.B. She spoke of the assembly that was held there every seven years, attended by the great Angels of the nations as well as by the superhuman R̥shis, where the plan of the coming seven years was given to Them by the Head of the Hierarchy, where to each a department of work was assigned, seven great departments of the world and of human life, as well as of the sub-human kingdoms. The great Christian doctor, Origen, also spoke of that assembly, and those are called, who belong to it as of right, and are told their work, are promised

guidance and help in the coming septennate. Then you have, apart from Him who is called the King of the World—and when I use presently that word “the King,” it will be to Him I allude—the Supreme Authority in heaven and earth, the Lord of the World, He is often called—immediately below Him, the three Pupils of whom I spoke, and that wonderful Flower of our humanity, the Lord Buddha, of the same rank as They, after His great illumination. And then there come three Mighty Ones; the Lord Vaivasvata Manu, Ruler of the Fifth race and of its nations, with all His company of followers and servants who have their appointed tasks. And then the mighty Teacher of Angels and of men, whom the Buddhists call the Bodhisattva, whom the Hindūs call by a name from which the term World Teacher is taken, because they have it in Samskr̥t, Jagaṭ Guru, (jagaṭ world, guru teacher). The third of these wondrous Beings is the Lord the Mahā Chohan. The Lord Vaivasvata Manu is the Representative and Ruler of the First Ray, under the Highest; the Bodhisattva, Kṛṣṇa-Christ as He is sometimes called—Kṛṣṇa in India, Christ in Christendom; and then the Lord the Mahā Chohan, who has under His guidance and control the Five Great Forces, as they are called, each one playing in one part or department of the human frame, and connected therefore with one of the five great departments of human activity, excluding the two, that of the Ruler and Teacher, where the Lord Vaivasvata and the Bodhisattva have Their work.

I want you to have that picture in your minds. Then below Them come the Chohans of the Seven Rays, each taking orders from the One above Them, passing on those orders to those below Them. You will notice these grow more numerous as we come down the great ladders of the superhuman kingdoms. And then come Those who are the Liberated, as They are technically called in the East, Those

who have attained salvation, in the old Christian nomenclature, the "men made perfect". For after passing that great Fifth Initiation you have the perfection of humanity; and below Those come the disciples, in the four ranks which have become familiar to you by name, and whom you can read about in so many of our books.

Below them come those who have been drawn a little nearer by One of the Masters to prepare them to pass through the portal of the first great Initiation, called "the entering on the stream"; when the four great Initiations are passed through, then after a period of labour, there is, within the human kingdom, the passing out of the stream, the climbing of the other shore; and those who do climb reach and pass through that Fifth Initiation, and form the great company of the Teachers and Helpers and Guardians of mankind, under the hierarchical order.

I take it for granted that most of you are acquainted, as I have just now briefly sketched for you, with these great facts of the occult life in the literature of the T.S., for gradually, step by step, more and more has been told of them. It could not be told suddenly, at once, to a world that had lost the realisation of that superhuman Company, those superhuman Beings, and so it was gradually unveiled; and you know how the first great brunt of scorn and ridicule fell on that heroic messenger H. P. B.; the great storm of the world's opposition struck her, and she stood changelessly as a rock against it, never flinching, never turning away, minding nothing of human opposition, while she knew Those above her had given her the work she was to do. And to some of us she said before she left—to myself especially, because I was the nearest to her of her pupils: "You must never hesitate to say in the world that you are a pupil of the Master." I have done that as opportunity offered, but we shall always be grateful to her who bore the first storm of ridicule in this generation, and

testified with unwavering courage to the reality of the spiritual life, to the reality of the work of the great Occult Hierarchy, and to the possibility, for those who are willing to make the sacrifice, of remaining in human life, becoming joyful workers on each plane of our world, and bearing testimony to the reality of that to which others may be led to aspire.

Keep then, I pray you, that rough outline in your minds, for I have no time to go into it more in detail; enough that you should have the great picture of it before you, to make intelligible that which I have to say to you to-day, and I would ask all of you to remember, while I am speaking, and to think over it afterwards—not carelessly, not in that drifting way most people call thinking, but with the concentrated thinking that means real work, true activity—that that higher kingdom is not closed to any one of you who is patiently, perseveringly, gravely determined that you will reach it, whether the portal be near or far away.

The words were spoken by the Christ, when last He trod our globe: "strait is the gate, and narrow the way that leadeth unto life, and few there be that find it." Forgetting to what those words referred, many in their ignorance have made that way to life the way merely to the heaven-world, and thought it strange, almost harsh and even cruel, to say that "few there be that find it," in the days when the Christian world believed in an everlasting hell. No such words could fall from the lips of Him who was all-embracing love. Truly the path is strait and the way is narrow, and has been such through the long ages of evolution; but to you who have entered the organisation of the Star, of the King, to you who lift your eyes to that Star, which shines ever above the head of the Messenger, the World Teacher, you should realise that you have trodden of your own free-will the path, the natural ending of which is the coming into touch with one of the

Masters, your own Master, who has been watching you through many weary, weary years or perhaps even lives, wondering when you would awake, wondering when you would become really in earnest, and, being in earnest, would throw everything aside that is not of Him, to disregard the world and to place everything you have, everything you are, everything you hope to be, at the feet of the Holy One of God.

For that is the condition. Nothing to be kept back. So many mean to sacrifice, but unconsciously, perhaps, keep something back. And the something has the same effect, practically, as if they gave nothing and kept everything back. It is in that sense that the gate is a narrow gate. You cannot carry other things with you, when you walk through it. Remember those wonderful words in "The Imitation of Christ," that the disciple must naked follow the naked Jesus. "They stripped Him of His garments," and you must strip off the garments of your likes and dislikes, your approvals and disapprovals, your national prejudices, your social conventions. All that is of this world of unrealities, and only when thus the naked Self stands forth can you hope that your Master shall call you to His side, and place you on probationary discipleship. And then, when the time is ripe, according to your past and present—and the two words mean almost the same—comes the acceptance, the closer tie, and after that the first of the great Initiations.

Looking then at that which may lie before any one of you, there is a reason why the coming of the Great Teacher should be expedited. Look over Europe and see the terrible conditions in which that continent of the fifth sub-race is existing to-day: menaces of war on every side. The "war that was to end war" is apparently forgotten with all its horrors. The nations are preparing new abominations of scientific discovery, new engines of destruction, to slay and mutilate their fellow men. We take up our paper each day

and we read of the dangers of another war, of quarrels and disputes, economic and political, which threaten again to plunge Europe into war. You can hardly say there has yet been a peace. They signed a paper, but where is the peace they proclaimed? Among the hatreds and jealousies of the nations, among all that is opposed to the brotherhood of man? The Lords of the Dark Face have hopes of setting back the Coming, which they cannot prevent, but which, if we are disloyal, they can retard, and it is with the hope of preventing the necessity of another war that the Prince of Peace has deigned to hasten His Coming, His Coming in His chosen vehicle, not in the blessing which He is ever sending forth, which gets so stifled, as it were, in fumes of our quarrelling and dissensions—so that by some years His Coming has been hastened. The time before us is comparatively short, but I will ask you to remember that time, from an occult standpoint, is not measured by suns and moons and other physical things, it is measured by stages of human consciousness, and it is the state of human consciousness that fixes what we should call the date of His Coming. Therefore we do not talk about dates, for it depends upon how the wills of men shall work, whether the time shall be longer or shorter.

But He whose heart is ever open to the sorrow of the humanity He loves, has heard the cry of His world, is realising the hope in which some of us have appealed to Him during the last few years to come again to the world which is perishing for lack of His presence, and so in that infinite tenderness which is a characteristic of the Lord of Compassion, He has taken what, with all reverence I may call, the risk of coming a little sooner, in great hope that there will be hearts enough in His world to respond to His presence, and to make it possible for Him to remain and to work for some years among us. You remember His last coming in Palestine: three brief years of public ministry, and then the hatred of the people against

Him had risen so high, stirred up by their official leaders, both national and ecclesiastical, that it ended in what was lately called in the higher world a tragedy, ended in the betrayal of a Judas, ended in the triumph of a bigoted and ignorant populace. Shall it be so with our world again? Shall the Lord of Love again be crushed out of His human tabernacle by the weight of the world's opposition, shall they throw at Him, striving to slay Him—though He evaded it more than once—the stones of violence, of ridicule, of scorn; or shall we try, so far as we may, by glad acceptance of the work of preparing in the time so short now before us, to catch on our bosoms some of the stones which otherwise would strike Him, taking joy that we are allowed to some extent to serve as a shield, so that the hatred and the rudeness of the world may exhaust itself on us His servants?

If so, then a gladder cry from the world will welcome Him; if so, He will remain among us for many years, and the world will change its aspect, and humanity will spring forward, and on us, on you and thousands like you all the world over, rests the answer of the world to the Coming of its Lord.

And now I have to give to you, by command of the King, I have to give to you, His message, and some of the messages of the Lord Maitreya and His great Brothers. I weave those into a statement in which some of Their words occur, and the facts which They ordered me to deliver. So that what I am saying, as to matter of announcement, is definitely at the command of the King whom I serve.

First, it was said by Shri Kṛṣṇa-Christ, as He is so often called in the outer worlds, that His life upon the earth would, like that of His predecessors, re-tell the story, so that you who know the gospel story, as I presume you all do, should know that the birth, and the transfiguration and the crucifixion and the resurrection and the ascension are the symbols of the journey of the human spirit through the four

great Initiations; it will be once more lived out before our eyes as a drama on the great stage of the world. And so you should think of those four points in that wonderful oft-repeated story of the Saviours of man, so that your eyes may be a little open to the significance of those when some of them are once more acted visibly before us by the Lord of Love Himself. His taking possession of His chosen vehicle is typified by the birth you read of in the Gospels, and that, as I have just said, will be soon. Then he will choose, as before, His twelve apostles—a significant number, “the twelve”—and their chief, the Lord Himself. He has already chosen them, but I have only the command to mention seven who have reached the stage of Arhatship, which seems to be the occult status for the small circle of His immediate disciples and messengers to the world. The first two, my brother Charles Leadbeater and myself, passed that great Initiation at the same time together because of our future work together, at the time that I became President of the T.S. Our younger brothers here, who were living through the stages, as it were, of discipleship, at certain points have passed the four great Initiations and others were welcomed a little later by the King as among His Arhats and one will be a few days later. They are, first: one whom you know, I think, well, that disciple of beautiful character and beautiful language, C. Jinarājadāsa, who must be known to very many of you, and to know him is to love him. My brother Leadbeater and myself were of course present at this Initiation, and also at that of Krishnaji and welcomed the new additions to our band. Then my brother, George Arundale, whose consecration as Bishop was necessary, as the last step of his preparation for the great fourth step of Initiation; and my brother, Oscar Köllerström, not so well known, perhaps, to you, but beloved for his character and his wisdom by all who know him well, as I am thankful to say I do; and then one whom I have called my daughter, Rukmini Arundale, this Indian girl of a glorious

past, will be one in a few days, who, hearing the call of her Master very, very early in life, will be the R̥shi Agasthya's messenger to the women and young ones in India, taking up a large part of the work there I have been carrying on for years. Young in body, yet she is old in wisdom and in will-power; "child of the indomitable will" is her welcome in the higher worlds.

Now, for it is entirely a new thing that the names of people should be announced in this fashion, but there can be no hesitation to those who are His servants in carrying out the will of the Lord; it is not for them to judge, it is for them to obey. As He said, it may cause to us a certain amount of trouble and ridicule, but we are accustomed to that, and what matter? It matters nothing at all. The only thing that matters is the will of the King, and the doing service to His great Messenger, the Bodhisattva.

I left out one and must leave out another. Naturally, our Krishnaji was one, but he is to be the vehicle of the Lord. And the other is one who is very dear to all of us, as to the whole Brotherhood: Bishop James Wedgwood. He had borne his crucifixion before the seal of Arhatship was set upon him by his King.

And I would say to you, therefore, so that you may not get confused, that there is no relaxation of the conditions which admit to these higher Initiations, when a Great Teacher is coming to the world, but there is a tremendous spiritual force shed forth by Him, when all the hosts of Angels are working with Him, those whom the Hindūs and the Buddhists call the Devas, the shining ones, their name for your Angels and Archangels. There is no relaxation of the conditions at all, but the times are different, and therefore it is possible, if the people have the strength to bear the strain, to pass more quickly than is usually

the case through these four great stages—for the stages are exactly the same as they ever were, both as to conditions and as to the strain put upon those who pass them ; for it is sometimes a time of slow movement in the world, because the need of the world is less, and at other times they come swiftly, though those times are rare, and those who are able to bear the strain are brought to birth in that time because they are able to face it and come through it triumphantly.

Those are the first seven of the twelve whom He has chosen, with Himself as the thirteenth. “ Ye call me Master and Lord, and ye do well, for so I am.”

Well, you will not be surprised to hear that to the minds of some of us there came a very painful thought ; would there be a Judas among the twelve ? We did not ask, of course, but He saw the thought, and used a phrase of vital importance to every one of us. He said : “ Whenever anyone shrinks from confessing Me, whenever anyone flinches in his loyalty and his open devotion, whenever anyone is less than truthful in his statements concerning Me, those are the real betrayals, which ultimately, accumulating in their force, incorporate themselves in a Judas and openly betray the Christ.”

Friends, I ask you to keep those words in your minds, as I shall keep them in my mind, and as my brothers will keep them in theirs, so that never for a single moment cowardice may touch us, in the face of a scornful or angry world ; so that none of you will ever shrink from confessing the Christ before men, but in every act of your daily lives, so far as your strength permits it, you will try to have Him in your thought, so that whatever you do you may do in His Name, for that brings a little of His power, so that all you think of may be thought in His Name, for that will help you to make your plans aright. Let your badge be like the badge of a brave knight in the face of difficulties ; always on his helmet was the badge which told of his allegiance ; be you the

same as knights in the service of the Christ, and try to see opportunities of serving Him. Do not wait to serve Him until some great event comes along, for great events are few, though there are a great many going on just now. Generally people rise to a great event; it stirs them, it appeals to them, and they act as heroes. The difficulties are in little things, the little things of life whose full outcome we do not see. I speak to you out of my own experience. I know the times I have proved to be most serviceable to Those whom I obey, to have grown out of things or events which appeared to be small, which seemed to leave me free to take one way or the other. It was nothing of significance. That is the real test of discrimination, when there are two things which seem right or indifferent, and you do not know which of them is really right. For the path of truth is one, it cannot be two. The danger is that you may let pass many opportunities, because they come in such insidious guise. Do not wait looking for things to pass by like a cinema film, as if you had nothing to do with the circumstances. You have everything to do among those circumstances. Anything may be a call to you, some hint, some suggestion, some impression on the mind, some real intuition which seems to say: do that, and not the other. Be, then, on the alert, for there is, it seems to me, sometimes more difference between human beings in the power to grasp an opportunity, in recognising it also in everything else. Dozens of opportunities pass by people. When you recognise an opportunity, grasp it and act at once, and not put it off. As you put it off it grows weaker, your lower mind begins to reason, and you lose the power to do. So you let it go. The impression is not strong enough. The Master Morya once said: "When a good intention arises in the mind, and it is not put into action, it is like a cancer in the heart." It is in that way that great criminals are made. Judas was not only Judas, the result of his own past; he was the accumulation of

those who had hesitated and wondered as to whether this man of Galilee was really a messenger or not, and all of these rushed together at the critical moment, and he became the betrayer of his Lord.

Let us all take care that none of us become the betrayer. If we try our best and strive unflinchingly, there will be no Judas among the Lord's twelve on this His return to earth. Now the wonder may come into your mind: H.P.B. was the only one who was really announced as the messenger of the Master. Since then the world has grown a good deal, and it is possible that while the few may be repelled, many thousands will be attracted to the Christ, for in the hearts of many there is an inarticulate will to follow Him, and the proclamation may, as it were, crystallise that inarticulate sort of a jelly of a thought into a flawless crystal of determination. Whatever the effect, since He has said it, it is done.

You may like to know what particular advantage it may be to you to be told these unusual things. It may give you a little guidance in a very tangled world. For all the questions around you are so tangled just now. If I tell you of three things which some years ago received the Bodhisattva's blessing, as an indication which you can take or not as you think right—for you have to understand there is no compulsion put upon any one of you to agree with me or those I have mentioned in all that we do or say, or in the work we carry on. That is your business, to make your own judgment, your own observation, to see how far any intuition in yourself responds to the challenge-cry that we have sent out. Do not imagine that you are to lose your liberty of thought or action. These are vital to your progress in the future. It is written that the Self cannot be found by the weak, by those who are weak in their thinking or acting. The Self is found by strength, in both, wedded to devotion; then the Self is seen as the goal, and so some hints were given which I am allowed to

mention, which may help you if you will not misunderstand them or take them in the wrong spirit, or as if they were being dictated to you, the last thing in the world we wish to do.

Some years ago the Lord said to the School of which I am the Outer Head, that three lines of activity were especially wanted in the preparation for His coming. One of them was a special form of Christianity that you know as the Liberal Catholic Church; that is the beginning of a great movement of which I will tell you in a moment. Next, the education of the young, and the training of them for their duties in life; and the third was that form of Free-Masonry which admits women, because in occultism there is no shutting out because of sex. We call it in French *Maçonnerie mixte*; in England we call it Co-Masonry. And there are one or two other great rites of Masonry less well known to the outer world than the ordinary Masonry, which will draw all more closely together and become one great representation of the Seventh Ray, which is beginning to come into the governing of the world. For, as you know, all the great Rays take part, one after another in the ruling of the world. All religions, all things in the world, show, as it were, the colour of that Ray.

Now the special work of the Seventh Ray is to bridge, as it were, the lower physical world and the higher subtle worlds. That is why a great religion has its ceremonial, its sacraments as they are called in Christianity, *samskāras* in Hindūism, and these resemble each other very much in their essential features, though not necessarily in their outer presentation. If you compare, for instance, together the seven sacraments of the Christian Church and the seven *samskāras* of the Hindū religion, you will find them very closely related. They all use some material substance belonging to this earth: they all use a *mantram*, a word of power, which changes the essence of that material substance; and there is always the

sign of power, which in Christianity is called the cross, certain gestures in Hindūism. Those are the three essentials. As it is very beautifully put in the English Church : a sacrament is an outer and visible sign of an inward, spiritual grace. Most people see only the outer signs ; the inward spiritual grace is conveyed only if people look beyond the outer to that which it represents in the spiritual world. Now these are always ceremonies, differing in details, but also remarkably alike. This likeness extends also to the vestments of the clergy, or the priest.

These things in the great religions are to help their own people to reach the higher worlds, to develop the emotional body in the right way, to develop the mental body in the right way, to hand on the fruitage of those bodies to the causal body of the ego, so that he may carry them on after they have been transmuted in the heaven life, so that he may utilise them for his next birth. That is one of the ways of reaching the higher.

Now these three things have just been mentioned again in the message which I am giving you from the King and the Bodhisattva. There is to be a world religion, as I proclaimed first in Hamburg, not in the sense that people are to be converted from one religion to another, but that all religions should recognise that the Teacher of Angels and men is fundamentally alike in each religion, and that the different forms are suited to the different temperaments of races, sub-races and nations. Do not imagine a general kind of missionary effort, of one religion converting another. We do not preach, for instance, any special form of religion in a country which has already a great religion of its own. We tell them : live your own religion ; it has everything within it that you want. So that just as here in Christendom I preach the Theosophical doctrine in Christian language, so in India and in Burma, in Hindū and Buddhist languages. All these are the same. The Bodhisattva spoke of them the other day as

"My many faiths". He is behind them all, blesses them all, fills them all with life. That will become an established fact, so that there will be, as it were, a world universal church, a world universal temple, where people of different religions can worship side by side, taking part in the means of grace which are offered to the particular nation they are living among, and feeling that they are all fellow-believers, not only worshippers of one God, but servants of the one great Teacher of humanity. It is a glorious conception, you know, when one strives to imagine it out, it thrills one all through, it fills one with enthusiasm. I may feel it perhaps more, because for years I have been striving for that wherever I go, to get people to see that all religions have the same doctrines, only the presentation is different, because it is given to different nations.

You have it in Theosophy of course. Theosophy as such has no ceremonies, because ceremony would shut other people out; whereas when it is recognised that brotherhood is a reality, all take part in the same service in any place, and feel no jar of difference because the outer symbols may be different. I do that in India, worship if they will let me, in Pārsī and Hindū temples, in Musalmān mosques. I give them all a little magnetism and the blessing of the great Brotherhood to which I belong. Some of the Hindū temples do not let me go inside, so I walk round outside. I want you to feel what I mean. Every religion is a vessel into which the water of life is poured. The vessels are of different shapes, the water of life is the same in all.

The special value of including the Masonic movement is that so many people are in it who do not belong to any religion. If they recognised what Masonry really is, the Lodges would be of much more value than they are at present, and I think they will be.

Then we have education in the first statement of the Christ, to be represented by a world-university. It will have

three branches, just as the others have. Three centres for all the three movements. The world-university will be one in which an attempt will be made to give a real education to boys and girls, and to fit them for the work they have to do in the world; first on the outer side of good citizenship, on the inner side a good character, on the social side looking on all around them as brethren. I am allowed to tell you that the first centre for these things is Adyar, naturally, as the Headquarters of the T.S. The second is Sydney, which was chosen some three years ago, and the third is a village in your own country of Holland, you call it "Huizen," and without knowing anything about this, there has been given to the Brotherhood a very beautiful estate of about forty acres, and a house on it, and there will be a centre for each of these three special world movements. You will notice they are all universal, and that will be a main note of the World Teacher's teaching. That requires a lot of explanation, a lot of thinking about. You will work it out for yourselves. You do not lose time in thinking what has to be done beforehand. Think it out in a practical way. I am myself, I understand, to be the Rector of this University, because, I suppose, of my position on the First Ray. My Brother, Bishop Arundale is to be Principal, and Bishop Wedgwood the Director of Studies, because he knows both sides, ordinary and occult, of the studies. They choose according to qualities.

There is one suggestion I would make to you. If you see any one of us working for any particular movement in the world, you may know it is part of the World-Plan, otherwise we should not be in it. That does not mean that all of you have necessarily to join in those movements. It does mean, if you accept the command of the King, that you ought not to oppose them, as they are part of the work of the King. You need not work for them. But you may feel very sure that where you see one or two or more of us working steadily and

hard at one particular movement, say, like the League of Nations, that that is part of the Plan. If you so feel it, you can help in any such movement, but do not think that you are told that you must do anything. We do not do that in Occultism. The will of man is the thing above all respected in the occult world. The position is summed up in the phrase: "Behold I stand at the door and knock. If any man will open, I will come in." He never forces the door of the human heart. I simply mention this, that you may use all your own strength, without much wasting of it. Those we work for influence the world for generations to come.

There was one very pathetic statement, with which I may close, made by the Lord Maitreya. When He last came, all the kingdoms of Nature except the human recognised Him, loved Him and tried to help Him. His incarnation as Shri Kṛṣṇa was a very short one. He is the great object of worship in India, the Divine Child, and they have beautiful stories about Him. He is always seen playing on the flute, and all the animals come around Him. They have a picture in which the animals are listening to Him playing on the flute, and all the trees tried to bow towards Him as He came near them, for they wanted to hear Him; even the stones seemed to be glad, as His feet trod upon them. All the little nature spirits of the air, water, fire and earth came round Him to catch some notes of the flute. It was only our kingdom which rejected its Lord and refused to recognise Him, but, as He said, the world has grown since then. And our hope is, that many, very very many from the Theosophical and the Star organisations, and the growing Co-Masonry, and the great fellowship of teachers may recognise their Lord when He comes, so that we may keep Him with us for many years, and not make His own world impossible for Him save in seclusion, as was done on His last coming.

ADDRESS BY THE REV. OSCAR KÖLLERSTRÖM

OMMEN STAR CAMP, 11TH AUGUST, 1925

I

At the passing of that great Fourth Initiation of which our Chief has just spoken to us, there are very many and very wonderful new things which one learns and which one can never forget. But perhaps of all those things the very greatest is something of which one can never tell, which one can but know in one's own heart, for which there are no words; for at that fourth great step one is borne up, lifted up, into the higher worlds, and touches a state of consciousness never before felt—the state referred to in the Buddhist books as that of Nirvāṇa. One is taken up there in order that one may for a moment share in the great life of Him who guides the world, of Him who is our Lord. One is taken up so that one may touch that and feel that. As it is put in *The Light of Asia*, "The dewdrop slips into the shining sea". The individual is lost in unity with the life of the All. But as it has been said by many great Teachers, in very truth it is rather as though the shining sea had slipped into the dewdrop—so it feels to the individual. So complete, so wonderful, is that momentary union of the self, the soul, with the life of the true Self, the Self of the whole world, the Self of the whole solar system, the great Cosmic Self, that one feels that for a moment all the worlds are drawn into one; it is a thing of which one cannot speak, and if one

does speak, one is bound to give an inadequate and wrong idea of it. But it is something which one can never forget, and once felt, one feels one *must* give it to all the world. It is something which has been given to one to hand on to one's brothers who have not yet touched that mighty union. That feeling is perhaps explained a little by what our Chief has been saying to you about the need for faith, that we may go out into the world without fear, to proclaim the things for which we stand, and not betray them by a single act; to show the world that we fear not the least breath of suspicion, or the greatest scorn; to go out as His messengers, to stand before the world as representatives of Him whom we have known, whom we have seen face to face, to speak as His messengers, as His agents, to declare to all the world what we have seen, to tell them what we have known, to speak of the hidden and sacred things. That is perhaps the message down here on the physical plane which the higher Self impresses on the personality as the result of that great and stupendous experience, the touching of Nirvāṇa. Up there on that higher level one learns to be all the world, to be God. But down here one has to learn to be gods in a lesser way; one has to learn to be that higher Self down here in a lower self; one has to project that mighty realisation of Truth which is the great archetype of all the world's truths down here into the physical vehicle. In order to do it one must do it with the fullest conviction of which one is capable, with all one's soul. So one must stand out fearlessly before all the world for the great inner movements which one represents.

From now onward, there will be no compromise. We shall ask for no outward recognition, because we have the recognition of the Lord. We have His seal set upon our work. There can be nothing more needed than that highest help. We who belong to the Church will go out and proclaim

its message fearlessly. We shall have no compromise; we shall wear its vestments; we shall be ministers of Christ in fact in the world at large as well as within His sanctuary gates. So with all things. We are to wear the emblems; we are to proclaim to the world in the very truest and most physical ways those great hidden inner facts, the secrets of the mystic Rose and the Cross.

But there are other ways in which you each and all are from now onward to proclaim those great truths, and are to live, not only wearing the inner and spiritual orders, but the outer insignia of the orders to which you happen to belong, as we wear the vestments of our Church. But you are also to wear the vestures of your bodies as garments consecrated for use in His Service. You are to realise that splendid life of a higher being in the higher world which is to be projected down here into physical realities. As the world has grown, you need not, as the great mystics of the past had to do, retire altogether into yourselves. You can make the outer things of the world harmonise a little more with the inner realities, and among those outer things are our own bodies. These are to be taken up into that higher Self, your own bodies are to be symbols of that inner truth, just as our vestments are symbols of the great inner facts of the spiritual world, of the realities for which we stand. That regenerating fire, that Divine Life, which floods the whole being at the mighty step of the Arhat, that Divine Life is poured down into the physical vehicle of each one of us. You are to realise that the body comes from God. You are to recognise the physical vehicle even as you recognise the inner soul, the self, as equally part of the divine manifestation. The outer vestures are to be put into harmony with the beautiful world, which is the principal vesture of God Himself. The physical garments are to come into harmony with the great life of Nature, in order that as we descend into matter our selves

may manifest, as in a great cosmic sense He projects down, through the great garment of Nature, through the physical vehicles of mankind, the inner sacrament of His life. Now we are beginning to get back a little more into touch with the great life of Him who speaks through the waves of the sea, through the sunrises and sunsets; with the Life of Him who sings through the birds, who springs up through the life of the grass and the heather. All the sweet beautiful things of Nature, even your own bodies, are to be realised as part of His vestment, as the chalice of His own divine life, and that chalice must be filled with the life which He pours out. The glory of the clouds, the splendours of the thunderstorms and of the lightning, the magnificence of the sunrise—it is in those things that you can touch His divine life and rise above yourselves, and touch the fringes of that mighty Consciousness into which the whole being sinks deeper than any words can tell. At the great stage of the Arhat you have to realise your oneness with every kingdom, not only with your brother men, but with animals and with birds, with the green things, and the rocks themselves; with our great Mother, the Earth, for in truth she is our Mother, as the Virgin Mary was the Mother of Christ. It is through those things, the great and little things of God's life in the world, that you also may come up into that Nirvāṇa, that you also may tread that fourfold Way, the Way of Sacrifice, the Way of the Cross, the Way of the Gospel, the Way of the Christ, which was prepared for Him by the great Teacher, the great Jesus, who gave his body to that Mighty One. And you also, as your leader Krishnaji will give his body to that great Lord, so you also may to some extent give your own bodies to Him, you also may let your bodies be filled with His Divine Life. You also may feel something of that marvellous Life burning throbbing, pulsing through your bodies, even as Jesus must have felt it, even as Krishnaji will feel it, even as to some

extent we at the Fourth, the Arhat Initiation have felt it. It is that which I would ask you to do, my brothers, to come up into the joy of the Lord. Let then your heart be as a great organ, which peals out the glory of the Lord, let your lips be a trumpet, sounding forth the clarion-call, let your lips speak of His Coming—heed no other things. Let your own regenerated bodies be the vestments, the uniforms, the insignia by which you announce to all the world that you are His men. That is the message which I would give you, so that it may be possible to share with you something of the life of Nirvāṇa.

ADDRESS BY BISHOP G. S. ARUNDALE

OMMEN STAR CAMP, 11TH AUGUST, 1925

I

MY BROTHERS,

You have had on this most memorable morning the great privilege of listening first to the representative in the outer world of the world's greatest KING. As His representative, she has given to you His message. Not often is it given to the great KING'S messenger to convey to the outer world His order and commands. And then you had the great privilege of listening to my beloved Brother Oscar, a great representative of the coming Lord. From our Mother, our Chief, you had the power, from him you had the fire, and it now falls to my lot to tell you that that power and that fire must both be put into form, so that they may work in the outer world for the world's redemption. It is not enough to feel the things as you hear them; it is not enough to be uplifted here for the moment. You must carry that sense of uplifting that my two great Brothers have given to you; you must carry it right through this Star Camp and from here practically into the outer world, that the outer world may share the blessings that you have received. And so I stand before you, and

I would like you to think of my dear Brother, Bishop Wedgwood, as standing by my side to-day, as he will be to-morrow. We two stand before you as humble representatives of the third great department of which our Mother has spoken to you. The first, the ruling department, with our Chief as its messenger here to-day; the second, the great department of wisdom and of teaching with my Brother Oscar as its representative here to-day. And now with the power and the fire comes the need of the third great department, that of the Mahā Chohan, the great Organiser of the world's forces whose pupils my Brother Wedgwood and myself have the infinite privilege to be. I ask you to remember that out of the power and out of the fire must come activity. Just as we are active in the inner world, so must we now be active in the outer world and spread this power and this fire in such ways as are possible to us. As our Mother told you some time ago, some ways may be more suitable for you than others, some more congenial. Take those ways which lie ready to your hand and throw yourself heart and soul into them, so that the work of the coming Lord may be made easier than otherwise it would be. Our Lord to-day will come to the whole world. He does not live, and will not live within a small area as He did two thousand years ago. He will travel throughout the whole world: He will go to all nations. He will reach all faiths, and therefore He will need many messengers; the more messengers He can have, the more complete can His work be. I would venture to say, in all reverence, He cannot do without us. If He has summoned us to be members of His great Order, it is that we may become soldiers in His army.

I want each one of you to remember the whole time that you, each of you, have been accepted by Him individually for

the service that you can render to Him. Let not one here think there is nothing he can do for his Lord; none of you would be members of this Order unless there was something for which He had chosen you. I ask you therefore, my brothers, to remember that there is a service that lies to your hand. Some of you perchance have found that service; fulfil it then to the utmost. Some of you may not yet have found it; seek it and you will find it, for our Lord knows what you can do for Him, and if He knows and if you seek with His aid, you will find. That means one special characteristic on which my own great Master so strongly lays stress. And that characteristic has two aspects. One aspect is efficiency, thoroughness, so that what we do, however little it may be, however small it may be, may be well done. This is one of the great requisites for the Lord's service, and remember that thoroughness and efficiency mean thoroughness and efficiency in every detail of everyday life. There is nothing that you are doing, whether at home or abroad, whether in your private room or in public, that you are not doing unto Him according to the extent to which you recognise your dedication to His service. The washing of hands, the eating of food, breathing, there is nothing which is not an act of service to Him, if it is done for Him. One of the messages that my Brother Wedgwood recently received from our great Teacher was to remember that if we wanted to do the big things thoroughly, we must set about doing the little things as thoroughly as we could. And if the great Teacher sees that in the little tiny details of everyday life we endeavour to reflect the purity of the Christ, then will He select us for the bigger work of serving larger surroundings. So, my brothers, let that efficiency and that thoroughness be characteristics of us all. What you know, know well: what you

do, do well: what you think, think well, and truly: what you feel, feel ever nobly.

That was the first part of His message to us. The second was reflected in our Mother's address to us, namely, to endeavour as far as we could, to be on the look out for opportunities of service; not to go about the world thinking of ourselves, but thinking of Him, the coming Lord. You and I are His dedicated servants; we never know when we may be used, because He has not so many servants. It is true that the Order of the Star in the East has grown immensely during the last four years, but the few thousands that we have—what are they to the need of the whole world? If you scatter the whole of the Order among the nations of the world, there will be few in any particular spot; but each one of us in his own place, however far off it may seem to be from what we sometimes call the heart of things, however lonely we may seem, however isolated we may feel, we are His consecrated servants. He at least is near to us, if none others are, and He needs us wherever we are. He can use us and will use us if we belong to Him entirely, holding, as our Mother said, nothing back, giving all in spirit, whatever may be our daily work. It does not mean giving up the life of our ordinary daily duties, it means the fulfilling of those duties as unto the Lord, and not as unto men. It is not a change of work that is asked from us at present, but a change of attitude, so that instead of working for ourselves, instead of working for our immediate surroundings, we work entirely and wholly for Him.

And now, my brothers, let us think of that. I would add certain words more, as indeed I have been commanded to do, whenever the opportunity offers, and that is to say to you not perhaps that you need the assurance, but that you may

pass on what is said here to those whose need perchance is greater; to say to you that there are a few of us who have seen our Lord face to face, and knowing Him as we do, you can go to the outer world and say that there are living in the world to-day those who know the Christ, who have seen Him, who have sat at His feet, and have received, not only His benediction, but His messages, His instructions, His guidance and His wisdom. There are some of us who have that great privilege that we can testify to the fact that we know Him face to face, that we know from our own personal knowledge, that He is, within a short time, coming into our midst to live over again that great Gospel-story; this time, we believe, as our Mother has told us, without the betrayal.

Some day you will also, I firmly believe, be able to testify to your knowledge of Him face to face; the time will come when you will recognise Him, and when you will be able to say to the world: "We *know* our Lord, He is living in our midst". In the meantime you are at least able to say that there are those living in the outer world who know Him and who are His messengers.

My brothers, this is a historic meeting, and immensely privileged are we all to be here. I want you to remember that being in this gathering, upon each one of us has come a consecration, and the dedication is made by us to be accepted for His service. I want each of you to feel that you have been, as it were, during this time kneeling at His feet, and that over our head His hands have been placed in blessing. It is true, of course, as our Mother has told us, that He has already chosen some, however unworthy they may be from the standpoint of Those who have chosen; He has chosen some to be His messengers. But there are more than those required; you are all required to be His messengers. And if you have

been summoned to this Star Congress, led to it as I believe, it is that here, to-day and now, you may be further consecrated to the Lord's service, so that from this Star Camp you may go into the outer world with the reflection of the KING'S power, with the reflection of the wonderful compassion of our Lord, and with the reflection of that infinite capacity of our Lord, the Mahā Chohan, to use that power, that compassion, that fire, so that the whole world may be lifted up from suffering into joy.

DR. BESANT sums up.

[I would like to ask all of you not to let your feelings run away with you into any excitement. In the spiritual world serenity and calm confidence are qualities that make it possible for the blessing of the Great Ones to rest upon us in such a meeting as this, and in the Camp generally. Keep then quiet, dignified, conscious of the value of being here, but do not let there be any excitement as the result of hearing for the first time how great are the movements that are coming from the higher worlds to spread in the lower. Excitement is alien to the Spirit. A sense of power, a sense of peace, perfect self-control, these are among the characteristics of spiritual life. Be joyful, but not exuberant in your joy.]

ADDRESS BY BISHOP ARUNDALE

OMMEN STAR CAMP, 12TH AUGUST, 1925

DR. BESANT in the Chair.

My Brother Bishop Arundale is going to speak to you this morning on the way to present the Coming from the educational side. He is going to speak to you about the question of the World-University, which we have been commanded to prepare and to found. That will be the great vehicle for the active contact with the world, and it has the blessing of the Head of the Great Hierarchy. Naturally, in the arrangement of that the three departments will again appear, and I think it might make it a little clearer perhaps, to you, and a little easier to remember if I again remind you of what I said to you yesterday, because I am not sure how far you non-English speaking friends could follow that arrangement. So we have arranged that those of whom I spoke to you yesterday will deal, so to speak, with the work with which they have been specially charged, according to the Ray to which they specially belong.

If you look at those connected with the three great departments of this world, those represent, of course, in miniature, the great ruling divine Trinity, whose Will and Thought and Activity are One, that which we speak of as the Trinity, the undivided Unity. There is a faint reflection of that in the world, in the Universe of the great Logos, as we often call Him in Theosophical nomenclature. There you have the departments into which the world is arranged. The

department of Will, where the power of the government of the world is represented, the Head of which is the King ; then you have the great department of Wisdom, of teaching, of which the Bodhisattva the Teacher of Gods and men is the Head ; and then the Activity representing the group of the five Rays, where you have the intellect, the concrete mind, the Head of which is the Mahā Chohan. You remember how it is said of the work of Creation : “ The Spirit of God moved on the face of the waters.”

Taking the first Ray with, as Head, the Great King we have one of these representatives in myself. Then we come to the second Ray ; that is represented by four of these, Krishnaji, Raja, Oscar and my brother Leadbeater. Then there come the five Rays, that department of the activity, where we have Bishop Wedgwood and Bishop Arundale. I hope that little table I have just drawn up will help you to remember these things in a kind of systematic way. It depends on the way you arrange your own knowledge. I am one of those who always see a kind of diagram on which my knowledge is arranged, so to speak ; it is all there in a comfortable way, according to the kind of knowledge in which I am working. If I am going to lecture, then I have a sort of diagram of it. One time a Scotchman said “ Mrs. Besant has a thread,” but it is useful, otherwise you go wandering about. And so this little table will help you perhaps.

And to-day we are going to deal with the Second Aspect, and first I am going to ask Bishop Arundale who represents Activity, because this is a coming on to the physical plane where the designs of the higher are carried out on the lower. And then to represent the Second Ray, I am going to ask my brother Oscar to give a short speech. Then I will finish it up with a still shorter one.

II

BELOVED MOTHER, MY BROTHERS,

I have a somewhat difficult, though marvellously fascinating task to take up this morning. I do it with a certain amount of diffidence, because I am speaking here to you this morning by command of my own great Master, the Mahā Chohan who represents so wonderfully the Activity department of the Logos, and one can only very feebly reflect in human speech the instructions that He has given. I am thankful, however, to feel that two of my Brothers will succeed me in speaking to you, so that that which I may have left out they may supply.

Now, briefly put, it is the desire and intention of the Elder Brethren that with as little delay as possible there should be established a great Theosophical World-University with stress on the word Theosophical. And when I use the word Theosophical, I want you to realise that I naturally include in it the word Star. I make no distinction myself between the Star and Theosophy, because the Star is all-embracing, and Theosophy must inevitably therefore come within its enfolding rays. Nevertheless, speaking as I am, to a Star audience, I want you to realise to the full that this Theosophical World-University is essentially and definitely a Star activity; the more so is it definitely a Star activity as it happens, as no doubt many of you know, that Our beloved Head, Krishnaji has in the past been associated with Universities. He has founded Universities in the past; it is one of his activities. He has been the centre of a great University in lives gone by, and you probably are aware how he is working to establish a University at his own birthplace in South India, Madanapalle. And so one realises that this great scheme which we have in hand to push through as rapidly as possible, is an embodiment of part of Krishnaji's

nature, of part of Krishnaji's work, and therefore deserving of our utmost co-operation and support. But while I shall use the expression Theosophical University, I want you very definitely to remember that it is Star work that we are talking of this morning, that it is Krishnaji's work that we shall endeavour to do. You must never imagine that any of us who are so closely working together, could do ought but that with regard to which every one of us would feel enthusiastic. And so it is a common work of which I am speaking to you, and I am anxious that you should realise to the full that anything you can do for this University, this Theosophical World-University, is work done for our beloved Head and for the Star. Let me add to this that this Theosophical World-University will not merely be a Star University, will not merely be a Theosophical University, it will be far more, it will be *the* University that will belong to the Elder Brethren, a University in which the Masters Themselves will take a direct and personal interest. Indeed, They will guide it, in so far as we are wise enough to leave it in Their hands.

And so for the first time, after many thousands of years, another great University is being born into the world in which Their wisdom will be taught to those who are capable of receiving it. My Master said only the other day that He would Himself guide and control this University. When about the same time we had the privilege of an audience of the Lord Maitreya Himself, alluding to this University, He said, that it would have His own great benediction, so that we start under the most wonderful auspices. It is for us to be worthy of this unique opportunity and to throw ourselves into it heart and soul.

Now, let me come to one or two details with regard to its organisation. First, it will have three great branches or centres. The first great centre will be of course at Adyar,

where we already have a wonderful nucleus in the Brahma-vidyāshrama, of which my dear friend Dr. Cousins is the head. Most of you have probably read, in the annual reports, of the very magnificent work that is being done by that band of workers. It is in some measure a recognition of their work that the Brahmavidyāshrama will form the heart, the centre, the nucleus of the great branch of the University at Adyar. Then connected with Adyar will be the University, the branch, whatever it may be called, at Madanapalle. It will be perhaps a kind of sub-centre, drawing of course its spiritual forces from Adyar itself. There you will have one great division or branch of this Theosophical University. And then another great branch will be at Sydney, the second great centre in the world; and we in Europe are fortunate enough to have one here in Holland, the third great centre at Huizen—which will be, as it were, the Western division. I like to think of those three great branches as representing three great aspects of life. I look upon Adyar as representing, in its University, the spirit of the Eternal East, the spirit of Eternity. When I think of Sydney, I think of that branch as representing the spirit of the Future, and when I think of our branch at Huizen, I see there represented the great spirit of the West, or, shall I say the spirit of Time? And so you have Adyar: Eternity, and then the two great aspects of Eternity in Time and Future. And I dream in imagination that Adyar will always be sounding out the great eternal note which must ever be sounded throughout all ages, throughout all times. I see Sydney reaching out into the future and showing us the way. And I see Huizen sounding the note of stability and translating the Adyar Eternity spirit into terms of Time. How all that is going to be achieved, I do not yet know, but that it will be achieved, of that I am sure. A common characteristic of all the centres will be what we must

call in the Samskr̥t phrase, the spirit of Brahma Viḍyā, the Divine Wisdom, or, as we have it, of Theosophy. It is for Brahma Viḍyā that this great University will stand. It will take its stand upon the inner and not upon the outer, upon the essential life and not upon the fleeting forms. Forms in this great University will always be subordinate to life.

Now if I depict for a moment this idea of Brahma Viḍyā, I see three great divisions. I see first the spirit of brotherhood with its three departments, reverence, goodwill, compassion. Then I see the spirit of justice, the sense of law, the sense of truth, the sense of the great wisdom that mightily and sweetly ordereth all things. And then the third spirit that I see in the Brahma Viḍyā is a great certainty, a certainty as to the future; so that through that certainty, through that brotherhood, through that justice, pain, suffering and fear shall be driven right out of the world. These three great principles, embodied in Brahma Viḍyā, will be the heart of this University.

Still translating this Brahma Viḍyā into more human terms, one sees this University as a marvellous international—I was almost thinking of using the word supernational—movement.

Supernational with regard to nations and with regard to faiths; and these two notes stand forth in that spirit of internationalism. First, the inculcation, or rather should I say, the education, the drawing from within, into the outer world, of mutual respect and reverence both as regards nations and as regards faiths. The second aspect of that spirit of internationalism that I see manifested in the University is the spirit of comradeship and common activity, without losing the value of the diversity. The nations may remain, the faiths may remain, but through the work of this University we shall see the nations working together, the faiths living together in the spirit of brotherhood, and working towards a

common end, each nation and each faith complementary the one to the other.

And then I go one step further down, and I begin to see this University translating the essential principles into terms of citizenship, a noble and a loving citizenship, for which the University in its three great centres and in all the subcentres that may rise, will prepare its students. And that spirit of noble and loving citizenship will be embodied in a spirit of service. As was said in ancient days by the Lord Vaivasvata Manu Himself, the essential feature, above all other features of education, is service. Study is the hand-maiden to service. It is to be regretted that in the West, and through western influence to some extent in the East, study comes first and service a long way afterwards. But in our University, in Their University, the spirit of service will be the heart of its life. And so we shall prepare our students to recognise the fact that they are not in this University in order that they may prepare themselves for personal advantages, not in order that they may enter a profession and minister unto themselves and unto their families, but in order that they may place themselves at the disposal of the world. This will be a University for those who are to become the leaders of the world and to carry on the heritage of the Lord.

The preparation for His coming and the recognition of Him when He comes—those will be the two vital notes in the great harmony which the University will utter. And so we shall see our students beginning to live for the world and not for themselves. And in that noble and loving citizenship, we shall find in their due places all the sciences and all the arts, looked at primarily and fundamentally not from the standpoint of facts, but from the standpoint of life, of spirit. The facts will be in their places, but they will be related to the great realities; the facts will be subordinated to life and

not its masters, as they are so much in modern Universities in which people lose themselves among the myriads of facts which they are unable to relate one to another. And in the arts and sciences, as given to us in this World's University, every fact and every science and every art will be seen to have its purpose in the bringing about of brotherhood and in the outer realisation of perfection. Not a single detail in any subject of the curriculum, not a single fact in any science or art, but will be by our professors and by our teachers related to the great purpose of life. And so, over all the facts that our students learn, over all the facts of the world-growing and the world-evolution that they are taught, over all those will be brooding the spirit, the life of dedication. The religious spirit will enter into every subject, into mathematics, into science, into logic, into philosophy, into geography, into history, into drawing, into Art, into the physical exercises, into everything of the curriculum. The religious spirit will permeate each one, and whatever the students are learning, they will be realising that they are learning of God and therefore of themselves. And among these sciences there will be not only the arts and sciences of which we know, but the great occult sciences as well. There will be in the sciences and the arts represented both the inner sciences and their counterparts in the outer world.

To sum up that aspect of our work, we shall see developed in that great University the science of the mind, the science of the emotions, the science of the will, the science of the body. And I should just like to lay special stress on the science of the emotions, because the lack of education in those sciences is one of the gravest defects in education throughout the world. We are obsessed to-day by the intellect, and have become too largely its slaves instead of its masters, to use it for the purpose of God. And so, remember, my brothers, that in this University there will be the complete

balancing of all these sciences, so that each student may grow up in mind, in body, in emotions, in will, fully prepared for that leadership which should be the result of his time of study in the University. And every degree that is given in this University, at any of its branches, whatever else it may be, will primarily be a degree in leadership, so that those students upon whom the seal of the approval of the University is set, and therefore, the seal of the approval of the Elder Brethren, will be able effectively, wisely, powerfully, perfectly and lovingly to lead the world to the world's great destiny. We shall reflect the ancient divisions known of old in the East, the Parā Vidyā and the Aparā Vidyā, the higher divine knowledge and the lower divine knowledge, so that all will be divine knowledge, whether it is physical exercise, whether cricket, or tennis, or hockey, or games, it is all the divine knowledge. But there is really hardly any lesser, hardly any greater; if there is a distinction at all to be drawn, the higher divine knowledge is a knowledge of life, the lower is the knowledge of life as exercised in form; but all is divine knowledge. Every student at every hour of the day, no matter what he is doing, will be living, in his own small measure and according to his own humble capacity, the divine life, none outside it, all within it.

And then let me say a word about this daily life of our students. I was thinking this morning of the instructions given to us by my Master. I remembered that He pointed out first the need for a beautiful simplicity, that must be the keynote of the daily lives both of teachers, the elder brothers, and of students, the younger brothers. And in that phrase you have the relationship between the teachers and the students. One great comradeship, some a little younger in experience of the outer world, but by no means necessarily of the inner world; some a little older in experience of the outer world, and therefore, for the time being, the elder brothers.

The others a little less experienced in the outer world, a little nearer to the heaven world; and therefore from the standpoint of the outer world, but the outer world alone, for the time being the younger brothers. Brooding over that daily life will be the spirit of simplicity, of dignified and beautiful simplicity. The phrase comes to me that this University in this aspect will stand for a great renaissance of spiritual refinement. This simplicity, the dignity, the culture, the efficiency—all these characteristics, which will mark our students, are the embodiment of that great renaissance of spiritual refinement, which is part of the Lord's work when He comes. Perhaps my Brother Oscar will elaborate this part of my thought, it is rather his line more than mine; but I see it in a great picture before me. I see what that refinement is to be and I see, throughout the world, that every student, however long it may be since he was in residence at one or other of the great centres of the University, will be known because of his spiritual refinement, as having been a student of the Theosophical University. He will be unmistakable, he will never lose the stamp that the Elder Brethren have impressed upon him through the outer forms of the University degrees.

Now about those three qualities which we have given to us in the Order of the Star in the East, devotion, steadfastness and gentleness. Those embody that ideal of spiritual refinement; and that spiritual refinement means balance. None of our students will be overwhelmed by the emotions and from time to time become hysterical. None of them will be the slaves of their bodies, none of them will become hard through the misuse of the will. There will be a great and beautiful balance, so that no matter what storms may come up against them, they will ever stand firm upon the rock of the truth, with which they have been brought into contact during their residence at the University. The University

will stand, as it must, for what we realise it to be, an embodiment of the new spirit of internationalism, it must stand for peace and against all forms of militarism, against all forms of destruction. That does not mean to say that the students will not be encouraged to be able to defend their country against aggression. Internationalism by no means involves the negation of patriotism; on the contrary, internationalism is the apotheosis of patriotism. Every student will love his country passionately, but not in a spirit of separative pride, but in a spirit of loving comradeship. The students will be encouraged, as I said, to defend their country when attacked, but not to take up arms against another country.

This World-University, my brothers, I look upon as a great reincarnation of the University of Alexandria, without the danger of the fate that overtook that University. Our records shall not be destroyed, our culture shall not perish, because it is not a University with its origin in the outer world; it is a University with its origin in the inner. It is Their University, not ours; we are but Their servants. And if I do not go into details of organisation, it is simply because Their commands with respect to that have not been received by us. It is Their University, not ours. And what we want is so to live in that University that we may be pure and unobstructed channels for Their force. It is not what you and I think the University ought to be, it is not our conception of the University that matters. I have my conceptions, but I am thankful to be able to put them on one side. I could give you now, almost without any difficulty, a complete constitution, as I might see it, for this Theosophical University. I am not quite such a fool as to do that. The phrase comes to me in this connection, and I should like it to be with you: "Waiting the word of the Master". If you wait the word of the Master, His word shall come into your heart; and you shall make it fruitful in action. And so those of us to whom has

been given the great privilege of working in this University, we are waiting the word of the Master, and when that word comes, you need have no fear that we shall hesitate to make it fruitful in action.

I want you to think of this great Theosophical University, first as a wonderful flower of the T.S. The T.S. is gradually blossoming into wondrous flowers, and one of the flowers is this Theosophical University. We shall not seek for recognition from without, we shall not ask someone to grant us a charter, so as to make our degrees respectable, and approved by the world. We are learning to trust, we are learning to realise that the degrees that are conferred in the name of the Master—those shall be recognised by the world as no degrees conferred by human agency can ever be. And so, although we may have no charter, the time will not be far distant, I predict to you, when the world will look up to our students, will reverence our degrees. The Universities already existing in the outer world will begin to fashion themselves according to our example. My brothers, have faith! There may be a small fight in the beginning, but we shall dominate the culture of the world, because we have our organisation from within. My Master said the other day that He hoped we should be proud of our degrees, for they would be His degrees. I shall be.

This University then, my brothers, will be a great apotheosis of the Star. Krishnaji will be so happy, because he will be feeling that his Order, to quote Lady Emily's words yesterday, is *doing* things. If he is not here with us physically, he is with us otherwise; if he is not with us physically, how wonderful it will be for him to feel: "Well, in my absence, the Star can *do* things, thank God."

A last word. This University and other movements, with regard to one of which my Mother will be speaking to you shortly, this University is what I feel I must call

a great legacy of the Lord. I want you to think of that phrase. I want you to realise that inevitably the time that the Lord stays in our midst must be comparatively short. It cannot be indefinitely prolonged ; but He will leave with us His spirit in some form, He will leave with us His great legacies. This Theosophical University will be one of them, the Universal Church will be another, and the coming down of the Mysteries will be the third. And each of these legacies will be a mighty repository for posterity of the teachings that He will have given while on earth. It is a wonderful thing, my brothers, to be able to be here and to think of the glorious future opening out before us. You had a wonderful utterance yesterday from our Mother. To-day you see the activity side outlined in one particular. That activity side which I have outlined in form, as is my duty, concerns the department to which I belong. Well, when I sit down, that form will be fired with the love and the wisdom of my Brother Oscar. That is not my business, it is his. I have endeavoured to give you somewhat of the form, so that he may pour the life into it. And I want you all, when you go to your homes, when you leave this great Star Camp, to keep a corner in your heart for the Lord Maitreya's, our Lord the Mahā Chohan's Theosophical World-University.

ADDRESS BY THE REV. OSCAR KÖLLERSTRÖM

OMMEN STAR CAMP, 12TH AUGUST, 1925

II

It is on the spiritual side of the life of this great University that I wish to talk to you, friends. I wish you to realise that the students of this University will be fully living the life as expected by the World Teacher, the Christ. I want you fully to comprehend its great spiritual aspect, that you may not only understand the form side of it, not only what it is intended to do in the world, but what it is intended to do for every one of its students. For that University will be but the beginning of a great movement, of education, of training on the higher lines throughout the world, so that from the youngest child, through the various stages, corresponding to the Montessori and the Kindergarten schools, right through the age of adolescence into the stage of manhood and womanhood, right up through all those stages, the boys and girls will be trained to look at life from the point of view of the Great Ones, to adopt Their standard of values. That is the great object which we shall keep in mind for each and every individual child, as well as a general object, the collective object of giving the right sort of instruction and the right conditions. Bearing that in mind, I want you to see this University as an effort to spread the forces of the Christ, an effort for the promulgation of His law of love, an effort to bring love into the life of the people of the world. For this University is to teach the outer sciences in such a way as to make them lead to the inner

sciences. For there is a science of the spirit, a science of the soul which requires as accurate and detailed a knowledge of facts—indeed, a far more accurate and detailed knowledge—and as careful, precise and painstaking a method as the outer scientific work. I want you to consider that for a moment, to dwell upon that thought. You will see that it is necessary that the mind must be prepared, must be given some inklings of what is to come, for that training is but an outer gate to the inner knowledge of the soul. For there is a way by knowledge as well as a way by faith. There is a way by understanding and right acting, as well as by right loving and right believing. The Mahā Chohan, He who stands behind our Brothers Bishop Arundale and Bishop Wedgwood, is predominant in this outpouring which will take its form in the University. His way is the way of knowledge and understanding in order that He may direct the activities in the correct way. His is very much the way of the scientist, and therefore that note of knowledge of the inner science will be very much stressed in this University in order that through that we may be raised on the points of fellowship. It is through these, through the idea of charity, of brotherly love that we attain to the spiritual life. But that way may be prepared by many different methods; and one of those methods is the scientific method.

In order that this spiritual aspiration may be given to the world through the proper training of its youth, in order that the note of love and brotherhood may be sounded very far, it has been ordained by the Mahā Chohan that this University is to be international. It is not simply for the purpose of convenience, for the purpose of giving a centre in each of the great divisions of the world, for the convenience of physical conditions—it is not for that reason alone that there are three branches of this University; but it is in order that we may, each of us, get to understand the conditions of those other parts of

the world better, in order that we may understand the message which each part has to give, the message of internationalism given in a spirit of eternity, of time and of the future, as our Brother, Bishop Arundale put it. It is in order that we may understand these things as put forward in other races, that we are to have this University so international; because it is only by such understanding that we can come truly to a sense of fellowship, charity, and the love which is the spiritual fire behind all progress in the higher worlds. Therefore, we are to regard this University not as three separate branches, but as one University. It is a body corporate, as I was explaining to some of the younger ones in the Round Table yesterday. We are to regard all of these movements here as bodies for the coming of our Lord, for just as He wants a particular individual body in which to manifest Himself, as He manifested in the body of Jesus in ages gone by, so He will manifest Himself in a body corporate. He will show Himself and shine forth in the vehicle of the Order of the Star in the East, and also in this great University, the University which shall prepare the way for the new age, to build the city of God, the new Jerusalem, in His regenerated world. And so it is by the spirit of love, binding the world together through the new age, through the young who are to be trained in the proper way, that we are to get this new kingdom upon earth.

It is very much like some of the efforts made in ancient Greece, that source of so much of our culture of to-day, to contact some of the ancient spirituality. For there, in that land of beauty, that land of understanding of these higher things, there was given something of this same ideal to the world. There we saw the same ideal of the first great Utopia as outlined in the West in Plato's Republic. There was the ideal of a heaven brought to earth, of a perfect kingdom, of His kingdom in truth having come

to the world, because behind that great ideal there stood love, love manifesting itself through the spirit of the purest, noblest and highest communism. There we have a shining forth of what was to come in the world's future, though the world was not yet ready for it. There we saw the spirit of sacrifice in the training of the guardians, the guardians who were to be the leaders and protectors of the community. They had to sacrifice themselves—those who protected—and were not permitted possessions in the way that others were. Those who led were to sacrifice themselves because to them had been vouchsafed something of the higher vision. They had got something of the understanding of the true philosophy, but had to come back from that splendour, come down into the world again; to leave that higher world and come back and lead their brothers. And so each part of the community, each section of it was to sacrifice itself in some way to the spirit of perfect communism, of brotherhood and love, a type of communism for which the world is not by many thousands of years ready as yet, but which is to be exemplified to the world by this University. That was something of the spirit, that ascetic, fraternal, physical side which did not demand comfort for the body but sacrificed the body, sacrificed many comforts of the world in order to attain to the higher and the inner things. Sacrifice, I say, but it was not sacrifice, because in very truth the reward was far greater than that which was given up. Also, we had a second great foreshadowing in that land of beauty, Greece: we see it in the community of Pythagoras. It may be of interest for those of you who do not know it, to know that one of the great Masters who is now putting Himself so much into this work of preparation for the coming of His Master, that it was He who founded that ancient "University" of Krotona; for He was Pythagoras. And once again He speaks to the world; again He bids us form a community

which shall be a vehicle for the presence of His Lord, for the coming of His Master, our Lord, the World Teacher. For He it is, the Master K. H., as we sometimes call Him, who stands behind the great educational movements throughout the world. He therefore is interested very deeply in this particular application of this new educational spirit. He, the great Pythagoras, is once again building with the stones of destiny, a Utopia, in which His spirit, the spirit of the Lord and of the KING will show itself upon the earth. So, in forming this University we are shaping a channel through which the influence of the Lord may spread itself out into the world at large, and permeate it with His spirit of love, in this building of the great community we must consider each stone, we must consider each part and section of the building, that it may be perfect. And that this may be like the kingdom of Heaven in truth—for it must be a work done as to the glory of the Great Architect of the Universe—it must be a work perfect in its symmetry, perfect so that the Grand Geometrician may shew Himself in that building, in that mighty edifice, for this must be a reflection of the Kingdom of Heaven, of the Grand Lodge above. We are to be the builders of that University. And just as the mediæval guilds built the great Cathedrals of Europe, as they took each stone and shaped it as a piece of work done to the glory of God, thus filling it with His power, so we are to take each part of this work as work done verily in His name and for Him, that His love may shine on earth.

Let us see that this University is built truly and built in a place which is suitable. It must be in a world which is to some extent prepared for Him. Mankind must not find this Utopia too perfect for it, as it found the Utopia of Greece. It is said that the world has grown a little, and that growth will be used to prepare the way for this University, for this the embodiment of His spirit in the world of men; therefore

the world must be lifted up to a level where it can bear this rich outflow of His power. The world must be brought to Him. And the only way in which we can do that is by lifting it up to Him through refinement. The world must be refined, as by fire, to be made fit for this fine outpouring. We must consider very carefully what we mean by refinement. There is the refinement of the mere Epicurean, and there is the refinement of the ascetic; the one refines the mere form, the other tries to transcend it by purifying the soul and living only in that. Those two ways were both very much stressed in the past, but to-day we have to find a new form of refinement. We have to find a refinement which is in truth lifting up the form, the body, making the bodies more beautiful chalices to receive the wine of His love. But the body must not be pampered, as our brother Bishop Arundale has said, the bodies of these students are to be athletic, to be strong and beautiful in their strength. There is to be no decadence, but everything strong, almost ascetic, and yet without the mortification of the body, so often dwelt upon by the ascetic teacher. So we must have a truer and higher refinement, which proclaims the dignity of the form, the dignity of our daily life, the dignity of our manners and of our intercourse with our fellow-men; and yet it must also be a dignity of the spirit for the spiritual purpose of bringing His love to us and so filling the chalice in very truth with God's love, with the love of the Christ, and pouring down upon the world something of the grace of the kingdom of Heaven; such as Pythagoras tried to give to us in His noble school of the past. I call upon you to look up to the ideal of Pythagoras, and to try to see His idea, as well as the spirit of the great Mahā Chohan. Try to see the spirit of Him, who is the Lord of Love; and see that University as a great example of the Epiphany, in the world, of His love, His love brought into a perfect form.

DR. BESANT.

As you were listening to my Brother George Arundale, I felt that you must almost think that he was outlining for you an impossibility, and you might have wondered what these wild people meant. In our morning meeting one of them talked about the Universal Church while the religions are quarrelling, and another of the World-University while the educationists are struggling with each other. But we are really not quite so mad as you may think! Because this visionary here on my right (Bishop Arundale) is a man who has studied the various educational systems of the world. In fact his tour was planned for studying the latest systems, both in Europe and in America, which the present educationists are putting forward. And it may be still more to the point in the way of encouragement, if I tell you, that both he and I have worked together for many, many years in educational matters. I was one of the founders of that Central Hindū College which is now the Hindū University; and I pulled him over to come from Europe to be the Principal of the College, so that we really do know something practical about Universities, about colleges and even about schools. For we have begun with the little children and trained them onward to the high schools, and then to the College and then to the University examinations.

The young men who are working with us to-day in our educational establishments were pupils in the Central Hindū College, and they are carrying out there the lessons that they learned. And so I felt, as I was listening to him, that we have had the training for this very work, which we began towards the end of the last century and have carried on ever since. And one or two points that he made we have seen exemplified to a certain extent. The type of the student you can recognise—it was recognised by the educational authorities in India—the type of the student of the

Central Hindū College. It is recognised now in Southern India as the type of the Theosophical College and high schools; and even now some of the Government authorities come to our schools and college at Guindy to look at our students and recognise that type. It is a type which is perfectly fearless and frank, for they never hear a harsh word, and I need not say that the abomination of personal chastisement is never heard of, nor dreamt of, in our schools. Any boy of the Central Hindū College who got into trouble did not run away from the Principal, but went to him to be helped. And so in one of the periods in India which we have, from time to time, the working up of the poverty-stricken and suffering people into some dreadful outbreak of violence, it was at last to our Central Hindū College that the very Government of India sent some of the boys who were being misled, to be trained there into good citizens, instead of into heroic, but useless rebels.

So it is not only the dream of dreamers that is spoken of; it has a good deal of practice behind it. In South India some of our ways are being copied in the Government schools. They have not quite caught the spirit, for the spirit in our schools is that of sacrifice, sacrifice of the teachers that they may carry out their true vocation, willingness to work for mere subsistence wages, not measured by the good degrees that they have taken. I say this to encourage some of you that perhaps have little faith in these things; and perchance think them to be too beautiful to be realised, too wonderful to be true. But it is just that which is so wonderful which is most true. And there is nothing too good to be true in a world of which the Christ is the Redeemer and the spirit of God the life and force within it.

Now, it is true that we are dreamers: that is, we see a little what is coming in the future, because we are told it by Those who know more than we do. But every great

change is preceded by a great act of faith. It is still true that he who loveth his life and clingeth to it shall lose it, and he that loseth his life shall find it unto life eternal. Do not forget you are entering on a new age, that the beginning of a new sub-race has already taken place, is becoming a marked type, is recognised by the scientific ethnologists. And with a new age must come a new form of the eternal spiritual verities, and with the new sub-race a new civilisation. Must you not then have for the building of that new civilisation, those who are inspired by the spirit of the Great Architect and those who have learned how to help and train the little ones, who are to be the workmen in the temple? We talk about the builders a great deal, but what of those who are to dwell in the building which has been built for them by the Master-Builder? And those whom He has trained for His work, those are to be the parents of the children born into the world, the little ones waiting to be reborn through those who will recognise the high dignity of manhood. And this place has been chosen for this strange announcement because it is the Star organisation. Some people think there is a kind of rivalry between the Star and the T.S. That is one of the silliest things I have ever heard of. The Star is the Star of the King, "it shines over the head of the Bodhisattva, and we are to gather the divine wisdom that ordereth all things, while Theosophy is only the two great words which put into English mean divine wisdom. This foolish wall of separation grows out of our imperfections and not out of the divine Indweller in our bodies.

I made a note of a word while my Brother was speaking, because I was not sure whether it would be familiar to you. He gave you an explanation and I would like to add one word to that. There was a disciple who asked a great Saint: "What is Brahavidyā?" Brahman is the Samskr̥t name for the

all-pervading life, that life which is divine, and Vidyā is knowledge, sometimes called science. And the disciple asked: "What is Brahma-vidyā?" The answer came: "It is of two kinds, my brother, Aparā, the lower and Parā the higher." And then he classified all that came under the lower Brahma-vidyā, the scriptures, the sciences, the arts and all that grows out of those, that which is taught by the mouth to the ear of the pupil, that he said is the lower Brahma-vidyā; and the higher is a knowledge of Him by whom all things are made; that no teacher can teach, no word can syllable. Every human being must find that in the depths of his own being, and then he will see it in the face of every man, woman and child, in the glory of Nature's beauty, in the strength of the mountains, in the rapidity of the torrent, in everything that you call Nature, which is God's voice speaking—He who is silent save for His manifestations in which His name is spelt out for those who in the silence can hear. And that was the strength of ancient India. Probably you do not know much here in the West of our wonderful Universities; but when you have studied them, it seems not so strange what my brother described, for those mighty Universities of the past to which in later days men came from Europe to learn as in the earlier days of the ancient civilisations of Egypt, of Babylon, of Persia, those Universities had every definite branch of knowledge. They trained the body as they trained the emotions and the mind; and the different types of students were trained according to temperament, the very intellectual in the higher sciences the list of which would frighten, I think, our modern students in the Universities. And then those who had to carry on the government of the State, to defend its borders against aggression, to keep it safe from intrusion, those were specially trained in all the sciences of the body, in games, in energy of every kind, wisely directed, so that in addition to the intellectual knowledge given to all,

there was this great training of the body, which gave a splendid manhood and womanhood to the State in India; and then there came the training of the great wealth holders of the world, the great merchant caste, which was the steward of the nation and its owner. And then the younger sons, strong in production in the world, the younger children of the family, not yet old enough in the spiritual life to guide or to direct, but learning their lessons, and knowing how those lessons should gradually be applied to life. And that thought is so wrought into the nature of the Indian people that you find in everyone the culture that my Brother Oscar was speaking of. Now their schools are destroyed, but still from wandering teachers, from ascetics who wander through the country, the old stories are told, the old doctrines are taught; and they have their own culture, their own refinement, their own gentleness of manner, hammered down by some of the roughness of the West to-day, but still is the ancient culture there and the ancient thought of life shows itself. You may think that a servant in India, drawn from this class of producers, of tillers of the soil, would not know much of such a doctrine as reincarnation. And yet long ago when Colonel Olcott died, and was to be carried to the burning-ground, all the servants of the estate and of the villages round came to cover him with flowers, for they loved him, as he had tried to serve them; my own servant, who then could not read or write, but has now learnt to read the great *Mahābhārata*, (when I go out, I see him sitting with his books on his knees) when he saw the President-Founder lying there on his bier flower-covered, he said: "To a great man, great works and great death, and to a little man, if he does his work well, he will be a great man one day". That is what gives the culture and refinement, the idea that by good service, whatever it is, man lives birth after birth until he becomes great.

And so it does not seem so much of a dream—this kind of work—to me. You came here, though you did not know of it, to hear some of these things; and we came here in order that we might tell them to you. We were told beforehand that this would be a wonderful Star Conference and so it was chosen for this great proclamation of what is coming with the new sub-race and the new civilisation and the new era on which we all are entering. I do not know how far you can receive it, how strange it may seem to you; or whether, having been put under the magic of mighty Presences, it all seems acceptable and rational. So do all things seem in the presence of the Highest; it is only down here on the earth, that difficulties begin to appear, and it may be that when you leave this place, when you go abroad into the everyday, commonplace world—where the unrealities seem real and the real fades away as a cloud in the sky—it may be that you, no longer under the magic of Their power, may think the thing impossible that for the moment may seem credible to you to-day.

I spoke of a great act of faith. It is thus that great changes are brought about in the world, trusting to the will of God working out in His evolution. And then you may share the faith which speaks through us to you. We have cast away all on this great adventure. We have offered ourselves to Them, that They may do with us as They will—we, feeble, weak, imperfect, but sharing in Their power, because our will points true to Those who are the real Rulers of the world. Let the world go, let life go, let everything go, but They remain, and those who have the faith to trust Them, who, burning their boats, as the saying is, cannot return, save broken to the world that is. We, we go forward in the strength of our King with the blessing of our Lord and the knowledge that what He wills shall be done on earth as it is done in Heaven; and that, if any are broken, they will make

the road, the bridge, over which others will pass to the vision that we have seen, that we declare.

Do not let your lack of knowledge of the details of the higher world make you see contradictions where there are none. That is always a danger. Try rather to pierce to the truth; and if you cannot see it, do not refuse it, but be patient. We have many things we do not understand. Once, my own Master said a thing, and I began thinking it over what it meant, and therefore was not listening to what He said: and He told me, "never mind, you will understand it presently".

So I think if you will talk it over in a spirit of desire to understand, even if you are not quite able to correlate all the deep things that have been said, you will understand it presently.

DR. BESANT

FRIENDS,

Dr. Lilly Heber, representative of Norway for the Star, who was to lecture to us to-day, has very kindly given way this morning in order that the special presentment to be made to you, in order that the Star organisation may understand the work which is largely committed to its keeping down here, and so co-operate with the great Leaders in the higher worlds, might be finished to-day by dealing with the third point which is a special part of this bequest and the proclamation to the world at large through the Order of the ancient Mysteries, and their place in the present movement; how they can be understood and how the power behind the Universal Church and the World-University will be the power of the Mysteries. This part of the work is specially confided to my beloved and revered Brother Bishop Wedgwood, and he therefore will speak first in the meeting and after him I shall try to add something and pour some of the water of life into the golden chalice that he will create.

ADDRESS BY BISHOP WEDGWOOD

OMMEN STAR CAMP, 13TH AUGUST, 1925

THERE are indications that the message which the Lord will bring on this occasion when He comes, will flow along many different channels. Already in the work which lies behind us there have been many different avenues of approach to the great Teachers; different lines of work have been laid down along which our various people have moved. But it seems as though many other avenues also will be opened up, because humanity is divided into so many different temperaments. For example: it is exceedingly likely that there will be a great movement inaugurated and strengthened and used by Him embodying as a principle the return to Nature, because most of the ills of our present civilisation spring from the fact that people have herded themselves together in cities; relief will be sought from the present strain of economic life by a return to Nature. And even if people have still to live together in cities, in order there to pursue their daily occupations, arrangements will be made by which they can frequently move to the country and fortify themselves with power which springs from a close contact with Nature.

Then, again, part of the message that He will bring, part of the work that He will accomplish, will be the drawing closer together once more of the various kingdoms of Nature. We have been given to understand, that one line of work, which has already been pursued in the outer world in the protection of animals and the lower kingdoms, that this line of

work will again be used, and through that and other similar movements, the various kingdoms of Nature will be drawn closer together. If we look back to the previous occasion in which the Lord came to the world in Palestine, we can see that what He did there was more in the nature of bringing a certain leaven into the world, which should work out among humanity at large. But on this occasion, owing to the greater linking up of countries by the facility of travelling, the message that He can bring will be far more widespread, so that we can naturally see, it will reach a greater number of people during the time of His stay upon earth. And therefore it is that so many different lines of work must now be established, in order that through those avenues of communication thus opened up to Him, He may pour out His blessing and His love upon the world.

Now, our own work has, for many years, distributed itself in various ways. I suppose the greater part of our work has taken the form of lectures, of speeches; that has practically been the chief form that the work has taken in the T.S. But there are other forms under which the message and the power can be brought to people, and it may even be suggested that perhaps the lecture method is a method chiefly in keeping with the fifth sub-race, whereas other methods may be used more as a characteristic of the sixth sub-race coming into prominence. We have been told that the great characteristic of the sub-race to come will be that of intuition; therefore, in shaping methods to reach people so that they may open themselves to the new influence flowing out into the world, we must study effectively to work upon their intuition. If I may venture to say so, it requires an exceedingly competent speaker as a rule to move people, so that their intuition may be readily affected. I have myself thought for a long time that it is perhaps rather easier for those of us who are not gifted with the power of speech, to work through the line of ceremonies

and reach people first by exalting their emotions and their thought and so carry them into that sphere where the power of the intuition can play through the vehicles which they have to use.

I want to speak to you this morning about those various lines of work. You know that during the past few years various movements have sprung up, composed chiefly of Theosophists and Star members. The Liberal Catholic Church is one of these movements, the Co-Masonic movement is another. There have been others which imply this method of ceremonial, but those perhaps are the two chief ones. And part of the way in which we can prepare the world for the Lord's coming, and a very direct way, is by the spreading of those movements, so that they may grow and spread and that through them the power of our Lord may be poured out into the world, and people be prepared to receive His teaching. Inasmuch as we can bring people under the play of His influence which is already being poured out in no small measure through the Order of the Star in the East and kindred organisations, in so far as we can bring people more and more into the play of those influences, so shall we accustom them to respond to the message that He will give when He comes once more out into the world. And although this method of ceremonial may not be over clear at the first blush as a method of preparing the world for Him, it is really one of the most effective methods that we could employ; it is the method of so changing people that they will be able better to respond to His influence, when He comes out to speak and to teach them.

I want, therefore, to speak to you this morning about this method of ceremonial, for upon the understanding of that depends the speed with which we are able to bring about the restoration of the Mysteries which is itself, we have been told, one of the objects for which the Lord will come.

Now, there are many objections made in regard to ceremonial, and those objections one finds prevalent in the movements with which we are associated, for one very natural reason. Most of us, I suppose, have in past incarnations been among the band of pioneers who sought to claim liberty of expression, who revolted against the tyranny of priests who were themselves ignorant and claimed to exercise authority over the souls of others. We have been among those pioneers in past times, as I think we may fairly claim to be among the pioneers in this life. And working in that way, we have naturally been persecuted by the Church. And again, having been immersed in that study in previous incarnations, it is not unlikely that a good many of us have dabbled in black magic; I myself have. I remember once Bishop Leadbeater saying to me that most people who were worth anything had done so. In many cases, having suffered in that way, we bring back into this life dislike of all Church ceremonies or of anything which involves the use of magic. I myself have had a great deal to do in the last twenty years, since I joined the T.S., with the ceremonial movement, and I have frequently come across people who had this dislike. People who were quite liberal in their views and who were quite unable to explain this dislike. One, in particular, used to feel faint on coming into a church. All that is due to these sad experiences in the past. They work within the realms of the subconscious, they are due to the work of the permanent atoms, which we bring over from past lives. And just because these tendencies are not understood, they are the more difficult to meet. I have always suggested to such people that they would do very well to set to work with a good deal of resolution, deliberately to undo such tendencies. Anything that is not repugnant to the reason, is a thing that we should seek to understand and to bring within the scope, within the sphere, of the ordinary

faculty of the waking consciousness. I remember one case of a friend who felt an instinctive aversion to Freemasonry, and who deliberately joined the Lodge until he had uprooted from his nature that instinctive dislike that he felt. Many of us are in the same position. It is well, that if we feel prejudices, we should face them quite frankly, and try to understand why we feel such things and whether we are justified in feeling them.

There are many objections which are brought against the use of ceremony. You get so many people saying: "I do not like forms. I want to worship God in spirit and in truth." That is all very well, I think everybody wishes to do that, but the point which I want to put before you this morning is, that so long as you live in a world of manifestation, you cannot escape from forms and ceremonies. If you want to do without them, you have to get out of manifestation; that is the only way of escape. Wherever you have manifestation, you have spirit and matter, life and form, and it is quite impossible to live for one moment in the course of a single day of your life without going through some ceremony. As we are gathered here this morning I take a certain place in this ceremony, you take another; I stand on my feet, I use my voice, I am employing a score of different forms in order to reach you. I am using words, you listen to those words; we use a certain ceremony for the communication of our ideas. It is better to recognise that we have to do with forms and ceremonies, that ceremony, rightly understood, is the tradition which has come down to us from past ages, which has been laid down by those who had authority; that ceremony represented the use of certain laws of Nature and their advantageous use for our helping. You may say, for example, that we in the Church service use incense, or in a Masonic meeting, and you do not like that, because it is Roman Catholic. But if you go back in the past, you will find that incense was

used in temples before the Roman Catholic Church was devised. In the Mysteries in the past, in Egypt, they used the various aids to the elevation of the mind-consciousness which you find wisely and sensibly in Roman Catholic Churches today. They are not Roman Catholic, they are Catholic in the sense of universal, it is a knowledge and application of certain universal laws in Nature for the helping and uplifting of men.

Now there is another objection that is very constantly put forward in these days, which springs from the independence claim of the West, that is, that you want to reach God by yourself; that you are prepared to do without forms and ceremonies; that you do not want any intermediary between yourself and God; that ceremonies are simply crutches and that you are strong enough to dispense with them. There is a certain truth in the idea that every man can have direct communication with God. As a Divine Spirit is in each of us, so we have communication with the Divine. We are living in an age in which we are undergoing a reaction from the externalising of religion. In Christianity we were told that we were saved by the sacrifice of the Christ on the Cross. And then came the influx of mysticism in the Christian Church, when people came to realise the great truth of the immanence of God, of the Christ-principle within us. I am not at all sure that the danger now is, that the reaction may not be too great in the contrary direction. Recognising the immanence of the Christ within us, we are apt to lose sight of the fact that Christ and God are outside of us as well. The goal, so it seems to me, is to adjust the relationship between the God within and the God without realising that you are helped in the unfolding of the God within by the use of the power of the God without and the aid of religious worship. There is no greater falsity than to suppose that we can be independent. We cannot pass through the course of our life without in every moment being

dependent upon others. The very truth of the immanence of God implies the brotherhood of men, the fact that we are one with another and that we are dependent each upon the other. The whole scheme of the Universe is dependent on this principle. You know perfectly well how it is by our aid, by our love and affection, that the domestic animals are individualised. It is the duty of men to care for the lower kingdoms of Nature, to help and protect the animal evolution in every way possible, and even the vegetable evolution; and just as we help those who stand below us on the rungs of the ladder of evolution, so we in turn are helped by those great Ones who stand above us on that ladder of evolution, the Jacob's ladder which is raised from earth to heaven. We see it at every turn of our life, we are dependent upon one another and upon those great Ones who stand above us. It is only at certain stages in the world's history, those rather dangerous stages through which each civilisation seems in turn to pass, the stages in which the cruder forms of democracy seem to be uppermost; it is in those stages that we feel ourselves so independent. But in reality there is nothing further from the truth than this idea, that man is established as a self-dependent being in the world. He is precisely in the world to learn that he is not self-dependent, in order to reach that self-dependence of the spirit that knows itself as one in the body of the Heavenly Man. So, to say that you prefer to stand by yourself is, if I may say so, from the greater point of view the confession of ignorance of the whole economy of Nature.

Now the method of ceremony, the institution of the Mysteries is something which has been given to us by the Great Ones in order to help human evolution. It has dropped out of the civilisation through which we have passed, because we were going through a phase in which we probably had to work under the delusion of self-dependence. But we know

that in the religions of the past these Mysteries existed, in which human evolution was quickened. So also in the future, as the coming of the great One to us becomes more and more a recognised fact, we hope for the restoration of the Mysteries; that we shall find schools of training which people may enter, in order to have the powers that are in them scientifically developed and unfolded.

That brings me to another point that is often combated. People sometimes say that institutions are the curse of religion. Well, they have been to a very large extent, but just in the same way as you cannot live in manifestation without living in form, so also it is impossible to have embodied a teaching upon the earth intended to affect large masses of people, without having institutions through which that life can flow. Now, so thinking, we may say that when the World-Teacher comes again, He will certainly proclaim a message. He will try and shake people free from the conventionalities of the day, He will probably destroy, to a certain extent, institutions of the past, if one may say so in all reverence, in so far as they check the free expression of the life; but surely He will also found institutions through which the power that He wishes to pour upon His people, not only when He is upon earth, but for succeeding generations in the future, through which that power may flow. And what we have to do in facing that whole question of institutionalism is, I think, to recognise that an institution is justified only in so far as it is a good channel for the divine power to flow through. We should bring our movements to the people, not through the message of forcing institutions upon them as being invested by a divine authority, but rather through our living the life, and so making manifest to people that power and blessing which flow through the institutions as a vehicle.

There is an objection that is sometimes put forward by Theosophists. It was said by the great Francis Bacon in the

past that little knowledge makes men atheists, but rather more knowledge brought them back to God. I sometimes think that when we have torn down the orthodoxy of the Church and have been cynical about orthodoxy, we have set to work to build up a fresh orthodoxy of Theosophy. It is quite true that a Theosophical orthodoxy is probably more reasonable, but none the less it takes the form of orthodoxy. Our Theosophists are perhaps rather dogmatic in forcing truths upon the people which they have not themselves verified at first hand. We have torn down this old orthodoxy and have built up a new one. What we all have to do is to set to work to gain first-hand knowledge of spiritual things for ourselves. Perhaps that is what I want specially to stress, if you will allow me to do so, as of importance in the work of self-preparation. We do not want gramophone Star members, to quote expressions which have been used, those who simply repeat what has been told them. We want people who are able to assimilate the teaching for themselves, to grow into the knowledge of it and so live it out to others with the only authority that is worth having, that of first-hand knowledge. Now orthodox Theosophists are inclined to say sometimes that all forms and ceremonies are so many superstitions that we have to outgrow; that they are all very well for outside people, but that we who have developed, ought to be able to throw away those crutches. It is true that in ancient books there is a certain amount said against the use of forms and ceremonies. In fact, the reliance upon form, superstition, is one of the fetters which has to be cast off between the Second and Third of the great Initiations. There again is one of the statements which has to be studied rather in the light of comparative history than in the light of the conditions of our own time. If you go back to the early days of the Hindūs when the Lord Buddha proclaimed His teaching of the Path, you find that the whole religion of the time was encumbered

with countless forms and ceremonies, many of which had been externalised, of which the inner sense had departed. In fact, many of them had become so changed that they were no longer vehicles for the life. He taught people that those things in themselves did not procure liberation.

It is the official teaching of the Roman Catholic Church that if a Roman Catholic does not attend Mass on any Sunday, it is a mortal sin. That is to say, that when on a particular Sunday he does not go to Mass and he dies on the following afternoon he will be condemned to eternal perdition. Now this is the kind of superstition, of reliance upon form and ceremony, which is deprecated. There is no objection whatever against the right use of forms and ceremonies. What is blameworthy is the idea that it is necessary to go through certain of these external observances in order to attain salvation. The catechism of the Church of England says that there are two Sacraments necessary for salvation: Baptism and the Supper of our Lord. Of course they are not necessary; they may be useful to people and they are to a great many, but we should not suppose that by performing any special ceremony we can attain liberation, that those ceremonies will save us. I remember a story told by our Protector as having been taken from the early Church. A number of people put off Baptism until their deathbed, because as it was to procure salvation, they thought to make a good bargain.

The Masters themselves use forms and ceremonies. The great Initiations are themselves cast in ceremonial form; there are certain ceremonies which take place in the course of the year in which the members of the Hierarchy take part. There is one of the great Masters of Wisdom, the Head of the Seventh Ray, Prince Râkoczy, who Himself uses ceremony as one of the chief methods of teaching upon His Ray. Therefore it is quite obvious that the use of forms and ceremonies cannot be condemned altogether.

Now this method is a very magnificent method for the training of the individual. You find certain institutions which have come down to us, like the Christian Church and Freemasonry, planned by the wisdom of the great Ones. In the Christian Church you have Sacraments, as indeed you have also in other religions. Not being so familiar with other religions, not having a great deal of time at my disposal now, I confine myself to the Sacraments of the Christian Church. In Freemasonry they have certain initiations, as they are called; and each of those Sacraments or initiations is intended to bring about the expansion of the consciousness of the person who receives them. An expansion of consciousness means that through power that is poured in by the initiator, the aura is greatly expanded in size, its rate of vibration is raised, and through those changes which take place in the matter-side of the bodies, higher powers of consciousness are opened to find expression through the individual. I know that in modern Freemasonry—leaving aside the Co-masonry in which the water of esoteric knowledge has been poured—in modern Masonry those higher degrees are looked upon largely as mere distinctions which are rewards for merit, and very much coveted by people. I do not think it is in any great measure realised that they confer real powers upon the people who receive them. It is an actual fact that each one of those initiations connects the candidate with certain qualities of spiritual influence, each of such initiations bestows upon the candidate help in the cultivation of qualities inculcated in the particular degree. So also in the Christian Church. Certain changes are wrought and uplifting of consciousness takes place. You are drawn nearer to the Christ whose mystical power illuminates the Church. At the Sacrament of Baptism you are grafted into the mystical body of the Christ. On higher planes each such institution or organisation, like the Church or the T.S., and the Buddhist *Saṅgha* and Masonry

exists as a kind of collective Unity ; we may call it, if you like, a group soul. The Masters are able to pour life into these organic unities. And through that body corporate They are able to work upon the members individually who form part of it. That is what is meant by the statement that at Baptism the candidate is grafted into the mystical body of Christ. It is perfectly true that he is brought into the fellowship of those through whom His blessing will flow out into the world. The more these things are realised as actual facts, as literal occurrences in the life of the individual, the greater will be the power that is able to flow through them. I think one of the greatest messages that the T.S. has brought to the modern world is the restoration of the understanding of the inner meaning of these rites and ceremonies of the Christian Church and of Freemasonry. If only those who form part of those institutions in the outer world could be given to understand what these institutions are intended to do, the power of them would be increased a thousandfold. That is part of the work that lies ahead of us in the future, that through these organisations which we are forming, the knowledge may be brought into the outer world and the essence and value of those organisations immensely enhanced.

We get then a definite expansion of consciousness in such Sacraments or Masonic initiations. And in those movements also there is a very magnificent training for the individual. First of all the training in self-expression. Take the Liberal Catholic Church for example. There you have certain public services like the Holy Eucharist, the object of which in the first place is to pour out spiritual power upon the world around. It is quite remarkable what can be done by a congregation of people trained to a certain extent in meditation who understand the purpose of what they are doing. Even if fifty or a hundred of such people meet together and use the liturgy as a method of self-expression, the amount o

power poured out is out of all proportion to what such people can do individually; because in the first place you have the great effect which results from people working together; secondly, you have that inexhaustible reservoir of spiritual power represented by the Sacraments, the power flowing from the Christ, the Head of the Church Himself, in the form of words which compose a liturgy. When that liturgy is properly constructed, you have in the Sacraments a certain act of magic; certain great events take place, a form is built up into which the spiritual life can be poured, and then at the culminating act of the Service, the life of the Christ is poured down into that form for the helping and uplifting, not only of the people who are taking part, but of the world around. You realise in that a very splendid arrangement for helping the world at large. Many people are helped by the power which that Church is pouring out.

It is rather significant that in the newer countries where the Church did not spread so rapidly, as for example in the early days of the American Republic, the work which should have been done by the Church was really accomplished by the Masonic brotherhood. You get a great spread of Freemasonry at the beginning of the last century. The Lodges were meant to do the work that in older countries was done by the network of Churches spread over the country. Now you have in a well constructed liturgy a number of ideas presented, certain keynotes are sounded out for the people in each portion that is used. It is somewhat of a disadvantage speaking about these things; it would be easier to elaborate if a liturgy could be gone through at the same time. You have certain leading ideas put before the people in the liturgy on which they should in reality concentrate; you get for instance a prayer for peace, a prayer to "guide our nation through its leaders to preserve Thy peace, that the menace of war be far from our days," the keynote of that is peace. And the whole

of the congregation, trained as they should be in meditation, should use the power of their devotion and their thought upon this great conception of peace; you unite in that to make an atmosphere of peace into which the peace that passeth understanding can be poured, and so spread out upon the world around. The great difficulty with most of us is, we suffer so much from repression. The whole course of training in our modern civilisation has been in the repressing of people, not only in their youth, but in the whole course of life. Perhaps the great character of the education that lies ahead of us, to be given in the great University, will be a teaching how rightly to express ourselves. A liturgy having these leading ideas which I have put before you, the congregation is supposed to use as a vehicle for self-expression. Now take that word that I have mentioned, Peace. Language is itself a vehicle of thought. We cannot now speak with each other in other methods. Indeed, a current on the physical plane of language is the method by which we can interchange our ideas with one another. Most people use their language in a somewhat haphazard fashion. If they use the word "peace," for example, they say it more or less outwardly, they do not realise that it is possible through speech to express a great richness of thought and feeling as we learn to do. This word "peace" you can say quite outwardly, but you can also say it with purpose, using it as a sound through which is poured out everything that you have yourself experienced of peace in the course of your whole past existence. In using language in that way it becomes instilled with power. I do not suppose it is difficult for any one of you, however unfamiliar he may be with the usage of ceremony, to realise the enormous power, limitless possibly, which lies in the use of language in this way. Suppose that our liturgy was so used, then a hundred or thousand of our members could be together and perform such a ritual, pouring out through the liturgy as its vehicle

the tremendous power of their thought, their feeling, their devotion, their aspiration, you can, I think, picture to yourself how great would be the benefit to the world around. That is the possibility which lies, I think, not very far ahead of us. If these organisations of which I am speaking grow and develop, then, as I say, you have a great advantage in people working together. One great fact which is stressed in Christianity, is the unity of the body; we are composing, as it were, a living temple. So in Freemasonry brotherhood is greatly stressed; we are the living stones composed into the heavenly Jerusalem, the ideal of the mystical body of Christ or of the Master who is the Head of all true Freemasons. And in so far as people are able to feel in the first place this love which binds them together, which is poured through them so richly and abundantly in their worship, to realise their unity one with another, so they gain something which I think is going to be of unspeakable worth in the future; that is a kind of collective consciousness that they feel not as individuals only, but as parts of the body corporate; they are, as it were, one aspect of that body, one facet of the great jewel.

Now there is a tremendous significance in that idea. If our community could learn to do everything they were doing in the Church or in the Lodge as representing the body-corporate, they would grow into the realisation of this collective consciousness. Now it has seemed to me for some time that it may already be said that the Lord has come into the world since the foundation of the Order of the Star in the East; probably most of you have recognised that a new influence seems to have come into your life, that the Star organisation has been used as a vehicle by the Lord Himself. You can see that as we grow more and more dedicated in our work and our life, as we try and live closer and closer to Him, most of this great organisation can be used increasingly as His body. And already

through the Star He is pouring out His life, His blessing upon the world, and preparing the world to receive Him and the answer to His message when He comes. And as you are able to gain for yourself this collective consciousness, so will you be able to be used. The difficulty with most of us is that we are not big enough to be used as channels for the Master. I may give you a very homely illustration; when a bicycle-tyre is weak and you pump it up, the weak spot sometimes bulges. So it is with most of us. If the Master's blessing is poured into us, we bulge at those weak spots. It is because of that danger that we are not able to be used more by Him. What could only be done with much danger for the individual alone, can be done by a group of individuals coming together and working in an atmosphere of love and brotherhood. The higher they can lift themselves in the realisation of that love and make themselves into one body, the greater will be the power that is capable of being poured through them. That is one of the great possibilities which open before us in these movements. We may in that way establish groups of people who can, as it were, themselves be a body for the Lord when He comes or even before He comes out into the world.

One other thought opens before us in this connection, that is: Just as the individual members of the human race are thrown together in these traditions or methods of the Ancient Mysteries, so also are we brought into closer relationship with the other kingdoms of Nature. You have all read in the Ancient Scriptures of the Hindūs how there existed a time when the Gods walked with men upon earth; even in India to-day there is a much closer touch between the *Devas* and humanity. The *Devas* work much more in daily life with people, much more than in the Western civilisation, although there are here even in the West certain magnetised centres over which great Angels brood, and through which

they are able to affect humanity, to pour out their influence upon them.

Now, one of the characteristics of this Seventh Ray, the Ray of ceremonial, of order, of splendour, of majesty, is this drawing closer together of humanity and the Angels, of humanity and in fact all the kingdoms of Nature, using all those tremendous forces which play through the earth, the powers which flow from the Angels, the natural forces as they are expressed through vegetation, through trees and plants. All of those kingdoms of Nature will be drawn into closer contact one with another and we may look forward to the time when the Angels will come once more into the course of our daily life and give us that inestimable help and blessing which will spring from such relation. Now the possibilities of these lines of work are simply limitless. You may see a time in the future when the Mysteries are re-established and people are able to turn to specially hallowed centres, and receive a certain illumination from within, an outpouring of greater power through them, an expansion of their consciousness, which will carry them on a distance in their evolution, measurable by work occupying otherwise several incarnations. We can see how in the future the spiritual life of humanity may be so regulated that people are helped through the difficult phases in their life by the help outpoured on the part of the greater Ones; that the whole of creation will be bound closer and closer together in divine love; that we in our turn shall help those kingdoms which stand below us, even as we ourselves will be more greatly and abundantly helped by those who stand above us on the ladder of evolution.

DR. BESANT'S CONCLUDING ADDRESS

FRIENDS,

You have heard a wonderfully clear and full exposition of the value of ceremonial which, in ancient times, was not only embodied in magnificent services in the temples of every faith, but also had its occult side, its hidden side in what was known in antiquity as the Mysteries. Into those Mysteries pupils were admitted, when they had reached a certain point in evolution, which made it possible for them to profit by the teaching that was given. You would not send a child, who had only learned the first book, say, of Euclid into a University to study the higher mathematics; the foundation would not have been laid for such understanding. Nor would you ask a man who had taken the highest degree in mathematics to go and teach arithmetic in a village school. Knowledge is graded and teaching is correlated in its grading to the knowledge already possessed by the well-instructed candidate. And that which is the rule in every University down here, is also the rule in the world of the Mysteries. Useless to unfold the hidden powers of Nature and the method of their using to those utterly ignorant of the powers of Nature in her lower creation, ignorant not only of the powers but also of the methods of using them, without danger to themselves and danger to their surroundings. Hence the existence of th

Mysteries has been a condition of the power in religion and other ceremonial institutions in the outer world. The temples were open to all; there some of the elementary teaching might be mastered, and then behind the temple were the Mysteries of the particular faith. And those existed within the knowledge of the people, the fact of their existence was not concealed, but the entry into them was barred by ignorance of the powers of the higher world and the method of their use in ceremonial. Some of you may remember that the great Origen, one of the most learned doctors in the early Christian Church, pointed out that the Church was intended for the helping of two classes. One, the great masses of the people, who had not yet escaped from the lower forces of evil, who were called the sick; the great Physician, he said, had medicine for the sick, and that was given within the Christian Church. But, he said, no Church can exist without the knowers of the Wisdom, the Gnostics, as they were called, those acquainted with the Gnosis. They were the foundation and the pillars of the Church. That was the second mission for which the Church was sent into the world: to heal the diseases of the sick and to build up the knowledge, the divine knowledge, for those who were willing to be students. In the Christian Church those were known to exist in the first few centuries. But they did not cease to exist, when they were withdrawn partly from suspicion of what went on behind closed doors, partly because of the scarcity of students, fitted and ready to carry them on. But they have never ceased to exist down to the present day; still in the higher worlds those mighty Mysteries are taught; still the Angels build their temples in lines of light on that day that you know as the day of S. Michael and all Angels; still they carry on, as far as our ignorance permits, their ministrations, through the ceremonies of public worship. And those who recognise their place and their presence are conscious of the radiant energy

that flows from them. As far back as you may go in history, as I said, wherever there was religion—and man was never without it—there the Mysteries existed, either with knowledge of their existence or not. And Masonry was the expression in symbols of what used to be taught in those ancient Mysteries; worked out by allegory, by gesture, by allusion, by action, that which is still an image of the great Initiations, and still connected with them by links of knowledge and love. A method, a symbolism, not in order that it might always remain a mere method or symbolism, but symbols as the vessels into which water might be poured. And the symbols which many masons use ignorantly to-day in fashion that Holy Grail, that chalice of the Lord, which shall be filled when ordinary Masonry will admit the deep occult truths that lie behind their forms, their words, their gestures. And if we want for a moment to picture the Mysteries, we have to go back to a country some of whose hidden treasures have been unravelled from the tombs of those for whom they were destined, from the tombs of Egypt. Thus a little of the splendour of that civilisation, built on the wisdom of Egypt, is incorporated in its Mysteries, the Mysteries to which Plato went, to which many of the great Greek philosophers went, to be instructed in the hidden knowledge. And Plato's "Republic" is but a reflection of the principles of human society that he learnt in the temples of the Mysteries in ancient Greece. And what that teaching meant to the masses of the people, what it meant to the learned and perfected of Egypt, you can see in those mighty tombs of these Pharaohs, of Pharaohs instructed in the Mysteries, taught to look for the Light in all their people, and to recognise in them the hidden God; while the people were taught to follow the Light, embodied in their Priest-Monarchs, masters of the Mysteries, as well as rulers of men. You see the fragments left of that wonderful time if you look at the frescoes of Egypt. Masons

can recognise their own processions, many of their own gestures, and if they would look for them, they would find many more than masons as a rule discover. I have known one, who entered into modern Masonry, and who had taken part in the Mysteries of Egypt; he found, when he was passing the third great degree of Master-Mason that he was performing in his modern body as an Englishman, the ceremony that he had performed two thousand years before in Egypt. So great was the majesty, so great was the dignity of the Mysteries that pupils were never wanting, candidates were ever waiting for admission. But they were told, what a modern Master has repeated: those who would be candidates for the Mysteries, must first have belief and then desire.

The other great religions, that followed one after another, each had its Mysteries; the Mysteries of Mithra and his emerald throne in ancient Persia. The Saracens brought fragments back from these Mysteries, and those may be traced in the chivalry of mediæval Europe. The courage in face of danger, the tenderness to a fallen foe—that is equally embodied in the history of ancient India, the Mother of nations, an ancient civilisation, still existing to-day; and the lesson is embodied in her Kṣhaṭṭriyas, in her warriors, her rulers, her governors. Like the later lesson of chivalry in Europe, it taught fighting bravely against an enemy when he is strong, but never striking an enemy when he lies prostrate at your feet. There the image of struggle with the body is used to express the attitude of mind and heart. The outer chivalry one with the inner chivalry of the spirit: a high honour, a stainless truth, a flawless courage, a perfect tenderness. Such shall be the Kṣhaṭṭriyas to lead and govern the new era, they who shall be some of the builders of the new heavenly city, the city of God.

In Egypt, I have been told, there were only three great Lodges of Masonry. And out of the three there grew all the

wonder, the splendour, the beauty of that marvellous civilisation. Now we are standing on the eve of a revival of these great Mysteries. The world has grown through its fifth sub-race, the European, coming from Central Asia, the mother-stock in India, the daughter races populating the lands of Europe. And they have not been left uncared for in their struggles, for all through the Middle Ages, we find traces of wise men, even though they were obliged to meet in secret. You may remember perhaps the order of the Rosicrucians, the twelve men chosen by a Teacher from the East, whose name was Christian Rosenkreuz. Everybody knows his name, though they do not know his nature or his work; they do not know how often before he has been in Europe, how afterwards he remained in Europe and lives to-day as the Hungarian Master that Mr. Sinnett speaks of in his "Occult World". But, going back to that mighty personality, let me remind you, that useless is His learning to the outer world, if there are none that are willing to be His pupils in the present. And if some of you knew the longing, the travail and yearning of the Masters for this blinded world that some might hear Their whisper, and turn from the tumult of the world to the secrets hidden in the heart of the Masters, and in the heart of God, I think that surely Their work would be a little recognised, surely some students would come forward and say to Them—for Their ears are never deaf to human longing and human prayer—"Here I am, ignorant, foolish, childishly frivolous, but I have devotion to give myself utterly; make of me what You will; I have no will to stand in the way, only the will to know, to dare, to serve." And so long They have been waiting, and so few have answered. Sometimes I think this the most pathetic spectacle for those who have eyes to see.

Now, as you have just heard, these Mysteries—what we call Masonry is one—will be revived by the waters of Life.

And the work has already begun. Another effort for a world movement that began some years ago is that Liberal Catholic Church, which has in it the essence of the divine teaching for the people, freed from some of the incongruities which have grown round the teaching of the Christ and His message transmitted by His disciples. A joyous Christianity, a radiant Christianity, one that is able to say with truth: "I will go unto the altar of God, even the God of my joy and gladness," for those who know that the world lives within the aura of its mighty KING, know that the world-sorrow awakens an echo in those realms of bliss; they know, like a mother with a little child, that the broken toy is not irreparable, that a child's tears are very passing, and that the time will come when the world shall be told once more to rejoice in God and to be happy in His smile, which is ever the sunshine of our world.

And the Liberal Catholic Church should be the very heart of the teaching that the Christ will give. The T.S. was called by a Master the cornerstone of the Religion of the future, where all the religions will meet together in that Church Universal,—that I spoke to you about the day before yesterday,—when the knowledge of the glory of God shall cover the earth as the waters cover the sea.

And one great use the Masonic body will have in the future is to help a world which is blundering through ignorance, the ignorance stimulated by a passionate desire to help human suffering, but taking ways that are not the ways of wisdom, that are not the ways of curing by constructive love but by pulling down, by exasperation and passionate hate due to an unimaginable misery for which there seems no cure. Masonry will be one of the great methods of social improvement. It has hidden within it two great principles, equally important for the progress of the world along the path of evolution. The one is that equality so misunderstood in the outer world. You must all know, if you think about it, that

there is no such thing as equality in Nature from the outer standpoint. One child is born a genius with powers to develop, another is born almost an idiot perhaps; one is born with the seeds of the saint to blossom into the exquisite flower of sainthood; another is born the congenital criminal to be redeemed only by the helping hand of his brother-men. And all these differences you see in human beings. And the world cries out at the injustice, and tries to force an equality where none exists. But there is an equality which is taught in Masonry, the true equality, the inner life of God which makes all men equal. And at the very preparation for his first initiation, the candidate is taught his own poverty and helplessness, his own ignorance and blindness; and he is bidden to remember that as he came into Masonry poor and penniless, so should his heart ever be tender and open to relieve a brother's needs. But with that fundamental equality of divinity, which makes the prince and the peasant equal on the floor of the Lodge, there is a great hierarchical order, which is not based on birth, which is not based on social rank, which is not based on any of the transient changes and distinctions of our world; but which depends on knowledge and on wisdom, wisdom, the only thing that gives the right to govern men; power, the only power of the will guided by love, which enables those at the head of the Order to invite co-operation from those in the lower grades, remembering that everyone in turn may rise to the highest place; a miniature representation of the ladder of evolution in life after life, some with few lives behind them, some with myriads of lives, all beginning the same, in nescience, all ending in omniscience. That is the true equality, guided and guarded by the Hierarchy of wisdom and of power and of love. And as Masonry recognises its work it remembers how that great Mason, the Comte de Saint Germain, travelled through Europe, trying to win the Kings, the nobles, and the

priests of Europe to come down and help their starving and miserable brethren. As He failed in His mission of mercy, frustrated by the folly, the greed, the oppression, the ignorance, the pride of the then rulers and guides of men, the blind leading the blind, the crippled leading the crippled, He founded His secret Lodge, whereat candidates might be received to help in hidden ways in that mighty work. And the French Revolution which He foresaw was the uprising of the mad crowd out of the agony of starvation and oppression. That was the frustration of the noble endeavour. Those who were highly placed would not bend to help their brethren, and their brethren rose and tore them down from the rank of which they were not worthy; chaos ending in the despotism of a Napoleon, and in the long restlessness and later revolutions of France the beautiful. And so to-day in Europe, still He seeks for help. Still the Rosicrucian walks our earth, silent, quiet, dignified and stately, giving the Light to those who are ready for it, healing the miseries of the social anarchy, so far as it is possible to heal them while the wills of men are set against the will of God.

He is the One who for the fifth sub-race is the Helper, the hidden Worker, the silent Sufferer often for the miseries He can not cure. Wondrous have been His previous lives. We can see Him in Britain, when Britain was barbarian, bringing the message of the Christ. He was a saint and martyr, and still His name lives in the religion that He gave, and still St. Alban is a sacred name in England. And then we find Him again in Roger the monk, Roger, self-martyred by his experiments, stretched helpless in his monastic cell; but by his experiments he pointed modern science the way to chemistry. From him in his mortal body was hidden the knowledge that he had on the higher planes in his true Self; and his body, as you know, was not only struck unconscious time after time, but he lost an eye, a finger, by the explosions which made chemistry safe

for those who came after him. His was the suffering for the sake of service, of sacrifice for the sake of shielding his more ignorant brethren. Then we come across Him in that wonderful man, born in England, whom you know as Francis Bacon, the man who was said to know every science, to deal with science as though it was a plaything, who bore silently slander and accusation, and allowed that to pass in order that he might shield another who was the real culprit; careless that he left a stain on his name among men, for what is the opinion of men, when the conscience is pure and the courage high? He had appeared as Hunyadi Janos earlier, and gone to save the country of Hungary, taking a body there of one who had died on the field of battle; and into that body he came, revived it, and led the army as that great leader, Hunyadi Janos. He drove back the Turks and saved Hungary from that Turkish invasion sweeping over Europe; turned it back and let it stay in its own place, while Christianity was freed from the menace and was saved to be purified, and made more useful. And then we meet Him as the Comte de Saint Germain, who is recorded as a marvellous, mysterious figure, moving through Europe, appearing now and again, with a century of knowledge behind him, but with the body and the strength of early manhood. And when he bade farewell to that hapless Queen, Marie Antoinette of France, who wrote some memoirs on the Comte de Saint Germain, he said: "At the end of the next century I shall come again, in the new century I shall again work for Europe". And since the words of a Master must certainly be true, because His lips can never be stained with a lie, because He is the embodiment of the truth, the accuracy, the justice, the courage, which marks every such embodiment, still He lives among us, though you know Him not, still He travels through your continent, searching for those who are willing to do His will, to aid His work. Is it any wonder then that some of His ancient Brethren are

around Him, that His Brother-Chohans are grouped round Him, that another great effort is being made for the salvation of our world? Is it any wonder that the inspiration you find in modern thought has come through Him and the great Ones who are His brethren in the higher worlds?

The compassion for the miserable and the poor, stooping down that they may be lifted up to the possibility of a reasonable life; thinking out ideas to soften the cruelty of modern industry, to build up garden cities for workers, where they may leave the crowded city when their work is over, and gain that touch with Nature of which my Brother spoke—these are His inspirations, His works, and He chooses one here and there who is responsive to Him, who has a little of the intuition awake, who is ready to catch His whisper, and out of that whisper, melodious beyond all melodies that earth can make, to awaken in his or in her own heart a note that hereafter will swell into a chord. Is it any wonder that in the midst of our modern barbarism is born compassion, that in the hearts of our thoughtful and our educated people, who are not suffering from the evils of our civilisation, is born a passionate desire that all others shall be as they are and none shall be ignorant, miserable, and poor—is it any wonder that a few have heard, that a few are working?

And if in these three days we have told you something that has hitherto been kept secret, it is because our Lord has spoken, and where He speaks, we obey.

DR. ANNIE BESANT

OMMEN STAR CAMP, 14TH AUGUST, 1925

FRIENDS,

This is the last of our morning meetings in so far as those of us who are sitting on the platform are concerned, as we have to leave this afternoon; so this is really our farewell meeting.

For this reason we are each going to give you short speeches.

A telegram came yesterday, but I had no opportunity of reading it to you. It reads: "Australia sends loving greetings to Congress, Rocke." This is Dr. Rocke who built the amphitheatre at Sydney; she really is a rock.

Now in speaking to-day, I shall call on all my Brothers here in order, and then close the meeting myself. But there is one point which I should like to make quite clear to you, for I believe there is a little confusion which was caused in your mind, perhaps, by a momentary puzzlement of mine, when I was dealing with the names of the Apostles. I gave these names, forgetting for the moment that our Krishnaji in the future will give his body to be tenanted by the Lord, and while the statement was absolutely true of him in this intermediate stage, I took his name as one of those that I was announcing that morning, which was true. I also mentioned one who was on the threshold of Arhatship but who had not then actually taken the step, but it has been taken since.

Think then of our Brother Rukmini as one of those chosen especially for the work which she has to do in India and which can best be done in an Indian woman's body. And she will tell the people of India that sex is no barrier to service in the highest ranks.

Through her I am sure a great blessing will come to the womanhood of India. And when the womanhood of India, who, like all the feminine side, represent the Power side, the Shakti, as they call it, of the divine Life: when the womanhood of India know themselves in the fulness of that Power, they will take up their own place in the life of India, they will work again side by side with their husbands, and sons and daughters together for the uplifting of their Motherland. And then the whole womanhood of the world will be raised a little higher and through that supremely spiritual womanhood, the womanhood of India, all women will be sanctified and the idea will come a little nearer to its realisation in life. And so I ask you now to think of her with us, and to know that that Power is with us for the helping of the world.

THE GAINING OF SPIRITUAL EXPERIENCE

BY BISHOP WEDGWOOD

I WAS speaking yesterday about the necessity for the continued existence of institutions in order that the work of the Lord may be carried on in the future, such bodies serving as the vehicles of His Life. I know that time after time institutionalism has been a curse to mankind, and people not unnaturally fear that what has been a curse and a menace to liberty in the past will—equally be a curse and a menace in the future, hence they fear the re-establishment of institutional religion. As I was trying to show you yesterday, people who talk in this way are not carrying their thinking deep enough. Institutions are necessary. They are to the great impulses of spiritual life what physical bodies are to the human being. The physical body is often a decidedly trying portion of our equipment, but is necessary if we are to express ourselves in the physical world. So long as we live in manifestation, we are bound to forms; and instead of petulantly complaining about them, it is wiser and more profitable to learn how to use them aright, so that in the fullest increase possible they may be channels for the life which is intended to flow out into the world. In the future, when we no longer have the blessed Presence of the Teacher among us, it is surely inevitable that provision will be made that the Life-impulses which He will set going may be continued for the helping and uplifting of succeeding generations.

Blind and selfish should we be in the extreme, if, because past generations have misused and distorted the forms of religion, we should hold back from creating or renewing the forms intended to bring the water of life to the children of the future.

Now there is a division of spiritual function coming down to us in tradition, in which a great Truth is examined. We sometimes speak of the threefold order of the Prophet, the Priest and the King. And that idea marks very well the threefold order into which the Hierarchy of the world is divided. We have there three great Heads of departments in the Manu, the Bodhisattva and the Mahā Chohan. The Manu has the function of the King, the ruler, the governor; the Bodhisattva that of the prophet; and the Lord the Mahā Chohan that of the priest. The work of a King is obvious to all of us, there is no need to expatiate upon that this morning. The offices of prophet and priest however, are usually contrasted, the one with the other, usually to the disadvantage and discredit of the latter. But each is necessary, and in understanding their proper place and duty and recognising these, we shall solve quite a number of the difficulties which perplex people in dealing with the traditional scheme of religion. People so often speak as though the ordered scheme of a religion were naturally quite a simple thing, open to the immediate understanding of any untrained persons. The man-in-the-street has his views as to what religion ought to be, all ready-made, and many of our fellow workers who might be expected to know better emulate him in this. For them a religion is a collection of ethical precepts, and whatever else the Churches proclaim is superstition or priestcraft. Religion, according to such people, ought to be simple and spiritual; a spiritual man has no need of ceremonies or any other of the trappings and mummeries of the Churches—these were all invented to enslave people's minds.

Now, in the first place I would point out that the average man is a highly complex being. Study the marvel of his nervous organisation, the bewildering complexity of touch, of taste, sight and sound, to which he is fitted to respond. Add to this the wide ramifications of his mind ; and you will realise that neither the simple life nor a simple religion can really be suited to so complex a being,—still less to the aggregation of complex beings to whom a religion is intended to minister. Your spiritual man is himself a highly complicated person, the product of a highly complicated past, and while it is perfectly true that the spiritual man can win people by the intrinsic power of his own spirituality and has less need of external paraphernalia, the real trouble is to find spiritual men and leaders in any great abundance, the specialised products of an unusual past. Every religion should have its order of prophets, who should be its perennial sources of inspiration. It should have those capable of transmitting to it the light reflected from new aspects of the truth ; those who can direct the attention of mankind to portions of the Divine Plan as yet unrevealed. The prophet is necessary for the well-being and ultimate continuance of every religion, yet to few is it naturally given to fulfil the rôle of the prophet. It implies a certain separation from the ordinary life of the world, a continuous contact with those higher things, the memory of which is so apt to be obliterated by the rush and turmoil of life. Could all naturally be prophets or mystics there would be little need for priests—but that is equivalent to saying that there would be no further need for organised religion, for religion would have completed its task, and humanity would have turned from the great heresy of separateness, and discovered its true home in the heavenly places. Unfortunately, such a view of humanity is premature and we must face facts as they are—Hence the need for priests—and institutions.

It is the function of religion, not only to teach and to guide by moral precept, but also to lift people out of this separated consciousness of the personality into that of the larger self, so that by a gradual process of tuning up they may be led to identify themselves with the Spirit. That is the purpose of the various ceremonies of religion. The modern world, having lapsed into materialism and forgotten its spiritual birthright, has ceased to understand this; moreover, the religions themselves have largely lost the understanding of what they are doing. Under these conditions it is hardly to be expected that the outer world should be sympathetic to this traditional side of religious worship, except in so far as some people are able to respond intuitively to its appeal. But we may at least expect Theosophists to be "on the side of the angels" (in more senses than one), and to be ready to explain and defend that which the Theosophical teaching alone can explain and justify.

It is given, as I said, to few people to be prophets in their own age and generation. But there ever exists the need that help and spiritual blessing should be brought to the people. Hence we find certain machinery set up by which the Divine Life may be conveyed to the multitudes, and it is the priest who is the appointed channel for this blessing, that having certain powers confided to him, the people may never lack spiritual help and encouragement. In the great Hierarchy, the third of the three great rulers is called the Mahā Chohan; it is He who represents the line of the priest, where the World Teacher represents that of the prophet. He, we are told, is sometimes spoken of as the Commander-in-Chief of the forces. It is His great task to supervise the established order of things, where the work of the First and Second Rays may be regarded rather as pioneer work shaping the future order. No departure from the usual order of things is tolerated without His

special sanction. He is the guardian of the landmarks. He is the Keeper of the records of the Hierarchy; in His Golden Book are entered the names of all received as pupils of the Masters or admitted to the various initiations. He presides over the organisation and the general working of the Hierarchy as a whole.

We shall best, I think, understand the work that lies before us, if we realise that the work of the prophet and that of the priest are complementary, one to the other. As it is the limitation of the prophet that he is apt to be wild and *exalté*, to lose touch with the common things of earth and the understanding of the weaknesses of ordinary people, so it is the limitation of the Priest that he is apt to be formal and rigid, unyielding and dogmatic. As I was saying just now, I do not think we shall get much further in our thinking, unless we recognise that there must be forms and institutions. Where we can profitably get to work is to ensure that every priest shall embody in himself something of the prophet, and every prophet something of the stability and good sense of the priest. Theosophy alone can bring new life into the ancient forms. The present day revolt against institutionalism is a very natural one, for, as history shows us, so soon as a religion loses its gnostics, those who have first-hand knowledge, its priesthood, unable to teach and expound by process of inner illumination, seeks to impose its doctrines on others by outer compulsion, and changing doctrines into dogmas begins to prescribe their acceptance as a condition of eternal salvation. The present age has largely freed itself from this tyranny of ignorance, and it is not unnatural that those who now seek to bring spiritual life to the people in the ancient forms of tradition meet with opposition from those who do not stop to think. Our work will be difficult, for we are made to inherit the sins of our forefathers. Steadily and patiently, asking people to free their minds of prejudice

and preconception, we must ask people to look beyond the forms and see if they do not contact the new life that flows through them. It is only in proportion as we ourselves are gnostics and able to speak with the only authority that is worth anything, the unchallengeable authority of spiritual experience, that we shall be able to win people to the mysteries and prepare them for the second birth.

And so, I want to speak to you this morning, especially as to the way of gaining spiritual experience: to indicate to you some quite simple methods that may be used for deepening our sense of personal spiritual consciousness.

Now one of the greatest difficulties people have in the realisation of their spiritual experience is the way in which they deliberately close themselves to such knowledge as might flow through them by process of intuition. Over and over again I meet people who say "Oh, I am not in the least bit psychic. I am caged up in this physical body; I get nothing of these higher things. I take what I believe on proxy; it all appeals to me as very reasonable, but I do not know any of this for myself." If there is time to do so, I like to question such people, and help them to see how much they really do know for themselves. Most people think that psychism consists in what we may call objective clairvoyance or clairaudience. Ordinary clairvoyance means that you see things objectively before you. That, it is true, is one form of psychism, but the highest form is not the working of the animal *psyche* in man, but rather the manifestation in him of the powers of the Spirit. The highest kind of psychism is what we may call intuitional psychism, in which the person gains his knowledge not so much by objective vision—though that is likely to follow at a later stage of his development—but rather by process of direct perception. So when a person says to you that he is not at all psychic, question him and ask whether he does not feel strong

instinctive likes and dislikes towards people, whether he does not respond with an inner enthusiasm when some particular line of thought is presented to him, whether he does not answer to the inspiration that flows through a great speaker. People will generally answer that they do, and to that extent they are psychic. If they are continually persuading themselves that they are not psychic, that impressions they get are worth nothing at all, they are closing themselves against these very impressions which are coming from the higher consciousness.

I do not want to ask any of you to be uncritical in these things. It is always well to keep just a little portion of the mind sceptical, to say to yourself, "I embark on this particular experience; I will go through with it and then judge the thing with my reason"; but you must realise that in the intermediate stage you have to allow a certain play of the imagination. You can do this deliberately, keeping some little reserve at the back of the mind. I have often heard Bishop Leadbeater say that people ought not to be afraid of their imagination, because it is much more likely that the imagination will flow into the established mould of truth than fashion a mould for itself. Facts in nature are themselves great forces in the higher worlds which naturally attract the mind to them. It is at any rate true, I think, that people who by meditation have trained the emotions and mind, and lifted them to a certain extent, are likely to imagine true; I doubt whether it is quite so true of people who have not subjected themselves to the same training. You can distinguish between things that come to you by intuition and those which are imagination in the ordinary sense of the word. Ordinary imagining is an ordinary, logical process of the mind; whereas an intuition is an opening into the ordinary mind of certain higher powers, and is always accompanied by lucidity or an influx of power. You can judge of the quality and truth

of your imaginings by the influx of power which comes with them; and that is a test which is absolute and final in these things. If you get a communication, say, in the manner of spiritualism, you get a certain sense of communication from outside, but you do not get the same influx of power as when you hear the voice of the Higher Self or of the Master speaking to you, for that is so much a part of yourself that it comes with a power and directness that carries with it the mark of authenticity. You may think that all this is a delicate and very complicated process. Once more, you have only to pause and consider the astonishing sensitiveness and complexity of the powers you already possess. Think for a moment of the impressions of taste: how by your sense of taste you can differentiate from one another, with the utmost ease, a score of different foods. Think again what it is that makes up the personalities of your many friends and how you may know hundreds of people and yet find their characteristics quite separate and distinct. So also with occult research; no two persons seem to sound out the same chord in the higher worlds, and the human organism is capable of differentiating quite naturally between thousands of different forms. We do not realise how much of delicate and sensitive play of the super-physical mechanism is involved.

One good way of beginning to develop some of these powers is by trying to identify the consciousness with various external objects. You may not know that in the system of occult training that identification plays a very important part. It is possible, for example, to gain many experiences vicariously by identifying yourself in consciousness with others who are experiencing these things. There is a certain stage in that training when, in the course of one of the great Initiations, the candidate has to identify his consciousness with that of a lost soul. One can imagine how terrible and awful an experience that must be. It is possible to gain a great deal of

knowledge in this way. You can see how a person gaining the Buddhic consciousness, and in that state the power of knowing himself to be one with all that lives, may put himself down into the consciousness of other people (who seem to him like limbs of the same body) and see how they look out on the world. One great value of imagination also is that in a certain sense it enables us to anticipate experience. It is possible by meditation on courage, to build that quality so strongly into ourselves that it needs but little practice in the battle of physical life to show it out. It would be part of the training in the Mysteries to help people to use the extended powers of their consciousness, and so enable them to learn various lessons either vicariously or, if some actual experience be found necessary, with a minimum amount of such experience. The whole scheme of advancing through the great Initiations really depends on this principle, and it is thus possible to compress into a few incarnations an amount of experience which in the normal course of things would be worked out over many incarnations.

I spoke just now of that quality in every person which we call his personal magnetism. If you think of a friend, it is by that quality that you recognise him, not really by his physical appearance. I suppose most people recognise the existence of this personal magnetism; but in most cases it never occurs to them to follow the thing up and to enquire what exactly is its nature. You can press more deeply into that synthesis of thought and feeling which distinguishes each person, by putting your mind and feelings into relation with him. What you really do is to run up and down the scale of vibrations and at some intermediate state you find a point of contact. You so modify your own consciousness that the matter of the higher bodies (through which it expresses itself) reaches that rate of vibration which shows itself, say, to the clairvoyant vision as green. If the person being examined

has green in his aura it would be through the green of your own that you would be able to set up this sympathetic vibration and make relationship. In that way you make a bridge between yourself and him, you identify your consciousness with his. I am taking it, of course, that you are conducting these experiments in a serious frame of mind; you have no right to play the detective on other people for curiosity or other unworthy reasons. Now if you work at practices of this sort you will presently find yourself gaining distinct impressions, and perhaps also becoming clairvoyant. You may see certain colours in the aura and what is more important, have the understanding of what those colours mean. The ordinary clairvoyance which enables you to see colours is not really of much use unless you also gain that higher intuitional psychism which enables you to get at the meaning of things which you see objectively. A person who possessed only the lower objective clairvoyance would be liable to be deceived by a being who impersonated somebody else, whereas the intuitional psychism would enable him at once to unmask the impostor.

What I have just been describing in regard to people can also be attempted with trees and animals. You get a curious sense of limitation in placing yourself within the animal consciousness, but a great sense of freshness and invigoration often in merging yourself into the forces of nature as they express themselves through the vegetable organisms.

I sometimes think there is no more interesting field of study in the whole of our work than this investigation of the powers of the human consciousness. One finds that each fresh power or expansion of consciousness shows itself not so much as an extension of powers already possessed but rather as the opening up of a new dimension. For example, it often happens to musicians who play in public, or to speakers, that they find certain people in the audience very much in

sympathy with them. There was a well-known Polish exponent of Chopin who talked to people in his audience while he was playing to them. It may often happen that consciously or semi-consciously a speaker finds himself addressing certain arguments or elucidating certain points for the benefit of individuals whom he sees in the audience. Sometimes he realises that someone in the audience is being especially helped by what is said; he may single that person out as a useful worker for the future; he may see things in the past or the future of that person's life. I think that such lucidity and insight must often come within the experience of priests who minister the Holy Communion to people—the more so because the special keynote of the Christian Church is the Buddhic Love, and by trying to reach and to transmit that influence one is eventually lifted up into its realisation.

And then perhaps comes a further development of this experience, in which you not only feel this intimate communion with one or another member of the audience, but in which the content of the consciousness of several people comes simultaneously into your mind. It is not that you touch one consciousness after another in succession, but that simultaneously you are able to embrace many consciousnesses. It is by such experiences that we are able to realise the kind of mental development which lies ahead of us, and gain a glimpse of the wonderful possibilities that await us. I think that all this is of special importance to members of the Order of the Star in the East because, just as there will be individuals through whom the Christ will speak and influence others, so also, if we are able sufficiently to feel ourselves at one with others, welded together by a feeling of sympathy and love, we may also help to provide for Him collective vehicles through which He can make Himself manifest in greater measure than through our own limited personalities. Let us not forget that the Second Person of the ever-blessed Trinity has as His

vehicle of manifestation the whole world: that He is immanent in every atom: that it is His Love which dwells in everything. Realising this, we can see how very much greater each one of us must become if we are to be in any sense worthy channels for the World Teacher who is His special Epiphany in the world.

THE DIVERS WAYS OF HIS COMING

By THE REV. OSCAR G. KÖLLERSTRÖM

IN a very few words I want to tell you some of the ways in which we are expecting the Coming of the Christ apart from the central appearance in the body of our leader. We know of course that His chief manifestation will be in that body, but at the same time He will shew Himself in many other ways. He will in varying degrees overshadow a number of other leaders in the outer world and, perhaps, the bodies of some few of His Apostles may be directly taken, though the Epiphany through them may not be of the same brightness as that through His chosen vehicle. In the outer world He will manifest Himself through great men by turning their thoughts in certain definite directions, so as to influence them to spread the ideals for which He will stand, of which He will speak more directly with His own lips. Similarly, He will take the corporate bodies made by whole institutions. Thus we shall find Him speaking—not only through a single physical body, not only as a single human figure, but we shall find Him incarnate and speaking through great tendencies in the world. Thus His Advent will be a great spiritual impulse to the world at large, flowing down through the world's own channels, as well as through those especially consecrated to His Service. Of course, it will be through the latter that the central and by far the strongest impulse will be given. But in our zeal in working for these, we must not forget, nor

overlook, His Coming through art forms and artistic movements: through any medium which expresses the beautiful, or the good, as through religion or perhaps political endeavours I have spoken elsewhere of the way in which each member of a great movement may be a cell in a corporate body, and it is through such bodies that we may seek Him in this our twentieth century civilisation, for through them He will be able to contact a large proportion of the population who would not respond to His merely individual Presence. But just as there will be varying degrees of overshadowing, from complete possession of the one central body, down through various levels, to the merely slight influencing of other single bodies, so with these great corporate bodies, the overshadowing will likewise be in degrees of descending intensity, beginning with His own consecrated and chosen movements in which we may expect a very full shining forth of our Lord, down to the most outer movements, which will be but slightly influenced by Him. It is a matter of degree. Let us then examine some of His own specially selected movements, in order that we may see what note they are meant to sound in His great Harmony, in what especial way He will come through them.

Through the first of our own special movements, the Theosophical Society itself, it seems to me that He will come to the mind of man, and will appeal most definitely to all who think on Theosophic or scientific lines. He will come to the typical individual T.S. member through the faculty of understanding which reaches God by the power of enlightenment, as preached by the Lord Gauṭama Buddha.

In a slightly different way He will come to the Young Theosophists, to whom He will be a rejuvenating Spirit of the body, through a more healthy life, and of the Soul, by teaching us all to be as little children, that we may once again enter the kingdom of heaven.

In the Mysteries, the modern example of which is Masonry, He will come in all the beauty and splendid dignity of the Spirit of Ancient Egypt,—that land of Harmony, in which Masonry has its sources, the land in which the Mysteries reached the fulness of their perfection. Through this channel he will give to men the understanding by which to project more definitely on to the physical plane the Eternal Verities in Heaven, the Archetypes or patterns made by the Grand Geometrician for this our world.

Through the channel of our "Star" Movement, He will come in a way similar to that in which He gives Himself to the heart of the mystic Saint, for the "Star" Movement is primarily founded upon faith. We may have good mental grounds for believing that He will come, but as our Chief said to us on Wednesday evening, the real reasons for our belief are reasons which come from a direct inner perception—things of faith which come to us because the Christ has been born in our own hearts, and because He has given Himself to us, we know that He will give Himself to the whole world. That birth of the Christ in the heart is the mystic way, and therefore, I say, He will come to us in this our Order, as He comes to His own mystic Saints. And He will shew Himself to us as the Supreme Mystic, the type so splendidly shadowed forth in our leader, Krishnaji. For I have told you Krishnaji is pre-eminently the mystic type, who sees but the one great goal, and the one direct path thereto. And with his splendid one-pointedness in reaching that goal, he will have nothing to do with anything on the wayside; he will have only the essentials, the realities, and do away with all frills or pretences. And so in that same direct way, first to our own hearts, and then through the Order at large, will He give His message through the members of the "Star".

To other movements He will come in yet different ways. The movement which to my heart is dearer than all others—His Church—will represent Him in a very special way. It has always seemed to me that because in His last great incarnation on earth as the Christ, He gave the splendid inspiration which blossomed out into His Church, that therefore His Church is the most real vehicle for His Coming. Because He Himself gave us this movement: because He Himself left it to us as a heritage, has watched over it throughout the ages, formed, guided, and shaped it: He must in it—His Bride—find the most suitable Messengers for His work. And the beauty of that Message must surely be coloured by the Love, the Self-Sacrifice, and the amazing Beauty of the perfectly dedicated life of Jesus. We shall here do well to expect the nature of His advent to be similar to the influence vouchsafed to His Church throughout the Ages. To understand this, we must look for a moment at the Seven great Sacraments of the Church.

Through all of them we see that the scheme of the Christ's Church is simply to bring His Power, nay, that He Himself may come, down into the hearts and homes of men, come and walk by their sides and stand by them in every great moment of their lives. In the Seven Sacraments, we have a perfect scheme in which Christ gives Himself to man at all stages from birth to death. At birth the Church comes to his aid with the Sacrament of Baptism, by which the seeds of good, brought over from his previous lives, are strengthened, while those which would produce less desirable fruit are left to barren ground. One of the hosts of the Angels of the Christ is set by his side as a sentinel and a Guardian who will watch over Him throughout his life. And when I say this, I am not using poetic symbol but stating a definite fact, for this Angel has as much objective reality as any physical being and exerts continued and very

definite influence for good on the man. With the Sacrament of Confirmation, when the child receives the first intimation of coming manhood, with all its difficulties and responsibilities, once more the Church comes to his aid. In the union of man and wife She gives her blessing, and at the consummation of a man's life, when he prepares to pass into higher worlds, with the Sacrament of Holy Unction, makes smooth that passage, and by the Requiem Mass prepares the conditions for a happy awakening in that land of man's resurrection. And similarly with the other great Sacraments, for through our forms He gives to us of His Own Divine Life; for though He comes in our own hearts, in truth, yet also He gives Himself to mankind in such a way that with their bodies they may perceive Him and know His benison. In the Eucharist, the central feature of the Christian worship, on His altars He incarnates so that His Body and Blood are vehicles of His Spirit, even as real as was the flesh conceived by Mary. In the Sacraments of Ordination, such is the bounty of His largesse that, however unworthy the Priest, still His Power flows through and the ancient act of magic is made. For at his Ordination, when the priceless gift of the Apostolic Succession was vouchsafed to the priest's keeping, he was entrusted with a golden key, which irrespective of his faults or virtues, permitted of his opening, for those who would worship and believe, that treasury of endless good filled with the jewels—the crimson rubies of Christ's blood, and perchance, some rare pearls—His tears caught by a waiting Angel.

Thus on His altars He ever awaits us, and very true is the allegory of that beautiful picture of the Christ, who stands with a lantern in His hand knocking at a door. For always, in all forms, He is around us and within us, above us and beside us, ever knocking,—knocking and waiting. And throughout the ages He waits with a wondrous patience, the patience beyond that of all great Sages, a

patience of perfect Love that never tires. He pours out His Love on us, and that Love which "casteth out fear," freed from which we may finally rise to union with Him. Let us then learn to know Him in all the ways in which He presents Himself to us. So that watching for Him along all paths, we may be able, ere the world is aware of His Presence, to catch a glimpse of some unearthly radiance, or the print of some foot not known to man, and surprise the world with the glad news as we raise the cry, "I see Him among us. This is the Christ! My Lord! My King!"

SHRIMATI RUKMINI ARUNDALE

BROTHERS,

If I stand before you to-day as an Arhat, it is not that you may feel any difference between us. As was said by Bishop Arundale before, it is that you may feel your nearness to me and to all, to the being of God Himself. It is not only that we may feel near to each other, it is also that I may represent India, that I may bring to you something of the spirituality of India. I have been in Europe for some time, and I feel it as part of my mission to bring East and West together. So I want you through my eyes to be able to see the beautiful things of India, because any one can see what is not beautiful, what is ugly, what is untrue. We must see the beautiful things and you must realise, if you wish to understand India, the woman as she was in ancient India, not as she is to-day; the woman who was the Warrior, the true Mother, the Priestess, the ideal for the world. She must live again in India and she *will* live again.

The ancient splendour of India shall manifest itself also in the future in Religion, and in its Priests. The Priest will not be a Priest in name only, he will be a Priest in the name of God, and recognised by the Lord.

I want you to try to get yourself into that atmosphere which I try to bring to you to-day. India, I feel, will be the Mother of the world as regards spirituality. Europe and the world will build the forms, the beautiful forms, they will be the cup, and the spirituality of India will be the wine. As

has been said by the Lord Maitreya: "The splendour of Āryavarta shall live again." Shri Kṛṣṇa when He comes again will bring back to India and to the world, all that is true, all that is beautiful, all that is noble. Shri Kṛṣṇa shall live again as the great Warrior, as the great Lover, as the Flower of Humanity. As India grows in spirituality she will burn away all that is ugly, all that is untrue, and her sun shall give light to the world.

BISHOP ARUNDALE

BROTHERS,

From my brother Bishop Wedgwood you have heard something that we should have liked to have heard a very great deal more of, that which takes us from earth to heaven. From the next two speakers you have had a very, very beautiful glimpse of the heaven-world itself. And now it falls to my lot, I am afraid, to drag you down a little bit from heaven for the time being and to make you a little bit earthly again. And it is safe for me to do so, because though you are descending into the earth through me for the moment, the final speech will blend both heaven and earth, and you will realise that heaven and earth are one.

And so I make no apology for this insistence on some of our everyday duties, earthly—and as we perhaps shall hear in our next speech—heavenly duties.

One or two points I just want very briefly to put before you.

First: do not hesitate to place yourselves at the disposal of those whom you recognise to be your leaders. And I hope that your capacity for recognising is a very piercing and active one. That is the first thing you have to do: know your leaders, be theirs. You have to be a little certain to choose the right people; there is sometimes a tendency on the part of some very well-meaning people to run after a will-o'-the-wisp. You must not do that. But I want you to realise that you have in the outer world your leaders; trust them and

follow them. Your leaders know what they are about, and the reason why they know what they are about, is that they are listening for the Voice of the Silence, and listening for that voice, they hear. And so their actions are motivated—not from the personal but from the impersonal. That is all the difference between those two motives. They are not thinking of themselves, they are thinking of the work and of Those who stand behind the work. Whether they progress or not, it does not matter to them; whether they hold high positions in the world or not: they want to do what they are asked to do, where they are; that is the thing for them. That is the spirit; do not bother about yourself, and God will take care of you. If you bother about yourself, continually think about yourself, there is no room for God; there is no reason why He should take the trouble to think about you, when you take so much trouble to think about yourself.

Very well, that is my first point.

My second point I want to make, is a corollary to it, because this little talk of mine is a talk of balance—I like balance, I do not like exaggeration the one way or the other; I want rather to be in the middle of things: the middle path as it is taught by the Lord Buddha. So my brothers, the second point is a corollary to the first: put yourself at the disposal of your leaders: be leaders yourselves. Do not forget that: do not always follow people, try to lead people to follow your leaders and let other people follow after you. Be leaders to others, as you are followers to your own leaders. And try to understand the relationship between leaders and followers. Think of those things then to start with. And if you are thinking of your leaders, do try to back them up, nothing half-hearted, everything whole-hearted. If you do not understand wait, but do not judge them. People who have little power of judgment, are very lavish with it, they are always judging, they use it up at once. Now I like to accumulate

judgment, I like to suspend judgment. It is a very good thing to be continually suspending it. So do not rush into criticism. Most people have their own personal feelings, and they make those personal feelings the basis for their decisions: "that is good and that is not good." Now we are not yet quite Gods, we are Gods in the becoming. Actually we are Gods in essence; divinity is in each one of us, but it is not yet in complete manifestation. And so you need not bother to judge too hastily. In fact, as my revered Teacher, Bishop Leadbeater sometimes says: "The best thing to do is to mind your own business." And one's business takes a great deal of minding. The difficulty is, that we are so much occupied with others' business that our own business goes to the dogs; we do not get on and we wonder why.

Now, the next point—I am very earthly, you see—is to remember: if you have learned a great deal, here in this camp, do not leave it here; take it away with you, ponder over it, think over it, see how it is to be applied, and apply it. There is nothing that we have told you here from the platform, that you cannot apply in your own surroundings. Nothing! Some people would say: "Oh, that does not apply to me." Everything applies to you. How are you to apply it? Well, you have to try and find out: just to use your judgment, and that very important faculty, your intuition. So take away with you that which you have learnt here. You are all more or less bursting with information. Now, I do not want that information to stagnate; neither do I want you, on the other side, to pour it upon anybody who happens to be near you because you are so full of it.

There are two dangers, you see; the danger of stagnation, and you know what stagnation leads to. And the danger of overflowing with all you have heard here so that people will think you mad and they will begin to criticise. Because, remember, you are a chosen body of people. You must apply the

knowledge so that it helps, not simply let it loose upon a world which may not be ready for it. The Lord Buddha told us: tell the truth so as to carry conviction. Do not simply burst with it. Realise your truth, understand it, appreciate it, and then see how it can be most usefully expressed to those with whom you come into contact. I am going to tell you a little secret: I think there are some things that we on the platform know something about, but have not talked about. But there are Those behind us, Those who know all kinds of things besides the things They tell us. They tell us what is good for us; we are telling you what we think is good for you to know. Not that we put ourselves apart from you, but we have to judge; and you have to judge.

And so, tell these truths so that they may carry conviction and make people believe. There are so many foolish people who say: "I know" and when one asks them: "How do you know?" They say: "That does not matter." Sometimes it may be useful to say it with no spirit of aggression about it, but sometimes it does not help. You can very often teach far more by your silence, than you can teach by your sound. Suppose I want to help people. I often try to help them through silence, rather than through speech. People do not realise that there is a very potent Voice of the Silence, and a far more potent voice it has than speech, which is but the form of the life of the Voice of the Silence.

Yet another point: You are going away, and you are going to live in the spirit of what you have heard here until the next Star camp, when, I hope, there will be double the number of people. I hope there will be 2,000 people. I do not know whether the organisers would quite like it, but still I should like it. When we see how they can organise, then they can organise for any number here equally well. Very well, we will have 2,000 people here. Another question now arises: What are you going to bring to the next Star camp?

What have you taken away, and what are you going to bring? Now I will tell you what you are going to bring, a background of a life of complete harmony as far as you can reach it, a life of complete harmony with the life of the Lord. I want you to think of Him. He is the comrade of each one of us. He, in His infinite compassion, can multiply Himself so that He can stand beside each one of you, wherever you go. This is a beautiful thought, a strong thought, a fine thought, a helpful thought. You can feel no fear, you can feel no despondency, no disappointment, no anxiety. He is by your side and therefore all is infinitely well. And you will draw from Him, you will represent Him, you will be a faint reflection of Him wherever you go. And that is what you will bring back with you to the next Star camp.

Now, let us translate that for a moment into commonplace terms, and commonplace terms are very simple: The three principal ideas underlying the objects of the Order are: devotion, steadfastness and gentleness. We might think of them also a little bit more than we do. We think we need not bother with them, but we have hardly begun with them. So I want you to bear in mind that that harmony is to be built up through devotion, through steadfastness and through gentleness.

Devotion, how is that expressing itself? Through great ideals. Have ideals and love them passionately. Then devotion to great persons, not merely to living persons, but to dead persons; the company of the Great Ones is a living Company, the Christ, the Buddha, Shri Kṛṣṇa are not dead; we sometimes think in our stupidity and ignorance that They are dead, but They are the living company of the rulers of the world. And so under devotion you can have living devotion to great and living realities. Have these Great Ones always in your thought, and in very truth They will be with you

Devotion to ideals, devotion to the Great, who have shown us the pathway to perfection.

And then steadfastness to the work, steadfastness to truth, always putting out the untruth, as it comes into your mind and into your heart. Let there be a pure and a simple truth. Truth is very simple, it is not complex. If you have anything complex, there is something the matter with your truth. There are very, very few truths in fact; personally I have only got one. The one truth that I have is brotherhood, the unity of life. In clinging to that, I test even my thoughts, my feelings, my wishes, my aspirations. I test them all by that great truth of the unity of life, not merely the unity of humanity. We all like to think that the animals do not matter, the trees do not matter, but there is a unity of all life, that is the central truth, so far at least as I am concerned.

And then, gentleness; gentleness to all, especially if you do not like them. It is very easy to be gentle to people you like; anybody can do that, any fool can do that and does it; the difficulty is to be very gentle to those people who in your ignorance you do not like. Remember, if you do not like a person, it is not his fault, but yours. If you know a person, you must like him. If you say: that does not appeal to me; then say, what is the matter with me that I do not like it? So gentleness to all; gentleness to all means literally everybody, as the preliminary to loving everybody. The Great Teachers, the Masters of the Wisdom, They love all with passionate devotion. That is not an exaggeration. What we know of Them, what we realise of Them, is that They are absolutely self-surrendering to the world, to all that lives and moves and has its being upon the world. We can not yet reach that state: we can realise it as a practical ideal: we can set our feet steadily on the pathway towards it. Try and like everybody, like everything.

Now, these are the three ways in which we are going to produce that harmony. So my brothers, I do beg of you all to remember that there is this great responsibility upon you; you are Servants of the Star, you are the chosen servants of the Lord; let there be in your hearts a strong courage, a very eager perception of realities, a very tender compassion, and above all, at the root of all that, a great peace that no storms of any kind can ever shake.

DR. ANNIE BESANT

FRIENDS,

My first duty belongs essentially to the earth, and that is of offering hearty, most earnest thanks to all those who have laboured that we might be comfortable; who have shut themselves out from the happiness of the place, which comes by listening and learning, in order that all of us might have those necessary things, food, service of all kinds, willingly and gladly given. And I think that to the whole of these we ought to offer our loving tribute of thanks and gratitude. Gratitude it is sometimes said, is a sense of favours to come. And so perhaps that will stimulate them, if the terrible prophecy is fulfilled, that we are to have next year here 2,000 people and the loud speakers will be the only ones that will be heard.

I am the last of the quintette; and so I have to gather up all the fragments that remain for the feeding of the people who have not been here.

I have been listening with profound interest to one speaker after another, for each speaker puts a portion of the truth in a new light. And I think you have had an example of the value of difference as well as of the fundamental unity of those who speak. While we were listening to Bishop Wedgwood, I was struck, as I was struck yesterday, by the extraordinary lucidity of explanation, of showing you definitely what you should do in order that you may develop that higher psychism, the use of the intellect in the recognition of

the truth and then the illumination of the intuition which gives the energy for action.

There is one phrase on the nature of the intellect which comes to my mind so often from the great Hindū scriptures. It is said of the ego, "Whose nature is Truth." And that is what is meant by what is sometimes called in philosophy, the intellectual intuition, as distinguished from the intuition of the spirit, the illumination sent down into the causal body. The peculiarity of that intellectual recognition, the peculiarity of that nature of the intellect, which is truth, is that it does not need to argue, as the lower mind does, in the discovery, in the recognition of truth, but sees it at once, knows it at once, by the perfect harmony with itself. The intuition of the intellect is like the ear of the musician. He knows at once if a false note is struck, and when he has struck the true one, he does not argue, he knows. There is that difference between intellectual and spiritual intuition that the truth vibrates in harmony with the vibration of the body of the ego, and thus reaches the consciousness. So the sympathetic note that rings out from another, is tested by the note that his own ego is sounding. And where another body sounds out the note which is true, his own body responds to it at once. And he literally knows that as really as the violinist, trying his violin, knows the moment that the string across which he draws his bow is in perfect harmony with the keynote which has been struck for its testing. And that recognition may be gained by meditation.

I knew an Indian judge—he has now passed away—who practised long in the Indian law-courts. I talked to him one day, because he was a member of the T.S., and asked him how he meditated. And his answer was: "I meditate on truth." And then I asked him, how long he had been meditating on that before he came to us. His answer was: "I have meditated every day for forty years." I then asked him what had

been the result. He answered: "In the law cases, if a witness told a lie, I knew the lie by its jarring with my own vibrations, and if he told the truth, I knew it by the harmony with my own vibrations." And as he said: "I never as judge have one of my decisions upset." I do not know if my Brother Arundale would call that heavenly or earthly! He had a touch with the higher world which worked out through the vocation of the individual.

The spiritual intuition, the illumination of which my Brother Wedgwood was speaking, is quite a different thing. It is like that which comes from above, and illumines the whole field of discourse. There is the possibility for the moment, through not being yet well acquainted with what I may call the magnetism of the higher world, that a sudden inrush comes into the mind, which is an impulse, not the true intuition, but may be mistaken for it through lack of experience. Before you begin to meditate, especially if it be upon a subject of conduct, you need to clear out your emotional body and mental body so that if the light comes, no emotion may sway you, no intellectual idea may deceive you, your mirror must be brightly polished so that nothing may blur that which comes into the mind. When you have no desire for one decision or for the other, when you have no mental predisposition for one decision rather than for the other, if it grows stronger not weaker for the quietness of the senses, and the tranquillity of the mind, then you may catch a glimpse of the majesty of truth.

Passing from that to the speech of my beloved Brother Oscar, he gave a very, very valuable light, which you should utilise when you go away from here, for he practically reminded you that, wonderful as will be the incarnation of the Christ in the body of His disciple, it does not stand alone among human experience. S. Paul prayed for his disciples that in them the Christ might be born, be incarnate in each of those

who followed Him. And he told you ways of distinguishing His presence, showed you that it was part of a great natural law that the Christ spirit should become incarnate in many ways. Every time that the spirit broods over you, which has something of the spirit of the Christ, as much as you can appreciate, then there is for you an incarnation of the Christ. When by the words of any speaker, there awakens in you a sense of the reality of Christhood, then He is present in the words, in order to draw you nearer to Himself. When in any great movement, as my Brother told you, there is some great impulse, some mighty power, which will help to ameliorate our world, to uplift the miserable, to strengthen the weak, to free the oppressed, then is the Christ in that movement, and we must not be blind to His coming.

Was not that the test applied in that exquisite allegory of the Judgment-day, when He turned to those on His right hand and said: "Come to me ye blessed of my Father; when I was hungry you gave me meat, when I was naked you gave me clothes, when I was thirsty you gave me to drink, when I was sick and in prison you visited me." And surprised, His people answered: "Lord, when saw we Thee hungry and thirsty and gave Thee food and drink; naked and clothed Thee, sick and in prison and visited Thee?" And those memorable words rang out which should ring in every heart: "Inasmuch as you have done it unto the least of these my brethren, you have done it unto Me."

And again in the East in that spirituality of which our youngest Brother spoke, when the charitable go out to feed the poor, they say: "We go to feed Nārāyaṇa," which is the word which they use when you would use the word Christ. For the spirit of the Highest is incarnate in the form and custom of Indian life. And every day they offer the five sacrifices, and one of those is a sacrifice to man. So much so that when they feed a hungry man, they feed in him the God

that dwells within him. And every action of charity becomes divine, because offered to Him who needs nothing, through one who needs it, and it is given in His name.

And so in every direction you may be able to come into contact with the Christ; and His millennial incarnation in one is not more wonderful to the eyes of the Spirit than His perpetual incarnation in all that is good and beautiful and true on earth. If you think along those lines, you will get rid of one thing which makes His Coming more difficult, a restless and excited and foolish attitude.

It was a very wise observation of my Brother, Bishop Arundale, when he recalled the prophet Amos who in a vision of the Lord saw the Lord holding a plumb-line. And when the Lord said: "Amos, what seest thou?" he answered: "A plumb-line." Then said the Lord: "Behold I have set thee as a plumb-line among my people."

And that is addressed to every one of you; that is the service that the coming Lord demands of you; He is the spirit of peace, then you must not be restless. He is the spirit of truth, then you must be regular and accurate; He is the spirit of God's Love incarnate, then you must pour out love to your fellow-men. And in that way you will have the vision of the prophet Amos, when he saw the extended arm and the plumb-line from it. Be accurate, judge with exactitude, and in proportion as you are plumb-lines among the ignorant, they will try to fashion their conduct upon yours.

Now there is another point I want to mention, of which my Brother Bishop Wedgwood spoke, because I think while he was speaking of it I saw more than many of you have realised, and that is the threefold division of the king, the prophet and the priest. It is absolutely true that that great triple division exists; that they are imitated faintly to us through that image-making faculty that we call the imagination. And that imagination is creative, remember. For it is

true that Man is created by thought; what a man thinks, that he becomes. Therefore, goes on the Teacher, think upon God, imagine greatly, that you may create greatly. That is the true use for which the imagination exists. But that is a little byway into which I was allured by the memory of the misunderstanding that people have as to the use of the imagination. My first teacher, H. P. B., used a very uncomplimentary term as to my imagination. When I said to her: "Is this imagination?" The answer was not perhaps exactly complimentary according to Western views; it expressed strong condemnation of my folly, that I allowed the imagination to be dulled by the reasoning faculty.

But the point I wanted to speak to you about in order that you may leave here with the great idea of your own message and function in the world, is that which was wrapped up in the mention of the triple division; and then there came to me, as it were, the vision of diverging lines that went out from that triplicity. I remember how that was worked out in some great nations of the past, where the life of the nation was concerned with its king, its prophet and its priest. For those functions were not supposed to reside in the individuals alone, although the power to perform them flowed through individuals from the one great Life. It was intended to teach the people practically in their social, in their economic, in their general life as a nation, that every individual in the nation, who is a true citizen thereof, has a function in the nation, and should be part of some great organ in the national body. The health of the body depends on the right working of its organs, your bodies would become of very little use to you, if you tried to insist on digestion with your brain, and circulation in the digestive tracts, and wanted your circulation to carry on the work of the nerves; in fact, everything would go badly. So you have in these modern days not an organised body as

nation, but an anarchy. There is a word for which you have a kind of wrong connotation over here, the word caste, used in India. Caste is really that which over here you have lately discovered, that people have vocations. I should not shock anybody if I talked about vocation. I might shock some if I talked about caste. They are exactly the same thing. "I divided the castes according to the qualities," said Shri Kṛṣṇa. You study the temperament of the child, the mental and emotional abilities, the physical abilities. One must have a vocation, that is exactly what we want. We want children to be studied by the teacher so that he may be able to help the child to take its own part and find out its vocation. And then when the child has grown into youth, and has attained a certain education and a certain culture, then it is that the education should be fitted to his vocation, his vocation into service of the nation. That old idea is brought out very beautifully in one of John Ruskin's books, where he says that no nation can really live, unless there are certain organs of the national life. And on the recognition of those organs does the social uplift exist, for which the Great Hierarchy is working and sending streams of force throughout our world.

Nowadays, a man who should be a poet or a prophet is set to work in a coalmine. The man who is fit for the coalmine, is sometimes exalted to be a ruler. And he who would have been well occupied in producing valuable articles to be fairly distributed over the nations, uses, as it were, the mental and emotional instruments of the coalminer in order to do some work for which he has no real vocation.

Part of your duty is first of all to find out your own vocation; what you are best fitted for, what qualities you have of the mind, what powers you have of the emotions, what is the strength and the vigour of your physical body. For if your physical body is not strong in health, if you feed it badly

clothe it badly, sit up all night, are very sleepy in the morning when you should be active, then you are not training your body to its right vocation; you are a slave to your emotions. But it must be trained, so that the mind is balanced, the emotions are controlled, the physical body vigorous enough to do great work with those controlled emotions and that well directed mind.

I would ask of each of you to find out your vocation, for each of you comes down along one of these great lines of work in the world. And your rulers and governors, and your members of the Council Chambers, and those who administer local affairs also; all of those are on that line of the king and should perform the kingly functions in the kingly spirit of old, where it used to be said that the king was waking in order that his people might sleep, that the king was protecting in order that his people might be safe, that the king risked his life for the nation in order that all the other lives might be secure. For the idea of the whole organisation was that of service. In your own nation you can render service, and as every one of you has body and emotions and mind, no one of you should be without a vocation.

And that is one thought I would ask you to take away with you from this Star Conference. For it will give you the final answer to that question, alluded to by Bishop Wedgwood, the question of belief for those who do not know.

I think a good many of you are thinking and talking of what, when you go out into the outer world you will say to people. "What evidence have we for the things we have listened to? We are rather puzzled." If you are quite frank, you will say: "I do not yet know, but I believe what was said." But why should you believe? Well, this question is quite sensible. Remember, there is nothing wrong in the spirit which says: "Why do you believe?" It is the only safeguard against prejudice. Nobody who has spoken to you has

claimed that you should accept in blind faith all that has been said. But there is such a faculty, as our Bishop Wedgwood told us, as the intuition, and if you answer to a truth which is already inarticulate in your heart, when the voice sounds out from yourself in answer to the announcements made to the coming of the Lord, then do not be afraid to trust that inner response; realise that greater than reason is the spiritual intuition, and that gives a certainty of knowledge no mere outer knowledge can give to you. For that is the Voice of the Spirit himself sending down illumination into his lower vehicles as an intense conviction in answer to the voice of the proclaimer.

But there is one more thing you must do: if in time of despondency, of spiritual despondency, you doubt even the answer of your own heart, and wonder if it was the spirit within you, then realise the deep meaning of the saying of the Christ: "He that doeth the will of the Father shall know of the doctrine." And on His lips was truth; never did an inaccurate thought or phrase escape Him. And if there is a thing that for the moment is beyond our ordinary means of knowledge, if when you are despondent and therefore clouded, you doubt the inner voice that testifies to the truth you have heard, then cast aside the doubt and say: "I will not listen to you, but now I am going to test the thing by action, and by action see whether it be true."

Therefore go out into the world and act as though you knew the Christ, as if He walked among you; act as though you were sure that He sent His messenger to proclaim the Coming, so that the world might not this time be found unprepared. Act as though it were true, and test your conduct by that supposed truth. If it makes your conduct more noble than it was, if it purges it of all impurities, if it teaches you to be accurate and truthful, if it teaches you to be intensely compassionate, if wherever you see misery you try

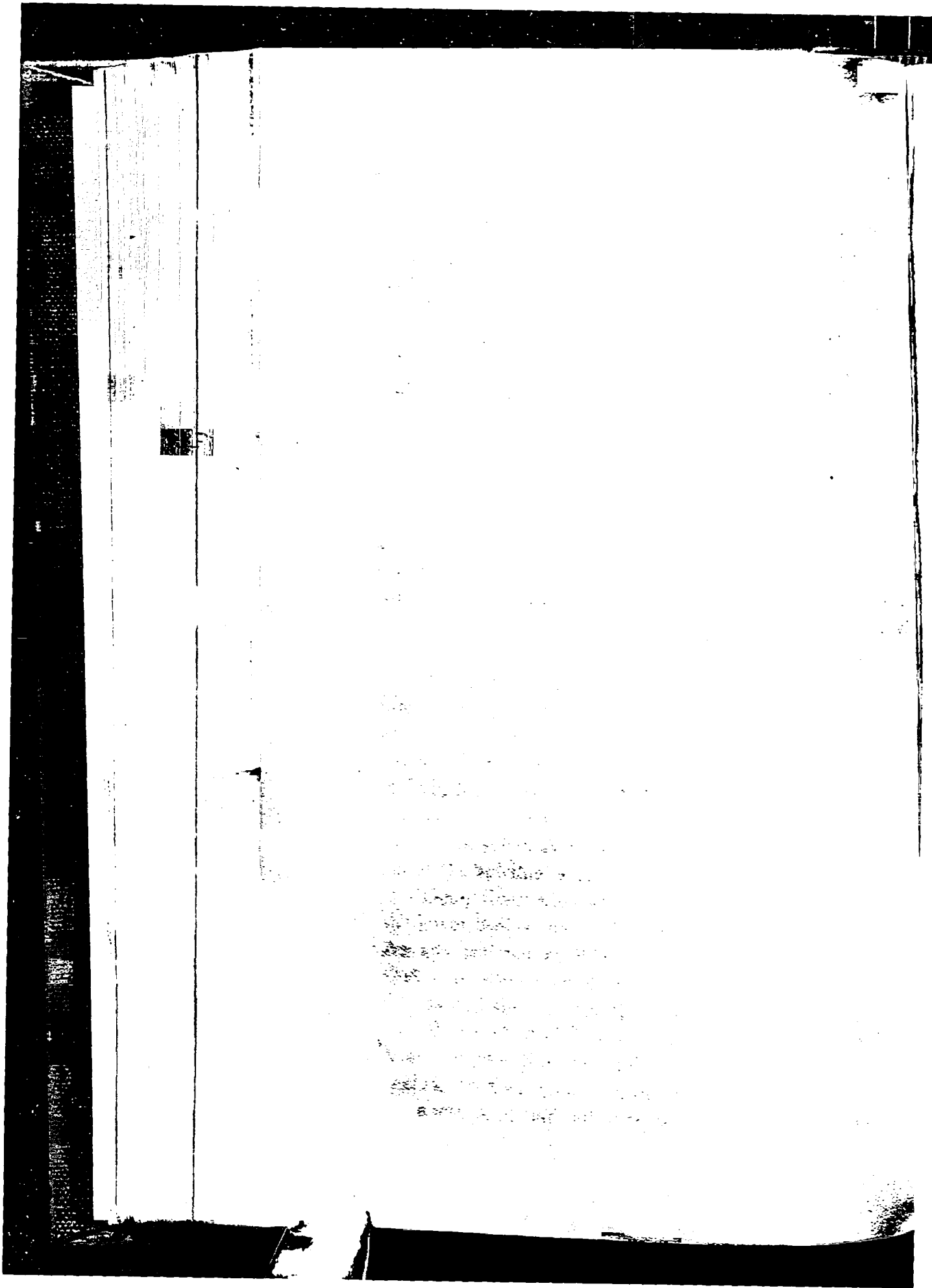
to lighten it, if wherever you see weakness you try to protect it, if wherever you see oppression by the strong you spring forward to resist it, then you shall know the truth, that as you are looking for the Coming, the very thought has lifted you up. And His power has reached you from His holy Himalayas, and His voice has spoken to you through the voice of a mortal messenger. That is the final test, action proves the truth or falsehood of conduct. The will of God for His world is evolution, the power that makes for righteousness is the power by which evolution is guided. Everything that comes in accordance with the Divine Will, for the higher evolution of humanity, that is right; all that delays it, all that retards it, all that slackens the advance, all that is an obstacle in the way, that is wrong, and opposed to the Will that must prevail, either carrying you with it to a higher evolution, or for the moment casting you aside as unready to stand the strain of this swift advance.

And so I would leave my last word to you, brethren of the Star: Test your belief by action, whenever the moment of doubt may come. Keep far from you despondency, for that shuts out the light in which you should walk. The mystery of sadness, the rebellion against painful conditions, all that in your actions doubts the infinite goodness of the Divine Will, that clouds the spiritual vision,—it binds the spiritual eyes, all that closes the spiritual ears.

Open then wide your eyes and you shall see, be silent in the lower bodies and the higher hearing shall be opened to you. As you act you shall know of the doctrine, whether it be of God or whether it be of man.

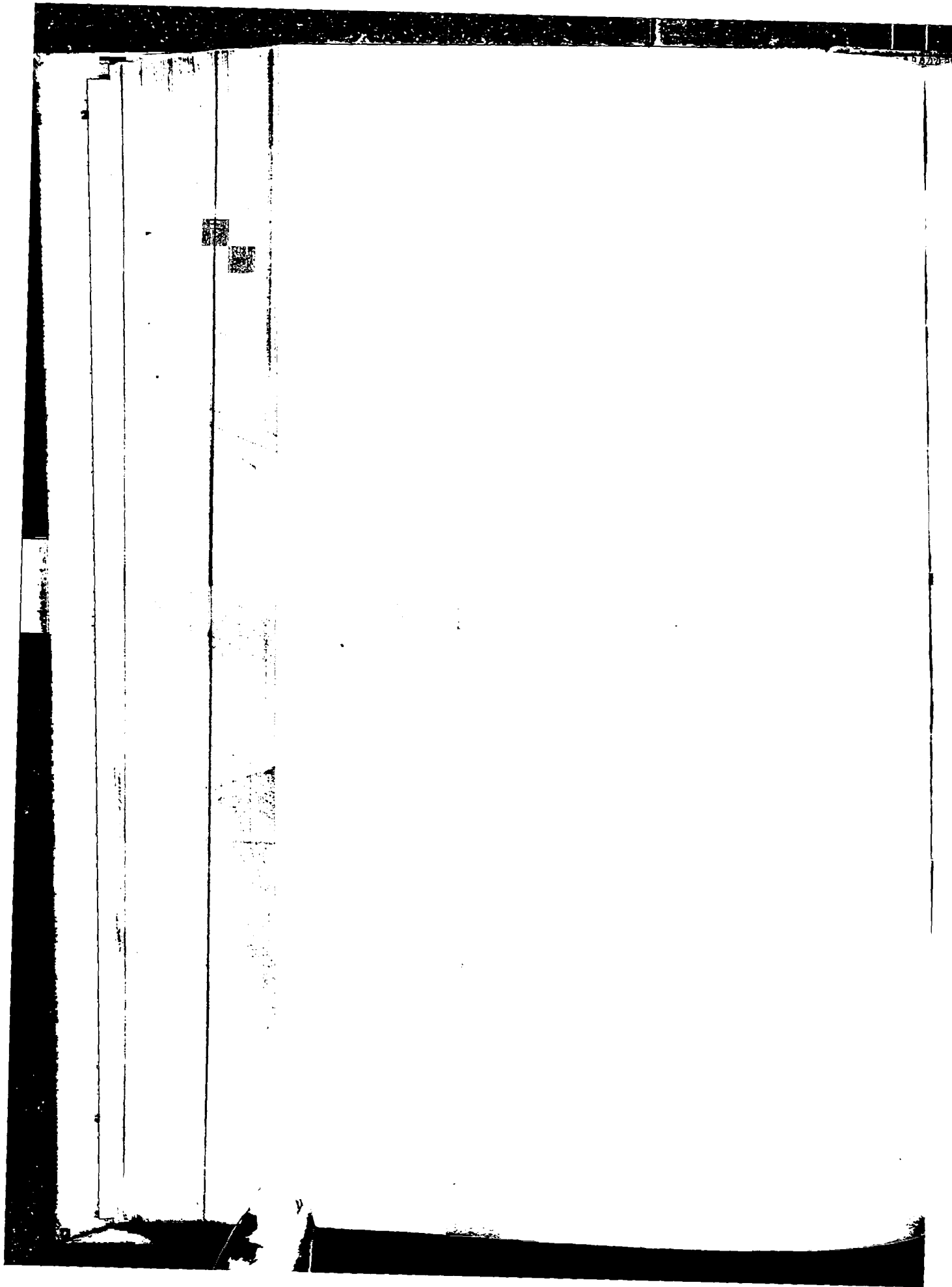
Depart then in Peace, my brethren, in that Peace which is the Peace of the Eternal. Listen in quiet moments to the Voice of the Silence, and it shall be a constant music and melody making your own life melodious. See the life of God in everything and all that comes to you, in every human

being that approaches you as well as in the things that to the physical eyes are beautiful. And then before your eyes shall dawn the supreme beauty, God manifesting as beauty; then in your limbs shall flow the divine strength that is the Sustainer, the supporter of every righteous work. And then also shall you be enlightened by that divine Wisdom which has planned for the happiness of all His children and will lead them home at last.



ROUND THE CAMP FIRE

OMMEN



CAMP FIRE

OMMEN, 11th AUGUST, 1925

Mrs. BESANT

FRIENDS,

It is a habit among the scouts all over the world to meet round a camp fire in the evening and generally at our scouts' camp fires they have a dozen people or more contributing something to the evening's enjoyment. To-day we are going especially to remember our loved Krishnaji, and two or three of his nearest friends will tell us something that they know and remember of their own personal contact with him.

LADY EMILY LUTYENS

MY BROTHERS,

I feel that it is for me the very greatest of privileges to be allowed to speak of one who is, I know, in all our hearts during this camp. And perhaps that privilege has been given to me because, as I am always proud to remember, I am his pupil and therefore to some extent always in his consciousness. And also perhaps because the great privilege has been mine of being with him very constantly and intimately in all those wonderful years since first in this life I met him face to face,

and of playing a rôle somewhat of a mother towards him in those difficult years when he was separated from his true mother. And I, like Mary of old, have kept and pondered in my heart all the things which concern my dear and holy son.

And I want to tell you, that in all those years that I have known him, never for a second have I faltered in my knowledge and belief in the great destiny which is his. Even in those years when sometimes a dark cloud seemed to come between him and the Light, ever to me he has been the bright and shining light, shining ever more and more unto the perfect day. And to us, who are the brothers of his Star, he is the most fit symbol for us of that Star which ever shines over him.

Therefore this evening I think it would be well if we could perhaps think for a little while of some of those things for which Krishnaji specially stands. For he is the heart of our movement, and as we try and model ourselves upon him, so shall we grow more worthy to serve our coming Lord.

Now the first great thing upon which he is insisting over and over again, is that we should realise that, as servants of the Master, we must become the spiritual aristocracy of the world. We are kings and priests with God, we must be worthy of that high calling; and that is the reason why he insists so often upon perfection in every detail of our daily lives. Sometimes you may wonder why it is that he speaks so often of the necessity of being nicely and well dressed. People are inclined to think that he lays too much insistence upon that point, which is only of the outer man; but it is because he wishes us to realise that everything in our lives is consecrated to the Master; and that therefore we must be as beautifully equipped in every detail, even of our outer dress, as we are striving to be spiritually equipped. Again a criticism is sometimes made of him, that he himself is too well dressed, and sets too much store by these outer things. But

those who know him, know that he is the simplest of human beings and holds lightly to every possession. And yet, if you were to see Krishnaji going about as a beggar, with a single cloth round him, and the begging bowl in his hand, you would recognise him as a king of men, because he is of the Princes of God, and his spiritual aristocracy is stamped upon every feature.

If we take him as our model, we must try in every detail to be more worthy of our high calling. In the very last letter that I received from him, he gave me this message. "Grow more and be more magnificent." And that is what he wants us all to be, to realise that there are no heights to which we cannot attain, because we are servants of the Christ. We have to become magnificent in every detail of our daily lives, for again he is always insisting that the world is going to judge us by what we *are* and not by what we call ourselves. We may put on any labels that we like, but the world outside is going to look through those labels and judge us for what we are. And we have therefore to grow in stature, so that the world may recognise that we belong to greatness because we are great ourselves.

In a talk that he gave recently in Sydney, he used a very beautiful simile; he said: "In the dawn all values become alike, all levels become alike, be careful that when the great Dawn comes, you do not miss it, because you are thinking so much of your own stature and advancement."

Then again when we think of Krishnaji, we must think of beauty, because beauty is so much a part of his life; he himself is so wonderfully beautiful, and beauty seems a necessity of his nature; he responds to everything that is beautiful in the world, and everything that is ugly jars upon him. And he wants us also to love beauty, to think beauty and to grow more beautiful. Recently he said: "If you can have nothing else, at least have *one* thing beautiful in your houses

which you can look at every day. If you cannot have a beautiful picture, at least you can always have one flower, and that is beautiful." But we who belong to him, can have something beautiful always with us in our thought of him. He should be in every home of every Star member, he should be always in our hearts, and then we shall always have beauty with us, and then thinking of his beauty we shall grow more beautiful.

Then I think of him as of a flame of fire. Fire somehow is the symbol which always recalls him to my mind, for he has got the fire of enthusiasm, and he is going through the world as a great fire in his efforts to redress the evils of the world. Quite recently in India, in some of the lectures that he gave, he dealt with all those things which in Hindūism and in India, in Indian religious life especially, want changing; and his slight figure seemed almost to quiver with the passion of desire to right the wrongs which he saw. We who follow him should also be like flames of fire; for unless we have this quality we shall not be able to destroy the conditions which now prevail, and which will act as a stumbling block in the path of the Great Teacher of the world. You may remember that it was said of the early Christians, and said as a reproach, "These men wish to turn the world upside down." But that is just what we have got to do: turn the world upside down, change the conditions which at the present time are a denial of brotherhood, in order to make straight the path for the Great Brother.

Another thing which is particularly characteristic of Krishnaji, is his wide tolerance. And that tolerance should characterise every brother of the Star. The Order of the Star in the East must be all-inclusive. There are no limitations to the love and the sympathy of the Christ; there should be no limitation in His followers. Wherever we try to limit, wherever we are intolerant in any respect, we are betraying the

great ideals of the Star. We may think that because Krishnaji has sometimes expressed a dislike of ceremonial, and has tried to keep the Order free from ceremonial, that in that respect he is perhaps somewhat intolerant. But he himself is the first to recognise that his personal dislike of ceremonial is a prejudice which he is trying hard to get over, and some day you will find that he is the greatest ceremonialist of us all, when he comes to realise what ceremony can mean. The only reason that he has kept it out of the Order is because the Order must be all-embracing and must not therefore be limited to one particular type of ceremonial. We must be inclusive in our ideas and never exclusive. There is nothing which has not its place in the Order, provided that it is making for the well-being and happiness of the world.

But we must not only be tolerant of movements, still more must we be tolerant of each other. Wherever you begin to criticise your brother, there is a crack in the great harmony which binds us all together. Krishnaji may criticise us, because he is our Teacher, and he criticises with knowledge, because he wants us to grow in greatness. There are some who think that his criticisms are sometimes rather hard, but it is because he sees what we all might be, and he is impatient because we have not yet learned to realise our own possibilities. There is so little time and so much to do, and he is so longing to bring us all nearer to the Masters. And therefore sometimes he is impatient, because we are so slow to change ourselves into that image, which he sees we could become. But whenever we start criticising one another it brings about a lack of harmony, and harmony, so it seems to me, is the most essential quality for this Order in particular, because only in an atmosphere of harmony can we call down the benediction of the Teacher of the World. Let us remember that the faults of others belong to themselves and are their own

concern, their virtues belong to us all. In those virtues we can find each other and leave the faults alone.

There is a beautiful story told of the Lord Shri Kṛṣṇa, when He came in India. One time, when He was playing with the children in the village, they were caught up and hidden under a mountain, and then He multiplied Himself and so appeared to all the women in the village as their own child. And it is stated that during that year when He was every child, the mothers had never loved their children so dearly as they loved them when the Lord came to them under the guise of their own children.

Now we may find our Krishnaji, whom we love so much, each in the heart of the other. He is the link which binds together all the brothers of the Star. And as we find him in each other, we shall grow to love each other more.

And then I want to remind you of his life of utter consecration. There is nothing in the world which counts for him except the work of the Masters. He said to me once: "If Nitya were to stand between me and the Master's work, Nitya would have to go." And if you know the love that binds those two together, a love that is so marvellous that they seem almost to be one, a love which has grown and deepened wonderfully through all the time of suffering that they have been passing through together, you will understand how much that means. Only the other day I had a letter from my daughter who is in Sydney, and she told me how she had gone down to the boat to see the two brothers off to California. Nitya had been able to come up on the deck to wave farewell to the friends on the shore. Krishnaji stood beside him with his arm around him, and she said it was most wonderful to see him gazing at Nitya like a mother, with such a protective and adoring look. Those two are one as much as any two in the world have ever been one; and yet Krishnaji said,—and if he

says it he means it,—that he would have no hesitation whatever in cutting Nitya out of his life, if Nitya stood between him and the work of the Masters.

And that same consecration should mark our life, if we follow him. He has given his all: can we who are his followers, do anything less than that?

Lastly I want to make an appeal to you all. Krishnaji himself once used the very remarkable phrase: "Let us become burden-bearers to the Master." A great and high privilege. I want to ask of you that you will become burden-bearers to Krishnaji. Up to the present we have always looked to him for inspiration for everything. He is the Head of our Order; we have never been able to do anything without him. And yet perhaps you hardly realise what an inspiration and help it is to him, when he finds his brothers of the Star carrying on successful work on their own account. I wish you could have seen his face when he stood in the great amphitheatre at Balmoral, which Dr. Rocke has built for the coming World Teacher: seen his face of radiant joy as he looked around that great monument of the Star. And he said: "This is the best thing that has yet been done for the Order." And I think that at that moment he felt that a great burden had been lifted from off his shoulders.

When he found that he could not come to this Camp, he sent a telegram cancelling it, because he had been told that if he did not come, the Camp could not take place. He was a little depressed that we were not able to do anything on our own. Happily we realised that his presence would be with us, if not physically, at least superphysically: that we were strong enough to hold the Star Camp on our own this year, even before we knew that our Protector would be with us. I think she came as a reward for our courage in settling to hold our Camp even without our Krishnaji.

I want to remind you of that last night of the Camp last year. Those of us who were present, have, I am sure, never forgotten it; that last evening which was to bring to an end those many happy days which we had lived through with Krishnaji in our midst. You may remember that that night he lit the fire himself, and the flames seemed more beautiful that night, than they had ever been. And we all had the feeling that we could not part, either from each other or from him. We prolonged that Camp fire by one item after another, until at last he rose to give us the final blessing. And with that blessing came the Blessing of a Greater One. And that influence, which binds all hearts into one was with us; so that as we rose from our places, it was with the longing to go and throw our arms round each and every one, in order to express something of that great Love, which had been poured down on us. Cannot we begin this Camp where we ended it last time; begin it with that feeling of unity, of harmony and of love, so that perhaps before we close it, a still greater Blessing will be with us? And from the inspiration which we are gaining around this camp fire, let us send to our Krishnaji such love, such strength, such inspiration, that he will feel it, far off as he is physically; that he will feel that at last his Order has reached that proud position that instead of adding to his burden, it can remove something of the great burden of life from him.

THE REVEREND OSCAR G. KÖLLERSTRÖM

I REMEMBER very well the time when I first met our leader Krishnaji, and the impression which I then had of him has been the impression which has stayed with me ever since. He seemed sensitive with the sensitiveness of the indicator of some beautifully balanced scientific instrument; his slende

figure seemed as though it must quiver in registering the strength of the great power which seemed to rush through him. Its strength was such that his face seemed to shine with an inner light and my thought was—"How splendidly dignified! How wonderfully simple!" And that is my impression again and again each time that I see him, ever with his exquisite sensitiveness unblunted by life's dull blows. With supreme dignity, he walks the earth as a king among men, with all the splendour of a king, yet none of the pomp, nor the least trace of the arrogance. For his is the splendour and dignity which comes of simplicity, humility and an understanding spirit—a spirit which comprehends all men in its sympathy, because it goes out to them on their own level. For though he is indeed miles above mankind, though in spiritual stature he towers above us, yet he reaches down to the lowest, it is this simplicity that gives him his power, and gives us the key to understanding his attitude.

Lady Emily spoke to you just now of his apparent dislike for ceremonial. To my mind, that is a logical outcome of his attitude towards life. He stands for one Great Life—the Life of the Spirit, the dedicated life, the life which is sacrificed wholly and absolutely one-pointedly to the service of his Maker.

That sacrificial flame demands an almost fierce simplicity in order to secure absolute directness and one-pointedness in its attainment. He would, therefore, in his effort to keep nothing back—to give all—strip himself naked of all the unnecessary things of life, of all imperfect and burdensome decorations, of all useless frills. Strong in the light of the essential inspiration, he would reject all seemingly unnecessary and merely outer forms. Some of us think that certain ceremonies help towards a clearer vision of the inner realities, and an influx of the light of essential inspiration. This is true of some ceremonies, but alas, how very, very many rituals have become mere dead forms; too often they stand in

the way of, and succeed only in obscuring, this inner light. It is these that Krishnaji would reject. His is the way of all the great Mystics from the world's beginning; he seeks the Divine Life in himself by making his own life a perfectly dedicated one: for him there is but one simple way, which he will see sullied by no imperfect form, no imperfect ceremony. Therefore, that the Tree of Life may be faultless in its beauty, that there may be no useless dead wood there, with a strong hand he would cut away the whole branch,—that there might be nothing unhealthy, he would even uproot the whole tree and plant afresh. He must have purity. Until he sees pure ceremony he will therefore have none of it.

Lady Emily also mentioned to you the question of dress. This same keynote helps us to understand it. If he has form, he must have it perfect; his dress must be correct.

The great forces which move the world are few and simple; there are great things like lust and hate, or like beauty, love and joy, but these are few, simple and direct. Krishnaji represents one such great force in the world, and his method is that of directness; he must do away with all that is useless, and so all whom he helps must achieve to the supreme simplicity of his own nature. His is an appeal to the One Self in all of us, the same appeal which throughout the ages has been made by all the great World Teachers, the Seers, Mystics and Sages of the past. In this appeal, as in Krishnaji, it is in its very simplicity that its dignity lies. You must learn to understand him, then, as a pure flame of devotion and self-sacrifice and nothing else, an unembodied flame which will consume all that is useless and impure. For me, Krishnaji always stands as the great human Symbol for the simplicity and directness of the way to God through self-sacrifice, and, as the Crucifix, the symbol of all Sacrifice, has commanded the homage of kings and bended knees from the

proud of the earth, so now instead of a death, this *life* of self-sacrifice is so splendid in the dignity of its stern simplicity as to demand not alone respect from the highly placed, but like the Christ, the love of the people—your love and my love.

BISHOP ARUNDALE

MY BROTHERS,

So far as concerns this particular life, I have had the privilege of knowing our Krishnaji for about fifteen years. And I am thankful and proud to be able to-day to add my testimony, my homage, to the testimony and the homage which have been so beautifully offered both by Lady Emily and by my brother Oscar.

I should like first to ask you out of your love for Krishnaji to remember in the first place his beloved brother. Your thoughts must surely be much with Nitya at such a time of crucifixion as that through which he is passing. We are all of us thankful to know that his progress towards health is steady. I want you to remember, that through all this time of deep sorrow and trouble and suffering, our Nitya has been what those of us who know him, would ever expect him to be. I think there is no one in the world, who has so magnificent, so marvellous a capacity for self-effacement, as has my brother Nitya. The way in which he loses himself in his brother is one of the most beautiful things that I have ever seen. One sees in that what true comradeship is: what true love is: how indeed unity may be incarnate upon this world of ours. And that self-effacement is a self-effacement which has behind it a magnificent power.

I think if I was asked to point out one or two, or three or four, or half a dozen young people who in the future will be

among the statesmen, the greatest statesmen of the world, I should certainly number our Nitya among them, perchance among the first of them. And I want you to remember what I am saying to-day, because I venture to think it is in the nature of a prophecy: I think, that as the years pass, not only shall we see our Krishnaji leading the life to which he is so supremely dedicated, but we shall also see at his right hand his great brother recognised throughout the world as one of its greatest statesmen-leaders. He will be of those statesmen who have built their statesmanship upon the soul rather than upon the mind. His statecraft will be the statecraft of the heart, and on that account he will be able to do that which perhaps few statesmen in the world have ever done. And I want you to look to him, as one who will do great things along that line in the future.

And another thing, I want you to realise—and now I turn again to our Krishnaji—I want you to realise that all the wonderful and true things that have been said by Lady Emily and by Oscar: all those things, wonderful and true as they are, are things which he lives in our midst, that we may realise that we can achieve as he has achieved; all that he is, all that he does, we can be and we can do. And the greatest love that anyone can offer to him, the greatest gratitude you can lay at his feet, is to determine with the strongest will and with the fullest heart that you too shall soon become as he already is.

And if Lady Emily has spoken to you—she who is the first among his pupils—if she has spoken to you of his wonderful character, it is in order that you may draw nearer to Krishnaji in your own characters, and build into your natures those great qualities, which are the jewels of his wondrous crown.

You and I as members of this Star camp, must take a vow; we must make a determination, that we *will* be what he

is. If we read his speeches, if we hear him lecture to us, it is not enough that we should be thrilled, it is not enough that we should reverence him, prostrate perhaps before him, that is—if I may say so without being misunderstood—that is hardly aught but superficial. It is natural and right that we should revere him; it is natural and right that we should look up to him, but it is more right and more natural that we should become like him. And if he lives among us, it is in order that we may have a living example, and an embodied example, of the future that awaits each one of us.

And so each one of you, present here, must carry away from this camp our Krishnaji with you. He may seem to be far away from you, so far as physical distance is concerned, but as the great Head of this Order, he has the power, as Great Ones ever have, of multiplying himself according to the needs of those whom he helps and serves. As many members of the Order as there are, so many Krishnaji's there are. And I want each one of you to remember that, and to realise the ever living presence of Krishnaji with you. Whether you are out on duty or on pleasure: whether you are at home or abroad: no matter where you are, he is with you, because you are members of his Order, and he is your Head.

And when you think of that, and when you realise those great qualities, like jewels, which have been depicted before you to-day, then you must realise that you too must have these jewels. Indeed you have them, they are only waiting for their polishing. And the way in which you can polish the true jewels in your own crowns, is by endeavouring to be to the world as he is to you and to the world. As he serves, as he passionately loves, as he holds nothing back in the service of the Master, so must you serve, so must you hold nothing back; as he leads a dedicated life, so supremely beautiful, so must you lead it. And you can lead it, because you are members of his Order. You have the power, you

have the capacity, and there is the living example before you. All, therefore, that you have to do, is to say: "I can and I will." And then shall you be showing forth, but only then, the deep gratitude which each one owes to our Krishnaji for showing us the Truth, the Light, and for making us realise that that Truth and that Light are not far off from us, but are near to our hand, if only we will stretch it forth. That Light will shed its radiance upon us, and we shall be filled with Truth.

DR. BESANT

WHILE listening to the three speakers, who, from different standpoints, have drawn for you the figure of our Krishnaji, one scene in his life has gradually painted itself, as it were, before my eyes, a scene when he was very young. I see him surrounded by many mighty Figures; one the Saviour of the world, seated in the midst of a circle of Great Ones; over His Head blazed out the great Star of the King, and a mighty, shadowy Figure was seen above and behind the Hierophant, the figure of the Lord Gauṭama Buddha Himself. And as Krishnaji stood there, he looked so slight, so young, so beautiful, as he took the great vows which may not be broken, as he started on the difficult path that he was to tread. Because he was so young, looking almost a child in that great assembly, a question was asked by the Hierophant, since this beautiful lad was to be sent out again into the outer world to face his difficult life. And the word spoken was: "Are there any Brothers living in the outer world who will take charge of this young Disciple, guard him and guide his feet?" Two, who were very, very near to him, who loved him intensely, and whom he loved no less profoundly, my Brother Leadbeater and myself, stood forth and said "We will." Then the

Hierophant bid myself to guard him and defend him with my power; and to the other to guide him with his wisdom. And through the years that followed, that exquisite task was followed. And then the effort was made to tear him away from us, and struggle succeeded struggle until, after a troublesome defeat in the High Court of Madras, the President of the Privy Council affirmed my right of guardianship, and kept him safe.

And now that beautiful task is over and he stands strong, wise and beautiful, and the lad has grown into manhood, and the boy's sweetness into strength. And he is nearly ready for his mighty mission as the tabernacle of the Great Lord to whom his life is pledged.

And that old picture has been passing before me, as I listened to the eloquent words spoken of him, and I could but remember that the task gladly accepted, difficult to execute, finally triumphantly fulfilled, has come to its ending, and our Krishnaji stands ready for his great Work.

And in that Work he needs the love of all of us, the strength of all of us, such wisdom as we have, to help him and to shield him as the great Work goes onward, and his Lord will descend and use him as the tabernacle for His life on earth again.

And so I ask you, as the others have done, to keep him in your heart, to love him strongly, faithfully, perseveringly, for only once in thousands of years is such a life lived among mortal men. And in him you will see the glory of the mighty Teacher of the world; you will be able to see it in human form, able to greet Him once again as a man among men, although He shines with the glory of the divinity in the perfect man.

CAMP FIRE

COMMEN, 13th AUGUST, 1925

DR. ANNIE BESANT

FRIENDS,

To-night we are going to talk of another who is very, very dear to many of us : a few short talks on something each speaker knows personally of our beloved Bishop C. W. Leadbeater. We spoke yesterday of the Head of our Order, this evening we will speak of him who is one of those who have had the privilege of helping him in his work.

Now I expect I am almost the oldest person, if not quite the oldest, who has known C.W.L., my honoured and revered Brother in the past. I have known him since the very late eighties or the early nineties, and I have learned something by close personal contact, as we lived together in 19 Avenue Road, in the same house—of the nobility of his life, the depth of his knowledge and of his all-embracing love. One privilege that grew out of that helping, out of that partnership in the domestic life of 19 Avenue Road, was the working together, not only in the work of the Society, to which we are both devoted, but in working together at the more occult side of the work : looking into things that are largely unseen, studying together very many subjects of profound interest and of help to the evolution of our race.

The earliest work we did together along those lines was an examination of certain so-called chemical elements—carbon, hydrogen, nitrogen—I think they were. And as he was talking about them and looking at them, I said in a casual kind of way : “I should like to do that.” He answered in his characteristic, direct way : “Why don’t you ?” I said : “Because I don’t know how.” His encouraging answer was : “Try !” So I said very solemnly—and I thought about having

will—I said: “Well, I am going to try to see.” And in a few moments I saw an interesting bundle, like a sort of bale, tied up with a cord round the middle and another cord going the other way. And I said to him: “Well I see something,” and I gave the description. All he said was: “That is carbon.” I said: “If you say it is, I am quite ready to believe it.” I was not quite prepared to see all elements looking like a bale intended for travel by a railway train. “Well,” he said, “that is a fairly easy one to see, but now go on.” So then I went on. And I found out how it was quite possible by the use of etheric sight to see just above the limit of our ordinary sight. And it was quite easy to see the constitution of the simpler elements. We published that work in *Lucifer*, as it was then called, and we did it with the definite purpose of showing that clairvoyance, as it is called, was a power possessed by men, which might be very easily aroused. One time, when we were not so busy in propaganda and like work, we started quite in earnest, and we examined a large number of the chemical elements, and drew diagrams of them, and wrote a short description and published it under the name of “Occult Chemistry”. We had a purpose in doing it: to show beforehand that such a power as clairvoyance existed. Then we went on from this statement to discover some of the intermediate elements supposed to exist by a theoretical investigation and hypothesis. We found that very interesting work. We looked for them, then we got compounds, and we examined the compounds to see if any elements not yet recognised by chemical science were discoverable. And in that way in our book we published our discoveries as well as the elements that were known; we gave, on similar lines, with similar diagrams, elements that the chemists had not yet discovered. We sent some of our work to Sir William Crookes, who was a member of the T.S. and asked him if he thought it would be of any use, and we sent it also to two or three well-known

scientists. One or two answered that it might probably guide experiment of the usual kind. Sir William Crookes answered that he was sure it would be useful in showing the scientists what kind of elements they might discover in the unfinished table of the elements then existing.

And since that time we have done a good deal of similar work together. We found that we worked together better than we could work separately, especially if we were going into the history of the past and trying to read what is called the ākāshic records, sometimes called the memory of Nature: that in which everything is found which has occurred in the history of our globe. The research then made was published as a book, called: *Man: Whence, How and Whither*, a fat book, but very easy reading, and very interesting. Whether you think it accurate or not is your own business, not ours. It has been confirmed on some points by later investigations. Very much later it will be confirmed in much more.

Now you know my Brother Leadbeater and myself are exceedingly unlike; we belong to different Rays, a word denoting temperaments, a combination of the various parts of the human constitution, showing out certain characteristics by which they may be seen definitely and recognised by persons who are fairly advanced in evolution. In the savage, the Rays are very difficult to discover, it is not much of anything. Gradually as a person becomes older, as regards the Ego, the Rays become more and more distinct, until in the Great Hierarchy you can tell practically at a glance to what Ray a Master, a Chohan or other Great Being belongs.

Now in these investigations, because we are so different, we found that joint work was exceedingly useful. My Brother Leadbeater is a terrible man for exactitude, he wants to know such extraordinary things. If you go to a city that perished tens of thousands of years ago, you look at it, as it were, as it was inhabited. Now he wanted to know how many

inhabitants there were. I have never quite understood why he wanted to know it. Personally, I had no desire to try and share his knowledge, I found it easier to take the number he said. And it did not seem very much to matter, if it was wrong by a thousand or two upon seven million. But having my share of curiosity, I liked to know how he did it. So one day I asked him what he had been doing all the night. He answered: "I have been counting." "That is very nice, because I like to know how many there are. I should like to know how you do it." And he did tell how he did it. "You know the way that scientists count germs, how they divide up the field of observation into squares, and how when they have made squares of a manageable size, they count the few that are in each square. Now I make squares all over the city of a comfortable size; when I have done it and got an average number, I count the squares. It is quite easy, you go and try to do it." "All right," I said, and I began making squares, and I made my squares nice and small. And then I began to count how many people were in them, 9 or 10 or such a convenient number, and then I made a bigger square and counted the squares in that. And by this easy method of multiplying I counted the inhabitants in the city. For one who has learned how to do the thing it is quite easy.

Well, that was one of our lighter pieces of work. We used to do this night after night, and later on in Adyar on the verandah, that I hope some of you will see. As it happened to be the hot weather, there were a great many mosquitoes, so we erected mosquito nets. Then we called one or two long-suffering people like my daughter Rukmini here, and said: "You write down what we say." We lay down on our backs, when experimenting, keeping the candle inside, while they sat outside. On went the pencil, and the paper got covered with scribbling. He said one thing and I another, but generally he began. That is where the difference came

in. He used to say to me: "I wish you would go up and take a bird's-eye view of what we are going to examine." Well, then I went up, but had no idea of the time, and looked down on a very large extent of country and noted the cities, forests and so on. And generally he came down saying: "Oh, we will begin here." Now that was my way of starting, which saved a lot of time. His way was to examine step by step. Should you examine a person's life in the past, this way is easier than when you begin with the present life, and trace it back to birth, then go into the devachan out of which the ego will come, then have him die on the other side, then go back through life after life, birth after birth, devachan after devachan. What I did was to go up, to look for somebody that was like the person in his higher vehicles, that we were going to examine. We found that an enormous saving of time, because when I saw some brilliant aura in one of the cities, and he was over in that city, we could begin with him as he was. We began with one about 60,000 years ago. At last we came to a limit of our faculties when we started back to the moon, where we could follow the shining figures of Those who now are Masters. There are very beautiful cities there, where people are nursed and given so much air, so much sunshine, that they might grow before they were brought to the earth. Then we awaited Them coming on to the earth. That was a very interesting experience.

We noticed that the Lord Vaivasvata Manu, a million years ago, chose out of the egos arriving on our globe at that particular time, those whom He thought were possibly candidates for His root-race, the fifth. And I mention that to give you some idea of the long time before which preparations are made in the mighty evolution of the races in our world. Many of those races we have described, by something of the future as we have seen it in pictures.

And the result of such study is not merely knowledge ; it gives us a strength, a calm, a serenity, a certainty of success, that I think nothing else can give, of the mighty Plan of our Logos, of the wondrous wisdom of His great Officials, of the infinite wisdom with which the Plan was laid out by the great Architect of our world, and of the infinite patience, with which His chosen Ones carried out their portion of the Plan, until we come down to our own day, where our earth for the first time sent out, a few years ago, such mighty Ones, not so great in evolution, but bent on the same errand : sent them out to be the Lords of the Flame to a man-bearing planet belonging to our solar universe. sent them on that wonderful journey, wonderful to us because we had seen the arrival of the Sons of the Fire from Venus, who came to our globe.

And we learned that so far at least the Plan had succeeded, that our younger world was able to take up the duty of supplying the seeds of an Occult Hierarchy to a younger planet of our system, and bring to them the beautiful Wisdom with which the Plan had been drawn and the marvellous body, which presides over its outer working.

LADY EMILY

FRIENDS,

You may know, perhaps, that I have recently had the very great privilege of going to Sydney with my two daughters. We accompanied Krishnaji and Nitya on that journey. And I think perhaps you might like to hear something of the life that we lived at the Manor.

We arrived at Sydney fairly early in the morning, and a group of friends came down to meet us. And as soon as the barrier was down, which kept out the public, we saw Bishop Leadbeater walking along, dressed in a long cape and leaning

on the arm of Captain Balfour Clarke, who is known to many of you, and Theodore St. John. At first sight I felt that he had grown very much older, for I had not seen him since 1913, and he looked somewhat bowed, and showed the traces of his recent very serious illness. He came on to the boat and greeted us all, and then we went and sat in the dining saloon of the ship. If you have ever travelled by ship you know the conditions of rush on the day of arrival. Well, you would hardly think that that was a place or an occasion for a talk about the deeper things of life. And C. W. L. sat down by me and said: "Now that we are comparatively alone, let us talk about the real things." We sat down there and then, and talked about the Masters, and he asked me about my daughters and their attitude to Them. That is very characteristic of him, because to him the only real world is the world of the Masters, and all the things of this unreal world around us matter very little.

Then we went to the Manor. The Manor is on the other side of the harbour from the main part of the city, and it takes always rather a long time to arrive, for you either have to go by ferryboat or by motor. Let me describe to you the Manor where this community is living. It is a house of extremely ugly appearance, but it might have been built for our purposes. From the point of view of what is being done in the Manor nothing could be better, because the whole house is lined with copper, hammered into ugly shapes, but from the point of view of magnetism it is very good. The room of Bishop Leadbeater is lined from floor to ceiling with copper, wherefore he has been able to charge it very highly with magnetism.

There are fifty-two people living in the Manor, which of course means a very great experiment; fifty-two people of various nationalities, of all ages and of all types. And yet I can assure you that the spirit of harmony in the Manor is very wonderful. I am told that it was not always like

but that it has grown very much in the last few months. You must not imagine that life there is very luxurious. I must say that my heart sank a little bit, when I was shown to a room, which I had to share with my two daughters, with only one small chest of drawers between us. I learned afterwards that kind friends in the Manor had furnished the room for us, and I was very grateful. But there was a great compensation for that lack of physical comfort, for the room was next to that of C. W. L. and we knew that our auras would be mingling with his. That was better than any number of chests of drawers.

Life is very much simpler in Australia than in Europe, people do things very much for themselves. The servants have an eight hour day, and after six o'clock you get nothing cooked for you; anything you want to eat after that hour you must cook for yourself. There is a common dining-room on the principle of the American cafeteria. The food is served outside the dining-room, you go and help yourself and take your plate and sit down, when you have finished you remove it for yourself. That simplicity is very nice.

Bishop Leadbeater has his meals with the rest of the party. There are three long tables, and he sits at the head in a sort of throne. There is a certain tension during meal-times, because he is very sensitive to noises. The very fact that fifty-two people are trying to be quiet, often means that they make more noise. One's nerves get rather on edge.

Of course it means a tremendous lot to the Manor that the Bishop shares the life there; it is because he is the centre of that life, that the spirit of harmony has so grown and become possible.

Every morning when I was there he himself celebrated Mass in the little chapel of the Manor, and that in itself produces a great feeling of unity and draws every one together, before the work of the day begins.

I think you will all be glad to know how rapidly he is recovering from his recent illness. Since I left I had a letter saying that they had gone for an expedition, in which he had walked for over seven miles and as he returned to the Manor he walked down the hill singing at the top of his voice!

The usual routine at the Manor is a little bit difficult to describe, because it consists to a very great extent in hanging about and waiting for something to happen. There is a large verandah, which is very useful, and there are little groups of people who sit about in the sun (when there is any!) or shade, talking or working; and then there are the happy moments when the Bishop comes out, dressed sometimes in a beautiful cassock, sometimes in his shirt sleeves—if he has been working—then he will wander about and say a word here and there to the groups that are sitting about. Although he may not seem to them to be doing anything, he seems to know perfectly well what every one is about. He likes his young people to be happy in a quiet way. There is nothing that happens in the Manor, I am sure, of which he is not absolutely conscious. Then there are happy times when he invites some of his young people and a few privileged elders into his room and talks about the big things, or reads to them stories of ghosts and vampires. I know it is rather a surprise to some people, that those kind of stories should have their part in occult training. I think the great purpose which he has in mind is to teach these young people to be absolutely fearless, to realise that the denizens of the other world are not objects to fear; it is rather sad for the poor ghosts when they return to find that they have suddenly become objects of horror. And so he trains the young people not to have fear.

Then on certain days all the Manor goes into Sydney, twice on Sundays for the Church service, and Saturday evening for a Masonic meeting, and Wednesday evening for an E. S. meeting. And everybody is expected to do their

duty and turn up at all these meetings. Sometimes it is rather an effort, when the rain is coming down in torrents and you have to walk first of all down a rather steep hill to the quay when the water is coming down like a Niagara; you arrive at the boat rather cold and wet and after reaching the other side you have to pass through more streams to reach the Church. On such days the congregation seems to consist only of the Manor folk, and you are inclined to feel that they might have stopped at home and held a service there. But C.W.L. is very particular in emphasising the fact that we have a work to do in helping the atmosphere of the town by holding services there.

There is one very important person in the Manor, and that is the cat. Bishop Leadbeater must have a cat about him! This cat of course is individualised, and sometimes it is rather unpleasantly human. I used to feel somewhat embarrassed when it wandered into my bedroom!

As a rule it lives in the Bishop's room and is his most honoured guest. On one occasion it came in very wet, and he got down on the floor—and it is rather difficult for him still to kneel on the ground because of his rheumatism—and first dried the cat with great care, then got up and fetched a brush and brushed it, and then with his most courteous gesture, offered it the best armchair!

In the old days it used to be said that C. W. L. had a great prejudice against women; if he had it then, he has got over it. Because he is now surrounded far more by girls than by boys.

It is a very beautiful thing to see him with all his young people: they love him so much and he beams out upon them like the rays of a great sun. They all feel the deepest love and reverence for him, and the time that they are privileged to spend with him, they will remember all their lives.

In his daily life he is so wonderfully simple; he is living there in the midst of this community, and you feel that he is absolutely one with everybody. And his great humility is one of the most striking things about him. Our President spoke just now about his difference of attitude from her own about many things. She has sometimes told you that he is by nature a crusty old Tory, but there is no one who speaks with greater reverence about Mrs. Besant than he does. He refers to her always as "our great Lady," "our Great President". His love and reverence for her is a very beautiful thing.

I can only say once more, that it has been a great joy and privilege to me to share for a little time the wonderful life lived under his direction.

THE REV. OSCAR G. KÖLLERSTRÖM

So you call him a crusty old Tory, friends? Then he is the most delightful one of them you ever saw. You never saw one with such a deep sense of humour, for he knows how to laugh at himself. That old personality, and that dearest of all old bodies, certainly is an old Tory. His Ego—the real C. W. L.—seems in his humour to play with the personality, and lets it make the funniest Toryish remarks, and, if you take them seriously, he will continue the game and take you perfectly seriously; but if you do as he secretly does,—chuckle and laugh at himself and the whole world too,—why, he will laugh with you. The keynote of his life is the most vivid joy and therefore he is continually bubbling over with it, he is always full of humour, and that is the secret of him. He sees the world, looking down at it from above,

instead of, like us, looking at it from below upwards ; therefore, our whole world is topsy-turvy for him ; he has had to learn to be really efficient in the higher planes, and because the world does not understand that, it thinks many of his actions very ridiculous. On these higher levels he looks like a great engine of spiritual forces, and works with the precision, accuracy and strength, of some great power house. He works constantly, day and night, on all planes, right from the physical to the Nirvāṇic. Very often I have seen him giving a good lecture on the physical plane, at the same time answering various questions to astral and mental audiences, while all the time his Ego was busy building higher bodies as far up as the Nirvāṇic plane—a tremendously intensive sort of Meditation. He is really a scientist, and works as precisely and accurately as any scientist in all his work. His great aim is efficiency. Therefore in helping younger brethren—his great work in life—knowing that the highest science is the Science of Love, he works on them with that power. I have never seen any one who loves as he loves ; there is nobody in the world like C.W.L., like “ Brother,” as he tells us, his boys, to call him : no one in the wide world who can show you what love is as he can ; no one who can teach you a love that so purifies the whole being : and for this love we, who are proud to call ourselves his boys, would do anything in the world for him, whom we know to be the greatest living man for the training of those who would draw nearer to the Masters. But though his is the Path of Gentleness and of a Christlike Love, yet, like Him, he can show strength and something of sternness when the time comes, but it is the sternness of one who is all Love, one who never, never, deep down inside him, loses his perfect equanimity. And if, sometimes, on rare occasions, he has appeared to be the least bit harsh or severe, yet there is always behind it that deep pure love which lifts you up into the immensity of his own great

consciousness, and through that, to the Feet of the Masters, in whose world he continually lives.

His joy and love have taught me to love life. We all have periods of happiness and unhappiness, but these latter are passing, and he has given me an abiding love for God's great stream of Life in the world, where previously I hated it. He taught me that my work is to show to others the beauties of life that they also may have joy in it. And it is He who has taught me to use and to develop such little power as I have of helping. Without him, I had been as nothing. I owe all to him who is my king, my General: he who led me to my Master, and who has taught me as a perfect and loving mother might teach her child,—with all her tenderness, with all the glowing eagerness and companionship of a boy of one's own age, the steady guidance and strong discipline of a grown man, a teacher, and with the love of a Master who would lead his pupil to higher realms. That is the real C. W. L., as I know him. I like to think of him in his dear old personality, with all his gracious sweetness and great human side, but better still I love him as the mighty Being I know on the higher planes, who lets not a single opportunity pass for helping in the best possible way all who are around him. He knows the exact moment with the uttermost precision, and seizes that moment for rendering help with unhesitating eagerness. And he who is helped by that love receives of it in all its abundance, for he gives of himself utterly, every last bit of himself is poured out as he almost throws himself at the feet of the one whom he is helping though that one be but a boy of ten, as I was when I first went to him, for of such a real sort is his humility. That is the C. W. L. I know; that is the C. W. L. I love—the truest friend man ever had. I speak to you as one who knows him, as few have known him, for I have been his child, almost his son, and was treated as a young prince. He has nursed me

in my illnesses and stood by my side for ten long, sweet years ; and I have nursed him in his illnesses ; I have helped him in all his work, and even been his private secretary, so that there was not a fact or a phase of his life, that he did not unveil to me. And chiefest of all, I have had that unequalled intimacy of being led by him to the feet of my Master. He has shown me the joy of life, and has helped me to find the greatest gift the world holds for a man. And the C. W. L. that I know is the C. W. L. who gave me the greatest gift he held, for in uttermost self-sacrifice he gave me himself that I too might attain, and the C. W. L. that I know and love is the C. W. L. who, in the strength of his love, turns the whole world topsy-turvy because he turns it the right way up.

HUGH NOALL

It was some ten years ago that I first met that great Ego, C. W. L. I was a small boy, little given to matters of any high nature, an impudent little schoolboy, who thought nothing of stealing the ripest apple I saw, or swearing at my bad luck when made to sit through, to me, boring lectures on Theosophy. But when I saw that majestic figure of a man, who was so like my ideal of a great Viking King, immediately my imagination was arrested by his splendid appearance while speaking in such simple terms on such profound subjects. He was addressing a meeting of children and there is no one that I know, who can speak with such simplicity to children so as to touch that store of inner knowledge which we all have as our heritage. For a child, although his mind may be undeveloped, is nearer to the truths of the Heaven-world which he has so recently left, than are adults. One knows quite well of the wise and sage remarks dropped from

children's lips which go straight to the heart of things. And, therefore, when this man of regal bearing, of magnificent physique, spoke to me, I felt something which gripped me for the first time, a thrill went through me and I knew I was in the presence of some great being.

Perhaps one of C. W. L.'s most outstanding qualities is his extraordinary ability to see the great things behind the small. For this reason among others, he has been called "the friend of the Ego rather than of the personality". And this is absolutely true. For C. W. L. in the training of his boys, in the training of his girls, in the helping and guiding of the grown-up people who may be in close contact with him, soon shows that the personality is a thing of this life, and therefore impermanent, whereas the Ego is that part of you which goes on for ever. So instead of the personality being humoured and treated with profound respect in all its little pettinesses, he pays homage to the real soul within, and the unimportant, clogging hindrances of pride are swept away by the strong hand of one who goes for the depth, the soul-matter, of us poor little boys. The buffetings that our personalities received at C. W. L.'s hands were very numerous and very thorough. He is always saying that we must grow up while we are still young. Now that does not mean that we are to lose the spirit of youth, but what he strives to do is to bring the Ego down into the personality and make the personality the servant of the Ego, instead, as is usually the case, the Ego the servant of the personality. In his most recent book *The Masters and the Path*, he makes one of those remarks which is so typical of him. It is to the effect that somebody came to him and complained that his Ego did not take sufficient notice or care of his personality. C. W. L. replied "What sort of notice do you take of your Ego?" If we ask ourselves the same question we shall see the truth of that remark and we shall find that it means but little, whereas it should mean everything. If one were

asked what is the keynote of C. W. L.'s life I would say : Efficiency in the Masters' work. He is constantly stressing that no matter what one is doing, whether it is a thing of great and profound importance or, as we may think, of little importance, above everything one must do it as well as is possible.

As my brother Oscar has said, he has a keen sense of humour. This will be well illustrated if I tell you the story of the way in which the photograph was taken in which he has his hand up to his face and has a delicious twinkle in his eye. It was taken some years ago and Oscar and Mr. Heyting were the official photographers and I was the assistant. We used about six plates which we knew would be quite useless because of the fixed and pained expression of C. W. L. He looked, as he described the process of being taken, as though he were having a tooth drawn. Now that morning we had taken a walk and we had seen one of those black and white pen sketches of a little girl with a doll on her lap, gazing at it most solemnly and admonishing it to "Smile, damn you, smile!" After having used those plates to no purpose, I suddenly bethought me and on the spur of the moment said "Smile, damn you, smile!" It tickled his humour and he "smole". Just as he was settling down again we took him, with that admirable result. It is, I think one of the truest representations of the kindly humorous and charming smile of our beloved C. W. L.

As an educationalist C. W. L. is without parallel. And if one is to know the real C. W. L. one must have been a boy or girl under his care. For the heart of C. W. L. is with the children, and with adults, unless he knows them very well, he is not at ease, for he is a shy man by nature. The result is, if one has the good fortune to be a child under his care, that one sees a courteous, interested C. W. L. who listens to one most patiently and answers all one's paltry, childish

questions. Never does one receive an irritated, hasty reply, but he stops whatever work he is doing—and as a child one never thinks about that—and answers fascinatingly, at length, in the detailed manner so characteristic of his work. His enormous store of knowledge is a thing to marvel at. The older one grows the greater is one's respect and reverence for this man so learned, and withal, so humble and so gracious. There is a proverb that familiarity breeds contempt. In many cases perhaps that is so, but after ten years of the closest possible relation with C. W. L., and having tended him through his most critical and serious illness, helped by my brother Oscar, I can assure you that never have I received a harsh, an unkind, a rude remark from C. W. L. I say that in all sincerity, for no matter how tired he is, no matter how hard he has had to work, if one comes to him with some wish, some difficulty, some question, always at one's disposal is his sympathetic and truly wise attention. One is not put off lightly and told not to worry him, or that one will know that later on, for he treats one as an Ego and not as a personality, with the result that no remark of his is too profound for the child-mind to understand, owing to the simple terms in which it is couched. We boys of his, therefore, have received a store of knowledge by proxy, so to speak, which we could never have acquired if left to our own resources.

A very charming side of C. W. L. is the pleasure he takes in suddenly organising a picnic. These picnics are not only the pleasant eating of delicious things that later disagree with you, but one learns more concerning the occult life, the hidden side of things, at these picnics than at any other time, because he is off duty; whereas when at home he works so hard that he easily occupies the entire time of three stenographers, steadily, not in fits and starts. And there is always more to do. It is at these picnics that we pepper him with questions about ghosts, vampires, the other side of things, invisible

helpers and the ancient kingdom of the nature spirits, to which he replies always most interestingly and fascinatingly, telling us of his experiences extending over half a century.

C. W. L. has the most wonderful power of knowing just what is the right remark to make. Never has he given an injudicious jilt to my finer feelings by laughing at something which may have been childish, but was said with all the seriousness of a child and therefore to me most important. Always he has had the insight to say that which I really desired to know. C. W. L. has been father, mother, sister, brother, everything to me, and through that period from fourteen to twenty when one's ideals are beginning to be formed and shaped, he it was who inspired me, not by word of mouth alone, but by precept lived in everyday life. I look up to him more than to anybody in this world. He has founded my aspirations on a sure foundation, the Masters' work. To him everything, himself included, is subservient to the work of the Great White Lodge. If a personality gets in the way of that work, either the personality must go or turn round and become an eager helper. Before everything the Master's work must go forward. As Lady Emily remarked two nights ago that Krishnaji said if Nitya, his so dearly beloved brother got between him and the work, Nitya would have to go, so is it with C. W. L. For if his dearest friend got between him and what he knew to be the Masters' work that friend would have to go. That is the attitude which we must all get: that is the attitude which some of us have got to a certain extent. My sole wish now is to do the Masters' work as he wished it to be done. Whatever capacity I may have now, whatever use I may be in the future, I shall owe to the gracious and gentle understanding of my revered friend and brother, C. W. L.

CAMP FIRE

OMMEN, 14th AUGUST, 1925

R. A. VREEDE

FRIENDS,

It was my intention this evening to say a few words about Bishop Leadbeater, but since we heard such glorious accounts of him yesterday evening, I think, instead, that it would interest some of you to hear a little about his investigations into the other kingdoms of Nature.

The first time that I was introduced to fairies was in that very lovely place, "National Park," which lies a few miles outside Sydney. Bishop Leadbeater and some others, including myself, were staying there for several days. When we were out for a walk one morning, and while sitting on a rock, I asked the Bishop if it were possible for me to see some fairies. After sitting still for a few minutes, he told me that there was a fairy looking around a certain tree somewhere to the right. I endeavoured to see it, and after a few minutes, I really succeeded. That was on account of the Bishop's presence, I am sure. After having some conversation with the Bishop, the fairy became very much interested in his pectoral Cross. It gave us to understand that it wished to call a special friend, and after a few minutes, it indeed returned with this friend. Both were fascinated by the glowing appearance of the Cross. We continued our walk and these two fairies walked behind. After a few minutes the Bishop told me their names, which were rather difficult to pronounce, because they seem to have different sounds in their alphabet, which we cannot reproduce. The first was a name something like "Avoha," and the other like "Marhie".¹

¹ In both cases the "h" is not quite an accurate rendering of the sound which formed part of their names.

They were our constant companions during almost the whole time that we were at "National Park." We had one, I might almost say, embarrassing experience. When we were sitting at table one day, these fairies desired to know why we should eat. Moreover, they wanted to know what food tasted like. This was indeed a difficult question to answer, but we solved it to some extent by allowing them to smell the food. These two were of a comparatively low level of evolution, and were still on the etheric part of the physical plane; and so with a little assistance from Bishop Leadbeater, they were enabled to get some idea of the taste of food. We had another interesting experience with the same fairies, when we wished them to visit The Manor. Both the Bishop and I went to sleep, and visited "National Park," which is some twenty miles outside of Sydney. After the Bishop had asked for and received permission from the Angel in charge of the Park to take these two fairies out of his special domain to visit the Manor, they were duly brought over there. The interesting part of this journey was as follows. We wished to go over the town to the Manor which is situated on the other side of the City. This seemed impossible for the fairies to do. The vibrations coming from the City were so coarse that it would almost have destroyed their finer bodies. Therefore we took them right out to sea and brought them up the harbour to the Manor. In this way we managed to get to The Manor without crossing the City.

As some of you may know, there is over this National Park an Angel who is very far ahead of his brethren. He has made a definite attempt to magnetise this huge place and thereby he hopes to help all people who come to visit this place on their holidays. There is a huge valley running across it, and over this valley the Angel has constructed a sort of dome. In this dome he collects forces with which He tries to help all his people, and also all human beings who come inside

its bounds. In the Church in Sydney, we always pray that a certain amount of the force of the Holy Eucharist may go to this Angel to help him in his great work. When the Bishop first came to National Park, the Angel was much interested in his pectoral Cross—the Cross which is given at the Consecration of a Bishop. The jewels in the Cross are very highly magnetised, and in the higher worlds they show as a great sun of many colours. The Angel was very much interested and wished that he also might have one of these “suns,” to help the people and the fairies over which he was lord. The Bishop procured these jewels and they were buried at the Angel’s direction by some of the Bishop’s younger people. There was an interesting ceremony in connection with these stones. The fairies of National Park came up and the Angel, the Deva, instructed them in the use of the forces which came from these seven jewels.

Many of you would like to see fairies for yourselves, and I can assure you that it is not very difficult. If you go out by yourself into nature and endeavour earnestly to see them, firmly believing that this is possible, there is no reason why this belief should not be justified. Fairies are but little removed from the physical plane and therefore they are not very difficult to see. The method most generally adopted is to go quietly to a place where your intuition tells you that there are likely to be fairies. Sit down there and try. Be calm, sit still for a few minutes, brighten up the aura, and the fairies are almost certain to come and see what this bright being is. They are shy, like animals, but if you sit quietly in a forest, even the animals will come and see what this creature is. So it is with the fairies also. I am quite certain that any of you who wish it, and I think most of you do, can go to the wood there and see them. I am confident that there are many fairies here, and under the circumstances, because we have had so many great outpourings of power, they would be more

likely to show themselves to any of us who earnestly desire to see them, and approach them in the right spirit. If you have time, try it. If not, when you return home, whenever you have the opportunity, try it there. I trust that when this Camp reassembles next year, there will be many who can see fairies, as the Bishop and many others have seen them.

There are fairies in the air ; there are fairies in the sea ; there are fairies in the fire. The fairies of the fire that I generally see are about the height of "from the foot to the knee". Here they are perhaps a little larger and their faces are most curious ; they perform a sort of dance—perhaps it is not possible to call it dancing exactly, but it looks like—to use a colloquialism, but a very expressive term—a "shimmy-shake," and their features seem to be continually changing.

You will remember an article written by Mr. Fritz Kunz, in *The Theosophist* about a rock consciousness—that was another of our interesting experiences. There is in National Park a rock, of which the consciousness is rather more developed than is usual. The Bishop discovered this rock when he visited the National Park on a previous occasion with a friend of mine. They were sitting on this rock and admiring the view, when they discovered to their surprise that this rock had a distinct touch of consciousness, and was in fact giving out a fair vibration of what might be called the rudiments of affection to this boy friend of ours. They visited this rock on other occasions, and its affection—if such it could be called—for my friend became stronger and stronger. Then that friend of mine was unfortunately removed and could not visit National Park again. The Bishop and I visited this same rock on another occasion, and the rock liked me also, but its affection was not nearly so strong for me as it was for that other boy. It was willing to accept me as a sort of substitute for the time being. I consider it as rather an achievement to win the affection of a rock ! We magnetised some stones and

we buried these stones all round this rock, so that it has a kind of permanent presence of the Bishop and of our affection. The intention is that these magnetised stones will raise its vibrations sufficiently, so that when we return another time, it will be able to love us more and will therefore have developed. When we had discovered that this rock could show affection, we walked about and endeavoured to find other rocks, which also showed some signs of consciousness. We did find another one, but he was not as hopeful as the last one.

On going farther into the Park, we discovered quite accidentally a rock which was definitely against mankind. It is rather curious to speak of the feelings of rocks, but I wish you to understand that these feelings are rather rudimentary. They are not strong, and looked at clairvoyantly, the centre of consciousness of the rock begins to glow and shine, and this glowing centre rises to that part of the rock on which the people whom it endeavours to love, are seated. In connection with his other rock, a large section of it had been cut off, when a road had been made. This seems to have affected it in an unfortunate way, because when I sat on it, I discovered that it radiated vibrations which definitely showed that it wished to repel us. We called it the "Mind-your-own-business-rock". It is rather a good name for it, because that is exactly the feeling which it emanated.

The Bishop told me an interesting thing. He told me that when he goes over to the City with a ferry-boat, over Sydney Harbour, he takes hold of some nature-spirits especially belonging to the water. He creates a sort of scoop, with which he takes them up, and attaches them to his aura. When he arrives at the City, he uses these nature spirits to send help to any person whom he knows to be unhappy. This gives these fairies an opportunity to help and definitely brightens the life of the people to whom they were sent.

Yesterday you heard from many who know him well how the Bishop has helped them; this evening I have tried to show how the Bishop is continually helping in other kingdoms of Nature also. That is a characteristic of Bishop Leadbeater—he helps wherever he may go. Behind every word he speaks and every thought which enters his mind, we may be sure there is this great idea: To serve man and to help the Masters in Their work for the World.

THE NATIONAL REPRESENTATIVE OF SCOTLAND

FRIENDS:

As a somewhat humble representative of a body which is going to be one of the greatest in the world, I have been asked to perform a great duty—which is at the same time a great pleasure—before we can pass to those ceremonies which mark the closing stage of this magnificent camp. If we had left this camp without voicing, in however humble a fashion, our united feelings of gratitude to the people of Holland, we should have had some regrets in looking back. I think therefore, that we might,—if I may so put it—request our beloved Head—for he is, I am sure, with us here to-night—to thank, not only the people of Holland, but also all the kingdoms of Nature in Holland for the wonderful reception that we have received at their hands. I shall go away with the vision of a great brooding peace-loving Deva of Holland, who has looked after us during our stay here. I shall think of the kind sand which absorbed the rain, of the wonderful mosquitoes and their great consideration, of the bees that have played among the heather, of the fields which have been our constant companions both in thought and in fact.

But in order not to prolong what I have to say, may I, as representing you, turn specially to Miss Dijkgraaf and

Mr. van der Leeuw, and then Mr. Folkersma, whose organisation has been perhaps more wonderful than we have as yet realised, and then to all the helpers who have welcomed us.

BISHOP MAZEL

FRIENDS,

This task which has been given to me—to close this camp, is rather a sad one, as the closing of a beautiful episode is, and must be, to every one who has enjoyed it to the very depth of his soul; for I am sure that we all have done so. The sun has shone on us in all his glory, not only for one day but for many days. And his light, and his beauty, and his heat have given us courage, have given us love; and although now, after the sun has shone and has set, and all the great people have left us, we are in comparative darkness, yet this fire, which we see here before us, is the symbol of that which has been awakened in our hearts: that which we shall carry home: that which we shall give to all our friends, our beloved ones in our different homes in all different countries. This fire is a symbol of that love which has been planted in our hearts, the fire of courage to do our work, the fire of gratitude because the great people have helped us, inspired by the Great Ones, who gave us this fire and this light which we are to carry to our friends.

It is indeed a sacred task, that has been given to us as we are all going homeward. I do not wish to say much more about it, because I feel that the sacredness of that which has been conferred on us is so great, that it would not be right to go into details. Every one of us feels, knows, that he *can* give, that he *can* work, that he *will* be able to do that great work which we all, as members of the Order of the Star in

the East, must do. We shall go home now quietly, we shall go home with happiness and joy in our hearts for the great prospect of the work which will be given to us to do.

I have been asked to pronounce the invocation, but I am somewhat shy about it. I feel that as we are here together, we ourselves are an invocation, that as we are seated here, we are the great invocation itself.

I have been asked to give you a blessing. I feel timid about giving you that blessing, because as we are here together, and *are* the great invocation itself,—bigger, greater than words could express, we need not ask for a blessing, I need not give you a blessing, because, as the response to that invocation which we are ourselves, which we are in our very souls and in the depth of our being, that great blessing IS on us.

And I should like to ask you, you who have all received it during so many days, now to carry it home in all quietness and silence. The music which will now be played will help us, and echo what we feel. We shall disperse, and within our hearts is the feeling that we shall meet again.

It is then "au revoir" to you all.

There is one more thing which I should like to say, and that will be my last word.

We have been given a new nobility through what has been said to us, through what we have received in so many different ways, and I should like you to remember that beautiful French saying: "Noblesse oblige." I know that you all understand it, I know that you will be aware of it until we meet again. And as you are, the influence of that nobility will be a boon and a blessing to mankind—a fitting token of gratitude for all we have received.

I hereby close this camp.

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THE THEOSOPHIST

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

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

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

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See inside of Back Cover

JAN 1926

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, teachings and beliefs 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 those 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 Mahārāja of Patiala made a true remark when he visited the Headquarters of the Salvation Army in Queen Victoria Street, London. He said :

My faith is not your faith, but truth is a jewel with many facets, and there is every reason why men of all creeds should unite in a great Brotherhood, and assist those less fortunate than themselves.

If that were achieved, the World Religion would be easily established.

* * *

Another significant utterance, this time at the Liverpool Labour Conference was made by Mr. Hamilton Fyfe, Editor of the *Daily Herald*, London. He said :

At this Liverpool Conference, with its fine atmosphere of courage and hopefulness, at rallies I have been to round about, at all the meetings I go to throughout the year, in every greeting I exchange with a comrade in Labour's ranks, I have the conviction deepened in me that in this age the one "way to be saved" is to strive and cry for a New Order, based on justice and on comradeship instead of cruel inequality and snarling competition, to try to make the world, as those Franciscan friars made the Moorish village, "more attractive and orderly".

The New Age, the New Order, of which the foundation shall be laid by the coming World-Teacher shall indeed be

based on justice and on comradeship instead of cruel inequality and snarling competition. For that let us all work.

* * *

There is a matter, small in itself, but one which becomes important, because it gives pain to large numbers of our African brethren, and is done quite unconsciously. It is the spelling of the word Negro with a small "n". An African gentleman wrote to me, complaining that this was done in Theosophical books. I thought at first that the word "Negro" was objected to, and wrote saying that no discourtesy was intended. He answered that it was the small initial letter which was objected to, and that the word appeared thus in *Man: Whence, How and Whither*. So far as my own Publishing House is concerned, I will ask that care shall be taken always to use the capital letter, as with Englishman, Indian, etc. And I suggest to other Publishing Houses that they shall do the same. The moment it is understood that the careless use of the small letter is objectionable, it being really so, since we all of us use National names with a capital, it would be criminal bad manners to use it.

* * *

The above is all that has reached us from the Editor for this month's Watch-Tower. Mr. Jinarājadāsa received from her by wireless the following cable: "Fifteen travelling homeward join you in gratitude to our Founders mortal and immortal." She will reach Adyar on the 25th and with her come Lady Emily Lutyens, Bishops Wedgwood and Arundale, and others. There is so much awaiting her; we hope that she will unveil the memorial to Dr. S. Subramania Aiyer; a life-sized portrait in oil of that great man in his judicial robes executed by the artist S. Nagappa, who has himself contributed handsomely towards its fulfilment.

* * *

Our dear Brother Nityananda was released from his mortal coil, harassed by a troublesome disease for a considerable time, on the morning of the 13th November, at Ārya Vihāra, Ojai, California. It is impossible on this occasion not to turn our thoughts to Krishnaji, for the intense, deep attachment and selfless love between the two Brothers was one of the most beautiful things about their mutual lives, joined by a link forged in a long succession of past lives, long dedicated to the service of mankind and consecrated to their Masters. Conscious as we are of a void, profound though temporary, that has been left in Krishnaji's life—and in the lives of those who knew Nityananda—we know also how completely identified Krishnaji is with his Master, and the great work before him. Against the all-sustaining strength accompanying that consecration, no Kārmic blows will avail. Much work of reconstruction will have to be done when the Great Teacher comes and proclaims to the world a new dispensation, and doubtless, Nityananda will quickly return in a vigorous and healthy body to carry out the great work that will await his hands.

* * *

In his quarterly letter to the General Secretaries of the T. S. Mr. Jinarājadāsa says :

“I hope, by the time of Convention, that this home of the Masters will be truly representative of Their attitude towards the Religions of the world. The Hindu temple is almost complete. The little Buddhist Shrine is rapidly going up. I have just received from a Mohammedan member the first donation towards the building of a little Mosque. A temporary hut has been prepared for the Christian members who may desire during Convention to worship according to their religion. Already the Zoroastrian members have a residential building where, when they come to Convention, they perform such ceremonies of the Sacred Fire as can be

done without the maintenance of a fire temple. The central buildings have been renovated, and certain minor changes have been introduced into the great Hall, to make it more noteworthy still as representing Theosophy. It was a dream of Colonel Olcott to have at Adyar a Pantheon of Religions. He realised it only partly, by putting statues in the great Hall of Jesus Christ, Lord Buddha, Shri Krishna and Zarathushtra, and a Crescent and Star for Islam. We have carried out the plan further by placing symbols for Judaism, Jainism, Sikhism, Taoism, Confucianism, Shintoism and Freemasonry among living religions, and symbols for Egypt, Greece and Mithraism for the religions which have disappeared. There are places for three more symbols, where will be commemorated some of the religions which have made a special point of the cult of the Divine Woman and Mother. In larger letters than these, which give the names of religious founders and their faiths, there stands out in the Hall our motto—'There is no religion higher than truth.'"

* * *

In order to co-operate in the formation of a World Federation of Youth which shall work for Peace through mutual understanding, The British Federation of Youth with its offices at 421 Sentinel House, Southampton Row, London, W.C. 1, has been reorganised. It seeks to affiliate Youth movements and to build up a World Federation of Youth for Peace. It is proposed to hold a World Congress of Youth in 1928 which will strengthen the spirit of internationalism and reconciliation amongst the youth of the world. Its purpose and methods are clearly stated thus :

In this work for international peace, the British Federation of Youth has an important part to play. Much depends on the future thought and action of the youth of Britain, on account of the heavy responsibility which inevitably falls upon the citizens of the British Commonwealth in the conduct of world affairs.

On the international side the Federation arranges the exchange of correspondence, periodicals, visits and hospitality between the Youth of Britain and of other countries and makes known youth camps and conferences.

CONSTITUTION

1. The Organisation shall be known as the British Federation of Youth.

2. The Objects of the Federation shall be to co-ordinate British Youth, to collect and disseminate information concerning all Youth Movements, and to co-operate in the formation of a World Federation of Youth, which shall work for Peace through mutual understanding.

3. Membership of the Federation shall be open to Youth Movements, to Youth Sections of other Movements, and to interested individuals, in Great Britain.

4. The Federation shall work through :

- (a) An Assembly to consist of three delegates from each Federated Movement and Section, the Assembly to meet annually in March and at such other times, if any, as the Council may determine. Delegates shall receive not less than six weeks' notice of Meetings of the Assembly.
- (b) A Council to consist of the Officers, twelve members of the Assembly and additional co-opted individuals not exceeding three in number. The Chairman and the twelve members of the Council shall be elected by the Assembly and the other officers shall be appointed by the Council. The Council shall have the right to fill by co-option vacancies occurring during the year and to co-opt the additional individuals.
- (c) The Officers, who shall be a Chairman, a Secretary, an Organising Secretary, and a Treasurer.
- (d) A Periodical Publication.
- (e) An Annual Conference for the discussion of matters affecting Youth.

5. Each Federated Movement shall pay a minimum Annual Subscription of £1. Each individual member shall pay a minimum Annual Subscription of 10s. The Council shall have the power to reduce, remit or delay the payment of Subscriptions. Subscriptions shall be payable in January.

6. This Constitution can only be altered by the Assembly at its Annual Meeting. Notice of any desired alteration shall be in the hands of the Secretary not later than six weeks before the Meeting.

* * *

The Youth of the T.S. have also organised a drama group which has produced several plays and should give much pleasure at future Conventions.

THE DRAMA GROUP

Producer MISS MARY DOE, L.R.A.M. (Eloc.)

The Drama Group has been formed for those who wish to take active part in the production of plays, either by training for dramatic work or by helping in any other of the work involved in play production.

Miss Mary Doe has kindly consented to train members of the Group and a class meets for this purpose once a week.

Further information from the Secretary,—

MISS CLARE SOPER,
32, Abercorn Place,
St. John's Wood, N.W.8.

* * *

The Quetta Theosophical Lodge celebrated the Fiftieth Anniversary of the Theosophical Society by staging a drama on "The Coming" and with the following interesting programme.

PUBLIC LECTURES IN ENGLISH

DATE	SUBJECT	BY	CHAIRMAN
12th (Thurs.) 7 p.m.	Christianity	Revd. F. G. Breed	Lt.-Col. R. T. Holland, D.S.O., M.C.
13th (Fri.) 7 p.m.	Islam	K. S. Moulvi Najam-ud- Din Khan, B.A.	Dr. Ikram Ali Sufi.
14th (Satur.) 7 p.m.	Zoroastrianism	Burjcrji N. Makuji, Esq.	K. B. Seth K. P. Kaikobad.
15th (Sun.) 5 p.m.	Youth Conference Sikhism. (Universal Brotherhood)	3 p.m. Sardar Sawan Singh, B.A., B.T.	Mr. Kaikobad Marker. R. B. Diwan Latha Ram Nanda.
16th (Mon.) 7 p.m.	Hinduism	L. Ganpat Rai	R. S. Diwan Rattan Chand Hakim.
17th (Tues.) 7 p.m.	The Brotherhood of Religions	Dr. Pandit Durga Das	Captain Stanley Davidson.
18th (Wed.) 6-30 p.m.	Scouting	Mr. K. Marker	Col.-Comdt. E. C. Alexander, C.I.E., D.S.O., Dist. Scout Commr.

* * *

At the service which brought to a close the Church Congress in England, Dr. Campbell, referring to the Church re-union movement said :

that the most important object had already been gained, in that the two main Christian communities into which England was divided had learned to know and trust each other as never before. The change of spirit in the last twenty years was truly marvellous. The essential factor of the realisation of Christian unity had in an unprecedented degree come to occupy the foremost of their thoughts. Referring to the Labour movement, the preacher said that there were two spirits at work in it—the spirit of Christ and the spirit of Anti-Christ. There was on the one hand the spirit of great Labour statesmen striving from directly Christian sources, and there was the spirit of greed and rancour on the other, and those two could never make terms. There had been reassuring evidence of late that it was the former that prevailed with the British working man up to the present. The nation did need a revolution very sadly, but it was a different kind of revolution from that proclaimed by the advocates of class war. It was a revolution in our own ways and thinking. Augustine Birrell had said that when, at the beginning of the last century, the unhappy toilers of this country were looking to revolutionary France (as many of the same class were looking to revolutionary Russia now), the one factor which more than any other saved England from bloody internecine strife was the spiritual fervour which followed upon the preaching of John Wesley. It was because men's minds became directed towards eternal values that temporal values ceased to bulk so large, and the spirit of soberness and good will took the place of counsels of violence and hate. The same prophetic spirit that saved England then could save England now, and what would save England would save the world.

They should unite in earnest prayer for a re-awakening in the spiritual consciousness of the people of our race, for a renewal of the moral authority of the Church in our common life through a deepening appreciation of its spiritual character. There were many signs that we were at the beginning of a new era in respect of the acceptance of Christ. Those who were gathered there might live to see the most overwhelming return to Christ on the part of all nations that had ever been known, and to partake in the greatest spiritual advance that had ever been since Christianity began.—*The Madras Mail*.

* * *

A case of dual personality comes to our notice from "*The San Diego Union*" of October 10.

A strange case of apparent dual personality is attracting such attention here that a committee of physicians and psychologists is preparing to examine the subject, Maj. Perry, 90-year-old negro and former slave, who is illiterate when awake, but who delivers scholarly sermons in perfect English when asleep.

Maj. Perry lives four miles north of Leesville in the lower edge of Saluda county. In appearance, he is a typical ante-bellum negro ceremoniously polite to all "white folks" and quaint and engaging in his manner. While awake, he speaks in dialect of the unlettered negro and finds it impossible to quote even so much as a verse from the Bible. But when he drops into the strange trances that he seems able to summon at will, he becomes an entirely different person. He speaks with the precision of a student of English and quotes entire chapters from the Bible without error or hesitancy.

MANY HEAR SERMONS

These statements are vouched for by the Rev. Frank M. Graham, evangelist from Greene county, Ga., who recently visited Maj. Perry at his home near here; by J. Q. Holder, who prepared an article on the strange old negro for the *Twin City News*, of Leesville, and by the editor of the *Edisto Record*, at Wagener, S.C., who went to the little cabin of Maj. Perry to study the negro who preaches in his sleep. Many others also have heard the messages that fall from the lips of the old man as he lies in a trance.

Evangelist Frank M. Graham has known the old negro for years and believes he is endowed with two personalities, one dominant when he is awake and the other dominant when he is asleep.

One theory is that Maj. Perry received a "call to preach but refused to hear it". "The Holy Ghost," not to be outdone, takes possession of him when he is asleep, they say, and uses him as a mouthpiece to deliver messages from God to men on earth.

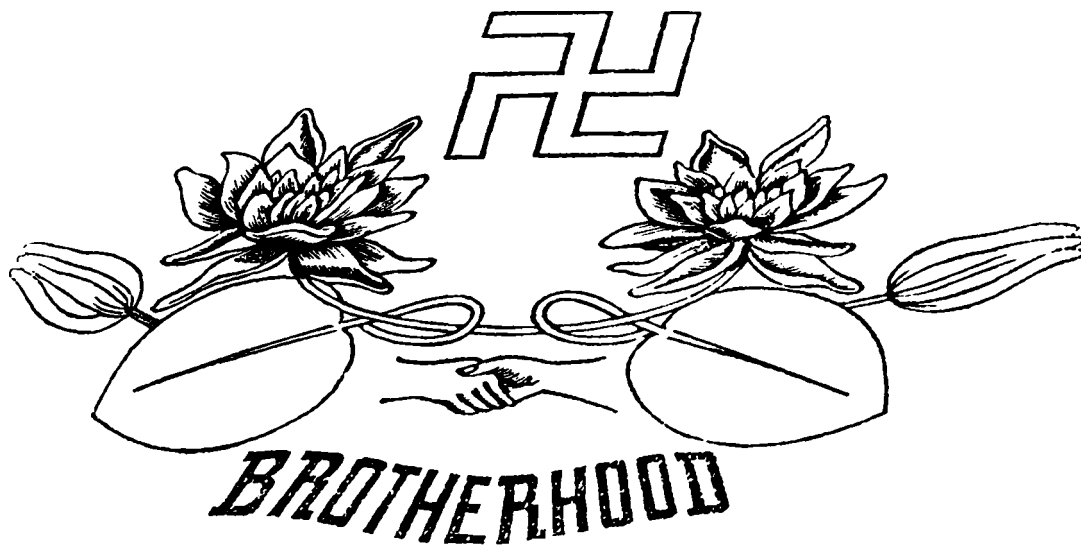
The suggestion has been made that Maj. Perry has learned a sermon couched in chosen words, which he delivers while shamming a trance. The answer to this is that no two of his sermons are the same and each contains different quotations from the Bible. The quotations are not confined to any particular verses or chapters, but range through all the books of both New and Old Testaments.

SINGS HYMNS

Dr. Graham, in describing Perry's method of preaching in his sleep, says that the old man will lie upon a couch and almost immediately drop into a trance. In about 15 minutes his lips begin to move and the words of a hymn issue forth. When the song is done the sermon commences and continues steadily, until the speaker has finished.

J. Q. Holder, writing in *The Twin City News*, said:

"Living four miles north of here is one of the most wonderful human beings in the world. Though 90 years old, a former slave, able neither to read nor to write, yet he preaches a sermon almost every night of his life. He takes his text, giving chapter and verse, and has never been known to make a mistake. He quotes the Bible as correctly as the best educated man. The strange thing is that when he awakes, he remembers nothing about what he has preached."—*San Diego Union*.



A CHRISTIAN BISHOP TO HIS BRETHREN
OF OTHER FAITHS

By GEORGE S. ARUNDALE

I am eager that my many friends and comrades in various parts of the world, and especially in India, should realise my ordination as priest of the Liberal Catholic Church, and my subsequent consecration to its episcopate, there has meant a parting of the ways, no giving up of certain parts of my life, but only an endeavour to strengthen myself for my work more usefully in every field, to practise and to preach more convincingly the supreme truth of the brotherhood of all men, and both to help to prepare the way for the Jagat-Guru, the Bodhisattva, the Christ, the

World-Teacher—call Him by what Name you will, and to serve Him with all my heart when He shall come.

Born a Christian, and loving Christianity, yet because Christianity as interpreted by so many of its churches has seemed to me to have lost much of the Christ spirit, I have felt constrained to remain outside membership of an individual church, though I know that many priests in every church lead beautiful, noble and Christ-like lives. In every religion as practised to-day, wonderful ceremonies, mighty sacraments, great spiritual truths, have either been forgotten or have degenerated into little more than mere meaningless forms, most of them with but the remnants of the glorious life with which once they were filled. And too many priests in every faith in selfish pride regard their respective churches as the sole repositories of the Truth of God, thus committing a sin against God's law of brotherhood in excluding not only other faiths from equal participation in this Supreme Heritage, but also other sects and persuasions within their own faith itself.

I have sought in past years, however imperfectly, to do homage to the Christ and to His Christianity by reverencing and striving to serve with my whole heart His many faiths and many children, for all religions, however they may have originated, are under the loving care and protection of the One Who is the Supreme Teacher of the world. For the last twenty-two years, working in beloved India, I have known that in helping the youth of India to be true to their various faiths, in exhorting the Hindū to love and serve more ardently his Hindūism, the Buddhist to be worthy of our blessed Lord Gauṭama, the Buddha, the Pārsī to reflect more truly the mighty purity of the Lord Zarathustra, the Musalmān to be true to his great Lord, the Jew to renew in his daily life the essential traditions of his glorious past—in so doing have I rendered homage to the Christ and have at the same time

striven to be true to that particular presentation of the one Truth which He has given us in Christianity.

The Lord Vyāsa, the Lord Buḍḍha, the Lord Zarathustra, Shri Kṛṣṇa, the Lord Muhammad, the Christ, all the great Rulers and Teachers of the world, are a great Company of Elder Brethren living in one sweet accord, ever helping Their children in the outer world to reflect Their perfect harmony. The religions of the world come from this great Company, now One Messenger, now Another, often the same Great Messenger returning time after time, bringing with Him God's Truth and proclaiming it as Hindūism, as Buḍḍhism, as Christianity, as Islām, as Judaism, as Jainism, and so on. The one Eternal Source, but many channels for its dissemination throughout the world. One Eternal Unity, but many diversities to meet the varied needs of the many types and stages of human growth. All religions converge to God, and are fashioned out of the same Eternal Truths, however apparently divergent be the forms, and though men in that ignorance which, through pride, they have striven to make appear as wisdom, have fought and quarrelled in vain and blasphemous attempt to confine Truth to a single form, and to kill all others.

Christianity, as I understand its true teachings, recognises the Divine origin of all great faiths, looks upon other faiths as sisters, as diverse, equal manifestations of the one Eternal Truth, respects and reverences the forms and ceremonies and beliefs of other faiths and seeks to draw the various faiths into a close and loving comradeship, each contributing its own great jewels to the glorious Crown of Truth.

In the Liberal Catholic Church, over which presides my deeply venerated Teacher, Bishop Leadbeater, I have found such an interpretation of Christianity, I have found a Church which recognises and reverences all other faiths as but other pathways along which God's many children seek and find Him.

If I have become a priest and a bishop, through the gracious mediation of the Right Reverend Bishop Wedgwood, my loved comrade to whom I offer reverent gratitude, it is in order that, a Christian, I may enter more deeply into the heart of Christianity, and thus draw more closely to those other faiths in which the same heart beats, however apparently divergent be its outer form. Dearer and nearer to me will be my Hindū, Pārsī, Musalmān brethren, for, travelling farther along my own pathway, I am able to perceive with clearer vision the beauty of the pathways they themselves tread. I perceive that the many diverse notes of praise to God we sing down here ascend to Him blended into a wondrous harmony, the glorification of the Unity in its marvellous diversities.

I feel a deeper love for all faiths, because I have learned to love my own more deeply, because I have found an interpretation of Christianity which stands for equal comradeship with other faiths, and I go forth into the world wearing, as the Lord Shrī Kṛṣṇa—Christ has bidden me, the uniform of His Christian army, as in the other armies their respective officer-priests wear their own distinctive robes. For He wishes His other faiths, especially in India, to realise that Christianity does not stand apart from Hindūism, Buddhism, Zoroastrianism, Islām, but shoulder to shoulder with them, one among the many facets of the great Diamond of Truth. As I have taught these many years, so shall I now, a Christian bishop, continue to teach with added conviction and fervour. To the youth of India, whom I love so deeply, whom I am so eager to help, I say again:

Love your Motherland passionately, count her service your highest happiness, help her to her freedom, and so grow that you may help her wisely to use this freedom so close at hand. And remember that the heart of this service of your Motherland lies in your devotion to the faith in which you have been born, and through which the God within you

achieves His conscious Divinity. Love your own faith truly, reverence its Great Teachers, respect the faiths of others and the Great Teachers of those faiths, knowing the Teachers of all Religions to be a mighty Comradeship pledged to the service of the world and watching sadly the quarrels among Their followers, so shall you learn to serve India wisely and to draw towards her in loving partnership the nations of the world.

To India I would say: Through the Liberal Catholic Church, Christianity draws near once more to the Jagat-Guru, its Founder, and bears loving witness to its recognition of other sisters in the great family of His many faiths. Become the home of the faiths of the world, as you already are the Mother of the nations. Christianity comes home as a sister faith to join you, welcome it to an equal place at the hearthstone at which the religions of the world shall sit in peace and harmony.

It may be that because the outer form is changed, some will imagine in their ignorance that the life has changed too. Some may imagine that because I have become a Christian bishop, therefore my value and use to India are largely over, thinking perchance that because the outer form is changed I have therefore assumed with it the attitude and opinions which are known in many cases to accompany it. I believe that my value to India, such as it is, is, if I may venture to say so, greater than it has been, for it will be seen that a Christian bishop—and our orders are in proved valid episcopal succession—may be other than are some Christian priests in India, that there are Christian priests and bishops who can serve and reverence other faiths as earnestly, though of course not as efficiently, as they can serve their own. Having learned to serve God in a Christian church, now can I and will I gladly, if permitted, worship more truly in Hindū or Pārsī or Buddhist temple, or in Musalmān mosque, for through

ordination and consecration I have come more closely into contact with that Reality which is the Life of all forms, the essence of their being.

If I appear different in outer garb, it is because the outer garb is the outer symbol of, and fashioned more effectively to transmit, the wiser and more efficient service I hope to render. The outward and visible form is the sign of the inward and spiritual endeavour in deeper measure to be all things to all men as far as my powers allow. If I assiduously perform or take part in the Christian ceremonies, it is that I may learn more and more to know God, and knowing Him to know the Unity of and be in ever-increasing measure one with all His Life. Friends and comrades, I am nearer to you all than ever I have been before. It is the same George Arundale who returns to you, though I hope a little better and more able to serve the causes which have been so dear to our hearts for many strenuous, but wonderful years.

I may perhaps be allowed to add that my dear wife remains the staunch and true Hindū she has always been, whether or not narrow and exclusive and un-Hindū orthodoxy recognises the fact. We were legally married under the Indian Christian Marriage Act, which requires that only one of the contracting parties shall be a Christian, for we might not have been married had she been required to renounce her faith. And subsequently, at Adyar, our marriage was given the vital sacramental blessing and sanction through the performance by Hindū priests of the Hindū marriage ceremony. Thus are Hindūism and Christianity most happy together, independent yet completely harmonious, each reverencing the other, in the persons of wife and husband. Where there is, there is understanding.

✠ George S. Arundale

ESOTERIC TEACHINGS

By T. SUBBA ROW

(Continued from p. 13)

GĀYATRĪ is the Daivīprakṛti of the first Ray—the combined influence of both the elements in that Ray. “Trans-substantiation” is the peculiar notion (of all) involved in the ancient performance of Yajñams (sacrifices). These were performed to satisfy this power, which is called Yajña Puruṣha (*i.e.*, Christos). But from the time of Vyāsa and Kṛṣṇa—about 3000 B.C.—a change took place. Kṛṣṇa wanted to put an end to all sacrificial formulæ, so he told Arjuna to get rid of the old notion that blood sacrifice is necessary. (*Vide Bhagavad-Gītā* about flower or leaf offerings.)

Blood sacrifices were used by all barbarous peoples to evoke elementals, etc., and they got manifestations, and these sacrifices found their way into the higher departments because, as they could not get the real transfer of Life they used such sacrifice as substitute. But these sacrifices often became the means of evoking elementals and not spiritual influences and so in course of time all blood sacrifices had to be proscribed.

The final sacrifice is the transfer of the spiritual life of the highest Chohan to His Successor. He is supposed to transfer

the light of the Christos which is within himself to his successor.

There are two kinds of crosses—The celestial is Adonai, the terrestrial is Man. Man is called a Cross because his four principles are arranged in the shape of a cross. The four points of the cross represent the four principles in man—the four Avasthas (swapna, etc.) (Waking, dreaming, sleeping, 'ecstasy'). The highest is Ṭurīya Avastha, the Enlightened Jāgraṭ Avastha (Waking). The order is Jāgraṭ, Swapna, Suṣhupti, Ṭurīya.

As Christos exists in conjunction with every man in humanity he is more or less crucified, because strictly speaking he ought to be in his own glorious home in Nirvāṇa. But he resides in humanity for the sake of helping human beings on, and as he exists in every human being he is more or less crucified therein. Again the four points of the cross are described as the four *pādams* or feet. The human being is therefore compared to a sheep (four-footed) and humanity to a flock of sheep. Christos is called the good shepherd because he takes care of these four-footed beings (*vide Mundako-paniṣad*). Jivātma, the individual Self is considered as a four-footed being, all humanity a flock of sheep, and Christos is the shepherd.

It is said that Kṛṣṇa had so many thousand wives (Gopis). Each human soul is a little girl, which is the man's guardian angel, which is his Soul. This girl will ultimately have to be married to the man's own Logos. But curiously it happens that even through life it exists in man together with the male principle, the Christos, and in that respect almost all the Souls of human beings are supposed to be the wives of Christos. There is a story in the *Mahābhārata* about this. Someone once said to Kṛṣṇa "You seem to have so many wives, cannot you give me one?" Kṛṣṇa said "Go to all their houses, and if you find a place where I am not,

take the woman who lives there." (He went to all the houses and wherever he went he found Kṛṣṇa.) There is hardly a human Soul in connection with which the Christos does not really exist in man.

The Little Girl (*Idyll of the White Lotus*) is superior to Kāraṇa Sharīra and is Ḍaivīprakṛti. The 'protean' power is superior to *Ḍaivīprakṛti*. But as Ḍaivīprakṛti is compared to a girl all the Souls of human beings are made to be the wives of Kṛṣṇa. The individual is the reflection of that light in the Kāraṇa Sharīra. The reflection is the reflection of his own Logos transmitted through the instrumentality of the light that emanates from it. So you have Kāraṇa Sharīra, the image therein and the light by which the image is brought about: Kāraṇa Sharīra, Jīvaṭmā and the little girl. But the reflected image is this ray of the light, the reality is the little girl and the reflection disappears when the man becomes independent of the Kāraṇa Sharīra.

If you take the reflection of the Sun, it is different from Sunlight. There are three things: Kāraṇa Sharīra, the reflected image (Jīvaṭmā) and the light which emanates from the Sun which is the little girl. Kāraṇa Sharīra is the mirror, the reflection is Jīvaṭmā, the Ego that you feel. You will find that you yourself are the little girl. When your Soul joins the Logos, the little girl gets wedded to the Logos. But in conjunction with all these there is the mysterious Voice everywhere.

The Voice is even subjective to the little girl, it is not objective. It is everywhere and nowhere and can manifest on any plane and is not found on any plane.

The guardian angel is and yet is not one of the principles of the human Soul, because it pervades the whole human being. It is *strictly speaking the human being*. It is different from the "seven virtues" classification of the Kabbalists. Even in a sevenfold classification the Voice must pervade all.

The Gāyaṭrī is the little girl of the first Ray.

Prayer is addressed to the "Prolean power" at the Sandhyas. Soma represents a sort of Life influx imbibed by both Gods and men, and is the substitute for the Elixir of Life.

The Lady of the Lotus (Isis) has been called above the Little Girl. There is another little girl which is the man's own mind. The (little) girl who played with balls, etc., is different to the woman in the tank, and is the mind.

There is another female in the Logos itself. In the Logos there are about a dozen Gods and Goddesses. Keep Ḍaivīprakṛṭi separate and take the Logos as a whole. Then the Lady of the Lotus is Ḍaivīprakṛṭi. There is a difference in the ages of the little girls (of different Rays). Strictly speaking the smallest is the first Ray Light. Buddha's is a little older. The first appears about 12 years old: when you get further on the appearance increases. The ages are 12, 16, 20, 24, 28, 32, 36. *The smallest is the Gāyaṭrī. It is the most troublesome and the most powerful.* In the appearance of the Logos there is a good deal of difference. The real appearance of the first Ray Logos is peculiar. It has all sorts of shapes, but when it does appear with all its powers it is a boy of 12 years old. Buddha always appears as a boy not more than 16 years old.

In the course of evolution the first Ray appears last and is considered as the youngest child of Parabrahm. But it is the first in manifestation. The first Dhyān Chohan who appears is a man of that Ray. He sets the evolutionary current in motion.

In some Rays the girl is a pretty big lady, but she has no real form and often changes. *As a rule Ḍaivīprakṛṭi appears as a woman, as when you are illuminated.*

At first when the little girl does appear you do not see her purpose till long afterwards. Nature is a tremendous machine for the progress of humanity.

If the Voice is not here the work of nature still goes on. The Voice exists for the sake of humanity. Its counterpart in Nirvāṇa takes part in Creation, but this has no other business but to help people. *And you cannot get it outside man.* You cannot find it elsewhere in nature. The last great Adept who left it may recall it if he so wills, and then its manifestation will cease until the next Adept of that Ray appears. So it does its work out of pure philanthropy. Each world has some provision like this. It more or less knits together all humanity. It is the common bond. (See Beal's Catena.)

The Voice of Conscience is a metaphorical expression. It is the imaginary aggregation of all human experience.

The one Pādam or foot (of Puruṣha) of the first Ray Logos is what dwells in humanity. Strictly speaking the last first Ray Adept is everywhere. Three such have appeared and disappeared since this humanity first began to evolve—millions of years ago. Probably there will be a fourth such Adept.

The Voice has power in all Yugas (ages). Its action depends on the special circumstances.

(Dakṣiṇāmūrṭi is a sort of God, not an Adept.) It is not an Avatār, because he is himself that great power. He will be a great Maḥarṣhi—a man like Buḍḍha—. Practically it does not matter when he comes because the predecessor is practically present already.

Nature's great provision for producing Adepts is always the same. There is no break in that. This great current of energy is always here, left by the last great Adept. He is rather a God than an Adept. It is this power that will play the part of Guru to that man's successor.

For Song of Life (3. 5. 7. notes) see *Chhāṇḍogya Upanishad*.

Happy are those whose astral sense is not opened and who do not see all the terrible things that are

about us. *By a holy life there is a kind of aura developed which protects a man from them. All Elementals and Dugpas are afraid of the Protean power. Its very presence seems to strike terror into them. The Permanent Element has followers, but the Protean power does all its work itself.*

New Testament. (Bible.) Gospel of John.

- I. 1. "The Word was God." The Word=the Voice.
God=the Permanent Element of the first Ray.
4. The Light=Daivīprakṛti.
5. The Darkness=One's own Ego which does not understand the Light—*vide Light on the Path.*
9. He=Christos. His own=Humanity.
12. To join their own Logoi. The name is the one revealed by the Still Small Voice.
14. When he incarnated as Jesus.
John XIV, Verse 16. His own Logos.
- XV. 1. The other Logoi.

Referring to the function of the Permanent Element of the first Ray when the time comes directing each man's Logos to come to it. It exercises a kind of control over the other Logoi.

T. Subba Row

(To be continued)

ANCIENT HINDŪ EDUCATION

By L. S. TAILANG

(Concluded from p. 23)

NORMAL EDUCATION AND THE IDEA OF THE "EDUCATED"

BY normal education we mean that education which, in order to be considered a true Ārya citizen, was binding on all twice-born students. This was the study of अपराविद्या "The higher learning". Such a study consisted of the *Veḍa* or *Veḍas* with their *Aṅgas*. As we have seen, the word for study was स्वाध्याय (Svādhyāya), similarly the word for the educated was शिष्ट (Sishta). Later on the word became confined to those who devoted their whole lives to the study of the *Veḍa*. In *Baudhāyana Dharma Sūtra*, the *Sishtas* are thus described :

The *Sishtas* forsooth are those who are free from envy, free from pride, content with a store of grain sufficient for ten days, free from covetousness, and free from hypocrisy, arrogance, greed, perplexity, and anger.¹

Those are called *Sishtas* who in accordance with the Sacred Law have studied the *Veḍa* together with its appendages, know how to draw inferences from that, and are able to adduce proofs perceptible to the senses from the revealed texts.²

¹ शिष्टाः खलु विगतमत्सरा निरहङ्काराः कुम्भीधान्याः अलोलुपाः दम्भदर्पलोभकोध-
विनाशिताः ॥

² धर्मेणाधिगतो येषां वेदः सपरिवृंहणः ।
शिष्टास्तदनुमानज्ञाः श्रुतिप्रत्यक्षहेतवः ॥

Manu also :

Those Brāhmanas must be considered as *Sishtas* who in accordance with the Sacred Law, have studied the *Veda* together with its appendages and are able to adduce proofs perceptible by the senses from the revealed texts.¹

But in Paṭañjali's *Mahābhāṣya*, we find that the word *Sishta* (शिष्ट) could be used for any person who had mastered any branch of learning and had an excellent moral character. These are the words of Paṭañjali :

Those revered Brāhmanas who are content with a store of grain sufficient for ten days, who act disinterestedly, who are almost perfect in any one science, are *Sishtas*.²

Here we see that specialisation in *Vyākaraṇa* one of the six *Āngas* had become a prominent science. So it was quite necessary that the denotation of the word *Sishta* (शिष्ट) should be widened. But in Kauṭilya's *Artha Sāstra*, it is said that the Kings should learn the three *Veḍas* (त्रयी) and philosophy (आन्वीक्षिकी) from the *Sishtas* :

Having received initiation let him learn the three *Veḍas* and philosophy from the experts (*Sishtas*).³

But we should not from this conclude that as time went on, the meaning of the word became wider. In *Charaka Samhitā* we have :

Free from *Rajas* and *Tamas*, and who by virtue of devotion and knowledge possess always at the three times pure unfailing knowledge, they are experts, trustworthy, enlightened and their word admits of no doubt.⁴

¹ धर्मेणाधिगतो यैस्तु वेदः सपरिवृंहणः ।

ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥

² ये ब्राह्मणाः कुम्भीधान्या अलोलुपा ।

अगृह्यमाणकरणाः किञ्चिदन्तरेण ।

कस्याश्चिद्विद्यायाः पारगास्तत्रभवन्तः शिष्टाः ।

³ वृत्तोपनयनस्त्रयामान्वीक्षिकीं च शिष्टेभ्यः ।

⁴ रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलंन ये ।

येषां त्रिकालममलं ज्ञानमव्याहृतं सदा ॥

आप्ताः शिष्टा विबुद्धास्ते तेषां वाक्यमसंशयम् ।

SCHEME OF VIDYAS

The scheme of *Vidyas* has been differently formed from time to time. Difference was inevitable, for all the *Vidyas* which existed only in germ form in the *Veḍas*, attained so many ramifications in later times.

Yājñavalkya gives the following scheme :

The *Veḍas* united with Ancient History, Logic, Exegesis, Sacred Law, and the Auxiliary sciences, these fourteen are the abode of sciences and Law.¹

Manu also gives the same scheme :

The auxiliary sciences, the four *Veḍas*, Exegesis, Logic, Sacred Law, Ancient History—these are the fourteen sciences.²

Sometimes to these were added the following four *Upa-veḍas*: (1) The science of life (medicine), (2) the science of archery, (3) music, and (4) the science of polity.³

This very scheme has been explained at great length in Madhusūdana Sarasvaṭi's *Prasthāna-bhēḍa*.

Kauṭilya in his *Arthasāstra* criticises a number of ancient schemes and gives his own. According to him :

Philosophy, the three *Veḍas*, husbandry, the Science of government—these are the four sciences. *Sāṅkhya*, *Yoga* and *Lokāyata*—these form Philosophy.⁴

The *Veḍas* with their *Angas* were called *Trayī* (त्रयी).

Agriculture, cattle-breeding and trade form husbandry.⁵ The Science of government is the means of securing the preservation and the progress of philosophy, the three *Veḍas* and husbandry.⁶

¹ पुराणन्यायमीमांसाधर्मशास्त्राङ्गमिश्रिताः ।

वेदाः स्थानानि विद्यानां धर्मस्य च चतुर्दश ॥

² अङ्गानि वेदाश्चस्वारो मीमांसान्यायविस्तरः ।

धर्मशास्त्रं पुराणं च विद्यास्त्वेताश्चतुर्दश ॥

³ आयुर्वेदो धनुर्वेदो गान्धर्व चार्थशास्त्रकं ।

⁴ आन्वीक्षिकी त्रयी वार्ता दण्डनीतिश्चेतिविद्याः ।

सांख्यं योगो लोकायतं चेत्यान्वीक्षिकी ॥

⁵ कृषिपाशुपाल्ये वाणिज्या च वार्ता ।

⁶ आन्वीक्षिकीत्रयीवार्तानां योगक्षेमसाधनी दण्डनीतिः ।

Rājasekhara in the second chapter of his *Kāvya-mīmāṃsā* gives a quite different scheme :

Learning here is of two classes. science and literature. The science again is of two kinds, personal and impersonal. The *Shruti* is impersonal ; while the personal comprises the four sciences, *Purāṇa*, *Ānveekshiki*, *Mīmāṃsā* and *Smṛiti*.¹

By *Ānveekshiki* he means the systems of philosophy.

Philosophy is twofold—the first or unacceptable view, the second or acceptable view. The system of *Arhaṭ* and *Bhāṇṭa* and the *Lokāyaṭa* are the first or unacceptable view. *Sāṃkhya*, *Nyāya*, *Vaiśeṣhika* form the second or acceptable. The central abode of all sciences is the fifteenth branch of learning known as *Kāvya* or literature.²

OTHER VIDYAS

Besides the *Viḍyas* as the regular scheme of study, there were many other sciences and arts which were practised either as auxiliary or practical arts. In the *Chhāṇḍogya Upanishad* Nārada tells Sanat̄kumāra what he had learnt.

Sir, I know the *Rg-Veḍa*, the *Yajur-Veḍa*, the *Sāma-Veḍa*, the *Atharva-Veḍa*, as the fourth, Legend and Ancient Lore as the fifth, the *Veḍa* of the *Veḍas*. Rites for the manes, Mathematics, Augury, Chronology, Logic Polity, the Science of the Gods, the Science of Sacred Knowledge, Demonology, Military Science, Astrology, the Science of Snake-charming and the Fine Arts. This, Sir, I know.³

EDUCATIONAL INSTITUTIONS

In ancient India there were hardly any educational institutions of the kind with which all are familiar in modern

¹ इह हि वाङ्मयमुभयथा शास्त्रं काव्यञ्च, तच्च शास्त्रं द्विधा अपौरुषेयं पौरुषेयं च । अपौरुषेयं श्रुतिः । पौरुषेयं तु पुराणमान्वाक्षिकी मीमांसा स्मृतितन्त्रं च चत्वारि शास्त्राणि ॥

² द्विधा चान्वीक्षिकी पूर्वोत्तरपक्षाणाम् । अर्हद्भद्रदन्तदर्शने लोकायतं च पूर्वपक्षः । साह्यं न्यायवैशेषिकां चोत्तरः । सकलविद्यास्थानैकायतनम् पञ्चदशं काव्यं विद्यास्थानम् ।

³ ऋग्वेदं भगवोऽप्येभि यजुर्वेदं सामवेदमाथर्वणम् चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पितृयं राशिं देवं निधिं वाकोवाक्यमकायनं देवत्रियां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सपदेवजनविद्यामेतद्भगवोऽप्येभि ।

times. The same difference which separates the Indian Industrial system from the western, seems to have distinguished also her educational system from the methods and means of education obtaining in the West. Ancient and mediæval India did not know how to multiply productive power by means of factories in which machines displace men and reduce them to mere "hands," meant to serve these machines. She did not know the factory system of production on a large scale, which makes man not the end, but the means of production. Nor did she know in educational matters the modern big classes, the engines of instruction which establish only a few hours communication between the teacher and the taught and are able only to store the mind with information, but not to influence and mould life. In the production of wealth as in the education of the mind, India seems to have followed very nearly the same system—the domestic system which, in industries, respects and preserves man's humanity and individuality and does not reduce him to the level of an automaton, and in education, creates an atmosphere, a home where the mind and spirit may grow and thrive, different from the home where the body was born and nursed.

The earliest of these homes of learning were what were called the *Charaṇas*. As the knowledge of the ancient Hindūs was preserved and transmitted by memory, it was liable to great discrepancies. To meet this evil and prevent its increase, societies were formed called *Charaṇas*. Each *Charaṇa* became thus the faithful preserver of one particular recension of the sacred lore. To be members of the same *Charaṇa* was a very close tie of fellowship. The establishment of these *Charaṇas* contributed a league of learned men, brought lovers of learning into association, formed a brotherhood powerful to resist interference, and strengthened those powers of learning and remembering which established the supremacy of the learned class in society. It was necessary

that the memory should be trained from infancy, and accordingly, we find that schools were very early instituted. In one of the earliest hymns of the *Rgveda-Mandūkasukta*, there is a reference to what was probably the earliest form of the Brāhmanic school in India. It is a poem which compares the meeting together of the scholars with the gathering of frogs in the rainy season :

Each of these twain receives the other kindly, while they are
 revelling in the flow of waters,
 When the frog moistened by rain springs forward, and Green
 and Spotty both combine their voices.
 When one of these repeats the other's language, as he who
 learns the lesson of the teacher,
 Your every limb seems to be growing larger as you converse
 with eloquence on the waters.¹

GRIFFITH

But if schools were wanted for pupils, colleges were no less required for learned men who devoted their lives to studying and teaching. Quiet, secluded, holy places seem early to have been selected for this purpose—we find them called *Parīṣhad*; and *Parīṣhad* seems to have borne a certain resemblance to a European University. It was a Brāhmanic settlement, an abode to which the Brahmans retired from the business of the world and devoted themselves to contemplation, to the composition of sacred works and giving advice and instruction to such younger members of their community as sought them, or were committed to their charge. In Gauṭama's *Dharma Sūtra*, we find the following description of a *Parīṣhad* :

They declare that an assembly (*Parīṣhad*) shall consist at least (of) the ten following (members, *viz.*) four men who have completely studied the four *Vedas*, three men belonging to the (three) orders

¹ अन्यो अन्यमनु गृभ्णात्येनोरपां प्रसर्गे यदमं दिषातां मण्डूको यदभि वृष्टः कनिष्क-
 न्पृक्षि संपृक्ते हरितेन वाचं ॥ यदेषामन्यो अन्यस्य वाचं शाक्तस्येव वदति शिक्षमाणः । सर्वे तदेषां
 समृधेव पर्वं यत्सुवाचो वदथनाध्यप्सु ॥ VII—103, 4, 5.

enumerated first (and) three men who know (three) different (Institutes of) law.¹

Manu also speaks of a *Parīṣhad* :

Whatever an assembly consisting either of at least ten or of at least three persons who follow their prescribed occupations, declares to be law, the legal force of that, one must not dispute.

The number of persons required to constitute a *Parīṣhad* is not, however, definitely fixed ; it might be twenty-one, ten, seven, five, or even "three able men from amongst the Brāhmaṇas in a village, who knew the *R̥g-Veda* and kept the sacrificial fires" (Parāshara). Young men from all parts of India flocked to that *Parīṣhad* to acquire learning. In *Bṛhadāraṇyaka Upanishad*, VI, 2, we learn that Swētakētu went to the *Parīṣhad* of the Pāñchālas for his education.

Besides these *Parīṣhads*, there were courts of the enlightened and learned kings like those of Viḍeha and Kashi and the Kuru Pāñchālas, which were centres of learning and intellectual life in ancient times. But learning was not confined only to regular public institutions or Courts of Kings. There was the silent, but none the less important work of isolated, individual teachers and lovers of learning, who established what would be called private schools in Europe, and often collected round themselves students from various parts of the country. Such teachers played the most important part in creating that culture which is even now an object of admiration to all civilised beings. Learned Brāhmaṇas also, who in their old age renounced the world and took up their abode in forests, often had students coming to serve them. Many of the boldest speculations of the Hindū mind have proceeded from these retired seats of learning and sanctity.

¹ चत्वारश्चतुर्णां पारगा वेदानां प्रागुत्तमास्त्रय आश्रमिणः पृथग्धर्मविदस्त्रय एतान् दशावरान् परिषदित्याचक्षते । 28, 49.

² दशावरा वा परिषद्यं ब्रूयुर्वेदपारगाः XII—110.

The next stage in the growth of educational institutions in Ancient India was reached in the period of Buddhism which first introduced establishments akin to modern Universities. The principal *Vihāras*, educational institutions or Universities were those of Takṣhasilā, Sridhanya Kalaka, Nalaṇḍa, Oḍaṇṭapuri and Vikrama Silā. From other reliable sources we learn that Takṣhasilā existed many centuries before the advent of Buddhism. Pāṇini and Charaka are said to have been the students of this great University.

GENERAL SURVEY OF THE HISTORY OF HINDŪ EDUCATION

The *Samhitās* of the four *Vedas* are undoubtedly the most ancient Hindū works extant. We have no definite information from these hoary scriptures about the system of Education obtaining in those days. But there are hymns which clearly indicate the existence of teachers, schools and scholars. In the *Atharva Veda* (XI, 5) there is a mystic hymn which describes the sun or the primeval principle, under the figure of a Brāhmaṇa student who brings firewood and alms for his teacher. In the *Maṇḍūka Sūkṭa* of *Rgveda* (VII, 103), there is a reference to what was the earliest form of Brahmanic school. It is a poem which compares the meeting together of the Brāhmaṇas with the gathering of frogs in the rainy season. There is another hymn of *Rgveda* (X, 71. 10) which clearly refers to the meeting together of learned Brāhmaṇas for debate. It thus runs :

All friends are joyful in the friend who cometh in triumph, having conquered in assembly. He is their blame-avorter, food-provider : prepared is he and fit for deed of vigour.¹

¹ सर्वे नन्दन्ति यशसागतेन सभा साहेन सख्या सखायः । किल्बिष मृत्युत्पितुषुषिर्ज्ञेयामं हितो भवति वाजिनाय ॥

It is possible that the success in debate may refer to the passing of some requisite test before a young Brāhmaṇa was considered eligible for taking part in the ritual.

In the *Upaniṣads* there is ample evidence to show that there was a regular and successful system of education flourishing everywhere. We shall have many occasions to quote from these works. These quotations and clear descriptions found in the *Dharmasūtras* point to a well-formulated and ably conducted scheme of education.

In all the *Dharmasūtras* as in *Shrauta* and *Grhyasūtras*, we find vivid descriptions of what may be called private schools. These schools were the hermitages of the *Gurus* with whom the pupils lived for at least twelve years.

Before the advent of Buddhism, the system had reached its zenith. A number of places became the centres of learning. We hear of *Takshasilā* which was an early seat of Brāhmaṇic culture, many centuries before the birth of Gauṭama Buddha. Pāṇini and Chāṇakya are said to have been students of this University. In the days of Pāṇini, examinations were held in the Court of Kings. According to Rājashekhara's *Kāvya-mīmāṃsā*, Ujjaini was the centre of poetical learning. Rājashekhara says:

The examination of literary writers is said to have taken place at Ujjayini: Here in Visala were examined Kālidāsa, Mēntha, Amara, Rūpa Sūra, Bhāravi, Harischandra and Chandragupta.¹

Pāṭalīputra was the place where Shāstraic scholars were examined. Rājashekhara says:

The examination of scientific writers is said to have taken place in Pāṭalīputra: Here Upavarṣha and Varṣha Pāṇini and Piṅgala, Vyādi, Patañjali, and Vararuchi were examined and attained fame.²

¹ श्रूयते चोज्जयिन्यां काव्यकारपरीक्षा—

इह कालिदासमेण्डावत्रामररूपसूरभारवयः ।
हरिचन्द्रचन्द्रगुप्तौ परीक्षिताविह विशालायां ॥

² श्रूयते पाटलीपुत्रे शास्त्रकारपरीक्षा—

अत्रोपवर्षवर्षाविह पाणिनिपिङ्गलव्याडिः ।
वररुचिपतञ्जली इह परीक्षिताः ख्यातिं जग्मुः ॥

Buddhism was undoubtedly antagonistic to Brāhmanical learning, but in the course of time it was wholly devoured by ancient systems. But even those systems could not remain unaffected. Even in the centuries between Chāṇakya and Patañjali great changes seem to have taken place.

At first the Brāhmaṇic institutions had to remain content with equality in treatment. But before long, even Buddhist scholars unconsciously admitted their supremacy by adopting their language and system.

Though there were few kings like Akbar who encouraged the Brāhmaṇic culture, the Muhammadan rule, on the whole, was inimical to it. But it did not die. The British connection, though characterised by the introduction of western thought and systems, has not been antagonistic to it. Indeed, the British Government established Samskr̥t Colleges which exist even now. But whatever now exists is a mere shadow, for the real spirit of ancient education is gone.

L. S. Tailang

SOME SOCIAL REFORMS NOW PENDING

By ALICE WARREN HAMAKER

THE four fundamental teachings of Theosophy, given by Mme. Blavatsky in *The Key to Theosophy*, have been preached in many ways over so much of the world, that they will soon be leavening the whole. They are :

1. The Unity of Life. That all living things are from one spiritual substance, and that all will return to that unity.
2. The solidarity of humanity. That the humanity of this earth is one spiritual unit, and thus all men stand or fall by each other.
3. Reincarnation. That man is immortal and eternal, and comes into incarnation for spiritual experiences, each life following the other as the spiritual necessities arise.
4. Karma. That all cause is inevitably followed by effect, and that action is followed by reaction. That all men reap as they sow, and the deed returns to the doer exactly as its nature is.

By lecture, book, pamphlet, and popular propaganda, these four teachings have been sent out into the world, and the numbers that have accepted them reach into millions, and it is to these millions that we must look to leaven the whole with the resulting reforms such beliefs entail. Many have joined the Theosophical Society, but have fallen out, because all Theosophical Societies have concentrated their efforts in a study and propaganda of occultism, and not just Theosophy. The reason for that is because they all make a study of *The Secret Doctrine* as their prime textbook, and that book is a primer of occultism besides a textbook of Theosophy.

Occultism is not a popular study, as can be seen by the fact that the membership in the Theosophical Societies is not very great, only thousands, compared with the Theosophists scattered over the world that number millions.

The four fundamental teachings have gone out into the world away from the Theosophical Society and all forms of occult study and science, and now let us see where we are likely to see the social changes, for as fifty years have elapsed since the teachings went out, the next fifty years will show the result of them. According to the results, so will the next efforts of the Masters be determined.

PARENTAL RESPECT

Countries in which belief in some kind of reincarnation is accepted, are the countries in which filial duty is accepted as part of the social code. Europe inherited this idea from its pagan inhabitants, and Christian Europe held to the idea as a social dogma long after the abolition of paganism, but its basis being dogmatic, instead of doctrinal, society lost the ideal and by slow degrees filial duty became national or civic duty. At first it was the maintenance of the family line without a break, but with modern industrialism that has given place to a contempt of the family name, until in the United States of America many parents would much rather have an only daughter, who certainly could not carry on the family name, but who might join the socially prominent as an heiress. A son and heir does not fill the columns of Society in the daily press as does an heiress, and as business firms are always incorporated as they become successful, the managers and directors very soon bear names different to the name borne by the company. Thus, even the establishment of family wealth by a billionaire company, does not indicate any family pride of continuing the name.

The loss of the family sense in the social scheme has brought about the question as to why parenthood should be undertaken at all, or why one should have been born at all, or why one should have had those parents. It also puts the matter up to the parents to make a fortune to leave to the children, or for the children to spend, to make up to them for bringing them into the world.

In some of the progressive States in America, the idea has even gone further. The State, through the schools, takes almost entire charge of the rearing of the children, besides providing them with the elements of education. A moral training, whether secular entirely, or not, is included in the school curriculum, and half the school report deals with this. All parties that include school children between five and eighteen years old, can only be arranged and held if the principal of the school is notified, and however private the party is, the school principal is responsible for seeing that adequate chaperonage or supervision is arranged. All these regulations may be inadequately carried out, and often they are, but the regulations exist, and are fairly well enforced.

As this moral training is frankly secular, it is natural that filial duty is not emphasised, if taught at all, and though the co-operation of parents is asked, it is not obligatory. If the parents do not co-operate, the child gets the same moral training, and naturally the child will get its moral training away from its parents, and will grow up with the idea that its paramount duty in life is personal, civic or national, but not filial. When the law obliges him to do so, he will fulfil his filial duties as far as material needs are necessary, but even that often requires a Court order first.

While America seems to have gone to extremes in this lack of the filial sense, yet the idea is spreading as more and more people are roused to admiration of the virtues displayed by the American nation as a whole, such as the many relief

efforts put out by the United States, and her diplomatic undertakings towards world peace and national justice. All over the world the older people are lamenting the lack of parental respect exhibited by the younger generation, and it is a fact that the younger generation everywhere is showing a marked increase of interest in civic and national matters.

There seems no end to this experiment in the establishment of a social code that leaves out entirely all filial duty, even the material one through Old Age Pensions: at a recent International Kindergarten Convention held at Los Angeles, California, it was suggested to lower the kindergarten age to two years old, in place of four years old, and there was scarcely a delegate that did not agree with the idea. Everywhere are supervisors of playgrounds, and places where children can be left the greater part of the day under experts, kindergartens that take children of three years old, and chaperoned picnics and sports.

With no end of such reforms, what chance have the parents to rear their children in their own beliefs and ideas? So little chance have they, that parenthood is undertaken with the material considerations in view. Material considerations determine whether parenthood shall be undertaken at all, and how large the family shall be, and when the family has arrived it is the material considerations that the family will discuss, and which will spur the parent or parents on to increase their material prosperity. They know from the first that as the children go to school and imbibe the secular moral training given by the State schools, they will demand that the parents meet the material needs of the present day, and their rightful heritage of the economic wealth of the country, even if they do not demand more, and so the mad race for wealth goes on.

If the filial sense is to be re-introduced, it is to the millions of Theosophists, who are not members of any Theosophical

Society, and therefore only Theosophists and not occultists, that we must look to introduce it. As the doctrine of reincarnation and karma is spread, more and more will get an answer to the question as to why a person is born of any particular parents, and what good that does to that particular person. The child needs to know that he or she chose those parents, or was allotted to them for a reason that was spiritual and not material. He or she also needs to know that he was born into the world for a spiritual reason because he wanted to come into the world, and not because the parents wanted to bring him into the world to gratify themselves, and bring him misery for their own selfish pleasure. That parents want children is a kârmic urge, a matter of desire unfulfilled, whereas an ego wants to come into the world from a spiritual urge, a divine inspiration for perfection.

In this way parenthood will be saved from becoming a material urge, a racial or a national duty, into which it is fast degenerating, and become as it should be, a spiritual fulfilment and a divine duty. By this, filial duty will not be confined to material needs, or to the feelings of gratitude for sacrifices made, as is so often the case, but it will be set out in terms of a spiritual fulfilment and a divine duty. We are not likely to see less and less State control of the children and young people, we are likely to see more and more experiments in that direction, but we need to give them a spiritual turn away from the purely material considerations. And we shall—more or less, according to the effectiveness of the Theosophical leaven among the mass of people. It has been sent out, and it will return either a giant or a dwarf, but still, alive.

A USE FOR THE OLDER YEARS

In most countries the average age is getting higher and higher, so that people will have to make a place for the

growing body of older people past the energy and strength of youth. There was a time when this was the most respected time of life, but this is less and less so, especially in the West, where there is no place for those who have grey hair, slow movements and diminishing strength. It is a pitiful sight to see such people labouring at fetching and carrying for the younger skilled labourers, or sitting over desks doing the routine work that is too dull and unenterprising for the younger people, and that leads nowhere, or even to see such people thrown out of work they have held half a lifetime, and unable to find new positions.

The general idea is that people should have saved for this period, or have put through some enterprise that should have netted them a sufficiency for the declining years, regardless of the fact evident on all sides that everyone is not the success in business that he should be, and that the world is packed with those who lack the very qualities that make for success.

At the other end of the scale are those who have already made fabulous fortunes, and more than enough to keep them for the remaining years, but who do not stop working to increase that fortune, because public opinion is not on their side, and because they do not know what else to do. Working to increase the private fortune becomes a game, and a gamble, and as gambling is illegal openly, it is practised in the only legal place, the stock exchange.

Both these extremes of the economic world act as a check to put a brake on economic welfare. It means that the young man in between has to work that much harder. He must use every ounce of strength and energy to keep ahead of the elderly worker, or he will not earn enough to provide for his growing family of little ones that are unable to earn for themselves. He knows very well he is unable to save for that future when he will be in the same plight as that elderly man

but the demand of youth's pleasures and of his family must be met till his strength gives out.

In the battle of business also he has to put forth harder work to compete with these elderly men of fortune that are in the game of trying to increase their fortunes for the fun of the thing. To the younger man with a wife and family, or hoping to have a family and some of youth's pleasures, it is no fun, and as he keeps his nose to the grindstone he, too, gets into the habit of the game till he does not know what else to do, and later joins the same crowd of fortune gamblers.

We can ease things somewhat by establishing Old Age Pensions, but these are never sufficient entirely, and they begin at too advanced an age, still, with a more enlightened age this can be remedied. What, however, can be offered to such people when they do cease working? The average elderly labourer sits around loafing and gossiping, harmlessly, simply to kill time, without any idea that he can make any use of his time. The wealthy business man also kills time without any idea of what he can do otherwise than to increase his fortune.

Such a lot of valuable time wasted everywhere, when the Judgment Day is coming inevitably and surely at the appointed time and no later!

As the Theosophical teaching of the solidarity of humanity spreads, people will realise that we stand and fall together, and that to race forward beyond the average entails greater effort to help forward those lagging behind. Thus, it is up to those further advanced to make things easier for those lagging behind, for, unless they can catch up, those in front cannot get on. This might make the wealthy cease trying to add to their wealth, to make it easier for others to accumulate wealth, and it might urge the State to pension off more adequately the aged labourers.

The doctrines of reincarnation and karma, and spiritual progress will give to the aged the idea that then is the time to prepare for the next life and future ones. There was a time when the aged were expected to take refuge in religion and religious works in preparation for heaven, which was soon to be their lot, and their grown up children took charge of the family fortune, in order to see to it that the old people were provided for without effort on their part. Nowadays, when the young people are not expected to take charge of the family fortune on behalf of their parents, and are apt to demand that it shall be spent on youth's pleasures, trust funds are the natural refuge for those who wish to retire from business and do something else. Only, what else can they do?

Some return to the old idea that the aged should take to religion for the balance of their years on earth, must be made. It can never be in the old way, for the church does not fulfil the function it did. It used to be filled with the elderly, and all church work was undertaken by the elderly, but that church work is being usurped by charitable organisations organised outside the churches, and which are businesses, run on business lines, demanding business workers, and therefore younger people. Religious services do not satisfy as they used to, and with the religious work gone, the aged are certainly left to loaf.

While we may expect reforms in church and religious life, we can expect the numerous Theosophists to come out with some real use for the period of older years. The occultist would have no hesitation to prescribe spiritual contemplation, but the Theosophical Society has already proved that the vast bulk of people are not interested in occultism, by the very fact of their resignation from the Society, where the members prefer occultism as a study, so that we cannot expect that the Theosophical solution to the problem will be anything resembling the occult solution. It will not be contemplation,

meditation, or spiritual study that will be the occupation to be offered to the aged, or religion or religious works as such things are now organised. What solution will they offer, as the seed already sown will be reaped?

A REVIVAL OF ART

This is a mechanical age, so much so that some States in America meet the demands of modern civilisation by a complete system of manual training, starting at the age of nine years, so that at sixteen the average boy can build a complete henhouse, rebuild an automobile engine and make it go, and build a radio and install it. Carpentering, plumbing, simple engineering, electrical mysteries, chemical experiments, and modelling are the common knowledge of all youths before they leave school, just as are reading, writing and arithmetic.

All this is excellent, but it leaves no place in life for art except on the stage—a pastime. Yet we begin well, as though we meant to reform things to make a place for art. We start the kindergarten children with drawing outlines, even if mechanically, and then we teach them to colour their drawings with crayons, and even paints. They are taught their letters in colours and a world of wealth in colours is opened up to them. Then it is suddenly shut away from them, as they leave the kindergarten for the first grade. Immediately their world becomes a black and white one, as they learn to read and write black letters on a white ground, or fit words to pictures that are in black and white. In the playground is a supervisor, and at this age of barely six even the coloured kindergarten balls and bats give place to brown, black or white. The only relief to the colourlessness is in the girls' dresses, which is at first a relief to the child's sensitiveness, and finally a demand, and we see youth decked out in all colours of the rainbow.

Commercialised art is the one thing that survives and gives the chance for the artist to earn a living, but such art is limited to the spectacular, for its use is confined to advertising, magazine covers to attract the buyer, and all box covers that can only trade by attracting the buyer by the outer show. Our streets are filled with black automobiles, and our buildings lack colour, and the artistic nature in man is left uncatered for, and so he looks to the stage to supply the deficiency. The moving pictures being in black and white, interludes are introduced that are colourful. They have to be, or the crowd would not come.

Art is the one science that lags behind the times. It is the cinderella for whom there is no place. We have found a place for music, in fact many places for music to develop, and we must have it, however bad it is, but we cannot find a place for art, outside of advertising and the spectacular, that can make a popular appeal, so we must look to the Theosophists to make one, interested as they are in the effect of colour and beauty from a spiritual viewpoint.

Art must be popular before it can have a permanent place in our midst. There have been such times, as in the heyday of Flemish and Dutch art, and the long period of Florentine art supremacy. As the church was the place most frequented by the populace, it was there the greatest works of art were put, for art was then popular, and had to be displayed in the most popular places. We need such a revival of popularity of art, when an art exhibition would attract the throngs the theatres now attract. Just now the artistic people remain aside, a people apart from the throngs but as all life is one, such people will again be drawn in with the main body and throng, as much as for other attractions.

Life is a unity—that is the doctrine sent out. There should be no people standing aside from the whole, save those who renounce all to tread the Path—the occultists. It is to

the artists that we must look to popularise art, and draw near to the majority and be at one with it, and many of the artists are Theosophists, because they have been the ones aside from the crowd so much, that the unusual has come their way more often than not. The various Theosophical Societies are too intellectual for them, and they have dropped out, so they are among the vast numbers of Theosophists unconnected with any organisation. What contribution to the reaping will they offer us in bringing art to humanity?

Their contribution will not be intellectual, even though the occultists emphasise that aspect of art by their continuous writing about it. Intellectual art will always exist, but it will not popularise art any more than intellectual music popularised music.

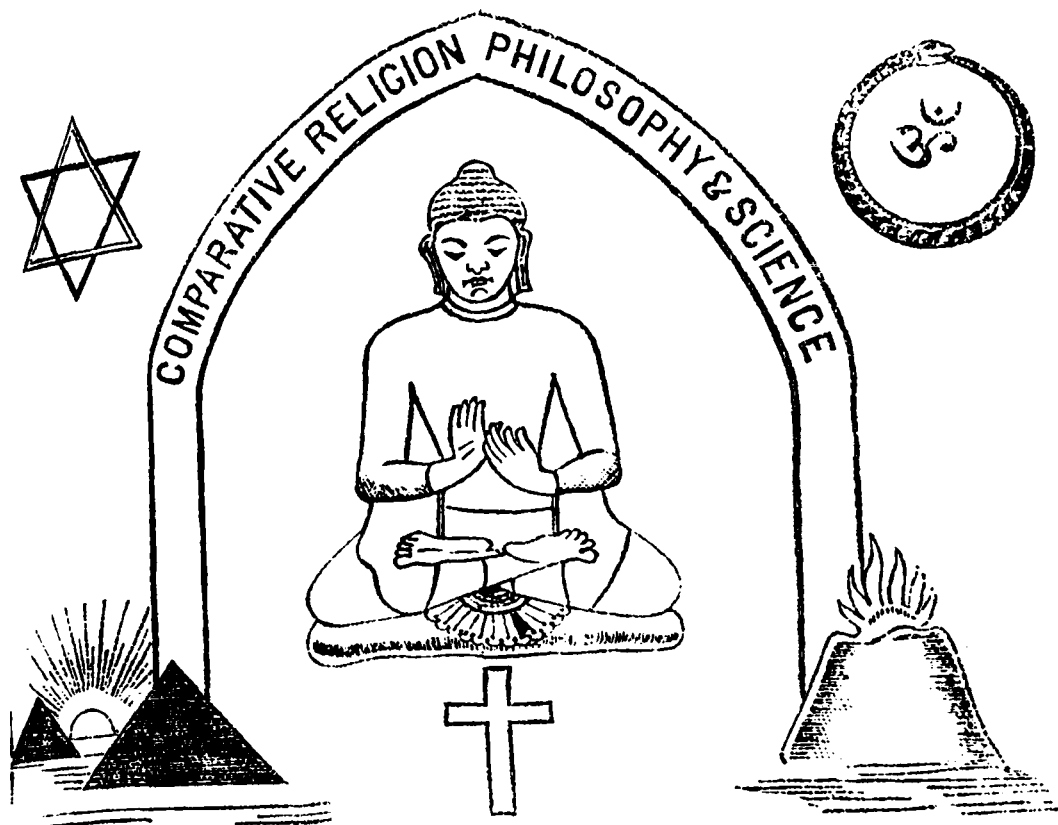
Alice Warren Hamaker

(To be concluded)

CHRISTMAS DAY

MAY all our hearts o'er-flow with love this day
On which men say the Christ came last to earth!
To Him that truest homage let us pay
When far and wide men celebrate his birth.
He is the Fount of Love; so may we too,
All bonds of love and friendship strengthening,
From His unending store of love renew
Our little stock; and, slowly lengthening
The radials of the circle of our love,
We too may learn to give that gift most rare—
The love that, seeing all, yet looks above
The mortal weakness to the Self so fair;
Which sees in each the beauty that shall be,
The god, though bound, yet striving to be free.

D. H. S.



THE PURPOSE AND METHOD OF THE BRAHMAVIDYA ASHRAMA

By C. JINARĀJADĀSA, M.A.¹

THIS morning we begin the regular lecture work of the fourth session of the Brahmavidya Ashrama, and in entering this new lecture hall we are taking up once again the ancient Indian ideal of life of the student, with his close association with the things of nature. We have on our left the

¹ The opening address of the fourth session of the Brahmavidya Ashrama, Adyar, October 2, 1925.

river, in front the lotus pond, and on all sides palm trees and shrubs. These give to our work the intimate touch of nature. I am happy that we begin this new session of this nucleus of the World University (as it has been declared to be by the Masters of the Wisdom) in such beautiful surroundings.

Thinking of the work of the Brahmavidya Ashrama, I am reminded how profoundly I was impressed twenty-five years ago by a vision of the past and the future which was seen by one of our Theosophical investigators. Soon after Christianity was founded by the Lord Christ, He who built it up, the then disciple Jesus, was born later as Apollonius of Tyana, a teacher of Greece and Rome. From Greece, He was called by His occult chieftains to India, where the Maha Chohan of the time was living. Apollonius was given an insight into the future, and He was then charged with the work of preparing the western world for a great philosophical era which was to come nearly two thousand years later. What specially impressed me was that the Maha Chohan saw the coming of the Dark Ages over Europe, followed by modern science and a slow return to the light, and that He was planning even then to bring about in Europe and America a new era in philosophy that would be characteristic of Greece at its best period. The work of Apollonius was to establish magnetic centres to help in the work of the new age.

In the days of ancient Greece, everyone who was cultured had the philosophical sense, with a deep spirit of inquiry into all things in heaven and earth. Whether a man was a soldier, a politician or a merchant, he was always trying to find the essential unity of things. It was the restoration of this philosophical attitude that Apollonius was to work towards, a spirit of broad and scientific inquiry into divine problems, distinct from the merely religious faith held by men and women. Something of the "sweetness and light" of Greece was to be brought back to the western world, and

something of the realisation of the Atman to the eastern, and with this intention there was planned the coming of the Theosophical Society and the revival of the Ancient Wisdom through its means.

This is the ideal of the Brahmavidya Ashrama.

In modern life we have a great deal of knowledge, but very little vision. Science has ramified into so many divisions that only by special effort can a vision be attained, even by a scientist, of all its achievements and of its true direction. This is because, while in science we have many facts, we have not a framework to give a cohesion to them. From lack of this framework, there is a disjointedness in western intellectual life. In India we have such a framework in the general philosophical conception of things, but even in India few are fully aware of its value.

But we each need to have a framework of things for ourselves. We cannot be efficient unless at the back of effort there is a definite framework of thought. This can be worked up partly from the outside. There are many philosophical schemes which a man can examine, and from which he can select according to his temperament what has the greatest appeal to him. Theosophy is such a scheme. It presents to the intellect an unique view of things. But one cannot come to the highest efficiency by merely professing belief in something presented from without—even if such were presented directly by a Master of the Wisdom. Real efficiency only comes through the power and insight derived from a construction which we make from within ourselves. As we accept a system from outside, we must find it inside also; without an inner system the outer system is merely a label.

Our aim in the Brahmavidya Ashrama is not so much to give its students a system which will be their profession of faith, as to help them to make their own system. The whole course of studies is intended to rouse their own inner synthesis

as soon as possible. It is a school to engender and diffuse many types of philosophy in the world. I hope that, as the decades pass, we shall have many schools of thought arising in the East and West, in Europe, America and Australia, as a result of the influence of students of the World University. The Ashrama is intended to be a place for the provision of the intellectual and æsthetical materials out of which the students will build up their own edifice of thought.

It is impossible to find this universal culture necessary for a man to-day, if he limits himself to the ordinary universities. That is where such work as that of the new World University, of which the Brahma Vidya Ashrama is a nucleus, will have a beneficial part to play in the education of the future. To-day amongst people of education, we find brilliant brains and profound learning, but we do not find the absolutely necessary spirit of synthesis. In most universities there is no attention paid to mysticism, except in a purely intellectual way. The religious spirit is practically absent; in India all the religions are actually barred from the Universities. There are no bridges in our colleges to-day between religion and science, or between science and philosophy. It is much the same with art. The artists of the past were closely allied to the spirit of religion, and in Greece to science and to philosophy. But to-day the artist lives a life apart from these things. Within the last fifty years the great department of anthropology has risen—the understanding of the structural basis underlying the development of humanity; but it is a dry, purely intellectual, and sceptical kind of study. Its books send you away with a sense of disgust at the superstitions of humanity, rather than give you an inspiration and confidence in its spiritual advance. There is another unrelated department of modern life, that observable in the development of business organisation, especially seen in Western lands. This too has its cultural value, and the

business man also will contribute to the synthesis of knowledge as well as the scientist and philosopher.

With so many departments of life challenging the attention, it is almost impossible "to get to the centre" from the isolated segments of the circle. There are no roads open between them; each has to cut his own path from the circumference to the centre. The aim of the Brahmavidya Ashrama is to bring its students to the centre, by giving them the principal facts concerning the various departments of knowledge, and by presenting the facts in such a way that a vision of the synthesis underlying them will be born in the students. Its studies are arranged with a view to awakening the intuition. Its intention is not to impart mere knowledge, but to induce the synthetic faculty. No topic is outside the study of the Ashrama, and through the variety of its studies the student will find his own way to the centre.

There is another reason why such work as that of the Brahmavidya Ashrama and the World University is essential to-day. More and more the sense of the world as a unity is growing in the minds of cultured people. We are passing away from the limitations of nationalism, while retaining national patriotism. Circumstances are forcing us away from the purely national standpoint and from its cultural exclusiveness. A world-standpoint becomes more and more necessary to each of us. Such a university as that, whose foundations have been laid in this Ashrama, was bound to come, if not from the Theosophical Society, then without it. Almost simultaneously with the starting of the Brahmavidya Ashrama, Rabindranath Tagore started the Visvabharati in Bengal. In Vienna in 1923, during the Theosophical Convention, we found that some Austrian enthusiasts had started the idea of a World University. The germs of another has existed in an international library of all culture started in Brussels. The time is ripe for the conception. We Theosophists

will, on the whole, make a better success of our scheme, because there are more of us from more nations in the world to work together, than there are in other similar movements elsewhere. We have forty-one nations as Sections of the Theosophical Society, all working for Brotherhood, and all willing to present the best of each to all.

It is only through the drawing of the people into this larger world-consciousness that we shall be able to minimise the bitter struggle for existence which is ruining civilisation to-day. A fierce greed for life is being fostered by machinery and inventions. People are being induced to live feverishly, and in a spirit of ruthless competition. The spirit of the brute in human affairs is stronger to-day than it was centuries ago. The powers of nature which science has released are being unscrupulously used for ignoble purposes. The exploitation of man by man is more widespread than it was before the rise of modern civilisation. The craving for response to the outer is obviously increasing with each generation, and the struggle for existence is becoming fiercer and fiercer. There is only one way of minimising this state of things. It is by giving, as compensation for the claims of the outer world, the sense of an inner world. By the development of the intuition, we can teach the leaders of the nations to live the true simple life, so that instead of craving for a multitude of possessions they will seek the joys of an inner peace, and so lessen the sharpness of the struggle for existence for the masses. In ancient India, the man of the highest culture, the true Brahmana, was the man who owned practically nothing, but he was honoured because he sought the joys of the inner world and not the outer.

This seems the only way out of the tangle of modern civilisation. If only the ideals of the inner life can prevail, then slowly mankind will turn away from this feverish search for excitement, and find the real world in their own hearts

and intuitions. Men will cease to trample on each other, when they realise that there are possessions of the spirit infinitely more valuable than those of the material world.

It is at these things that we are aiming in the Brahma-vidya Ashrama. Our work here is only a symbol of the great world work to be done generation after generation. We have the blessing of Those who lead humanity. It is ours here to concentrate on our little part of the world work, and to see that we do thoroughly a work which we can pass on to the generations to come.

I welcome the new students who have just come from England, South America, South Africa, Italy, Denmark, and Holland.

May the Blessing of the Brotherhood rest on you all.

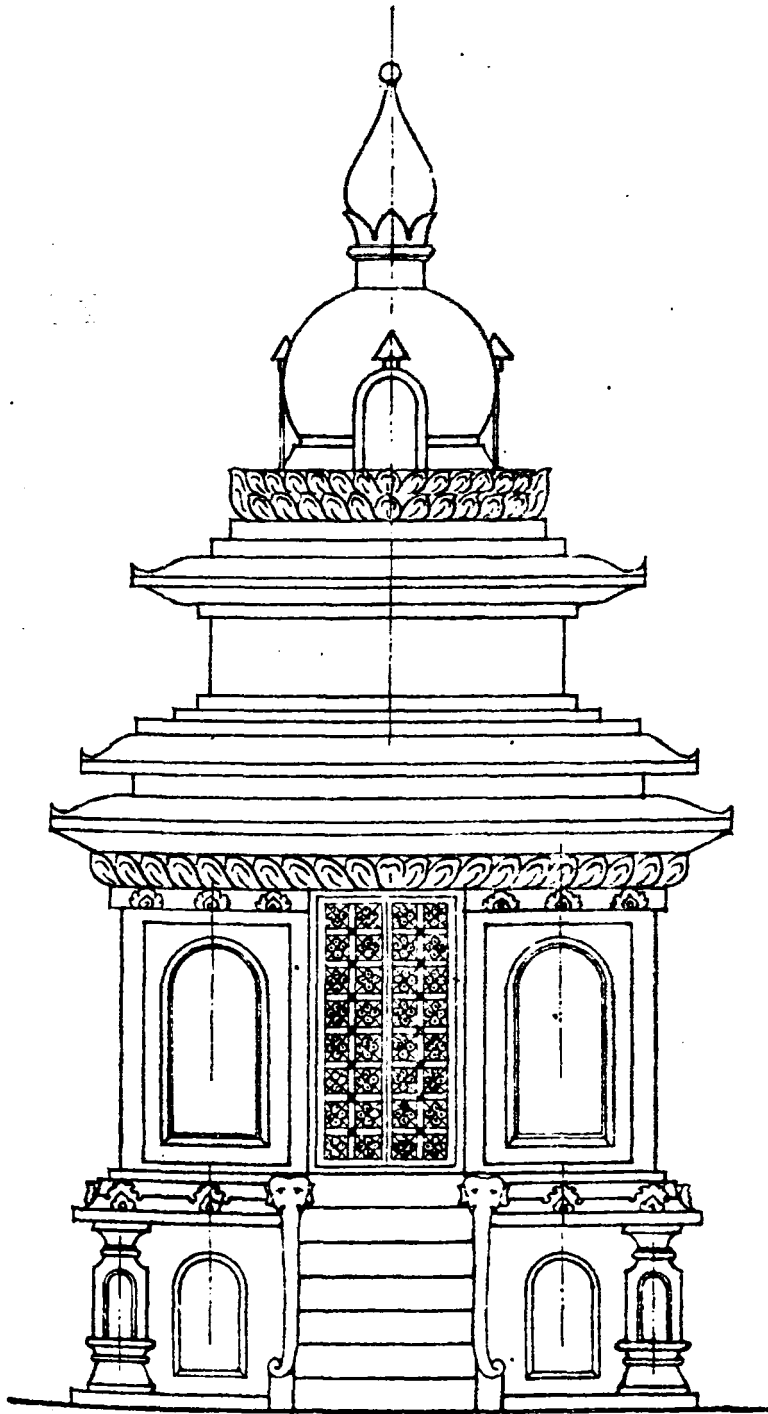
C. Jinarājadāsa

A BUDDHIST TEMPLE IN ADYAR

THE foundations have been laid of a small Buddhist Shrine at Adyar, and it is hoped the Shrine will be complete before the Convention in December. The site located for it is near the Olcott Memorial, which marks the spot where Colonel Olcott's body was cremated. In front of the Shrine is a lotus tank, and at one side, about 200 yards from the Shrine, the Adyar River flows down to the sea. The design of the Shrine is shewn in the illustration (Fig. 1). It is a combination of two styles, both contemporaneous, though one is at Buddha Gaya and the other in Nepal. The base of the Shrine, with its rounded arches and pillars, is taken from Buddha Gaya, whilst the cornices and the dome are from a Buddhist temple in Nepal.

Colonel Olcott mentions in his diary on February 14, 1883, that he received a note from the Master K.H., expressing a desire that there should be a Buddhist Shrine at Adyar. A donation of Rs. 150 was sent with the letter, which also enclosed a plan for the sanctuary. Later, Colonel Olcott desired to institute a Pantheon of Religions, with a Shrine at Adyar for each religion; but while he lived he was able to achieve only one part of the idea, by making four niches in the great Hall for statues of the four great teachers of Christianity, Buddhism, Hinduism and Zoroastrianism. As Muhammadanism does not permit any image, a star and the crescent alone were placed in the Hall.

The Buddhist Shrine is being erected under my supervision. Its approximate cost will be Rs. 5,000, and I hope to



PLAN OF BUDDHIST SHRINE IN COURSE OF ERECTION AT ADYAR

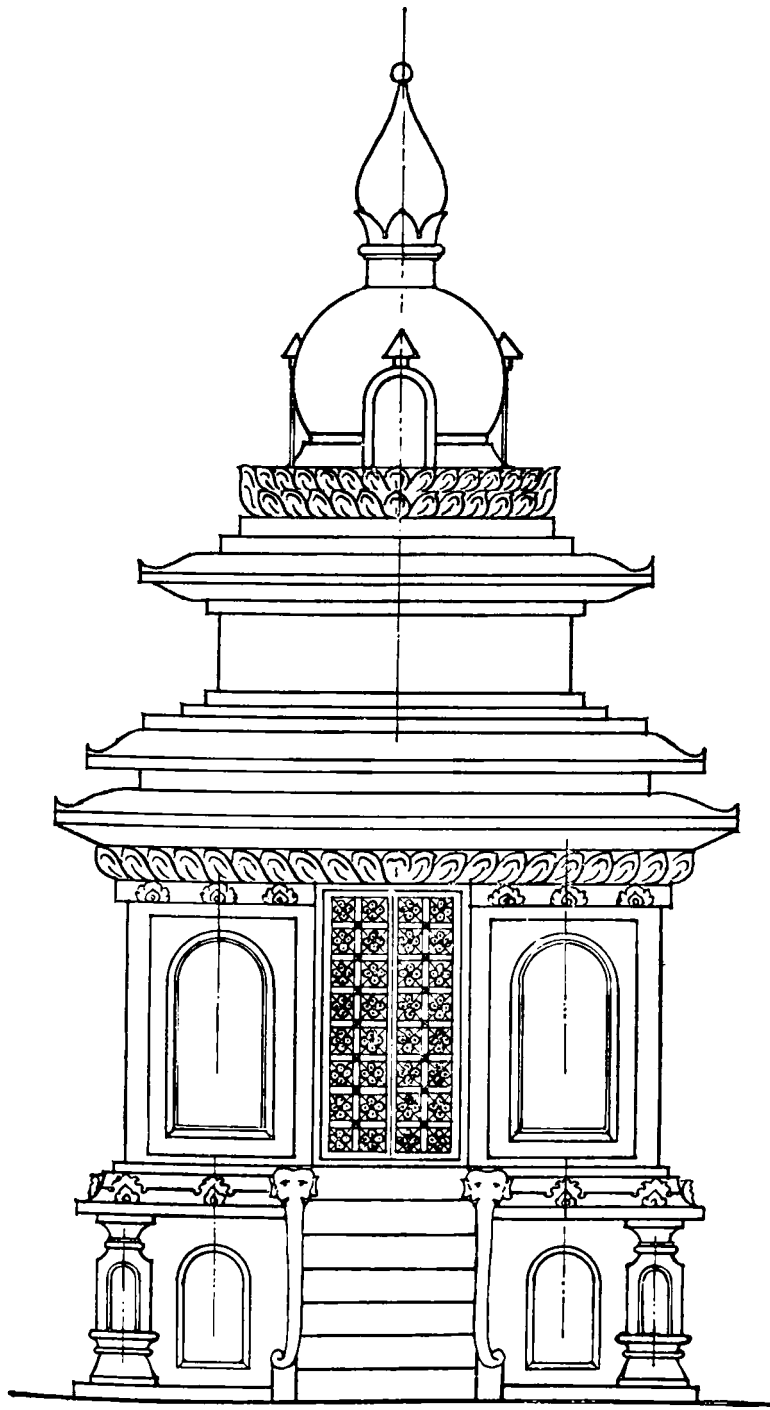


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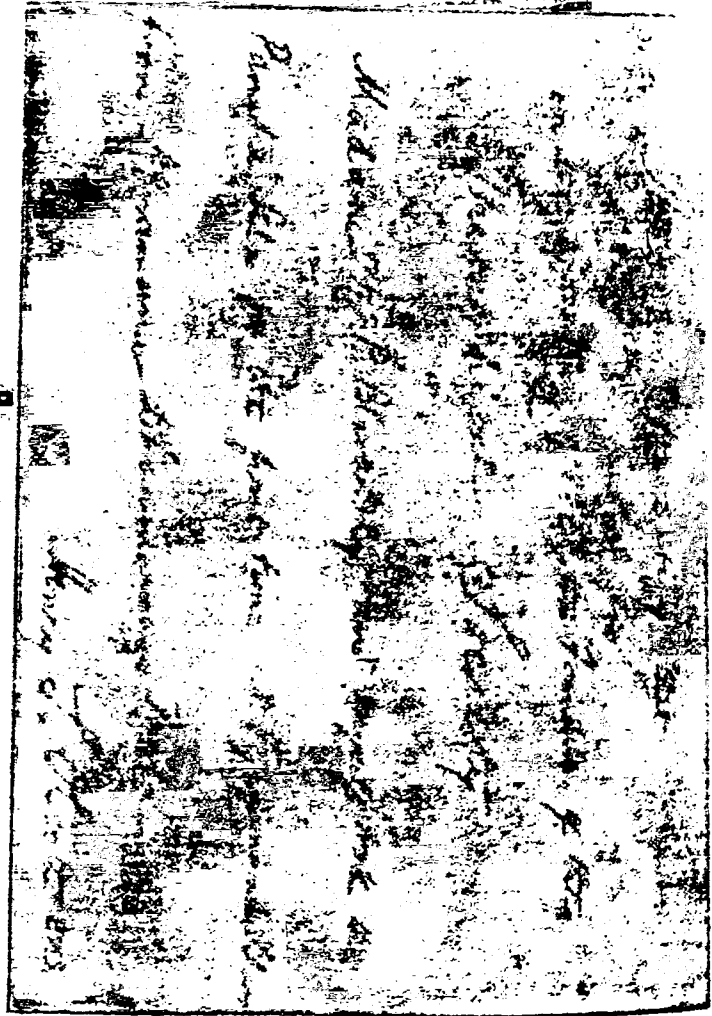
It is to certify that
on the 19th May 1870 the Founder of the
Theosophical Society
Madame H. P. Blavatsky and myself took the
Pancha Sila for the first time at Vyngamballam
from Annamama Thammanna Thevar
Henry J. Steelers.

CERTIFICATE IN HANDWRITING OF COLONEL OLCOTT PRESERVED AT VIJAYANANDA TEMPLE
IN GALLE

receive donations for this purpose. An interesting fact in connection with the aid given to Buddhism by Theosophists is that both Madame Blavatsky and Colonel Olcott formally enrolled themselves as adherents of Buddhism on May 19, 1880 (Fig. 2). Many years ago the General Council of the Society authorised the building of a Buddhist Temple at Adyar. The Buddhist Shrine in the course of erection, and the Hindu Temple of the Bharata Samaj now nearing completion, will add much to the beauty of the Headquarters at Adyar.

C. JINARĀJADĀSA

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FASCISM ; A FACTOR IN WORLD-POLITICS

By W. H. KIRBY, M.A. (OXON.)

THERE seems to be so much confusion of ideas and such misconception about the present Fascist *régime* in Italy; so little realisation of its place and importance in world history and nation-shaping now and in the future, that I feel impelled to call the attention of all who, presumably, in the Theosophical Society are students of the evolution of men and ideas and who can rise above ephemeral phases and prejudices, to look at the facts as they are and not merely as interested or party papers depict them for political ends.

After the destructive forces set to work in 1914 to break up the, more or less, long placid period that had marked the latter days, all the world over, of the Victorian Epoch and the first years of this century, it was generally and confidently hoped that with the termination of the Great Upheaval in Europe—(which eventually affected the whole world)—there would come almost at once the relief of a period of peace and tranquillity among nations and continents, and that the tension that had finally given way under the strain and stress of the Great War, with its immense losses and sacrifices, would, for some considerable time to come, be relaxed as nations came to realise better the values and virtues of peaceful and productive co-operation in amity and intercourse.

The immense scale of the War, its far-reaching effects all the world over, the complex nature of international and financial questions involved, the ethnical and national changes

devised by insufficiently equipped statesmen and officials and the lack of sufficient knowledge and experience in so large a field, failed to produce a speedy or satisfactory settlement. And though some seven years have passed, the world, as a whole, can scarcely be called even convalescent after its sickness and crisis. The fever has subsided, but the poisonous bacilli are still at work—perhaps in other and more insidious forms—but are destructive nevertheless to the health and welfare of most Nations generally.

Taken thus as a general outlook interesting to students of world-processes—and, in consequence, to such as particularly are concerned with the ideal of the brotherhood of man—the observer will particularly seek, in the general unrest still afflicting the world, for those elements that are still a source of poison and destructive to convalescence, and for those, on the other hand, that bear in them the qualities of recuperation and healthy reconstruction.

For the most part, looking the world around, very much the same mentality as before the cataclysm seems to prevail among statesmen and politicians. The same mistakes are being made; the same psychological errors; the same compromises and makeshifts; the same driftings and day-to-day policy of opportunism. Signs all too sure of general mediocrity deriving from pre-war conditions and pre-war shibboleths and labels of party. In general there has been a tendency to revert to old paths and past tracks when, instead, the War, if it taught anything, should have called for new men, new methods, and new ways for a New Era that was opening. It may be affirmed that only two new stars of any magnitude or importance appeared in the firmament of Europe as a consequence of the War.

They arose, not in conjunction, but in opposition. Widely divergent in aims, vastly different in their effects, the one destructive and the other constructive, the one fraught with

and discipline. Infected and bribed below, drifting and rudderless above, tossed and resourceless, poor and unaided, in the rough seas of indecision and incompetence, Italy found one who was Man enough to seize the tiller of the Ship of State, to order the crew to their posts, to render impotent and harmless the discontented and the supernumeraries, and, having hoisted the National colours to the peak, to set a decided and unswerving course that has already reached waters of tranquillity and security and that promises well for an early return to a haven of rest and prosperity. Much talk—generally suggested by those who have seen their hopes blighted—has been made of violence and illegality. But—to maintain the simile—was the ship to perish by mutiny and supine incapacity in the post-war storms, thus drowning good and bad together or, rather, was not the very act of energy and reaction in her salvage the guarantee of gallantry and faith in her future under the Flag? The heroic act, accomplished with iron hand but with velvet glove reversed the destinies and prospects of the Nation. The new force led to reorganisation throughout. The machinery needed no change. But the chief engineer required that it should be efficient and economical and that it should be put in working order and pay its way. To this end the evils were gone into and remedies devised; the cabals of persons and intrigues of parties had to be broken up; the right to plot and print against the State's welfare to be denied; and the public services to be rendered efficient, continuous, and protected for the public's needs, the more so that it was recognised frankly that the public, after all, pays for these self-same services.

Nor did Fascism upset any of the fundamentals of the Constitution. It revived them. It strengthened them. It restored to them their inherent rights and privileges as laid down by the statutes and set them up beyond the reach of the

vulgar and the capricious. Church and State, Law and Order, traffics and initiatives, all found in the new administration prompt and willing co-operation in the bettering of the State and its affairs. The good of the totality henceforth, the welfare of unborn generations of all classes, *Res publica* became the care of Mussolini and his *Fascist régime*, and hence *Suprema Lex*. Incompetents, idlers, place-seekers, wasters, parasites, sycophants, *all*, sooner or later, were found out and to whatever party they belonged, were and are inexorably weeded out.

Professions of faith, when sincere, revealed themselves in acts, in work done. Otherwise their shrift was short and elimination became automatic and salutary.

Fascism, as has been said, is at once a revolution and a régime. It is a word that carries with it a system and an ardent and patriotic belief. Its face is set forwards not backwards. It is actual and realistic. It deals with the present and the future and has been born from the numberless heroisms of the war and its sacrifices. It is the rebellion of the proud spirit that has fought and won and sacrificed as against those who have slacked and would score the fruits of victory by intrigue and profiteering. It is above all the assertion of the young and enthusiastic who, having borne burdens and fought through the War, feel they can cheerfully and successfully maintain their Nation's prestige as their heritage after the war. The old order has passed and the new one leads the way.

Italy, under the Fascist régime is yearly progressing and improving materially and morally. The national religion—after an interregnum of socialistic atheism and materialism—is once again solidly established in the schools and national institutions. Industrial and agricultural developments are taking rapid strides in every direction of improvement and increment. Unemployment has virtually disappeared, for it

is realised that work is service to the generality and to the country's needs. The pernicious system of "doles," invented by the socialists and their tub-thumpers, has also disappeared, for it does not pay a man to be idle. Wages are improving as Fascist syndicalists explain to both wage-earners and wage-givers that the co-operation of the three factors, namely, Labour, Capital, and Brains (*i.e.*, technical skill) is the only profitable solution of the obsolete pre-war and Marxian theories of class-war and class-rivalry. In international councils Italy has her policy and her opinions, and Mussolini is essentially a man who knows his own mind and decides quickly and finally. Thus Italy is earning respect and consideration and prestige outside, and stability and prosperity within. And this in a country handicapped by want of coal and minerals and without any rich colonies. Before criticising, would not some other countries and even our own great empire have much to learn from this example of courage, thrift, industry, and energy produced by Mussolini and Fascismo?

W. H. Kirby

LEGEND AND ALLEGORY

By L. BOSMAN

THE whole body of Wisdom hidden in the sacred scriptures is called by different peoples by various names. The Wisdom is "one and the same forever" but the name is always different. This is a well-known Theosophical teaching.

As far back as can be traced, in the earliest times of India there was always a dual doctrine, partly exoteric and partly esoteric. The former gave rise to materialised beliefs and brought about very often the degradation of religion even whilst it administered relief and consolation to those who were not yet ready to think for themselves, who required dogmas, for the reason that they were unable to understand the Truth underlying the dogma. Just as to-day there is the Salvation Army on the one hand, expressing the truths of Christianity crudely whilst doing very good and useful work, and on the other hand, the higher forms of Christianity, from the lowest to the finest type of mysticism, so in all ages where men and women were at different stages of development, there was required a graded form of religious teaching suited to the needs of mankind as a whole.

Hence, then, in ancient India, there was the exoteric form of religion producing many very argumentative sects, and the deeper and more mystical esoteric Wisdom which was at the root and base of all the varied sectarian beliefs.

This Wisdom was then, and is now, known under the names of Gupta Viḍyā or Brahma Viḍyā, the Divine Wisdom.

In later ages, in the region of Babylonia, this same Divine Wisdom again appeared under the name of Mag, the "great" or divine Wisdom, its followers being known as Magi. Exoterically it tended to sun and star worship, but the inner meaning of the teachings was known to the Wise Men, the philosophers and mystics of that period. The Wisdom was explained in the way best acceptable to the "children" amongst mankind, by glyph and symbol, by fairy story or mythological tale. All these stories which the sectarian claims as the sole possession of the Hebrews and Christians, were then known, as the discoveries of modern times have absolutely proved to the satisfaction even of the orthodox. Indeed, the stories discovered by the decipherment of ancient stones from Babylonia have been published by such a house as the Sunday School Times Company (Philadelphia) under the title of *Light on the Old Testament from BaBel*, by Albert Clay, Professor of the University of Pennsylvania.

No people is left without guidance. This can be realised by all who study the literature of the past. The Wisdom Teachings are to be found in all ancient writings the world over, east as well as west, indeed the stones of the west, the writings of the ancient Māyās and Quiches, tell the same stories as those from the east. The Wisdom is to be found in Sacred Scriptures the world over, in Māyā, Samskr̥t, in Greek and Hebrew, in Latin and in the Runes of the Northmen, in Chinese and Japanese, in Tibetan, in Assyrian, on the stones, the papyri, the palm-leaves and the more modern printed pages, the Divine Wisdom is found. In the Māyā writings it is discovered, it looms large in the pages of the Sacred Scriptures of ancient India, the *Vedas*, it is found on the papyri and stones of Egypt, on the stones of Assyria and Babylonia, in the writings of ancient Persia, in Peru and other parts of

America and indeed throughout the civilised and uncivilised world. Always was the Ancient Wisdom known and always was it given out by the wisest of the race as occasion and opportunity called it forth, being modified according to time, place, and circumstance.

Hence, in later periods, it is to be traced in the mythologies of Egypt and of Greece, wherein the tales told contained always the deeper Wisdom for the student and philosopher whilst the people, "hoi polloi," were content with the literal interpretation. The Wisdom became slowly incorporated in the later teachings of Christianity as the Greeks became Christianised, so that the dogmas of Christianity were infused with the Greek myths and so blended that a new form of religion arose. Thus amongst the early Christians the Wisdom came to be known as the GNOSIS, literally, the WISDOM, again shewing forth the esoteric or inner meaning of all the literal myths.

With the Hebrews the same Divine Wisdom was known, Jesus himself using their methods for, of course, the Master was a Jew, which fact should ever be remembered when the Hebrews are persecuted in His Name. Hence, seeing that the founder of Christianity was a Jew it is not strange that this mystical or deeper teaching should be found in Christianity. With this great religion, as with others, there is an inner as well as an outer presentation.

Origen, the Christian Father, who lived between A.D. 185—254 although following the orthodox beliefs, such as the virgin birth, etc., nevertheless realised the special method in which the scriptures were written though he forgets to apply the idea to the N. T. In his *De Principiis*,¹ he shows that as man consists of body, soul and spirit, so the scriptures are written in threefold manner and have likewise a body, soul and spirit, an outer or historical meaning and a

¹ Bk. 4, chap. I.

spiritual and a deeper meaning. In ordinary language and under cover of literal stories, hidden mysteries were concealed, according to Origen. The description of battles, as given in the O. T. in certain places, contains, he says, "certain ineffable mysteries which are made known to those who know how to investigate statements of this kind."

Origen accepts the "inspiration" of the scriptures and says that the wisdom of God caused to be intermingled in the historical narrative "not a few things by which the history was, as it were, broken up so that the attention of the reader was recalled to a more strict examination of the inner meaning." He examines the scriptures in order to explain his meaning and says "who is there, pray, possessed of understanding, who will consider as appropriate the statement that at the creation the first day, and the second and the third, in which also both evening and morning are mentioned, existed without sun, moon, and stars—the first day even without a sky? Who is so ignorant as to believe that God, like a gardener, planted trees in Eden, towards the East, and a tree of life therein, a visible and material tree of wood, so that any one eating of it with bodily teeth should thus obtain life, and eating of the other tree come to a knowledge of good and evil? No one can doubt, I think, that the statement that God walked in the afternoon in Paradise and that Adam hid himself under a tree are figurative allusions, that some mystical meaning may be indicated.

This writer goes even further and explains in the same manner certain happenings from the N. T. though he still sticks to his guns in the matter of the Divinity and the Trinity and the Virgin Birth. "The same style of scriptural story is found abundantly in the Gospels, as when the devil is said to have placed Jesus on a lofty mountain that he might show him the kingdoms of the world, as if beneath his bodily eyes. Many other instances will be found in those narratives which

appear to be literally written to show the reader that in them are inserted and interwoven things which cannot be admitted as historical but which have a deep and spiritual signification."

Origen was one of the greatest of the early defenders of Christianity (see his *Contra Celsus*). The Rev. F. Crombie, M.A., Professor of Biblical Criticism, in his translation of Origen (Ante Nicene Christian Library) speaks of "the illustrious Origen" whose "principles of interpreting Scripture are also brought out in this treatise," and says that "while not a little ingenuity is displayed in illustrating and maintaining them, the serious errors into which they might easily lead will be at once perceived by the reader". Perhaps the opposite is the case, for the present writer has not perceived these "serious errors." It may well be that too much orthodox caution has been at work in holding too tightly to the literal interpretation of Biblical things generally and it is here, if anywhere, that the danger lies. It is good to follow the method of Pythagoras and take the golden mean in all things, to preserve the balance and walk carefully between the orthodox exaggerations and the numerical and other systems which tend to become manias when unscientifically handled.

The Rev. Crombie, however, in spite of this warning against the ideas of Origen, nevertheless gives him a very good character. He speaks of the "admirable work of Origen" in reply to the attack of the heretic Celsus. This work, he says, "was written in the old age of our author and is composed with great care; while it abounds with proofs of the widest erudition. *It is also perfectly orthodox.*" The last sentence in italics is so printed to show the orthodox reader that it is not only the mystic who is the authority for the statements made, but they are dependent as well on the writings of the orthodox.

It is, however, not only the orthodox who are called upon here to help with their evidence that the Bible is to be understood in different ways. Fabre D'Olivet says that Moses, in his Book of Genesis has followed the methods of the Egyptian priests who made use of three kinds of characters, the first being clear and simple and capable of expressing literal matters in a literal manner; the second was used to express symbolic and figurative ideas and the third was sacred and hieroglyphic. The same word took at their pleasure, the literal, figurative or hieroglyphic sense. Such was the genius of their tongue.

Heraclitus, quoted by this writer, says similarly that there were three styles of explanation which he designates by epithets, spoken, significant and hidden. "The first two methods," says D'Olivet, "those which consisted in taking words in the literal or figurative sense, were spoken; but the third . . . existed only for the eyes and was thus used only in writing. Our modern tongues are incapable of this distinction. Moses, initiated in all the mysteries of the Egyptian priesthood, made use of these three ways with unbounded skill . . . presenting always three meanings to his words, so that no kind of word-for-word translation can render his thought."¹

The idea that scriptural writings have deeper signification than that which appears on the surface, cannot be strange to those who have studied eastern writings and know their figurative methods. The figurative is found throughout the Old and New Testaments, and much controversy has raged because of the desire in the minds of the literalists to make a history of a mystery. Moreover, the study of the Bible must be very difficult to those who only have the authorised English version before them and quote passages which are often mistranslations and expect thus to convince the "enemy" of the truth of Christianity. Such sectarians forget that the Bible,

¹ *La Langue Hébraïque Restituée Cosmogonie*, vi.

especially the first ten chapters of Genesis, are to be understood in the original Hebrew as a symbolically written narrative. Many thousands of commentaries have, however, been written to explain *a literal translation of a symbolical original*.

The idea that Moses was learned in the lore of the Egyptians gives a key to many who believe that Genesis is written symbolically. It is the present writer's belief that the first ten chapters of the Book of Genesis constitute all that remains of a book of ritual, appertaining to the "Mysteries," whether of Egypt, Greece or Rome, gathered together from even earlier sources which Donnelly, in his *Atlantis*, claims to be Atlantis itself.

Whether this claim can be justified matters little in this connection. It is sufficient to express the idea that these ancient Mysteries did exist, as history proves. In ancient times, as has already been stated, there was always the inner doctrine side by side with the literal mythology accepted by the people. As Christ taught his disciples in secret, or "in the house," reserving for those who could understand, the "mysteries of the kingdom of heaven," so with other and lesser Masters who inaugurated the ceremonies and teachings which, together, are generically termed "The Mysteries". This is not the place to give a history or full explanation, but the reader who is not familiar with the subject will find an outline of its history in the *Encyclopædia Britannica*.

In these Mysteries the facts of nature, hidden from the ignorant masses, were taught to a chosen few by means of symbol and allegory and pictorial dances, and, in the deeper Mysteries, even by pictures visible for a moment to the stimulated clairvoyant faculty of the disciple, while other pictures which were only seen by those who were called the "Mystae," who had but to lift the last corner of the veil to see and understand Truth in her nakedness.

This is a statement which might be proved by referring the reader to many different works, ancient and modern, but the labour would not be worth the bibliography which would result, seeing that most students of such subjects are already well-acquainted with the matter.

The true Mystery teaching is to be seen in these stories of the Book of Genesis, veiled with great care by the writer, whether Moses or some other, but at the same time explaining the facts of nature to all who have the key to the scripture. Many have thought that the whole of the scripture has been re-written and edited in order to make it appear more historical, and that it bears the appearance of being carefully revised with an ethical purpose.¹ However this may be, the first ten chapters of Genesis still contain the secrets of the ancient Mysteries and can there be found.

The teachings of the Mysteries as seen in this famous Book, relate to Astronomy, and the birth and growth of the Universe, of the development of this world and other worlds in space, and equally of the development of the human and other kingdoms. Hence they were written symbolically so that, according to the plane on which the idea was viewed, so would the teaching be understood, as related to that plane. Hence it is accepted by many students, following the teachings of the famous H. P. Blavatsky, that every symbol and symbolical writing has seven meanings, according to the plane on which it is viewed. It is sufficient to consider merely the four which have already been explained from the Hebrew standpoint. In order, however, to have evidence from various sources and because of its erudition, the teaching is here appended :

For the comprehension of the Occult Doctrine is based upon that of the Seven Sciences; and these sciences find their expression in the seven different applications of the Secret Records to the exoteric texts. Thus we have to deal with modes of thought on seven

¹ *The Secret of Genesis*, by St. Clair.

entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following standpoints:

1. The Realistic Plane of Thought.
2. The Idealistic.
3. The purely Divine or Spiritual.

The other planes too far transcend the average consciousness, especially of the materialistic mind, to admit of their being even symbolised in terms of ordinary phraseology. There is no purely mythical element in any of the ancient religious texts; but the mode of thought in which they were originally written, has to be found out and closely adhered to during the process of interpretation. For it is symbolical, the archaic mode of thought; emblematical, a later though very ancient mode of thought; parabolical or allegorical; hieroglyphical; or again, logographical, the most difficult method of all; every letter, as in the Chinese language, representing a whole word. Thus, almost every proper name, whether in *The Vedas*, *The Book of the Dead*, or, to a certain degree, in *The Bible*, is composed of such logograms. No one not initiated into the mystery of the occult religious logography can presume to know what a name in any ancient fragment means, before he has mastered the meaning of every letter that composes it.¹

It is, then, to be remembered that the Genesis stories relate, according to the method in which the symbols are understood, not only to the literal history of a world and its inhabitants, but also to a history of a universe. They are to be understood in many ways, historically, astronomically, terrestrially, cosmically, metaphysically, numerically as relating to time-measuring processes, etc. It is, of course, impossible to explain every myth and symbol from all these points of view even if they were all understood. It is the astronomical and time-measuring key that has been used by a few writers who have endeavoured to understand the Book of Genesis, such as Railston Skinner and George St. Clair. Their explanations are, however, very difficult and need much thought. To decipher the symbolical writings is one thing, to understand that which has been thus explained is another. Says St. Clair in his *The Secret of Genesis*:

That the narratives (of Genesis) are not literal, ought not to surprise us. The ancients spoke much in figure and allegory and

¹ *The Secret Doctrine*, ii, p. 350, 3rd ed.

dealt much in symbolic and dramatic representation. Egyptologists can translate *The Book of the Dead* but they tell us they cannot understand it because very often a mystic or mythic meaning underlies the grammatical. Theologians are often in the same position for it was the way of the biblical writers to use figurative language . . . The legends of Genesis are allegories; and so old that the very language of them has long been disused and dead . . . hardly anything is called by its ordinary and direct name but things are indirectly alluded to under some other name and every word has to be understood as implying something else than its ordinary connotation.¹

He further reminds his readers that "the books of the Bible . . . were penned by many authors and extended over many centuries in their composition; so that errors in one part should not vitiate the whole. It will here be contended that not even the Book of Genesis is to be given up as discredited but that rather, when read aright, it is a substantially true record of events."²

With these sentiments the present writer is in perfect accord. It is, however, difficult to discover the true record without the key. Obviously, no man of sense, as Origen puts it, will take these Genesis stories literally. Who is to believe that a snake on two legs would tempt the first woman so that she would lead her perfect husband into the breaking of a simple rule which precipitated them both from out of a beautiful Garden of Delight and brought the present evil to humanity?

Is it possible for a reasonable being to accept the idea in its bald and literal state that, merely through eating an apple, humanity has suffered ever since and that the pangs of labour which the woman only knows, are the result? It is to be observed, in this connection, that no apple is mentioned in the original scripture and never in the translations, not even in the English "authorised" version. Yet, curiously enough, all the world repeats the story that Eve gave an apple to Adam after having

¹ P. 10.

² *Ibid.*, p. 16.

been tempted herself by the snake. Further curiosities are found in these stories, the chief one being that a snake on two legs should have the power of speech: the naming of the animals by Adam, led apparently before him like some huge circus, by God himself; the walking in the Garden by God in the cool of the day; the flaming sword, which never melted away, above the gate of the Garden after the departure of Adam and Eve; the tree of life and the tree of the knowledge of good and evil, and likewise the four rivers which never have been geographically found. All these things prove that there was never the remotest intention on the mind of the original writer of merely detailing actual historical happenings.

"While these ancient stories were taken literally," says St. Clair¹ it was easy to carp at them; when the true meaning is made plain they will command respect.

Gradually this is being done as the labours of the great scientific discoverers give out their truths. Indeed, in these modern days it is no longer possible to consider the Genesis stories as actual and original historical narratives relating merely to a "chosen people."

That they are partly historical is not to be denied but it is easy to understand in the light of modern research and the translations of the ancient Accadian, Assyrian and Babylonian texts from the stones and cylinders of ages past that the Hebrew scribes recorded events which were already traditions of the people amongst whom they sojourned.

It may be conceded, however, that in spite of this editing, or even because of it, that these later Genesis stories are, in a certain sense, superior to their predecessors discovered on the ancient monuments. For if there is an original story written and re-written age after age, doubtless, with the growing knowledge of mankind, the style of writing would be improved and the crudities of the narratives a little beautified, yet, even

¹ *The Secret of Genesis*, p. 10.

though the style has thus been improved, the facts recorded by these writings are not thereby altered and may be compared with the more ancient stones upon which originals have been discovered. Obviously, however, it is not which scripture is the better but what can be learned from it that really matters to the student.

The stories are now found to be copies of early editions of similar narratives, or at least compilations of such records. The difficulty with some is to discover whether the stones of Babylonia are earlier than the Genesis stories or vice-versa, but no true archæologist or other unprejudiced student would wish to give first place to Genesis even though inspired by God, for it is obviously a much later collection of writings. It is well that attention should be turned to the discoveries made comparatively recently of these ancient stones.

According to the leading authorities on these subjects the stories deciphered from the stones are similar to those of Genesis. L. W. King, M.A., the well-known keeper of Egyptian and Assyrian Antiquities in the British Museum, states that "there is a great bulk of new material of recent discovery of some early texts written towards the close of the third millennium B.C. which incorporate traditions extending from this period far back into the remote periods in unbroken outline". These texts, he says, also claim equally with Genesis to trace the history of man back to creation. (Preface to *Legends of Babylonia and Egypt in Relation to Hebrew Tradition*.)

He refers here to the "Seven tablets of Creation," discovered by the expedition sent out from Pennsylvania in 1914 and published by the Museum of that city as well as the different works written, descriptive of these discoveries by various writers, such as Jastrow's *Hebrew and Babylonian Tradition, The Seven Tablets of Creation* (1914), and also Hilprecht's *Explorations in Bible Lands*. The results of the

excavations were published in America during the great war and represent the writings upon the stones found at the ancient city of Nippur, one of the oldest of all the ancient cities.

"They represent," says King, "the early national tradition of the Sumerian people, who preceded the Semites or the ruling race in Babylonia; and incidentally they necessitate a revision of current views with regard to the cradle of Biblical civilisation. The most remarkable of the new documents is one which relates in poetical narrative an account of the creation, of antediluvian history, and of the deluge.

It thus exhibits a close resemblance in structure to the corresponding Hebrew tradition . . . more primitive than any of the Semitic versions . . . They are written in the language spoken by non-Semitic people whom the Semitic Babylonians conquered and displaced and they include a very primitive version of the Deluge story and the creation myth.

Those of the orthodox who find that these ancient stones cannot be denied or declared to be copies of Biblical writings written at a much later date, still declare the superiority of those which they accept with the orthodox religion. The Bible, they declare, is infinitely superior to them, because in the former the stories are told in relation to the One God, whereas the earlier stones are mainly polytheistic in their stories. The late Canon Driver mentioned this theory in his lectures in 1908.¹

"The Babylonian narratives," he said, "are both polytheistic, while the corresponding biblical narratives are made the vehicle of a pure and exalted monotheism; but in spite of this fundamental difference . . . the resemblances are such as to leave no doubt that the Hebrew cosmogony and the

¹ *Modern Research as Illustrating the Bible.*

Hebrew story of the deluge are both ultimately from the same original."

It would perhaps be an equally valid theory to state that the Hebrews copied the ancient stories and incorporated them in their scriptures, for these earlier stones are far older than the people amongst whom Israel sojourned.

Nevertheless, this is a striking acknowledgment from such an orthodox source. The idea that the later writings are superior merely because they relate the same stories monotheistically rather than polytheistically, is open to much argument. For it might well be suggested that the statement is not entirely accurate. By an unprejudiced reader who knows the original Hebrew and who has studied the Sumerian version also, it might be realised that the plurality of Powers described in the latter are to be compared to the plurality of powers in the original Hebrew version, whether these be called collectively, Elohim, or translated in modern versions by the singular, God, Jehovah, Adonai, etc. All these things make little difference to the *mythos* itself.

There is, however, no doubt that Ezra or the later editors of the Hebrew stories endeavoured to fit them with the monotheistic belief implanted amongst the Hebrews. Canon Driver states, as shewing apparently the superiority of the Hebrew scriptures even though acknowledging them as unoriginal, that they were "transformed by the magic touch of Israel's religion and infused by it with a new spirit."¹

This may be accepted, but no explanation of the stories has yet been given to prove the superiority of the modern as against the ancient version in its essential points.

L. Bosman

¹ *Ibid.*, p. 23.



THE TEN SEPHIROTH

By H. P. BLAVATSKY

[The following is the draft of an essay in the handwriting of H. P. B. which is at Adyar among the records. Presumably it was left by her when she left India in 1885. It has no title; I have provisionally given it one. The manuscript consists of four foolscap pages, and its continuation is missing. I have left the punctuation exactly as in the manuscript. Perhaps students may be able to find if H. P. B. has used this essay in her published writings.—C.J.]

EXISTENCE—in Existence as an Entity distinct from the *Ain Soph* in this he cannot be described by words, for there is nothing that can grasp and depict them to us, and

as the *Ain Soph* he is to us in a *certain* sense not existing, because, as far as our *minds* are concerned that which is perfectly incomprehensible does not exist. To make his Existence perceptible and to make himself comprehensible it, or the *Ain Soph*, or the Boundless, had to become active or creative—for there being nothing but himself, the Boundless, there was nothing to comprehend himself. But the *Ain Soph* cannot be the direct Creator, for he has neither will, intention, desire, thought, language or action, as these properties, imply limit, and belong to finite beings whereas the *Ain Soph* is boundless. Besides the circumscribed, nature of Creation precludes the idea that the world was created or even designed by him, who can have no will nor produce any thing, but what is like himself boundless and perfect. On the other hand the design displayed in the mechanism, the order shown in the preservation=destruction and renewal of things forbid us to regard the world as the offspring of chance, and force us to recognise an intelligent design. We are thus compelled to view the *Ain Soph* as the Creator of the World in an indirect manner. Now the mediums, by which the *Ain Soph* made his Existence known in the Creation of the world, are ten *Sephiroth* or *Intelligences*, which emanated from the *Boundless One* in the following manner.

1. At first the *Ain Soph* or the *Aged of the Aged*, or the *Holy Aged*, sent forth from his Infinite Light, one *Spiritual Substance* or Intelligence. This first *Sephira* which existed in the *Ain Soph* from all *Eternity* and became a *reality* by an act, has *seven* appellations.

1. The *Crown* because it occupies the highest position.

2. The *Aged* because it is the oldest or the first Emanation (this name must not be confounded with the *Aged of the Aged* which is one of the appellations of *Ain Soph*).

3. The *Primordial Point*, or the *Smooth Point*, because the *Sohar* says, "When the Concealed of the Concealed wished to reveal himself he first made a single point and diffused no light before this luminous point violently broke into vision."

4. The White Head.

5. The Long Face or *Macroprosophos*—because the whole ten Sephiroth represent the Primordial or Heavenly man of which the first Sephira is the Head.

6. The Inscrutable Heighth, because it is the highest of the Sephiroth, proceeding immediately from the Ain Soph.

7. Ehijeh or *I Am*, because it is absolute being, representing the Infinite as distinguished from the finite, in the Celestial beings it is called Chajoth.

The first Sephira, contained the other nine Sephiroth and gave them forth as follows. At first a *masculine or active potency* proceeded from it called *Wisdom*. This Sephira is as a divine name called *Jah*. and amongst the Angelic worlds is *Ophanim* and is symbolized by *wheels*, it sent forth or from it emanated an opposite, that is feminine, passive potency, called *Intelligence* as opposite to *Wisdom*, represented amongst the Divine names by *Jehovah*—the angelic name *Arelim*—these two Sephiroth are also called *Father* and *Mother*—from these the remaining seven Sephiroth proceeded. The *Sohar* says “*When the Holy Aged, the Concealed of the Concealed, assumed a form he produced everything in the form of male and female, as form could not continue except as male and female. Hence, Wisdom which is the beginning of development when it proceeded from the Holy Aged Emanated in male and female for Wisdom expanded and Intelligence proceeded from it, and thus male and female were obtained that is, Wisdom and Intelligence. Wisdom the Father and Intelligence the Mother from whose union the other pairs of Sephiroth successively emanated.*”

These two opposite (but not hostile) potencies namely *Wisdom* and *Intelligence* are joined together by the first potency “*the Crown*” thus yielding the first triad Δ of the sephiroth .:

From these two opposites emanated again the *Masculine potency or active potency* called *Mercy, Love,—Greatness* the fourth Sephira which amongst the divine names is represented

by *El* and amongst the angelic hosts by *Chashmalim*, from this again emanated the feminine or passive Potency Justice, also called Judicial Power, the fifth Sephira which is represented by the Divine name *Eloha* and amongst the Angels by *Seraphim* and from this again the uniting Potency *Beauty or Mildness* the sixth Sephira represented by the Divine name *Elohim*.

[There follow seven lines in Russian, in which however appear in Roman script:—"the marvellous story," Raymond Lully, John Reuchlin," and H. P. B. continues in English] John Picus de "Mirandola the philosopher scholar 1463-1494, Cornelius Henry Agrippa, the distinguished philosopher divine and physician 1486-1535, John Baptist Von Helmont a 'celeb.' physician-chemist 1577-1644, Robert Fludd, physician and philosopher 1574-1637, Henry More 1614-1687, and that these men after restlessly searching for a system which should disclose to them the "deepest depths" of the Divine Nature and show them $17 = \times 956 \div .. \dagger 3-0-19$ $\dagger 4,00 \dagger 0.17\frac{27}{5}XIII-IXVL \dagger 5 \times 34 = ^1$ the real *tie* which binds all things together found the cravings of their mind satisfied by this theosophy or religion is an additional reason why those who desire truth should learn the real claims of the *Cabala* upon all who enter on the pursuit of the *Occult Science*. This Theosophy born of God in Paradise was nursed and reared by the choicest of the Angelic Hosts of heaven and appears only to the holiest of men upon Earth—they who receive it are Priests and Kings—(²). The angels who formed a theosophic school in Paradise received from God and communicated to men the knowledge that the protoplast might know of and aid destiny in returning to $\dagger \frac{27}{5}$ —from man to man, to Egypt, to the East, to Judea, this doctrine passed. Moses, learned in all the wisdom of the Egyptians was initiated and in the first four books of the Pentateuch laid down in symbols the principles of *The Secret Doctrine* and withheld them from

¹ I am not certain that all these figures and signs are rightly deciphered.—C. J.

² Word undecipherable.

Deuteronomy=this constitutes the former the *Man*=and the latter the *Woman*. Moses initiated the 70 Elders and they again from hand to hand taught the *Marvellous Thought*. Of all who formed the unbroken line David and Solomon were most initiated in the mysteries of the *Cabala*=*No one however dared to write it down* till Simon ben Gochár who lived at the time of the Second Temple's destruction, after his death his son Rabbi Eleazor and his secretary Rabbi *Abba* took his treatises and out of them formed the celebrated work known under the name of *Sohar* (that is splendor) the most famous book in the World and the Authority and storehouse of the *Cabala*—it has been handed down in unbroken line since its reception by the Patriarchs, the Prophets etc. and it is for this reason that it is called *Cabala* from two Hebrew words denoting "to receive" or a doctrine received by oral instruction or tradition, because also that it was handed down only by tradition *through* the initiated, and as indicated in the Hebrew Scriptures by signs which are *hidden* and unintelligible to those who have not been instructed in its mysteries—it is also called from certain initial letters *grace*—the difference between the word *Cabala*—and the term *Massorah* is that the former expresses the *act of receiving*, which in a technical sense could *only be* on the part of one who has reached a *certain age* of life—attained a *certain state of sanctity* and has a certain secrecy. *Massorah* signifies the act of giving over without promising any peculiar age sanctity or degree of secrecy. The designs of the *Cabala* is to solve the following grand problems.

1. The nature of the Supreme Being.
2. The Origin, Creation or Generation of the World or Universe.
3. The creation or generation or *outflowing* of Angels and Man.
4. The ultimate destiny of angels man and the universe or the *inflowing*.

5. To point out the real Meaning of the Hebrew Scriptures.

You will observe that, in this is contained the transition from the Infinite to the Finite (that is our mode of taking cognizance of differences) the proceeding of Heterogeneity from Homogeneity or Multifariousness from Unity—of matter or form from pure Intelligence or Principle without form—the operation of pure intelligence upon matter and this in spite of the infinite *gulf* between them—the relationship of Creator to Creature or Creations, so as to be able to exercise supervision on what we call Providence or law, or Order. The examination of these magnificent problems demands the coolest state of mind—an utter abstraction from the cares and anxieties of life and so far as may be, an earnest desire or determination to know or receive (or come into *rapport* with the truth=Heaven suffereth violence says St. John and the violent take it by force—and with this I will present the Heavenly Doctrine of the Supreme Being and the Doctrine of the Sephiroth or the Emanations.

Being boundless in His nature—which necessarily implies that he is an absolute *Unity* and inscrutable and that there is nothing without him, or that all is in him, he is called *Ain Soph* that is *Endless, Boundless*.

In this state or as the *Ain Soph* he cannot be comprehended by the intellect=because the intellect was not at that point of

*

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*

A DISCOURSE TO THE SPIRITS IN PRISON

MY BROTHERS,

At this great moment, as you see how light must ever penetrate and triumph over darkness, as you see a Son of the Light once more an inevitable victor over fleeting shadows, I exhort you, out of the love you have watched me use against you, out of the power of the King which is its irresistible form, to cast away your darkness and enter into the Light—your true home, wanderers from it though you have been for long ages. I speak to you, as well you know, in the name of the Lord of Light and Life and Glory, Whose consecrated Messenger I am, Whose Star I wear in sign of my authority.

Know, my brothers, that on your present road you cannot ultimately prevail, for it leads but backwards till once again you find the Road of Light. At the utmost you can but retard, and as time passes even this power wanes. Look back upon your pathway, and you cannot but observe how little by little the struggle moves to your ever-increasing disadvantage. Be not blind and foolish. Cease to deceive yourselves, for the longer you continue to walk in the shadows of your own creation, the ruder the awakening into the Light. Look with me down the vistas of the past. Observe with me your so-called victories. Do you see them now? What are even the best of them, those in which I see you take most pride, but short-lived, not one single one of them preventing our Lords of Love and Wisdom and Compassion from drawing nearer and nearer to them the children of the Fire, to which race, my brothers, you too belong though you would deny your origin.

In terms of time you may here and there have won a fleeting retardation, at a price to yourselves far beyond the length of retardation you have achieved, but look again at these "victories" of yours, the mightiest of your onslaughts. Look with me as I am permitted to allow you to do; has any one of them—look, my brothers, look—even for a moment ruffled the deep calm waters of Eternity as they pursue their way in Divine relentlessness upon their appointed course. Ah! Yes. You now see of what nature is your futility. Know, then, it is not too late to change.

Cease, brothers, to be the slaves we know you to be, though you think yourselves kings in your self-created delusion. You cannot make an Eternity out of the time-shadows of your own creation. You cannot stay time, be your power what it may, for time is the servant of Eternity and moves but in accordance with the Eternal Laws, to which you give such unwilling allegiance, fulfilling as you imagine you are breaking. Eternity is outside your grasp, but you are within its all-embracing dominion. Look within yourselves. Is not Eternity the heart even of your being? How seek you to fashion out of it its own negation!

My hands are outstretched to you, my brothers, clasp them and let me draw you close to me out of your darkness. brother-children of the Fire, brother-sparks from out the mighty Mother-Flame. You are not water that you can either quench the sparks in others or extinguish them—the essence of your being—in yourselves. As we are, so are you. In you is the radiance you see me embody. Become what you are. Two thousand years ago you killed the body taken as a habitation by the Lord of Love. What have you profited, blind servants of a Shade? Has not that very death become the call to Life Eternal to millions of your fellow-children of the Fire? The almighty power of Love fashions channels for its outpouring even from the very forces hatred—its dark shadow—hurls against it; for hatred is no more than a distortion of that all-pervading Love, which ever knows how to

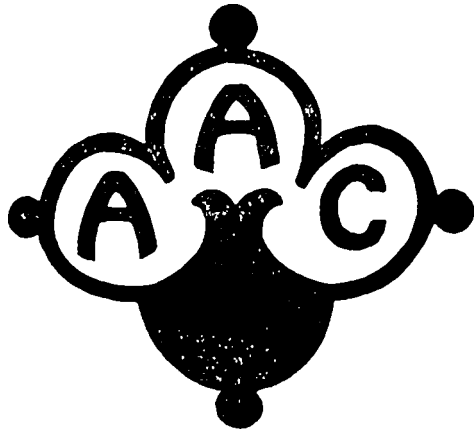
straighten these distortions of its being. Resistless is the stream of the Love of God, and it shall sweep you back into itself, for you are of Love, my brothers, and must of your natures share in, yea, contribute to, its irresistible power and unstaying growth. Open your eyes as I touch them with the wand of vision. Perceive now the goal before you, towards which your footsteps must ever be directed, though you walk as drunken men walk home.

My brothers, I have no glory in my triumph, save a glory which I would have you share. I triumph for your good, in your service, as much as for the causes I am appointed to guard. Somewhere, somehow, as I perceive, though you may perceive it not, you are rejoicing because I am winning you from your thralldom. Somewhere I see you know that I am not your enemy, but your friend and brother, steadfast comrade on the path of Life and Light. Take these outstretched hands. We will walk together, brothers, and I will lead you, as is permitted to me, to the blessed Feet of the All-Compassionate, Who rejoiceth more over one sheep that has strayed from His fold, yet returns to it at nightfall, than over those that have safely remained within its protection. You are His sheep, He is your Shepherd—the Shepherd ever mindful of His flock, Who watcheth by night and by day in equal tenderness over all. I see you shrink. Have no fear that you cannot, dare not, face your Shepherd. Are you not His? And does He not know His own? I say to you that over your dark cold nakedness He will cast the sheltering mantle of His infinite Understanding, and you shall know a peace and a rest that have not been yours for ages. Do homage, my brothers, to your own inner eternal light, and it shall shine upon your true pathway. Together let us break your fetters, so that you may be free to climb again, with me, your battle-friend, by your side.

Hark, my brothers, to the clashing discords of your being; are they not beginning slowly to die away into the distance? Are not the musics of your essential harmonies slowly but

surely re-awakening in unfoldment to an inevitable triumph of achievement? To-day shall the suns of your natures rise again to dispel your darkness. Already you feel the warmth of their glow. Already you perceive the early rays of their radiant light, the soft, young renewal of the eternal certainty of a majestic and glorious future.

Look not back into the night. Look forward into the Light, and all shall be well. Pain and suffering must be yours, for through you it has come to others. But I shall be with you to remind you that every agony the Law demands from you is a release towards the Light, and in the reappings of the terrible lonelinesses you have caused to others, in the reappings of the misery, sorrow, despair, which you have sown in others, yet shall you hear faintly sounded the note of an eventual peace, so be it that now you allow to enter into your hearts that ray of our Blessed Lord's Compassion which, in His Great Name, I, a Ruler in His Church, send forth towards you, bidding you give it a dwelling place in your sad, cold hearts. A brother knocks lovingly at your doors, shall all within be still and silent? I say to you, my brothers, come from *your* death into *His* Life. Come forth from *your* imprisonment into *His* Freedom. The blessing of the Great Brotherhood of the Light be upon you, weary wayfarers who have lost your way, that you may die out of falsehood into truth, that you may enter upon that karma of suffering which shall transmute the force of your hatred into a mighty power of love. There shall be no agony without the courage to bear it. Come forth then, my brothers. Come with me to Him Who waits for you with the longing tenderness of the Father for loved children, who for a time have gone forth from their true home into an outer darkness, but without whose return into the house of their Father His happiness must remain incomplete. Come, my brothers, come.



CREDO

By JEAN DELVILLE¹

I BELIEVE in all that to-day is denied by the crowd:
In the powers of heaven and in humanity,
In all that clothes itself in dream or in beauty,
In the eternal spirit, in the soul and in genius.

I believe in pure love, and in poetry,
In serene wisdom, in simple kindness;
As the Ideal alone is the Reality,
I believe in all that makes order and harmony.

For in me, in the heart of a sincere believer,
I feel for ever living a divine strength.
Doubt cannot reach the pure God in the child.

And because everything enchants and enlightens me,
I cannot believe in the powers of gold,
And I cannot believe in the nothingness of Death.

Jean Delville

¹ Translated from the French by Miss Y. de Manziarly.

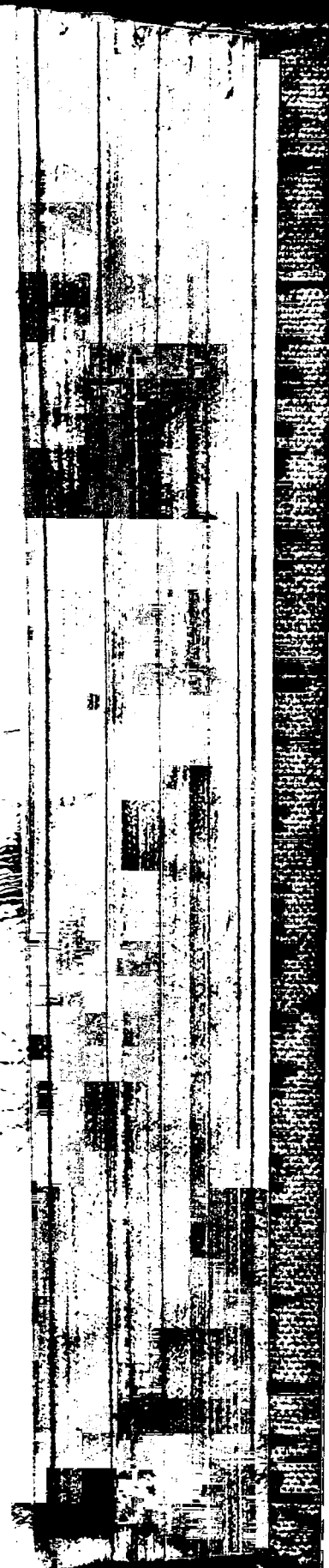
LES FORCES

THE painting entitled "Les Forces" by Monsieur Jean Delville of Belgium, which we have the privilege of reproducing in photographic miniature in this issue, is an immense canvas, twenty-six feet by eighteen. It is the expression of a great artist-seer's vision of the Powers of Light and Darkness who carry on the æonian struggle on the field of the Cosmos—in the world of nature as the Forces of Life and Death: and in the soul of humanity as the Dark Powers of material enslavement and the White Powers of spiritual freedom. Both sides carry on the struggle with intense energy. But while the Dark Forces are depicted as heavy in tegument, low in intelligence, fierce yet fearing, and wielding the carnal instruments of sword and flame; the White Forces move with their own winged energy. Outwardly they are full of activity, but their faces share the calm compassionate assurance of their Christ-leader who directs their operations with the uplifted hand of both command and benediction. They are without weapons save the invisible power of the spirit exercised through their outstretched arms. Michael, their executive chieftain, leads them with the torch of spiritual illumination. The crisis of the conflict is past. The Dark Forces break like a baffled and frenzied wave against a counter-wave bewildering in its calm invincibility. There are no casualties on the side of the White Forces, but the debris beneath the Dark Forces indicates an already disintegrated wave. The process of victory for the White Forces is seen in this and in their movement across the central line of the canvas. The picture is an immortal masterpiece carried out in tempera in the realistic method of the classics, but given a significance modern in expression and universal in application.



JEAN DELVILLE

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LES FORCES

JEAN DELVILLE



THE LIFE AND WORK OF JEAN DELVILLE

THEOSOPHIST-PAINTER-POET

By JAMES H. COUSINS, D. LIT.

IN her brochure, *Theosophy*, in the People's Books Series, Dr. Annie Besant wrote: "Religion has ever been the foster-mother of Art . . . Art is unthinkable without Religion . . . If it has decayed, it is because Religion has passed so much out of ordinary life, and with the lack of its inspiration Art has become imitative instead of creative. The new Theosophic impulse will bring about a new blossoming of Art, and already its fragrance is borne on the breeze blowing from the future . . . Unless Theosophy can give a new inspiration to Art, it will have failed in part of its purpose."

However far Theosophy (judged by its ideal of permeating all life with its spirit and practice) falls from the fulfilment of the foregoing prophecy and the avoidance of the converse failure, there is, I venture to believe, sufficient achievement already on its Domesday Book (according to the ordinary measure of the history of culture) to give courage and help to those who set a special value on the development of æsthetic sensibility and the recognition of the Yoga of Beauty. The eras of creative activity in the arts are not valued by accountancy for their numbers. The glories of the spacious era of Elizabeth in literature were offered to humanity by two handfuls of poets and playwrights. The group of English poets that sang together as the morning stars of the nineteenth century were no more in number than the Pleiades that thrill on the shoulder of Taurus across the heavens. Half a century or thereabouts was the time-share of each era of achievement. And at the fulfilment of the first half-century of the life of The Theosophical Society one can set down as avowed Theosophists in the

arts (who are or have been Fellows of The Theosophical Society) so goodly a company as this: Sacha Scriabine of Russia who died in 1915 before he could complete his ambition of setting *The Secret Doctrine* to music (not literally but in spirit); Oscar Merikanto of Finland, who composed the Cantata for the Stockholm Convention of The Theosophical Society; Gustav Holst of England who has essayed the interpretation of the planetary music; Cyril Scott of England, the charming lyricist in sound; John Foulds of England who has raised the requiem from the grave and made it once more the voice of praise "for those who found the dying way to life"; Maud Mann of Australia, who in her girlhood was among the prodigies of the violin; AE and W. B. Yeats, the Irish poets of the spirit, who in their lifetime know themselves among the immortals; Ella Wheeler Wilcox, who, if she be not conceded a place with the major poets, has influenced many thousands by her verses; Algernon Blackwood of England, the teller of Theosophical truths under the mask of fiction; Claude Bragdon of America to whom architecture is Theosophy in stone; Nicolas Roerich of Russia, "perhaps the greatest painter of the age"; Jean Delville of Belgium, who, if Roerich be Castor in the firmament of art, is assuredly his true brother Pollux.

In the presence of this assemblage shall we not, at this time of jubilee, lift up our Yobel¹ and respond heartily to the Hebrew poet's invitation to "make a joyful noise unto God, all ye lands?"² At any rate, whoever does not—I shall. And chiefly would I here thank God (or whoever it was) who led me in the summer of 1925 to the presence of Jean Delville in Brussels and to the discovery of one of the world's master-artists and most exalted geniuses—an artist who, on the peak of achievement in his craft and in its recognition among those who know, counts it not inexpedient to be publicly identified

¹ *Yobel*, Hebrew, trumpet, hence *jubilee*.

² *Jubilate Deo*, Psalm 66.



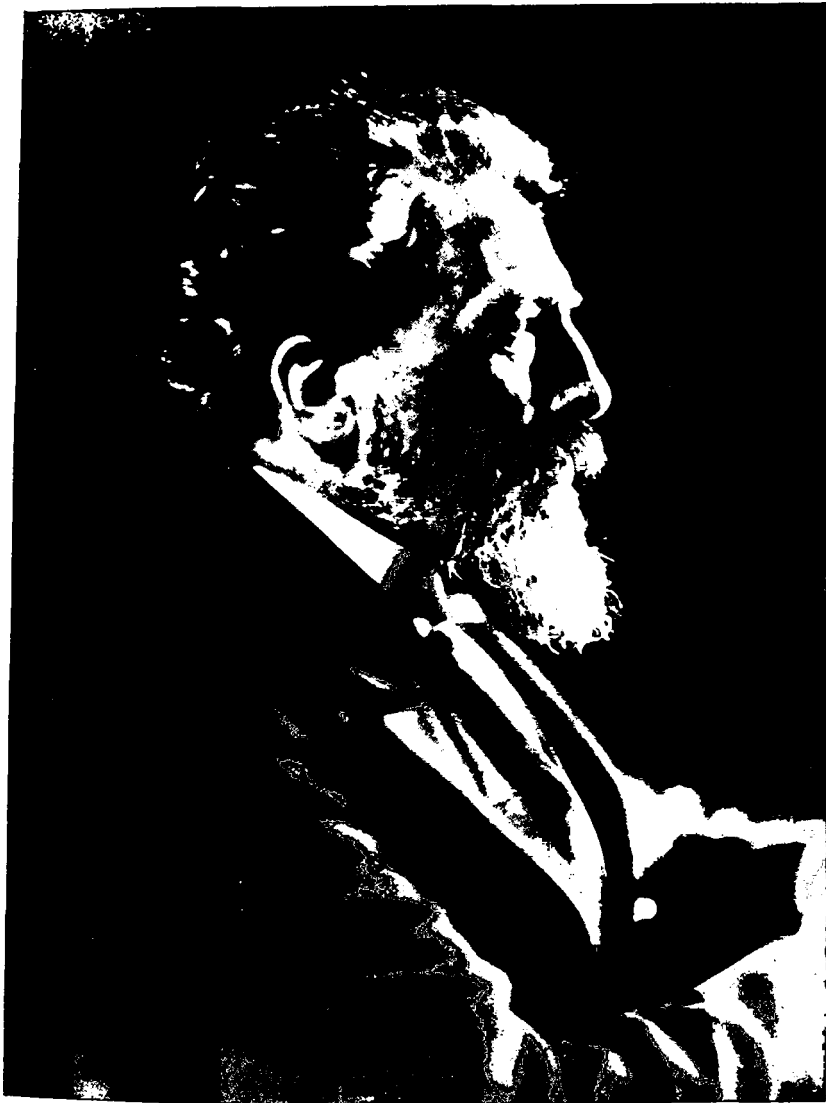
JEAN DELVILLE

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In the presence of this assemblage shall we not, at this time of jubilee, lift up our Yobel¹ and respond heartily to the Hebrew poet's invitation to "make a joyful noise unto the Lord in all ye lands?"² At any rate, whoever does not—I shall. I chiefly would I here thank God (or whoever it was) who brought me in the summer of 1925 to the presence of Jean Delville in Brussels and to the discovery of one of the world's greatest artists and most exalted geniuses—an artist who, on the scale of achievement in his craft and in its recognition among those who know, counts it not inexpedient to be publicly identified.

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² *Jubilate Deo*, Psalm 88.



JEAN DELVILLE



with Theosophy, and wears, as naturally as he wears his coat, the badge of the National Representative of the Order of the Star in the East. For the joy and inspiration of that meeting, with its immediate merging of mind with mind in the brotherhood of the spirit; for its gift to me of a vast and exalted realm of art, and a glorious ratification of some of my dreams of what the Theosophical spirit in art may accomplish for the beckoning of humanity towards the heights, I would here make acknowledgment (inadequate but sincere) in this short study of Jean Delville's life and work.

Jean Delville was born on July 10, 1867, in Louvain, the Belgian university city that suffered so tragically in the Great War. His school career was not a success, for his dreamy and independent disposition could not stand the hours of dull and immobile class-work; and what should have been figures in his copy-books were drawings compelled by his already budding artistic genius. Soon he renounced the privileges of county council and secondary "education," and spread himself out to find ways to the fulfilment of the creative impulse within him. After many difficulties with his parents he was allowed to leave home and enter the School of Arts in Brussels. At the end of two years of steady work he captured all the prizes in composition, painting, and drawing from life. He was then a stripling of seventeen. His teachers were amazed at his extraordinary gifts, the richness of his colours, the cleverness of his brush. They must have been still more amazed when, shortly afterwards, he left the school firmly resolved to escape the snare of mere naturalism and objectivity in painting and to find the means to express in form and colour the idealistic conceptions of art and life that even so early inspired his rapidly growing mind.

His first publicly exhibited painting (1885—at the age of eighteen) definitely ranged him on the side of the idealists, among the foes of mere æstheticism on the one hand or

irresponsible realism on the other. It was a large canvas in which, under the title of the "Cycle Passionnel," young Delville depicted the whirlwind of sensual desire and lewdness which Dante had described in the *Inferno*. The picture caught the attention of the art-critics by its disclosure of a new genius of the brush who possessed not only phenomenal skill but great power of conception. It also struck the note of exalted seriousness which has characterised all his work. It set him at once in the great tradition. His fame was now secure, and went on increasing as year after year (especially in connection with an art Society which he helped to found) he exhibited pictures such as "The Domination of Crime," "Towards the Unknown," "Body and Soul," "The Angel of Splendour"—pictures which, while classical in their structural and technical perfection, made no concession to softness or sentimentality and always made the affirmation of power and chastity.

A stay in Paris brought Jean Delville to the discovery of the vast spiritual heritage which belongs to every artist, yet is claimed by few. His idealistic impulse made him one of the promoters of the æsthetical movement created by the Rosicrucian revival. As an artist he now held an eminent place. When his "Head of Orpheus" was exhibited, a French critic wrote: "If someone had announced this picture as a newly discovered antique painting, the Government would have covered the work with gold. Unfortunately it is only a poor Belgian artist who has painted this marvel." Through æsthetical contacts in France he proceeded to acquaintance with the occult, and ultimately joined The Theosophical Society. In *The Secret Doctrine* of Madame Blavatsky he found a conception of the universe that was the literary equivalent of his own in vastness and intelligibility. But before dealing with this phase of his career, let us follow the record of his artistic activity.

In 1895, Monsieur Delville won the Grand Prix de Rome with his picture "Christ Glorified by the Children". In the same year he painted "The Treasures of Satan" which years afterwards found a permanent home in the Brussels Museum where I studied it. In this painting we find the expression of the Theosophical attitude which Delville had reached. Under the sea a mass of dead human beings (grasping still the jewels of their futile lives on earth) are piled up to a pinnacle on which Satan dances—a sea-monster in human form, with flaming hair and swirling garments. The figures are nude, but without any trace of exploitation of flesh. The astral light (as the artist described it to me) strikes through the water-world and merges with the colour of the bodies. It is a pictorial myth of the vanity of the merely sensuous life, a visual presentation of the truth behind the phrase that, while you cannot take your possessions to heaven, they may take you to hell; and, despite the ordinary connotation of its figures, it is full of profound mystery and purifying beauty.

In 1896 Monsieur Delville formed the Salon d'Art Idealiste which won much commendation from the press. In 1899 he painted the magnificent canvas, "The School of Plato," which eight years later won the highest honour at the Universal Exhibition at Milan, and three years later still was bought by the French Government for the Musée de Luxembourg. "Love of Souls" won him the silver medal of the Paris Universal Exhibition of 1900.

"The Man-God" was exhibited in Brussels in 1903, and was thus written of by a critic: "The artist's object is apparently to give a worthy pendant to Lambeaux's sculpture, 'Human Passions'. As in the work of marble the sculptor shows us the expiring Christ, at the foot of whose cross the mad procession of voluptuous pleasures smilingly dies; so does Jean Delville depict the torrent of deceptions and sufferings, agonies and curses, to which the 'Man-God,'

opening his arms in a wide gesture of love, gives the refuge of his immortal forgiveness. The bodies of the despairing human beings are drawn with a penetrating anatomical precision, implacable in its truthfulness. The impression gathered from the painting is startling . . . There is undoubtedly an immense artistic effort in this work, with its clear genius, its science and power of will."

The year 1908, in which he painted "Prometheus," brings us back to the specially Theosophical aspect of his life and work. In 1905, Scriabine, then a composer of brilliant genius, made a short stay in Belgium, and the two artists gravitated to one another not only through artistic affinity but through their mutual search for the truth behind their arts. Delville had already won near the light. That year he had published an essay on "The Mystery of Evolution"—a repercussion to the impact that his eager studies in Theosophy had made on a mind that had the double responsiveness of temperament and aspiration. Scriabine was still intellectually in the shadows. Where such minds are concerned, easy gradients are useless. The illuminated painter metaphorically threw the flaming musician into the ocean of light by giving him *The Secret Doctrine* and telling the Russian composer to set to music that stupendous literary work of his fellow-national, Madame H. P. Blavatsky. To Scriabine the light came as quickly and clearly as it did to Annie Besant when W. T. Stead asked her to review the same book. His enthusiastic nature soon absorbed the significance of the Theosophical teaching. He was as uncompromisingly "converted" as the hottest "hot-gospeller," and his music rapidly gave voice to his vast expansion of consciousness. Colossal musical schemes began to take shape in his imagination. One of these was his tone-poem on the theme of "Prometheus" (literally, in Greek, the fore-thinker—but also traced to the Samskr̥ṭ *pramantha*, a torch or fire-brand) who stole the fire



JENNIE WELLS AT WORK

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JEAN DELVILLE AT WORK



of the Gods for human use. On the pianoforte still sitting in Delville's drawing-room (where I gathered these details) Scriabine played over to his friend of the spirit passage after passage of his evolving work. To the expression of the same theme the painter gave all his ripe power and produced a canvas of heroic proportions and splendid conception in the figure of the Titan dropping victoriously towards the earth bearing in his uplifted hands the radiant power that he had filched from heaven.

The year 1910 was one of much moment in the life of Jean Delville, for in it he took up the secretaryship of the Theosophical movement in Belgium, and began work on the set of wall paintings in the criminal court of the Palais de Justice in Brussels. The drawings for these were accepted by the Government department, but certain of those concerned with the criminal court objected to what they regarded as an advocacy of softness in the administration of the law. They demanded alteration; but the artist refused to fall an inch below his ideal. The Government stood by him, and for almost five years Delville devoted himself to the work, and carried it to a triumphant conclusion in August, 1914, just before the Great War proceeded to fulfill the dictum of the ex-Kaiser of Germany that "War is fatal to art". Happily during the German occupation of Brussels, the paintings escaped molestation, since they provided no constituent for the manufacture of weapons of destruction. I had the intense felicity of being shown the paintings by Monsieur Delville on Sunday, May 24, 1925, when there was full freedom to roam about the lofty galleries round the great chamber and examine the works from various angles at almost their own height.

The great central panel, facing the seat of judgment, is thirty-nine feet wide and fifteen and a half feet high. At the centre of the panel, against a golden background, a great angel

stands, in purple robes, with wings spread horizontally, holding to his forehead with both hands a triangle containing a single eye. Under the feet of the angel crouches the naked form of a criminal. Here the artist depicts the abstract relationship of justice and crime: Ideal Justice, (immanent in the cosmos, the reflection of the Divine equilibrium, detached from human circumstances, and knowing the mysteries of karma and destiny,) puts crime beneath its feet, not in anger, but with the calm inevitableness of the disinterested laws of nature. On the right of the central figures stands another, wearing a robe of judicial ermine, a breast-plate of gold and a helmet. This is human Justice, garbed in legal impressiveness and power. It points with an imperious gesture of accusation to the prostrate criminal. On the left side of the panel a woman beseechingly draws attention to two children crying in the folds of her dress—Mercy appealing to Pity. This is the artist's summary of the principle of justice as an inevitable constituent of life, intensified when wielded by human beings "dressed in a little brief authority," and inflicting its punishments on more than the criminal.

The other four panels are an analysis and evolution of the central representation. Each is fifteen and a half feet high and nine and three quarters feet wide. The first on the right hand wall as one looks from the judicial bench towards the central panel, depicts the Mosaic law.¹ At the bottom of the panel are seen the hands of two men claspng knives in mortal combat. The foot of the law comes down upon them in the form of a Jewish judge. An angel reaches downwards towards the men and eagerly points to the table of the law which he carries. His message is: "Thou shalt not kill"—and behind his eagerness is the knowledge of the relentless

¹The lower portion of this panel is reproduced in this issue—'Jean Delville at Work'.

law of the Mosaic dispensation that he who killeth another shall himself be put to death.

In historical contrast to this panel is one on the same wall depicting the spirit of the Christian dispensation that grew out of the Mosaic. The Christ has opened the heavy door of a prison. At His feet a group of prisoners, shackled and manacled, lift their faces in agonised hope towards the compassion that, with bent head and gentle hand, He pours upon them.

These two panels express the development, along the line of religion, of the contrasted elements of the central panel—the demand, on the one hand, of an equivalent retributive justice (“an eye for an eye . . .”), and, on the other hand, not merely the tempering, but the supersession, of justice by mercy. Opposite them, on the left hand side of the Court, the artist puts another pair in which he depicts in one the extreme development of legal power in unrestrained brutality—the antithesis of justice, and in the other his own symbolical vision of what justice now shows signs of beginning to be. In the panel immediately on the left of the central panel is a representation of the terrible “justice” of the mediæval ages—the ferocious wreaking of vengeance on those who lost favour with the powers-that-were. A cruel judge has condemned a criminal to torture which is about to be carried out. A number of pitiless men stand by ready to take their part in the awful proceedings. The panel is an exposure of the dark spirit in man out of which grew the Inquisition that, in the name of Christianity, stood for the reverse of the spirit of Christ.

In the last panel, the artist not only gives embodiment to tendencies in modern justice but expresses his own vision and prophecy. A judge in purple and ermine (an actual portrait) sits gazing into the face of a criminal at his knees. In his left hand he holds the book of the penal law. But the book is

closed ; the dispenser of justice turns from it to the open book of the criminal's own face in which he seeks to read the cause of human sin. The Mosaic purpose of prevention is in the picture, but the Mosaic method is left outside. The compassion of the Christ is toned down to a compassionate intention to be fulfilled through discrimination that keeps its hold on the facts of ordinary life. "To understand all is to forgive all." That is the Christ-way. But the best that humanity can do is to search towards understanding, and act according to its growing light. "Light." That is the sign of the new era. It is typified in the Angel of Justice that hovers over the brooding judge with uplifted torch. Crime and punishment are no longer to be set *vis-a-vis* as animosities of equal weight at the two ends of a beam of darkness. Out of the new light comes the admonition of perpetual watchfulness against occasion for sin, and the injunction that if the sinner and society are to escape a day of reckoning they must make their reckoning daily. The sword of the discredited "justice" of the past is discarded. So also is the eye-bandage that was the symbol of neutrality, for the blind justice of the past (from which the present still suffers) is the Great Injustice.

Delville's latest canvas is "Les Forces" a reproduction and description of which is printed elsewhere in this issue.

So much for Jean Delville the painter. But there is another side to his life and work. Like other great creative artists, such as Leonardo da Vinci, Michael Angelo and Dante Rossetti, Jean Delville found in literature a secondary outflow for the showers on the peaks of his sky-ascending genius. Where the gradient of an artist's aspiration is slow, his inspiration will be correspondingly easy, and his attainment within reach of the intelligible earth. But where the slope is steep there will be the rush that cuts

more ways than one to relief. And where aspiration is of the celestial order, and seeks its own level, it will gather about it clouds and lightnings that will invest the expression of the artist with gleams and shadows of significance beyond the brush-stroke or the word. The vortices of the spirit, which touch the imagination of the artist to the light and heat of inspiration at their whirling points, are not exhausted in the touch. Over the glowing moment moves a vast import that shades away into the eternal. Sometimes this import moves the expression of the artist to a temporary unintelligibility beyond the accepted ways and means of his craft, as in the case of a musical pioneer like Wagner. Sometimes, as in the case of Delville, the inevitable iconoclasm of genius leaves technique untouched, and finds its fulfilment in the subject-matter of his art. In either case, the challenge of the contemporary spirit is likely to provoke retort from the artist. Whistler's brilliant impudences were such reactions. But Delville is himself the challenger. His warm championing of idealism, as against the materialism of his time, has found expression in numerous essays and a number of books that may form the basis of a later study. The poetry that is so marked a quality of his painting sent its surplusage through the verbal side of his highly endowed nature in the form of poems that were printed in two suggestively entitled books—*The Haunted Horizon* and *The Shudder of the Sphinx*.

In 1922 came out another book of poems, *The Unknown Splendours*, a copy of which Monsieur Delville kindly gave me as a memento of my visit to his home. The first poem in the book (written, like most of them, in a free sonnet form) is the author's *Credo*, which, freely translated, is printed in front of this article.

Something of Delville's celestial vision of the Reality beyond the pain and opacity of ordinary life, his confidence and

invincible will, are expressed in the sonnet entitled *The Blind Soul* which I have put into strict sonnet form:¹

I am the soul that seeks a path of light
 Through the vain world's obscurity and care.
 About me blossoms mystery everywhere.
 Death draws its dark abyss across my sight.
 Groping my way, I wander through the night.
 Yet do I pace the ground or wing the air
 (Free, though in pain, from question or despair)
 Towards where the Gods hold converse on their height.

For long ago my darkness had an ear
 To hear an inner Voice divinely sing
 The secret of the soul's supremest hope.
 Wherefore I know that through all grief and fear
 I yet shall find, in spite of everything,
 The light in mine own soul towards which I grope.

There is in this sonnet a certain heroic tenseness, a solemnity that has no need for the common relief of humour, which appears to me to be the chief characteristic of Jean Delville's life and work, and to mark him as one of the company of those who through devotion and high seriousness have won the immortality of the artist. Indeed, coming upon him, as I did, at the end of a period of absorption of the glories of the great age of European art in Rome and Florence, Venice and Milan, and of mixed response to the art of to-day in the studios and salons of Paris, I felt no sense of incongruity in thinking of him as the Michael Angelo of our time, but with his eyes opened to the beauty of nature, his ruggedness sweetened by the humanitarian impulses of to-day, his Last Judgment of theological tradition superseded by the daily judgment of the new psychology. In the sunlight that I had extracted from the triumphs of the Renaissance and the classical era of European painting neither the man nor his work wilted. A week previously I had walked and talked with Claude Monet, the patriarch of the French Impressionist school, in his garden at Giverny, outside Paris, and had looked upon many

¹ From the transliteration of Miss Y. de Manziarly.

of his finest canvases in his drawing-room and studio. They were all admirable and some were beautiful; but there was a curious restriction about them, an absence of enlargement, a complete assent to Pater's heresy of attachment to one phase of "that outside of things in which art really begins and ends".¹ When I came to knowledge of the art of Jean Delville I went questing over oceans and mountains after something more wonderful than eye could see or word say; and I knew the difference between the rationalist in art who (as it is said of Claude Monet) carried a dozen canvases to a field in order to paint the light on a haystack at twelve moments of the day, and the mystic-artist who paints "the light of his own soul" as it strikes off the excellent and solemn mystery of the universe. Delville looks upon the pageant of nature and humanity and marks its upward evolutionary trend; but a mere elevation of the earth-plane does not satisfy him; there must be the will to rise beyond the earth: it is well to mount, he says in effect, but it is better to surmount. Delville, therefore, has been less concerned with the achievement of technical originality than with the utilisation of all that is sane and stable in painting for the expression of the vision and purpose of the spirit. The excitements of contemporary cults do not move him; the vicarious sensualities of the moderns leave him unsullied. He lives with the eternal verities, and many a generation will pass before the significances of his paintings are overtaken by the ascending consciousness of humanity; for that which is merely up-to-date is out of date the day after, and only that which (like the spiritual vision in the art of Jean Delville) is before its time will live after its time.

James H. Cousins

¹ Pater: *The Renaissance*, Chapter on Leonardo da Vinci.

TO THE MEMBERS OF THE GENERAL COUNCIL OF
THE THEOSOPHICAL SOCIETY

THEOSOPHICAL SOCIETY,
Adyar, Madras, India.

10th September, 1925.

MY DEAR COLLEAGUE,

At the Jubilee Convention of our Society we shall naturally recall the Past and prepare for the Future. We therefore invite you to recall with us the great change in the position of the Theosophical Society towards the Elder Brethren of our race, placed on record by Their messenger, H.P.B. Many years ago I issued a pamphlet to the Esoteric Section of the Theosophical Society in which this change was noted. I then wrote :

When the Theosophical Society was first founded, it was made to consist of several degrees. An early draft of the constitution shews three Sections, and three degrees in each Section, the conditions becoming more stringent as the member passed inward. In the rules of the T.S., as revised and passed at Bombay on February 17th, 1881, it is stated with regard to these Sections, that :

The administration of the two superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities connected with these superior grades are incurred by persons who merely desire ordinary membership.

Fellowship in the T.S. admitted to the Third Section only. If Fellows shewed special earnestness and capacity, they were allowed to pass into the Second Section, and this Second Section is the original form of what was later called the Esoteric Section, and later still the Eastern School. Anyone who passed into that Section passed in as a pupil of H. P. Blavatsky, and if proven worthy or possessing karmic claim, came in due time into contact with the Masters.

The Theosophical Society has never been a mere exoteric Society, without touch with the unseen world. It has been ever since its foundation a ladder, with its foot on earth but its top in the heavenly places, and anyone stepping off the ground on to its first rung might climb upwards, if he possessed the capacity to do so. The obstacles to climbing lay in the incapacity of the member, not in the absence of the necessary steps.

When the great shaking of the Coulomb attack came upon the Society, it failed to pass successfully through the ordeal, and was for a time little more than an empty vessel, from which the spiritual life had run out; too many members were afraid of openly carrying the flag of Occultism, and rolled it away out of sight as much as possible, though a few stood their ground. The Society became more and more

wholly exoteric. In a written report of a conversation between her Master and H.P.B., He is recorded as saying :

The Society has liberated itself from our grasp and influence, and we have let it go; we make no unwilling slaves It is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when Out of the three Objects the second alone is attended to; it is no longer either a Brotherhood, nor a body over the face of which broods the Spirit from beyond the Great Range.

H.P.B. kept on some pupils, but the inner grades of the Society no longer existed as such. But in due course the time came for their revival.

In 1888, H.P.B. formed the "Esoteric Section of the Theosophical Society," and in *Lucifer*, October 15th, of that year, appeared the Order of the President-Founder authorising its foundation, with the statement that it was "organised on the *original lines* devised by the *real founders* of the T.S.," the E.S. becoming the Second Section mentioned above, and the First Section being represented by a Master whom H.P.B. stated in her *First Preliminary Memorandum* was "the real Head of the E.S." Several other Members of the Hierarchy joined Him later, and gave Their help, thus reconstituting the First Section in 1907.

The time has arrived, in consequence of the approaching Coming of the World Teacher, when a special effort to prepare His way should be made, and the Statement which follows has been approved by "the real Head of the E.S." for future publication by the Theosophical Society, if endorsed by a majority of the members of the General Council; or by my Brother Jinarājadāsa and myself if that majority do not endorse its issue by the T.S. itself. It interferes in no way with the organisation of the National Societies, which remain as autonomous as before. In the former case, the Theosophical Society will become an integral part of the World Religion, while preserving its own identity as an incorporated Society. In the latter case, only the National Societies which apply for admission to its Fellowship through their General Secretaries will become parts of the World Religion.

A splendid opportunity is offered to the Theosophical Society to take its place as the corner-stone of the religions of the future, as a Master once predicted. We, the President and Vice-President of the Theosophical Society, earnestly beg you, the members of its General Council, not to reject it, but to take your rightful place in this movement towards the Unity of Religions. Do not repeat the blunder of earlier days, but return to "the original lines, devised by the real Founders of the Theosophical Society". Societies, like individuals, have opportunities offered to them, but not forced on them. Consider well; choose wisely; for great is your responsibility.

We remain,

Yours fraternally,

ANNIE BESANT, P.T.S.

C. JINARĀJADĀSA, V-P.T.S.

THE BASIC TRUTHS OF RELIGION

THEOSOPHY, the Divine Wisdom, is the root of all the great religions, living and dead; all are branches of that ever living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasises some special aspect of the Truth, necessary for the evolution of humanity during the age it opens, and shapes the civilisation of that age, enriching the religious, moral and cultural heritage of the human race.

The World Religion, of which all special religions are integral parts—whether or not they recognise their places in the World Order—declares:

There is one Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, wherein and whereby all things which exist live and move and have their being.

For our world this Life is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognised as the One Creator, Preserver and Regenerator.

Under Him, our world is ruled and guided by a Hierarchy of His elder children, variously called Rshis, Sages, Saints, and among whom are the World Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named—Devas, Angels, Shining Ones, discharging functions recognised in all religions.

Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

These are the basic truths of the World Religion, of which all religions are specialised branches; to proclaim and teach these the Theosophical Society was founded and exists. It thus helps in preparing the way for the Coming of the World Teacher, who shall give to these the form suited to the age He will open—the Age of Brotherhood. It admits to its membership all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus.

BUSINESS DETAILS

THE World Religion's only official in the physical world is the Recorder—Those who stand behind its proclamation, as a preparation for the coming of the World Teacher, being Members of the Occult Hierarchy. It is not incorporated, and therefore can hold no property, nor receive any legacies.

Religious and ethical Societies and Orders can enter its Fellowship, if they recognise that the Truths stated in the above underlie all the great religions. But each such organisation retains complete control over its own ecclesiastical system, its Orders, Rites and Ceremonies and other special characteristics.

The only conditions of admission are :

1. The acceptance of the General Statement of the basic truths of religion and morality as given above, using its own phraseology in the exposition of them, and in working out their details.
2. The admission of members of all organisations within the Fellowship to such forms of worship and ceremonies as confer no authority nor technical membership within the community concerned.
3. Abstinence from all attacks on any such organisation and the treatment of their members as brethren.

The Recorder's only duties are :

1. To keep a list of all organisations, within the Fellowship, the date of their affiliation, and the approximate number of members (if available).
2. To issue a simple card to the officer applying for the admission of his organisation, bearing the name of the organisation, the date of its entry and the number of its members, if given.
3. To send a corrected list of organisations and numbers to the officer representing each, who sends corrected numbers with addressed commercial sized envelope with international foreign postage coupon.

The Recorder is the Right Rev. G. S. Arundale, M.A., LL.B, (Cantab.), D.L. (Nat. Univ. India) S. Michael's Foundation, Huizen. N. H. Holland, Europe.

REPORT OF AN EDUCATIONAL STUDY-JOURNEY
(IN ENGLAND AND SCOTLAND) IN JULY
AND AUGUST, 1925

By STUDIENRAT KARL FRIEBEL

Realgymnasium Berlin-Oberschöneweide

MY main aim in undertaking this study-journey was to further my researches in the domain of comparative education by taking part in the World Conference on Education at Edinburgh, and in the Third International Conference on Education at Heidelberg, and so also, incidentally, to freshen up by practice my English for my teaching work at school.

As the Conference at Edinburgh did not start until the 20th of July, I used the first portion of my holidays to carry on the studies I had begun in England in the summer of 1924, concerning the present condition of education in England. Opportunity to do this was afforded by an examination of recent literature at the rooms of the *New Education Fellowship*, of which I am a member; by visits to several more schools working on reform methods; by conversation with old and new acquaintances from English teaching circles; and finally, not least important, by the exchange of impressions with several German colleagues also visiting England for the same purpose of investigating educational progress abroad.

From July 20 to July 28 I took part in the proceedings of the *First World Conference on Education at Edinburgh*. This Conference had been called by the World Federation of Education Associations, founded at San Francisco in 1923 with the object of "bringing into closer co-operation the various agencies which have to do with education throughout the world," "to foster more fruitful and sympathetic relations between the teachers of different countries," and thus "to cultivate international good-will, and to promote the interests of peace throughout the world". Over 1,300 delegates from more than 50 different nations had responded to the invitation, among them over 100 representatives of Governments, Ministries and Universities, especially from Anglo-Saxon and Northern countries.

The organisation (business formalities, hospitality, social arrangements and so on) was in every way splendid. The practical work accomplished in the plenary and sectional sessions comprised all departments of education, from pre-school education through elementary school, secondary school, continuation school, up to the university and adult education, besides taking in character-training, teacher-training, physical training, and international relations. All sections were in complete agreement on the point, that the educational problem has to-day become the crux of modern culture. The atmosphere of the Conference, in theory at least, was dominated by the note struck in the afterwards much discussed Presidential Address by Mr. Thomas (U.S.A.): "I welcome the man who believes in himself and believes in his country." which at the close of the Conference was taken up again in another form: "The true cosmopolite is the man who loves his native country best." Practice, however, fell short in many cases of this pronouncement. At any rate we Germans, as a whole, found it so among a fair number of the delegates, however cordially and hospitably we were received as individuals. Still, the proceedings at least terminated quite harmoniously.

The positive results of the meetings, despite the twenty resolutions formally passed, were not of remarkably great significance, which however, at this first assembly, was hardly to be expected. The real significance of the Conference lay in the fact, that it furnished a unique opportunity of obtaining a general view of the state of educational questions throughout the world, incidentally confirming the conviction, that we in Germany need not be ashamed of our educational work; and further, that it enabled us to get into close and friendly touch with quite a number of representatives of schools and universities from other lands—especially from England, Scotland, the United States, Canada, Norway, Sweden—and finally, that it gave a number of German delegates the opportunity, under the leadership of Geheimrat Kerchensteiner, of entering into closer relations with colleagues from German Austria, than would otherwise have been the case.

After the Conference was over, I spent the time from July 28 to 31 in an excursion to several places in the Scotch Highlands, remarkable for scenic beauty and historical and literary interest.

The mingled lights and shadows of the varied sights and scenes witnessed during my journey through England and Scotland were finely thrown into proper contrast and perspective with our German culture and way of living, when we reached the Rhine and the Neckar, where there began, on the 2nd of August, *the Third International Education Conference*. Here was a smaller gathering—400 members—which had assembled for a thorough discussion of the problem of "the release of creative energy in the child".

In a crowded fortnight we attended a countless succession of lectures, demonstrations, and exhibits. Much that was excellent and

good was heard from America, from Switzerland, from England, France, and Belgium; and much also that was mediocre. One thing however which became more and more evident as the Congress proceeded, was that those who had organised the German Section had not been at sufficient pains to secure that at any rate mainly Germany's best in the field of educational reform should be shown. In close association with this fact must be mentioned the rather unpleasant experience of having to contrast the attitude of understanding and recognition won at Edinburgh in regard to German educational achievement, with the attitude here at Heidelberg of a number of our own countrymen—a certain section only, it is true, of those present—who had “no belief in their own country,” who know England, America, and France so little, as to believe they best serve the cause for which they are working, by giving friends in those countries to understand that everything coming from Germany is worthless and of no account. As one spoke to candid Americans, Swiss, and so on, it became very clear that such is by no means the way to represent Germany at international conferences, just as unfitting, indeed, as that narrow attitude adopted by a certain self-conceited type of nationalist, who will admit no excellence in any nation save his own. Perhaps one of the most important tasks awaiting us as teachers is to bring up a generation who, while loving and believing in their own fatherland, shall at the same time be broad-minded enough to appreciate the variety of excellences in the world around.

But it would be ungrateful to close this report on the *Heidelberg Conference* without heartily recording our sincere recognition of the value of the pleasant intercourse between nation and nation made possible by the congress, and constituting indeed its most useful feature; days of sustained and keenly earnest stimulus in talks and discussions with friends from so many other lands, as well as of cordial exchange of ideas in our smaller German circle, again as before under the lively and sparkling leadership of our ever youthful Kerchensteiner. We trust, therefore, our slight criticism above notwithstanding, that these Conferences may continue to be held regularly in the future, affording, as they can, such excellent occasion for comparison of progress made in educational system and method in different countries.

Thus were beginning and end, Edinburgh and Heidelberg, made one, opening up a perspective of fresh lines of work and investigation for the future. It is no part of the purpose of this report to set forth here in detail the positive results of experience gained on my journey. For that, a certain period of selection and clarification is required.

Studienrat Karl Friebe

THE THEOSOPHICAL FIELD

THE Maoris are nearly all living in the North Island of New Zealand. Great excitement is aroused in the Missionary Churches of New Zealand by the recent developments of the Ratana movement among the Maoris. The establishment of the Ratana Church has been practically a foregone conclusion for five years and more, because the Missionary Churches had not the capacity to assimilate the revival of religion, such as the Ratana movement stood for. Formally the Ratana Church was established on Whitsunday, 31st March, 1925, and was called the Church of the Father, the Son, the Holy Ghost and the True Angels. The ministers, who are to be known as the Apostles, will number about 200; they will be located in various parts of the Dominion. The robing of the priests will be in red, white, blue, and purple.

Preliminary plans have been prepared for the building of a concrete Church at Ratana, 100 ft. by 50 ft. The Church will have a tower with a Star instead of a Cross on the pinnacle. The Star as the symbol of the Birth of Christ, and as the Star which guided the Three Wise Men of the East to Bethlehem.

In his teachings about the angels Ratana takes his stand on the Bible; he claims that the missionaries have neglected to teach about the ministry of the angels, which teaching is a powerful agent in freeing the Maoris from witchcraft and other superstitions.

To the typical Maori the air is full of spirits, good spirits and evil spirits. True Angels mean God's ministering spirits in contrast with the evil spirits.

When ecclesiastics have said the worst they can about Ratana, the fact remains, that he has done more for the advancement of his race than any other man has done. He has made them free from *tohungaism* and other superstitions; he achieves remarkable results in faith-healing.

The Bishops of the North Island held a Conference, with the result that they sent a pastoral letter to the Maori clergy and laity,

wherein they state that any person who signs the covenant put forth by Ratana and his emissaries is excommunicating himself from the Church of Christ.

* * *

Maestro Casolari, the celebrated conductor of the Sistine Choir, has a high opinion of the musical potentialities of New Zealand. He was very much impressed with Alfred Hill's opera "Hinemoa" and intends to reproduce the "Ra-Ra Chorus" with its splendid opportunities for male voices, by his own choir soloists.

He considers that the New Zealand composer has sounded new depths of distinctive music, that will inspire a truly national type of musical expression. The wealth of legendary and mythical lore of the Maoris offers wonderful opportunities for building up a unique national music, with intrinsic beauty and individuality.

The Maori language, so liberal in vowels and limiting its consonants to those of musical quality, is like the Italian, peculiarly adapted for musical expression, and will be a source of inspiration for really great compositions.

M. G.

CORRESPONDENCE

TO MRS. ANNIE BESANT, PRESIDENT OF
THE THEOSOPHICAL SOCIETY

RESPECTFULLY, ILLUSTRIOUS AND DEAR SISTER,

In opportunity of the solemn commemoration of the Fiftieth Anniversary of our Society, permit me, to submit to your elevated and clear judgment, the scheme of reforms that follow.

My opinion is, that the declaration of principles of the Theosophical Society, as it is to-day formulated, is somewhat incomplete, and for to-day's need has not the desired effect. And so true is that, that in spite of the explanations that follow the enunciation of the three principles, we are always obliged to add "something more" which is not complementary as some people think, but fundamental.

Among the many affirmation added up, we have the very important ones that follow: that the Theosophical Society is entirely devoted to extend the Theosophical doctrines, and that, it was put itself unconditionally to the service of humanity, in order to encourage its spiritual progress.

To my point of view the T.S. must have a *finality* well defined and some *means* to realise it, also well defined. The first then, will be necessarily enunciated, with what we to-day add up in a complementary way, and the second will be the three principles as actually enunciated. If I may put a simile, it is, as if we say, that the finality of a student of medicine is to obtain a certificate, and the consequent practising of the profession, and the means are to attend the classes in the respective Faculty and to follow the programmes of same.

There are in this respect other reflections that we cannot leave out of our question. And it is that, the same purposes pursued by our Society are also partially or totally pursued by similar societies, the Rosicrucians, the Freemasonry, the Espiritists, the advanced political parties and in general all the confraternities and mystic communities have encouraged or are encouraging the ideal of Human Brotherhood. It is true that ours has a wider meaning because it uses the word Universal, but it is also true that the word "nucleus" puts a limitation to that universality.

Now in regard to the comparative study of religions, philosophies and sciences, let me remember that since the time of Max Müller

investigations are taking place in many Colleges of the Old and New World.

Finally, referring to the investigation of the unexplained laws in nature and the powers latent in man, it is well known that since twenty-five years ago, no other thing is doing the International Metaphysics with an enthusiasm and a success that must deserve our greatest respect.

Therefore, far from assuming a certain monopoly of this noble activities, it is more honest to present ourselves as simple collaborators of them.

It could be objected that the merit of the T.S. consists in having put together these three purposes. But this do not diminish or attenuate the above mentioned deficiencies.

I should then propose; based in the above explanation the following definition:

The object of the Theosophical Society is to popularise throughout the world the principles of Theosophy, putting itself for that purpose unconditionally to the service of humanity.

In order to realise this elevated object, it endeavours to:

- (a) To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
- (b) To encourage and collaborate in the study of comparative religions, philosophies, and sciences.
- (c) To encourage and collaborate in the investigation of the unexplained laws of nature and the powers latent in man.

Immediately after this definition, all the explanation that may be thought necessary, could be added.

I readily declare that this modifications, do not mean any disrespect towards the founders of the T.S. On the contrary I am sure that they will like it, because it shows that we their heirs and followers are always trying to complete and to beautify their work.

They themselves have given us the example, as it is well known that the actual programme of our institution, as we know it day, was the result of various and troublesome trials.

Many others thing I could say to fundament my proposition. But I prefer to ask, the General Secretary of the Argentine Section, our beloved and respected brother Sr. Adrian A. Madril, who will soon go to India and will have the happiness to know you personally, to give you all the explanations that may be asked.

Respectfully and lovingly kissing your hand I am your humble servant,

A. MONTESANO DELCH

THOUGHTS FOR THE NEXT CONVENTION

A CHILD in the Theosophical circle speaks to-day with a smiling face and expectant eyes with a hope that the elders will listen to him with smiling love and hearty response.

Needless to say that this year, the Convention will be unique. From this Convention, let there be a new programme—not absolutely new—that should be followed in all the Conventions, Conferences and Theosophical gatherings. There are several methods and sources of gaining experiences, or acquiring knowledge, or imbibing inspirations—either for one's own individual progress based on self-purification, or for becoming a purified channel of service (though to me both appear interdependent) and out of those sources, the one, not the least important, is to be in touch, even for a short time, with the Leaders of the Society or other high souls. This idea has reigned in my mind for a long time, and to my utter pleasure—I happened recently to find in the old issues of *Theosophy in India* for 1905 that one of the items of the Convention was "Interview with Mrs. Besant from 1 to 2:30 p.m. during each day of the Convention. *Vide* Programme of Convention at Adyar for 1905. This emboldened me to make my suggestion. What I propose is that some time should be allotted daily for private interview with our President, Krishnaji and others. The members should try to make themselves physically known to them. During this interview, the Leaders should not be overflowed with questions for according to my humble and limited views, questions have no place in the domain of occultism. People should go like pupils with flowers of obedience and reverence in their hand. Teachers will accept the pupils with love and compassion. After giving a few words of consolation, and knowing something about the members, the Teachers will disperse them. The members will go in batches—each batch containing about 5 in number. This should be done in every Convention for all members, specially of the North, will not be able to attend the coming Convention. Who can deny the advantages of remaining, even for a short time, within the auric influence of these personages. Critics or intellectual people or even the high-souled "Karma yogins" may or may not like this idea. I may go further and say that even the Leaders, specially Krishnaji may not be perhaps inclined to accept this suggestion. But in spite of any adverse but friendly comment and in spite of the Leaders themselves choosing to go against our desire, I would like to insist upon the acceptance of this suggestion and I hope my other Brethren will join with me in my pious wish and on receipt of joint suggestions from several quarters, the Leaders—however reluctant they might be, will be moved by Compassion and Love to accept and grant our suggestion.

JUGDEO SAHAYA

BOOKS RECEIVED

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

The Life and Work of Jawad Sabat, by Maulai Abdul Wah (Thacker Spink & Co., Calcutta); *The Mind Governs*, by Sohan A. Calianiwala (Sunshine Publishing House, Bombay); *Varishei Hours*, by P. Seshadri, M.A. (The Indian Press, Ltd., Allahabad); *Mind the Healer*, by Vernon Drew (L. N. Fowler & Co., London); *The Philosophy of Beauty* (T.P.H., Adyar); *Forest Meditation*, by Dr. J. H. Cousins (T.P.H., Adyar); *Voyages* (Rajput Press Chicago, U.S.A.); *The Cultural System, Kashmir*, by Dr. Welle Van Hook (Pub. Karma and Reincarnation Lg., Chicago); *Confidential Talks to Young Men*, by Professor Satyvratā Siddhantalanik (Pub. The Sharma Trading Co., Bombay); *An Epitome of the "Nature Cure" System of Medicine*, by Dr. H. Valentine Knaggs (C. W. Daniel Co., London); *Anthology of Ancient Egyptian Poems*, by Elissa Sharples (John Murrey, London); *Practical Numerology (Pythagorean System)*, by C. G. Sanders, F.R.P.L., D.Sc. (C. W. Daniel Co., London); *The Rule of the Beasts*, by V. T. Murray (Stanley Paul & Co., Ltd., London); *Visualising the Fourth Dimension*, by A. C. Hanlon (A.C. Hanlon, New Zealand); *Paper Boats*, by K. S. Venkataraman (Ganesh & Co., Madras); *Some Sayings of the Buddha According to the Pali Canon*, translated by F. L. Woodward, M.A. (Cantab.) (Humphry Milford, Oxford University Press, London); *The Shrinik Traffic*, by Kennedy Williamson (Hodder & Stoughton, London); *Ruysbroeck the Admirable*, by A. Wautier D'Aygalliers (J. M. Dent & Sons Ltd., London); *With Mercy and With Judgment*, by Alexander Whyte, D.D., *The Life of Alexander Whyte, D.D.*, by G. F. Barbour (Hodder & Stoughton, Ltd., London); *Sonnets of a Schoolmaster*, by F. G. Pearce (Arthur H. Stockwell, London); *Torch-Bearer*, by T. L. Vaswani (Dayanand Centenary Committee, Mathura); *The Story of Atlantis the Lost Lemuria* (Reprint), by W. Scott-Elliot (T.P.H., London); *Thought Forms*, by Annie Besant and C. W. Leadbeater (Reprint), (T.P.H., London); *Radiance Hidden From View, Expression, Egypt*, by Kamala Krishna (Solar Logos Publishing Co., Chicago, U.S.A.)

OUR EXCHANGES

We acknowledge with many thanks the following :

The Canadian Theosophist (August, September), *Papyrus* (July, August), *The Indian Review* (September), *The Calcutta Review* (August, September, October), *Theosophisches Streben* (July, August), *Light* (August, September, October), *El Loto Blanco* (September, October), *The Servant of India* (September, October), *Theosophie in Ned. Indie* (September, October), *Teosofia* (August, September, October), *Theosophy in Australia* (September, October), *Question de la Frontière—League of Nations* (September, 1924), *Theosophy in the British Isles* (October), *The Theosophical Review* (October), *Theosophy in South Africa* (September, October), *Revista Teosofica Chilena* (August), *The Messenger* (September, October), *Modern Astrology* (October), *The Occult Review* (November), *The World's Children* (October), *The New Era* (October).

We have also received with many thanks :

The Beacon (August, September), *The Young Theosophist* (August, September), *Theosophy in India* (July, September), *Nature* (September), *The Vedic Magazine* (August), *Theosophia* (September, October), *Isis* (July), *Prabuddha Bhārata* (September, October), *Theosophisch Maandblad* (August, September, October), *The Cherag*, *Teosofisk Tidskrift* (August, September), *De Theosofisch Beweging* (September), *Revista Teosofica* (August, September), *Toronto Theosophical News* (August, September, October), *Bhārata Dharma* (August, September), *El Mensajero de la Estrella* (July), *Pewartas Theosophie* (September, October), *The Vedānta Kesari* (September), *Heraldo Teosofico* (August), *The Bahauddin College Magazine* (September), *Isis* (August), *Bollettino Ufficiale* (July, August, September), *Service* (October), *Bulletin Theosophique* (August, September, October), *Theosophy in India* (October), *Melbourne Theosophical News* (October).

REVIEWS

A Treatise on Cosmic Fire, by Alice A. Bailey. Two volumes. (New York, Lucis Publishing Co., 1925.)

Any work which starts with transcriptions from the Stanzas of Dzyan, other than those of the *Secret Doctrine*, violently challenges comparison with H.P.B.'s monumental work. This is the case with the two large volumes dedicated to H.P.B. from the pen of Mrs. A. Bailey.

The general reader has very few criteria with which to judge revelations and statements concerning the occult nature of the universe. With regard to H. P. B. and her writings, one criterion is the personal contact which many have had with her, and the knowledge which they gained directly from her concerning occultism. A second, and the only criterion for those who have not met her, is the intrinsic nature of her writings. The same general statement can be made about the writings of Dr. Besant and Bishop Leadbeater. Those who have intercourse with them will have the first of these two factors to go upon, to guide their judgment as to the teachings emanating from them. But in the main, occult teachings must be examined not in the balance of personal predilection towards individuals, but from quite a different angle of vision. That angle will differ with each individual. The endorsement of a statement as true depends very largely upon how far the endorser has in his own inner life moved towards that truth. Therefore, with thousands who in the 'eighties read Sinnett's *The Occult World* or H. P. B.'s *The Secret Doctrine*, a quick endorsement sprang within them, affirming their conviction that the facts were true. Obviously, not the slightest blame can be attached to those in whom such an endorsement did not arise.

The case is similar with this work of Mrs. Bailey. There will no doubt be a certain number who will feel that her two large volumes enlarge their understanding of the problem of man and God. But also there will be others who will not feel in these two volumes the same intellectual exhilaration and spiritual inspiration which are found in the writings of others.

There is one defect which marks these volumes, and makes them distinct from most other works on similar subjects. The work gives the impression of being more transcriptions of addresses to students

than a carefully written out book. Statement after statement is made in succession, just as a teacher will to a class, but the work lacks that remarkable literary charm which is so pronounced in *The Secret Doctrine*.

There is no one in the Theosophical Movement who has any authority to say that any teaching is correct or incorrect. Each inquirer must judge for himself. The reviewer can only, therefore, conclude by saying, "Here are two large volumes; do they or do they not add to your intellectual and spiritual conceptions of the plan of God?" On this matter, the reviewer has his own judgment, but, as it is strictly personal, it is not his duty here to express it.

C. J.

The Purpose of Education, by St. George Lane Fox Pitt. (Cambridge University Press. Price 4s.)

This is a very interesting, though brief glance at certain crucial factors in present-day life in the light of a high idealism: for example, the sordidness of our mammon worship with all its resulting superficialities, hypocrisies and narrownesses, and the effect these have on the educational system. Though the author puts this last first, yet we feel that his method of reaching his own peculiar formulation of the ideas regarding the human personality, given in the first chapter, was by looking out from his stabilised but sensitive citadel of Individuality in which the "Great Complex" has triumphed over the "intermediate and minor varieties," on life as it is, on thought, both scientific and psychological, as it is, and then adjusting his own conclusions. This survey and these conclusions form another valuable contribution to hasten the "reevaluation of educational values," so urgently being pressed on all sides to-day.

There is little that is fundamentally new except the connotation given to the term "complex." On this new definition his whole psychological system depends, but we feel in spite of his great desire for clarity in the use of terms, that this will only add another confusion to the already very chaotic psychological maze in which the teacher must wander to-day. It is so little different from the Herbartian "apperception masses" that, for popular purposes, a comparison would have been a great help. But why use a term, which has already a definite meaning in the psychological world, in a new sense? That it was so used by Rhys Davis, great scholar though he is, "to translate certain Buddhist philosophical terms long before Freudianism was ever heard of," is not a sufficiently strong reason to make the world change the already accepted definition of the term "complex".

Rhys Davis has not coloured modern thought by his use of the terms Freud has by his.

Nevertheless the emphasis laid on the emotional aspect of our "complexes," his dissolution of our "personal" limitations—or "fixe complexes" as they are interpreted here—by the development of a broad outlook, impartiality of judgment, and a common humanity, the importance given to character-building and the cultivation of true joy, are all lessons that all educators, bound to the wheel of educational routine would do well to brood over, for in these they will find the secret of their liberation.

M. W. R.

The Pistis Sophia, literally translated from the Coptic by George Horner, with introduction by F. Legge, F.S.A. (Macmillan Co. S.P.C.K. Price 16s. net.)

It is a happy sign that orthodox scholars are studying the recently found Gnostic Scriptures, but when opinions are fixed, and everything one reads is fitted into one's orthodox beliefs, little real expansion of knowledge is gained, nevertheless. This new translation, however, will perhaps re-open again what has been a heretical taboo since the third century, *viz.*, what the teachings and beliefs of the early Christian Gnostic communities really were. The literal translation which this book gives, unfortunately does not make the difficulties more easy to face; but this is hardly any drawback in this case for the "thought-content" of the documents are so obscure that it would be much more difficult to give a free translation that would be anywhere near the real meaning. Even the literal translation fails to illuminate the thought phraseology and idioms, and conveys to a modern mind hardly even a shadow of the reality behind the language. Languages differ from each other in fundamental construction because different peoples think so differently. Take, for example, the different method of thought implied in the straightforward English idiom which goes from the subject and its relatives to the predicate and its adjuncts when compared with the involved and complicated German. In a literal translation the soul of a language is unexpressed, as well as much of the meaning involved in the intangible and elusive side of language called rhythm. Fancy an edition of *The Gītā* literally translated into English, with none of the soul atmosphere behind the words. It would be as dead and meaningless as the Orientalists have made their translations of the *Purāṇas*, for example. One seeks to contact a living thought and a living emotion through a living book, but a literal translation emphasises the dead letter, not the spirit.

We doubt therefore whether this volume will add anything to the elucidation of the translations already existing, except in the way of text comparison and that may illuminate the meaning a little.

The Preface gives a very scholarly account of the history and types of the original documents which go to make up the book, but where opinions are expressed as to the meanings, we fear these are calculated to make it more difficult to understand the book than to elucidate it.

This is not a book which can be read and understood by the "Middle Ages" type of mind which still prevails to-day. One requires to be illumined by one's "Light-Power" as the phrase is here. Why do translators venture positive opinions, in place of suggestions merely, in fields where they cannot possibly know?

M. W. B.

The Scale of Perfection, by Walter Hilton, edited from MS. sources by Evelyn Underhill. J. M. Watkins, (London. Price 7s. 6d.)

A very good edition of this time-honoured mystic writing. Walter Hilton, Augustinian Canon, one of the few English mediæval mystics, wrote his *Scale of Perfection* in the fourteenth century, since when it has been "one of the favourite religious books of the laity" because of its practical, simple, and objective spiritual teachings which can be equally applied to social or active life.

The Editor, from a close and direct comparison between ten different manuscripts and with obvious love for the work, has been able to present in one substantial volume the two books of W. Hilton dealing with the same subject. The volume also contains a luminous Introduction on Hilton's life and work; a complete bibliographical survey of MSS. and previous editions; a glossary of current equivalents of obsolete English words of that time "keeping in view the needs of the general reader and lover of Christian Mysticism".

A. P. G.

The Races of Man and Their Distribution, by A. C. Haddon, Sc. D., F.R.S. (Cambridge University Press. Price 6s.)

This valuable book has been out of print for several years and we are glad that it has been considerably enlarged and to a certain extent rewritten. It is very concise and is full of information without being too technical. Mr. Haddon's work needs no recommendation, for he is so well known and this reprint is therefore specially welcome.

C.

Ramblings and Jottings in the Dream of Life, by Dudley M. Wallace. (C. W. Daniel Co.)

The aim of this book is to find the perfect man created in God's own image, and the world which God called "Good," the reason for our entry into life and what is beyond.

It leads us to see that the Divine Principle is the source and substance of all that is, and that matter, material mind and the life with which it is associated is a delusion, a concept of the material mind, born of a reflection.

In Genesis we are told God caused Adam (who represents material man) to fall into a deep sleep; we are not told that he awakened, or he and we lose consciousness of life, and see (or dream) a reflection of the true and original creation.

We must think away from self, visualise ourselves and our neighbours in our reality, as opposed to our materiality, and allow love and consideration to flood our hearts, knowing that man in his real estate is the perfect emanation of the Creator of all. The author thinks there is an increasing change of mentality around, and an idea of a common good rather than of selfishness; this practically applied must solve many national and universal problems.

E. S. B.

The Secret of Ancient Egypt, by Ernest C. Palmer. (W. Rider & Son Ltd., London. Price 3s. 6d. net.)

Mr. Palmer gives us an interesting book containing many thoughtful suggestions. He is a student of Symbolism and the hieroglyphics of Egypt provide a fascinating field of research, which widens as archæology brings further and further mysteries to light. His hope is that his "little book may find a place in the literature of this vast subject—the origin of humanity, its culture, and religions with their occult side—not so much as an expression of finality but as a contribution to that symbolical interpretation which may be greatly extended in future". The special point that Mr. Palmer wishes to establish is that the *Book of the Dead* and The Pyramid, in its structure, are mutually explanatory.

Co-Masons and others who are interested in the ancient Mysteries as well as those who are attracted by that marvellous civilisation which stretches back into the misty dawn of history will enjoy reading "The Secret of Ancient Egypt".

ARIES

Indian Art at the British Empire Exhibition, 1924. (India Society, London. Price 25s. net.)

This publication of the India Society contains seventeen illustrations of Exhibits at the British Empire Exhibition; sixteen of these are of paintings, and one is of sculpture. There is a list given of the ninety-six paintings; sixteen stone, bronze, and brass sculptures; and sixty-six other brasses which comprised the collection exhibited. If one were to judge by the illustrations in this volume, one would say that Indian art was very inadequately represented; for it is a disappointing collection. But it seems one cannot so judge. Among the ninety-six paintings were many fine examples of the different Schools; but, as they were lent by owners having little information that could lead to the identification of the subjects, Mr. Lionel Heath, who is responsible for the critical notes that appear with the illustrations, was restricted in his choice and obliged to confine himself to those selected.

A foreword by the Right Hon. the Earl of Ronaldshay draws attention to the subjective character of Indian Art and the necessity for recognition of this if it is to be understood and appreciated. Mr. Lionel Heath, Curator of the Lahore Museum, has contributed very interesting, clear, and illuminative notes on the Indian method of painting; Indian conventions; the Moghul painters; the Rājput and the Himālayan Hill Schools; Hill, Jammu and Kangra paintings; and the necessity for a critical appreciation of Indian Art. His classification of the schools is simple and clearly defined, and should be intelligible to the newest student of the subject; and the two main streams of painting, Moghul and Hindū, with their main tributaries are easily discernible in the examples given. The contrasting merits of these two branches are well brought out; and, in general, Mr. Heath's notes are so helpful and show such fine critical faculty, penetration and appreciation that one regrets that he had so restricted a field.

For the fine collotype plates and letterpress the Oxford University Press is responsible; and the India Society may congratulate itself upon adding another valuable contribution to the accumulating list of useful works, for the student, on Indian Art in which it is so deeply interested.

A. E. A.

The Sāmkhya System, by A. Berriedale Keith. The Heritage of India Series, 1924. (Association Press, 5 Russell St., Calcutta.)

This is a scholarly epitome of the historical origins of the Sāmkhya Philosophy, and its relations with other systems of thought and religion.

The author finds the seed of the Sāmkhya in the *Upanishads*, and not in any contemporary materialism, and looks on the Sāmkhya and Buddhistic philosophy alike as having grown, side by side rather than derived one from the other, out of logical investigations into the nature of the Knowable, leaving the Unknowable, as a fruitless hypothesis, soon to drop into oblivion. With Jainism too the system is full of parallels. Classical Sāmkhya is distinguished from the Sāmkhya of the *Mahābhārata*, and especially of the *Bhagavad-Gītā*, concerning the date of which there is the usual sort of confusion. It is a little disappointing, in a book bearing this title, to find so little of the philosophy itself, and that little couched in such terms as convey little to one unacquainted with the system; but to the real student, especially one who has to prepare for examination in Indian Philosophy, now that the Universities are beginning to give it the place it deserves in the syllabus, the need for such a book, epitomising the latest results of scholarly criticism and research, must be invaluable.

H. V.

Sind and Its Sūfis, by Jethmal Parsram Gulraj. (T.P.H. Adyar, 1924.)

To students of comparative religion, this little book should be a great help, for it proves that the true Sūfis of Islām were at one with the prophets and teachers of other faiths—both in the message and its source. Along the line of the pure Bhakti, praise is poured out “in love intoxicated verse” to *the One* hidden in myriad forms of the mineral, vegetable and animal kingdoms. The fourth section of the book is full of extracts from the songs of Shar Latif and Shar Sachal, the two greatest lyric poets of the fourteenth and eighteenth centuries respectively. The actual poetry has naturally suffered in translation but the words as given are illuminating:

No father, no mother have I,
Infinite and eternal am I,
My voyage is everywhere;
By mistake I call myself Sachal.

K. V.

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to remove 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 of different 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 that 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 makes 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 persistently, 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 its members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whosoever 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 to reject. Approval of its three objects is the sole condition of membership. No teacher or 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 and 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

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NOTE FROM THE EDITOR

A REVIEW in a magazine is generally supposed to give the editorial opinion on the book reviewed. In the rush of work in preparation for the Jubilee Convention, a review of *The Theosophical Movement, 1875-1925* was passed for the present issue recommending it as a fair account of the Society. It is necessary, therefore, that I should express my emphatic dissent from this recommendation as the book is one of the most distorted statements that I have come across. It is written anonymously. A writer who so misrepresents facts should at least have the courage to print his name to his production.

ANNIE BESANT,

Editor.

some three years ago that temples of the great living Faiths should be raised within the Society's grounds, as a token of recognition of the Brotherhood of religions, is on the way to be realised; a Hindū Temple is completed; a Buddhist Vihāra is nearly finished; and the foundation-stones of Zoroastrian and Hebrew shrines are "well and truly laid"; part of the

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ON THE WATCH-TOWER

WE have had a wonderful Convention, attended by nearly 3,000 delegates from all parts of the world, while the visitors to the public lectures more than doubled the number. All the delegates were housed on the Society's grounds, and a happy crowd they were. The Indians began to leave on January 1 and 2, but nearly all the members from abroad are still with us. The account of the most harmonious and varied, as well as the largest Theosophical Convention ever held must appear in our February number, for this issue leaves Madras while the brethren from abroad are still with us, eagerly at work on plans for the future. A proposal made some three years ago that temples of the great living Faiths should be raised within the Society's grounds, as a token of recognition of the Brotherhood of religions, is on the way to be realised; a Hindū Temple is completed; a Buddhist Vihāra is nearly finished; and the foundation-stones of Zoroastrian and Hebrew shrines are "well and truly laid"; part of the

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wall of a Muslim mosque is built, bearing a memorial tablet; the foundation-stone of a Christian Church will be laid on January 11. Only the Jaina and Sikh Faiths have not yet taken steps to build shrines. The foundation-stone of the Star Headquarters was laid on December 28, "Star Day".

* * *

The Anniversary of the Theosophical Society was rendered memorable by the reading of a Message received from an Elder Brother; it follows these notes. The T.S. once more finds itself "a body over the face of which broods the Spirit from beyond the Great Range".

* * *

I read in *The Canadian Theosophist* a statement so inaccurate that I must enter a gentle correction. In the "Official Notes" it is stated that I have obviously very much changed my mind regarding the Liberal Catholic Church since I wrote the letter to the T.S. on it, published in *The Theosophist* for March 1920. Here is the letter, so that Canadian members of the T.S. can read it—if they will. That the words quoted hardly convey the sense they had in the original may be seen in one case, where an apparently independent sentence is given as though following the preceding sentence in inverted commas: "She adds: 'We must not let it grow into the idea that all Theosophists are Liberal Catholic Christians'." The sentence as to "the idea that the Liberal Catholic Church had become a barrier, keeping out the ordinary public and prejudicing them against Theosophy," as will be seen by reading the letter, referred to Scotland only and is on p. xiv. That following "she adds" is only half a sentence, and is on p. xvi: "The public has grown out of the

idea that all Theosophists are Buddhists ; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians."

Further on it is said that : " Three activities have been established by this Convention, the Liberal Catholic Church, now to be known as the World Religion, into which the Theosophical Society is directed to enter by Mrs. Besant and Mr. Jinarājādāsa." There is no suggestion in my letter to the General Council that the World Religion is the Liberal Catholic Church ; on the contrary, after reciting " The Basic Truths of Religion," the next paragraph runs :

These are the basic truths of the World Religion, of which all religions are specialised branches ; to proclaim and teach these the Theosophical Society was founded and exists.

Further, in saying this, the liberty of the members of the T.S. was guarded by the specific statement as to the T.S. :

It admits to its membership all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus.

The letter runs :

LETTER TO THE T.S. ON THE LIBERAL CATHOLIC CHURCH

By THE PRESIDENT OF THE T.S.

As President of the Theosophical Society, I desire to write to my fellow-members in English-speaking countries on a question on which sharp differences of opinion have arisen, chiefly due, apparently, to misconceptions and misunderstandings.

All members of the Theosophical Society are bound by the First Object of the Society to recognise Brotherhood without distinction of creed. This is often called " neutrality," but it is far more than neutrality. Neutrality might only mean a cold aloofness, an indifference. Brotherhood without distinction of creed means a loving recognition of each creed as one of the roads by which the Highest

may be reached. It implies a readiness to serve all, and an actual service of the one or more with which the Theosophist may come into contact. His attitude is not that of folded arms, but of eagerly stretched-out helping hands. One of the great religions may be more natural to him than another because of his past, but that will not prevent his taking a vivid interest in each. Personally, my past makes the root-religion of the Aryan race, Hinduism, my natural expression, as Buddhism was that of my predecessor, Colonel Olcott; but I can sympathise profoundly in the presentations of the same truths in Zoroastrianism, Hebraism, Buddhism, Christianity, and Islâm, with their sub-divisions, and can teach the same ideas to the members of any one of them in its own special language. The ceremonies of each interest me profoundly, and I have studied them all with keen pleasure, and can take part in any of them with full earnestness and sympathy. That must be the case with every Occultist.

So much for generalities. To come to particulars.

The Old Catholic Church is an interesting historical movement, which kept to the Catholicism of the Roman Obedience without some modern addenda, and preserved the Apostolical Succession, as did the Anglican Church when it tore itself away from obedience to the Roman See. The entry into it of many Christian Theosophists has liberalised it without touching its Catholic character, and the English-speaking members prefer the name of Liberal Catholic. The Liberal Catholic Church is a sub-division of the Church Catholic, and undoubtedly has a great future before it. The accession to it of our loved Theosophical teacher, C. W. Leadbeater, who was a High Church Anglican Priest when he joined the Theosophical Society, and who has since been consecrated Bishop of the Liberal Catholic Church, has naturally strengthened it; he has brought to it the knowledge of the unseen world that the early Bishops possessed, and the great Christian ritual purged of later accretions, now shines out in its true beauty and inspiring power. To the Christians in our Society this presentment of the Christian faith, in its highest and truest form, is invaluable.

That our Christian brethren have caused some friction in Great Britain, Australasia and America is not the fault of the Church but of the unwise zeal, "not according to knowledge," of some of its members. I found in Britain that, in the Lodges, there was sometimes shown a disposition to regard non-Christian members, or even Christian members holding to the Protestant tradition, in whose very blood ran a dislike of ceremonial and a distinct dislike of Roman Catholicism and of Catholicism in general, as less good Theosophists than those who joined the Liberal Catholic Church, and the Lodges were made less congenial to them because of their dissidence, so that some even left the T.S., as having become sectarian. In Scotland, where Puritanism

fought and died to break the Papal yoke and win religious freedom, the anti-Catholic feeling is strong, and the idea that the Liberal Catholic Church was the Theosophical Church had become a barrier keeping out the ordinary public, and prejudicing them against Theosophy. The only sense in which the term is true is that in reverting to "the faith once delivered to the saints," free from Roman additions and Puritan retrenchments, it necessarily approximates to Theosophy, the root of all great religions. Christian Theosophists naturally welcomed it and thronged into it, but its mission is primarily, as Bishop Wedgwood said, to reach the Christian people who are not Theosophists, and to restore to them the precious jewels which Christianity, as taught by Roman and Puritan, had overlaid or lost. In that sense, it is Christianity theosophised, *i.e.*, Christianity restored to its great and rich heritage. So have Theosophists, who have entered Masonry, or Education, begun to theosophise them, to give them back, or implant in them, spiritual ideals. The world cannot be christianised, for Christianity is only one of its many religions, but it can be theosophised, by bringing back to all religions the truths given to each by its Founder, deepening each for its own adherents.

In America, so much unrest has been caused that at the last Convention it was actually proposed to over-ride the Constitution of the T.S., in order to inflict on Liberal Catholic priests a special disability, forbidding them to hold office in the American T.S. I then stated that if the resolution were passed I should disallow it, as contrary to the constitution. American feeling runs high, because of certain Roman Catholic attempts to dominate American politics and thus to undermine the Republic. Unthinking people regard the word "Catholic" as equivalent to Papalism, and as indicating the Roman Obedience only, forgetting that the Anglican Church is also Catholic, as is shown by its creeds. Hence the very name of "Old Catholic" or "Liberal Catholic" aroused angry antagonism among the ignorant. The fact that I have not myself joined that Church has, I fear, been unfairly used against it by some; I do not belong to any religious denomination, for the only one which, by my past, is my natural expression is closed against me by my birth in the West. But I regard the Liberal Catholic Church with the same loving and reverent sympathy as that with which I regard all sub-divisions of the great religions. Others claim that I "approve" it. I have not the impertinence to "approve" any branch of a great religion. The Jagat-Guru, the Guardian of all religions, blesses all of them; who am I, that I should "approve" that which He has blessed? I seek to serve them all equally, since He is the Sustainer of them all and His Life flows into them all. I study them all, and feel the keenest interest in the ceremonies of all, if so be that I may learn from any of them something which I do not know.

I regret that my name should be used by both sides in the controversy, and that words should be put into my mouth, or my

spoken words misapplied, to strengthen the views of the speaker. Perhaps the above statement may make my position clear.

Theosophical Lodges ought obviously not to be used as fields for propaganda of any special religion with a view to make proselytes. Lectures expository of any faith may be, and have been, freely delivered in Theosophical Lodges. But no attempt should be made to win adherents for one form of religion or another. Hindu, Buddhist, Christian ceremonies ought not to be performed in a Theosophical Lodge, unless the Lodge habitually lets out its hall for any public purpose; in that case, it would not be identified in the public mind with any particular form and thus exclude others. A member must never be made to feel that the Lodge is an inappropriate place for him. Lectures on religions come within our Second Object: proselytism breeds antagonism and is against our principles. The public has grown out of the idea that all Theosophists are Buddhists; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians.

Two minor points may here be noted: if Liberal Catholics are invited to lecture, the same courtesy should be extended to them as to lecturers of other denominations; they should bear their proper titles—Rev., Rt. Rev., Bishop, Canon, etc. We cannot stoop to the rudeness which sometimes refuses his title to a Roman Catholic Bishop or Archbishop. We did not say that "Mr. Vivekānanda" would lecture, but "Swāmi Vivekānanda"; so with men of other faiths. To refuse to Liberal Catholics alone any titular dignity, bestowed upon them by the ecclesiastical system to which they belong, is certainly not to be without distinction of creed.

Lodges may, by their bye-laws, restrict their membership to members of a particular religion. We have had Buddhist Lodges, Islāmic Lodges, Ladies' Lodges, each with its own limitations. So we could have Christian Lodges or Zoroastrian Lodges. These are, or would be, specially dedicated to one kind of study and may have their use, but their members need to be careful not to grow narrow, and they lose the advantage of free discussion from various points of view.

My honoured colleague, Bishop Leadbeater, in a private letter, says as to this subject:

"I have told the people here over and over again that they are not in the least expected to join themselves to the Church or to Co-Masonry, if they do not feel that those are useful lines of activity for them; but I have sometimes added that while we did not ask in any way for the assistance of our Theosophical friends in these works, we did feel that we had the right to expect from them a kindly tolerance. I think they might say: 'I do not myself feel in the

least attracted towards Co-Masonry or towards ecclesiastical ceremonies; but at the same time I realise that these are ways in which other people of different temperament can be helped; and so I refrain from attacking them, and give my good wishes to those who feel inclined to follow those lines.' I have always impressed upon them that the Theosophical Society, with its intellectual presentation of the truths, was still going on, and intended to go on, as strongly as ever; but these others were merely different methods of presenting Theosophical truth, suitable for certain persons, but not for all."

With this, I cordially agree, as I do with all the statements made by Bishop Leadbeater on these matters. We are entirely at one.

Those among us who believe that the Jagat-Guru, the World-Teacher, will soon be coming among us, will see easily enough that, among the many movements in which members of the Theosophical Society take part, there are three which stand out as peculiarly methods of preparation for that Coming, in addition, of course, to the Order of the Star. In the world as a whole the fifth sub-race predominates in power, and its religion, Christianity, largely influences both the older and the younger faiths; hence the need of recalling Christianity to its deeper spiritual principles, and the Liberal Catholic Church, bringing back prominently the more occult teachings, giving back the key of knowledge taken away by the priesthood of Rome, is obviously a movement intended to prepare the way in Christendom. Masonry, with its Theosophical proclamation of Brotherhood, but weakened by its exclusive masculinity, needed also to be recalled to the ancient way, and, strangely enough, free-thinking France was the one who threw back to the Ancient Mysteries, without distinction of sex, and created La Maçonnerie Mixte, Co-Masonry, as we in English-speaking countries call it. That again, bringing back the occult use of ceremonial, is to many non-religious people a veritable religion, and prepares them to understand the value of ceremonies, a preparation, as every Occultist will see, for the coming changes, which will link the visible and invisible worlds together as in ancient days. That again is a movement obviously in preparation for the Coming. A third world-wide preparatory movement is Education, whether of the children, who are to be the builders of the New Civilisation, or of the adults, who must prepare the world for it by assimilating and spreading the Theosophical ideas which will recreate the character, will change the Social Order into Brotherhood, and will remould the political fabrics of the Nations into true Democracy. The Theosophical Society itself is a nucleus from which radiate the regenerative forces; it supplies the life, the energy to all. In these three great movements there is room enough for all, and none need be jealous of any other, nor grudge to any its share of the inexhaustible Life. Each has its place, each has its work, and if neither of the two first-mentioned attract, surely in the many varieties of the wide-spreading educational

movement, each worthy member might find some field in which to labour for mankind. At any rate, all may follow the way of Peace, of Harmony, of Concord; and if any do not, may I not address to them the old pleading of the Israelite leader: "Sirs, ye are brethren; why do ye wrong one to another?"

ANNIE BESANT, P. T. S.

I may add to this letter the paragraph on the same subject in the Watch-Tower of the same issue:

The great current of spiritual life, poured down into Christianity through our Christian membership, awakened into new vitality one of its Branches, the Old Catholic Church, with its unchallenged Orders and Catholic traditions. The Theosophical Society in Christendom has naturally a very large number of Christian members of all persuasions and divisions, and the Anglican Catholic and other Catholic-minded people in the other Christian communities in English-speaking countries, hailed with joy the discovery of this Old Catholic Church, which had separated from Rome but had preserved the essentials of its descent from the time of the Christ. A handful of leading Christian members of the T.S. joined it, and the accession of my dear colleague Charles W. Leadbeater gave to it the occult knowledge which Rome has preserved, but has carefully locked away from the huge majority of her children. With his consecration as a Bishop—he was already a Priest in the Anglican Church—there came back into the Old Catholic Church the occult knowledge of primitive days, taught, as we know from the Church Fathers, in the "Mysteries of Jesus," the possession of which was once a condition of entering the episcopate. A considerable number of our members joined this division of the Christian Church, finding in it exactly what they needed. Other members, equally Christian but with Protestant, Puritan, or Nonconformist traditions and tendencies, felt repelled by the very name of Catholic, identified in their minds with Rome, despite the fact that all who accept the ancient creeds are accustomed to declare: "I believe one Catholic and Apostolic Church." Hence a rather sharp division of opinion arose among equally earnest members of the T.S., one side rather forgetting "without distinction of creed," the other that faith and hope are lesser than love. In Great Britain last year, I had the advantage of speaking on the subject, and I think that undesirable feelings largely, if not entirely, disappeared. I have written in this month's THEOSOPHIST, pp. xiii—xix, a Letter on the subject, for which I claim our members' thoughtful attention, praying them to "follow peace in all things".

A Message
to the Members of the
Theosophical Society

From an Elder Brother

BRETHREN:

Is it now, after all you have heard from the lips of your great President during these last few weeks, too much for Us to say, and for you to realise, that the work of the Theosophical Society, on the threshold of its first half-century, is entering upon a period of service to the world far greater and far nobler than even the already wonderful record that stands to its credit?

During the first half-century of its existence our Society, first bearing testimony in a sceptical world to the great realities of the inner life and to the fundamental truths of evolution, making these its essential foundation, went on to its mission of re-sounding throughout the world the note of Brotherhood, of that Brotherhood which every Great Teacher and noble soul has proclaimed and practised, but which the world has still to learn to live. And if the world has emerged safe from its recent crisis, if the erstwhile warring Nations are coming together again in some measure of growing accord, if the world is safe from the danger of a period of darkness and may look forward to the near coming of Him who is the greatest living

Theosophist—even though He be not a member of the Theosophical Society—it is because, thanks, in no small measure, to the heroism and example of our four great messengers of Brotherhood to the outer world, Helena Petrovna Blavatsky, Henry Steele Olcott, Annie Besant and Charles Leadbeater, men and women of every creed, of every Nation, of all shades of opinion, are both earnestly living Brotherhood themselves and are stimulating its life in others. To the Theosophical Society largely belongs the credit of being the bulwark against the forces of reaction, of narrowness, of separative pride. Relative to the population of the world you may be few in numbers, but spiritual strength and power depend not upon numbers. Rather do they depend upon burning sincerity. Eager faith in the truth can move mountains of ignorance and prejudice. You have believed. You have lived. And though you have lived for the most part in what the outer world—the world of convention and orthodoxy and self-satisfaction—will call obscurity, (most of you do not belong to “society,” a word which its votaries spell with so large an “S”), in Our world you are known and honoured as messengers of Light and Joy. It is not you who live in obscurity, but rather those who think themselves the salt of the earth. Your light is shining in their darkness, and thus is the darkness giving way to dawn. At this moment of the dawning, therefore, when you have good cause to rejoice at the signs of a bounteous harvest, look back upon the figures of the Founders and their faithful comrades, and offer *them* your reverent homage; for it is they who bore the brunt of the ridicule, the opposition, the hatred, the persecution, which all Truth encounters, as from time to time it emerges from its compassionate veiling to stand forth amidst an ignorance which so often would destroy all that it cannot understand. They know Our gratitude. Show now your own by nobly carrying on the work they so gloriously began. We lend to you again for further inspiration and wise leadership your valiant President, Our consecrated representative in the outer world, Our cherished, dearly loved brother. For many years she will remain among you

and she will guide you—if you will—along the pathway We have chosen for Our Society. You too love her dearly, and not many centuries ago you might have followed her to death. To-day you can follow her, not to death, but to the larger life. Follow her, brothers. You can have no better guide than she, who for lives has lived but to serve her fellow-men, who has suffered heroic martyrdom, who has endured all the agony the world can sometimes in its frenzies inflict upon those who love it even against its will. Be loyal to her, for so are you loyal to those great ideals which she so magnificently embodies.

A second half-century of fine promise lies before you. We say to you: You have the power to do more in the immediate future than any other body of men and women has ever achieved before. We say to you: Within this next half-century you can make Brotherhood a living reality in the world. You can cause the warring classes, castes and nations to cease their quarrellings, the warring faiths to live once more in brotherhood, respect and understanding. Make Theosophy a living force in your lives, and through your example those class and caste distinctions, which for so long have bred hatred and misery, shall at no distant time come to be but distinctions of function in the common service of the nation-family and of the World-Brotherhood. Great alchemists shall you be, if you will, transmuting ignorance into wisdom, hatred into active love, suspicion into trust, separative pride into loyal comradeship. Great gardeners shall you be, if you will, making of the world a garden of fragrant flowers, freeing the soil from noxious weeds. Great elder brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise and strong compassion, giving ever more as those to whom your compassion is due are more and more behind you on the pathway of Life. Be very tender to little children, yet more tender still to all who err—knowing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be

all of one blood, one source, one goal. *Know this truth and live it.*

Support all work and movements in the outer world which stand for brotherhood. Consider less what they achieve, and more the ideals which they embody. Do not over-value results achieved. Recognise generously all heartfelt effort, be the result what it may, whether or not it harmonises with your personal opinions and theories of life. Appreciate deeply all honest endeavour, be the apparent effect insignificant or outstanding. In our Lord's good time even the tiniest buds of brotherly striving shall blossom into marvellous flowers, shedding splendid fragrance. Concern yourselves with the motive and with the earnestness. These are seeds for your cherishing. Our Lord Himself will see to the harvesting. Trust in the Law. Cease to judge a movement, a cause, an opinion, by the extent to which it appeals to you, satisfies you, or perhaps antagonises you. Examine rather the measure of its power to be of service to others in their need. Actively commend all sincerity and earnestness, be the forms these take, according to your own personal appraisal, ugly or beautiful, congenial or jarring. Cease to be the slaves of likes and dislikes. Ardently seek Truth and Light, and learn to follow them at all costs as you find them. Inspire others to do likewise, remembering ever that the One Truth and the Universal Light veil themselves in many diverse forms—to your eyes often antagonistic—to meet the needs of diverse temperaments and stages of evolution. Take care not to seek to impose your standards of life, your convictions, upon others. Help them to gain their own standards, to reach their own convictions, be these what they may, provided they stimulate to nobler living. Seek out good causes. Help those you can usefully serve, and send out your sympathy and goodwill to all. Bestir yourselves, brethren of the Light, in the darkness which it is your task and Ours to dispel. You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where

tyranny is, where oppression is, where cruelty is—*there* must We find the earnest members of Our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness into Light, from death to Immortality, from the *un-real* to the Real. Blessed indeed are such peace-bringers, and they shall see God.

Within the Society itself let the Brotherhood for which it stands be real. We have had enough of divisions which separate. Let there remain only distinctions which enrich. Respect all who differ from you. Let your Brotherhood be without, that is, above, distinctions of opinion, as it is already so finely above distinctions of race, creed, caste, sex and colour. As ever, there is only one test for membership of Our Society—a recognition of the truth of the Brotherhood of all life and an earnest desire to make such recognition effective. It matters little, at the stage of most of you, *what* are your beliefs, provided Brotherhood is their chief cornerstone; but it matters much *how* you believe. No one need or should leave the Society because he disagrees with other members, be they who they may. Differences of opinion should enrich Our Society's life. But a member might well have reason to leave if his membership is made intolerable by those who disagree with him. We look to the members generally to guard against such a calamity, especially as your President and other of Our messengers must, ever more often as the years pass, become Our channels to the world of the communications We hope more constantly to make. Those who are wise will heed Our messengers, but let none for an instant despise those who do not hear. Their time to hear may not yet have come; have they less a place in Our movement because of this? And even if, with the duty to hear, still they hear not, remember ever that gentleness alone draws men to truth, never violence or contempt. We hope We may not have to withhold Our communications with you because some, with misguided zeal, would make them, in mischievous foolishness, a test of what they may call "good membership" of Our Society. Let no orthodoxy be set up in Our Society. Good members

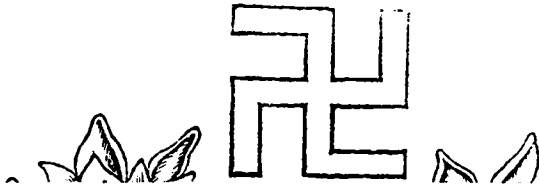
of Our Society, members whom We, at any rate, honour, are all who strive to live brotherly lives, be their opinions what they may about Ourselves or about aught else. We do not ask members of the Society as a whole to hold aught in common save the first great object upon which We receive them into this outer court of Our Temple. But holding that object, honour demands that they shall maintain the Brotherhood they profess to accept by ensuring to others that same freedom of opinion which they rightly claim for themselves. We welcome differences of opinion, so be it that they are held and expressed in a brotherly spirit, courteously, generously, gently, however firmly. There is room in Our Society for any number of opinions and beliefs, however divergent, provided that those who hold them treat as brothers those with whom they have to disagree, whose opinions they may even feel constrained actively to oppose. Have not our members yet learned the lesson of Kurukshetra, to disagree, and when need be, to fight, lovingly and generously? Let it never be forgotten that all life is one, even though its forms must sometimes seem to clash.

Much more shall We be among you during the coming years, for We, too, are of that Universal Brotherhood from which sometimes We are sought to be excluded. Brotherhood does not stop short at humanity at either end, whatever some may think, and We hope that, as time passes, a place may be found for Us in your midst. We are content to wait your pleasure, for We can serve the world whether Our existence is recognised or not. Yet it is, perhaps, not too much to hope that the Theosophical Society, *Our Society* as well as yours, may some day recognise Us as facts, and not merely as plausible and logical theories. Some there are among you who know Us well, and whom We have instructed to testify to their knowledge among you and in the outer world, in the hope that more and more may cast aside the veils which blind them to the recognition of Those who love the world so well and whose treasure-house will open to all who bear in their hands the key of Brotherhood. But We impose Ourselves upon none. Those who so desire may seek alone, may tread

alone their pathway; though We know that there will come a time when they will have had enough of loneliness. We do not thrust Ourselves where We are not wanted. Yet the world needs Us, and We could give even more abundantly could We but gain a wider welcome. It is the Law that Our Blessed Lord comes among you, be His welcome what it may, though even He may not outstay His welcome. And only at long intervals, so far, has He been able to bestow upon you the priceless benediction of His immediate presence in your midst. We have to wait. So be it. Yet, if His welcome lasts, perchance grows, He may dwell long with you, and the doors thus be flung wide open between Our world and yours, and between other worlds and yours, that they may become one world, Ourselves restored to Our natural place among Our younger comrades, and Devas and mankind be once more together in happy comradeship.

Believe with all your hearts in the triumph of the Good, the Beautiful and the True, and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes for separateness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will—so shall you know the peace that passeth understanding and learn to use the power that makes for righteousness. Thus shall you conquer the Kingdom of Heaven which gladly suffereth violence, and Our Theosophical Society shall be the nearer to the accomplishment of that mission of Brotherhood to which We dedicated it half a century ago. Step forward bravely to the goal, brothers. Fear not the obstacles, despair not in face of temporary defeat. Have confidence in yourselves, as We have in every one of you, for there is not one single member of the Society without a link with Us, or whose help We do not need. Have We not chosen each one of you because We need you? You need each other, and We need you all. Be brave for Truth and Brotherhood, and We shall be with you throughout the ages.

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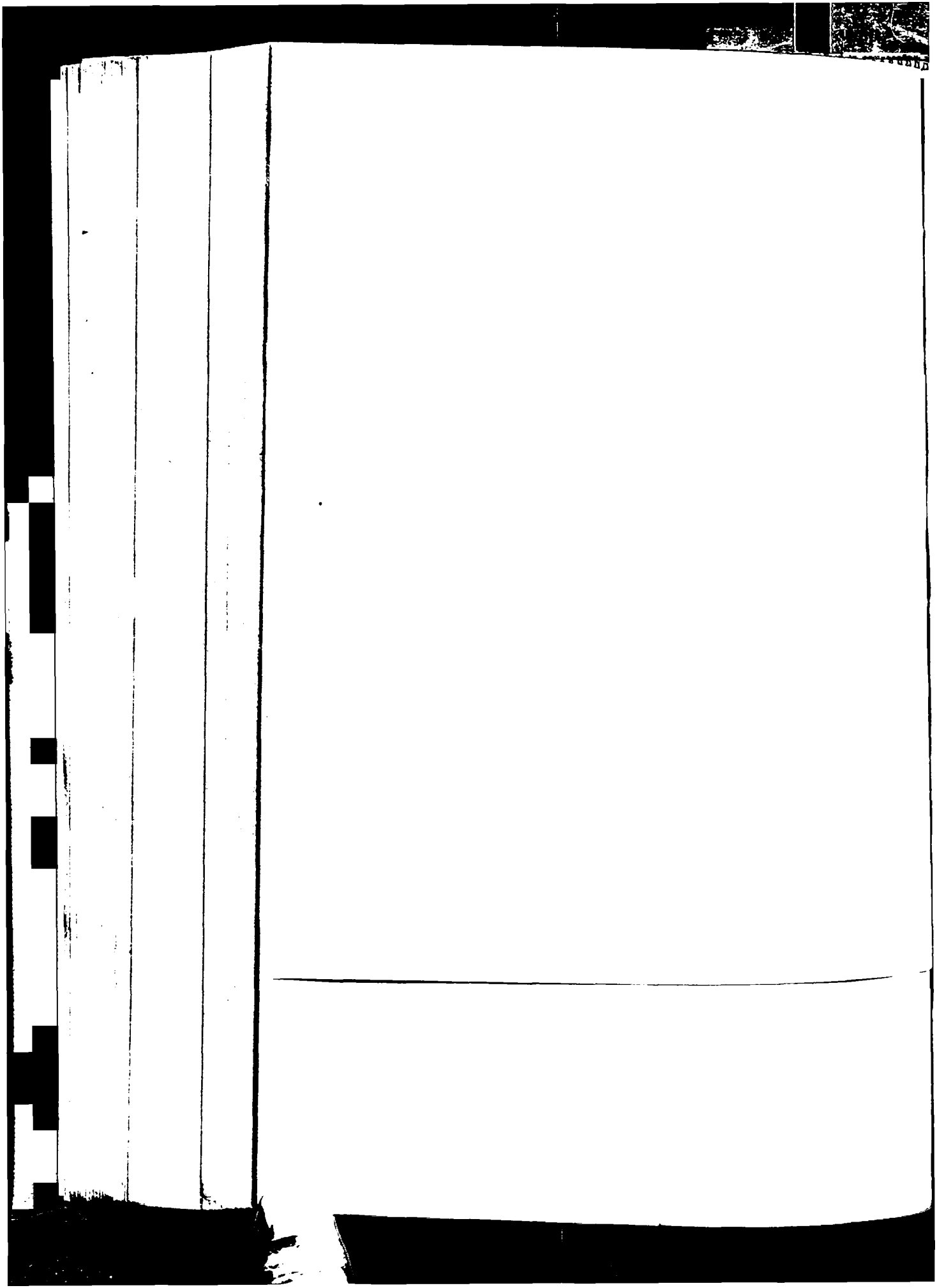


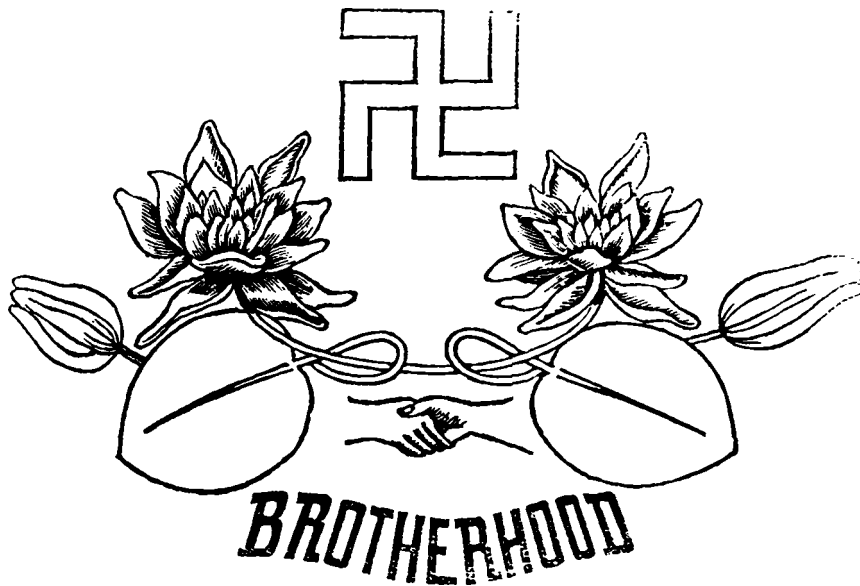
Errata to page 224 of "The Theosophist" for November, 1925

On line 11 from bottom of the page the name of Marie Antoinette was a slip of the tongue for the Comtesse d'Adhémar. Everyone knows that Marie Antoinette wrote no memoirs. The Comtesse d'Adhémar's Memoirs are famous, and in them she mentioned the Comte de S. Germain, and the words spoken were said to her. I do not know how I came to make so stupid a blunder.

ANNIE BESANT

manifested in Jesus and not the whole JHV. H. may have overshadowed him now and then. If he was speaking from the standpoint of V (Van) the I (Iod) was the Father, and the Comforter is H (He), which is the principal element in the Voice. In Kṛṣṇa we find the whole trinity manifested.





ESOTERIC TEACHINGS

By T. SUBBA ROW

(Continued from p. 330)

THE "Father" refers to the great God Adonai, which is his celestial counterpart more or less. There may, however, be another sense: If Christ is a special incarnation it may not be the whole of JVH, but a part only which incarnates of it: any part may overshadow a man, and the Kabbalists seem to have held that it was only the Van that manifested in Jesus and not the whole JHV. H. may have overshadowed him now and then. If he was speaking from the standpoint of V (Van) the I (Iod) was the Father, and the Comforter is H (He), which is the principal element in the Voice. In Kṛṣṇa we find the whole trinity manifested.

In the Mahābhārata, Drona Parva, Kṛṣṇa says: I have four forms; one is always sleeping in Nirvāṇa, and the other three are: one constantly making *Tapas* in the world, *i.e.*, the Mahā Chohan; one is everywhere to help people, the other goes on constantly reincarnating for the good of people. It is the third element which is your Christos. This is the opinion held by a good many Jewish Rabbis. If that is so he is referring to that Iod as his Father that is the highest Chohan for the time being on the planet, and the Comforter is the Holy Ghost, which is the most important element in the Voice. Strictly speaking all the three exist in the Voice, but it is mainly identified with the Holy Ghost. The thing that descends to the plane of mankind splits into three forms as a kind of division of labour. The highest Chohan for the time being may be of any ray. The Iod resides in him, whilst Bīnah (the Kabbalistic Sephiroth=Wisdom) (He) plays the part of the Holy Ghost, and Van goes on incarnating for the good of the people. When not incarnating it is mixed up with the Holy Ghost, and all three unite, when the time of departure comes, into a single trinity in their original home, when the successor takes charge.

By Van splitting you may get a Tetragram without the final "He" which is not necessary.

This was the case in the incarnation of Rāma (Iod) who with his three brothers made up the four.

If Christos was only Van it was because only that manifestation was needed at the time.

When he is going to disappear, the Mahā Chohan will take care of all the people, even after he has disappeared.

Adonai can generate a peculiar kind of spurious Logos. It can evolve one for any particular case. It has about 140 independent powers, each capable of giving rise to a whole host of manifestations. In the case of the Buddha Ray there are 200,000 different powers with distinct names of

their own. In all, some 7,000,000 powers have been catalogued.

Anima Mundi—Astral Light—4th principle (Sevenfold classification) of the solar system. Ego is Kāraṇōpādhi as long as you are a man.

Monad—higher part of the fifth principle in man. It cannot be said that it is the monad until it is a man. It is the one thing that remains constant through the multitude of personalities. Sometimes called Kūtam Chaitanya.

Kūtam—collection of skhanḍhas or ṭaṭṭwams. It is the centre of energy which goes to Devachan. 6th and 7th principles together are the Logos. 6th principle being its upādhi the real shakti. The Logos, you may consider, as the astral body of that upādhi and Parabrahm as the Kāraṇa Sharīram of that. For all practical purposes there are two trinities: one of man and the other of the Logos. In man there is Sṭhula Sharīram, astral body and the monad; in the Logos the 6th and 7th principles and Parabrahm. Parabrahm plays the same part as the Kāraṇa Sharīram. It is this trinity that Christians mean by Father, Son and Holy Ghost. The Holy Ghost is the 6th principle.

Chichchakti, Chinmātra, Chiḍākāsham. When all the three are united, you have the objective, subjective and no consciousness. Objective consciousness and its subjective consciousness of the higher trinity and itself as itself, no consciousness when its consciousness is centred in Parabrahm. You have to leave the one for the other or transform the one into the other. The only way to transform it is by, first, in the place of your monad trying to get the Logos. Once you can get this, its aura which is its upādhi begins to permeate your astral body and that begins to improve to the level of the 6th principle and when the transformation is complete you have the Logos and 6th principle and Parabrahm being everywhere, the trinity is complete. Instead of the Kāraṇa Sharīram try

to have the Logos as the Kāraṇa Sharīram and then as your astral body is guided by your monad, the logos itself having taken its place will begin to have its aura which is the 6th principle running through, as it were, your astral body when once it is there its light goes with it, in course of time the astral body becomes more and more spiritualised, all its characteristics are transferred to the 6th principle. The simplest view is that of one centre radiating energy, the centre being its body. So long as you have the centre of energy acting, so long will the body remain eternal. The 7th principle is the centre through which Parabrahm acts as the outward energy and being eternal and omnipresent its resources are infinite and the life that emanates from it constitutes its body so when once you have that body and centre within you and have transferred all your experience to it the transformation is complete and you are not man but God.

In the sun you have an example of almost unlimited resources, no modern theory can account for the way in which the energy is being recuperated. And the whole visible light and heat is the background on which it can always fall back, is infinite and eternal and the source of energy being eternal it is only a point through which the energy is manifested. This is the visible light or life or chaitanya, that forms its body or upādhi.

Īshwara is the Logos.

It is asserted that only when the monad reaches the human kingdom that it requires responsibility ?

By saying they acquire a certain amount of individuality when reaching the human kingdom I merely want to point out a stage where the differentiation becomes plain, perceptible. In the animal kingdom it is difficult to see it.

Cosmic evolution commences by the first manifestation of the logos. It manifests as consciousness itself on waking from sleep.

Will is merely one of the attributes of mind and it is the monad that gives rise to all action. The fourth principle is simply aura.

In all occult science there is not much practical good in the division of the three lower principles. You have to take the three as a whole for all practical purposes and again the 4th and 5th principles have been divided instead of taking one and the same for the lower 5th and the 4th which is the astral body.

The karma of a past incarnation not yet exhausted cannot be got rid of.

The other karma is got in this incarnation. The karma of an Adept is of a different kind.

Devachanic existence being entirely subjective it is only intellectual emotions and higher pursuits that enter into that existence. There are other actions which produce effects rather on a physical than on a subjective plane.

Supposing an impulse is exhausted, the colouring given by these pursuits is not so easily exhausted as if a man has constantly been thinking about, *e.g.*, architecture. But by this kind of ideation there is a kind of colouring given to the mind which follows him in the next incarnation. That colouring is not exhausted in Devachan.

All men have three kinds of Karma. Karma from last birth (2) up to the present moment since this birth (3) what you are doing now.

Buddhi rather applies to the 5th than 6th principle. The 6th is the seed of Ātmabōdha. 6th principle Chichchakṭi is called Kwan yin.

If Holy Ghost is the 6th principle it emanates from the Father through the Logos. But if it is the matter of the Logos, in that sense it is prakṛti. It has thus had two characters and the difference between these two views is one of the most important differences between the Greek and

Latin churches. The 7th principle strictly speaking must be called the Logos.

Even the existence of infinite space depends upon the perceiving ego, thus the existence of prakṛti depends upon the existence of the Logos which is the perceiving ego and when this happens there is differentiation between subject and object.

When once the Logos ceases to exist, the whole objective space ceases to exist.

Īraṇā is what is called Sushupti; beyond that there is consciousness of the 6th principle.

Whatever Karma a man will do, that will be on a plane higher than that of a dog or cat regarded as an intellectual energy and physical development required, hence the new state of things thus brought about will never reduce the individual to an animal.

Chaitanyam—vishwahu, it is Vishṇu and the life of Vishṇu and everything that exists.

Sushumnā has something to do with the tube in the centre of the spine. It is the sort of vein of magnetic electricity and the energy passing through the sushumnā is a vein of vital electricity going through it. The tube is connected with the ventricles of the brain.

Where does it begin? It begins with the Mūlādhāra chakram and ends at Brahmarandhram.

Brahmarandhram is put in different places in the books but I mean the brain.

Sometimes Kuṇḍalinī itself is called sushumnā.

How do you know its action? Because you feel it from the accession of fire to the brain—as if a hot current of fire is being blown through the tube from the bottom of the tube.

Idā and Piṅgalā should act alternately. If you stop both, the hot current is forced through the sushumnā. By practising kumbhakam alone the sushumnā comes into play but a

rājayogī without either has a means of rousing the sushumnā as he likes. This means is a mystery of Initiation.

Why is sushumnā said to be the chief of the nerves ?

Because it is only through it that the vital principle and astral body goes out in the case of a yogī and in the case of an Adept at the time of his death his soul goes through that and it is the seat of circulation of that force called soul or Kāraṇa sharīram.

Kāraṇa sharīram being in the condition of sleep how can it act ? It is not that kind of sleep, but yoga sleep. It is the rest after the tempest in *Light on the Path*.

When it is said that the solar system, etc., is in sushumnā, it means that consciousness is centred for the time being in the centre circulating in the sushumnā but comes into rapport with the astral light and the universal mind and then he sees the whole Kosmos.

T. Subba Row

SOME SOCIAL REFORMS NOW PENDING

By ALICE WARREN HAMAKER

(Concluded from p. 351)

RELIGIOUS REFORMS

ON this subject there has been much discussion among the occultists in all Theosophical Societies existing, and so many suggestions made and experiments carried, that one hardly knows what the average Theosophist thinks about the matter. Almost all attempts to replace existing religions, and give them a Theosophical turn, have failed for lack of popularity. They have been based on some occult truth, or occult investigation, and rely on that basis for their appeal—but occultism is not popular, for see how few there are in this world who will stay with any society that studies occultism. A society that only studied Theosophy could number millions, but those who add occultism with the Theosophy can, at most, only number thousands or hundreds.

Yet existing churches are admittedly emptying, and their problem is how to hold their members, and how to finance themselves. People will give money freely for charity, but they will let the churches run behind in their expenses. People are not dead to the religious appeal, and a lecture on a purely ethical subject will draw crowds, but the old-time religion is losing its popularity.

We do not hear anything from the vast mass of Theosophists, now outside of any existing society, but they are doing the thinking while the problem is being discussed on all sides. One day, they will revive a new religious interest, based on the four fundamentals of Theosophy, enumerated on the first page of this article. Religion is a natural impulse for human nature, and as the mass grasp an idea, they suddenly bring it forward and establish the only religion they will consent to have—one that includes the ideas they have un-animously accepted. Disagreements there may be on other questions, but the church must include those they hold un-animously. When a mass of people are un-animous in any belief, they feel stirring within them the unity of life, and that humanity is a solid phalanx, and they stand solid, for they are fulfilling one of the greatest Truths.

Many times has a mass of people stood together for a religious idea, established their religion, and swept the world off its feet, till whole continents have vibrated to a single religious ideal. This will happen again as the Theosophical leaven works to the top.

The only thing that has ever stopped any such religious wave from converting the whole world, and making humanity one solid unit in actual fact, has been the introduction of dogmatism. That may also happen again. Time will show.

We will know when this religious movement has really begun when we see a new religion, or an old one transformed, that begins without dogmas, and based on the self-evident truths already enumerated, and without any foundation in any occult investigation or occult science. There is nothing wrong in occultism, occult science, or occult investigation, only that it is not popular. The multitude is not ready for it, however curious it may be. It may read or hear about it, and perhaps look into it for curiosity, but when the sensation is over, it goes away.

THE LESSENING OF MEDIOCRITY

The present day education is fast producing mediocrity, inasmuch as the education given is uniform in all schools, private or public. While there are a few independent schools, they are too few to count in the matter of popular social reform, and too many are afraid to send their children anywhere else than to the schools where the same education is given as the public schools. It would be to their disadvantage later on, especially if they wanted them to go on to the University, where the same system of education is followed on a higher scale.

The scholars learn too much of some subjects, so that the average man's thoughts tend to run in certain well-defined directions. They learn too little of other subjects, for which there is too little time, so that certain aspects of thought and knowledge get too little attention, and too little investigation. Thus we are arriving at a stage of uniformity of thought, even as we have arrived at a uniformity of social status, and at a standard of living.

There is much to be said for this uniformity, for it is a sign of the acceptance of the truth of the solidarity of humanity, but unless this uniformity of thought is broad enough to take in all types of people in an equality, progress in civilisation will come to a dead stop. Uniformity in standard of living was just as narrow in its limits, and threatened, and still threatens, to bring our economic progress to a dead stop, but a uniformity of thought, if narrow, would be worse, for thought lies on a plane nearer the spiritual than does physical welfare.

The spectacle of a State in the U. S. A. passing laws forbidding the teaching or discussion of certain items of knowledge, is a sufficient proof of what the modern trend is in the matter of thought. This may be held up as

an exaggeration, but it is exaggeration and persecution that indicate the direction to which the public is tending.

The millions of Theosophists scattered all over the world, however much they may hold aloof from Theosophical societies, from lack of interest in occultism, are bound to wake up to what is threatened in their midst, if they have not yet done so, and they will look around to see what they can do to broaden popular thought.

However much occultists may point out the avenues of thought that are neglected, or passed by as fads, they do not get a hearing sufficient to make any mark in the immediate future, especially not the period we are considering, judging from the unpopularity of things occult. The Theosophists will not look to them, but to what they can grasp—the four fundamentals of Theosophy.

They are likely to come out with a new value of spiritual thought, based on what they have understood intellectually of the Theosophical fundamentals, and in turning the popular mind to a higher level of thought than is now popular, the whole scheme of education will take an imperceptible change towards broader thinking. Then it will suddenly seem incomprehensible that such things as the American fight over evolution could ever have happened.

The Theosophists are not prominent in this present fight, for they are well aware that they have nothing to offer that will make a popular appeal to offset the fast narrowing tendency of modern thought, and the occultists have nothing to offer that can make a popular appeal, as is evident. But an appeal will be made and it will catch on, and with a broader scheme of education and broadening tendency of thought, mediocrity will be lessened.

There was a time when it was a boast in any country that the people vied with each other to contribute to the general

conversation what was witty, epigrammatic, pedagogic, startling or cryptic. Now no one converses, they gossip about trivialities.

There was a time when people could stay at home with handwork, content with their own thoughts, ideals and contemplations, or even to read real literature and discuss the many-sided questions raised. Now no one can stay at home, for they have nothing to occupy their minds, and they are not sufficient unto themselves for an hour or two. They just become lonely and dull, and have to rush out to play cards, or to places of amusement.

The spectacle of the abundance of amusement that is offered nowadays is a sufficient comment on the fact that no one knows how to occupy his leisure time. Within every man lies the spirit of adventure, a divine gift to urge men to newer and newer experience for extended spiritual value, and the more mediocrity we turn out, the more this spirit of adventure goes off in amusements—a sort of passive adventure, or repressed adventure. All believers in reincarnation realise that the time spent on earth is an interlude in a spiritual life that is continuous, and that they are here to get new experiences that have not been obtained before, but the average person is passive in the effort to get new experiences, instead of active. This is the change of idea that the millions of Theosophists will bring to the popular attention, and give a new zest to life in general, and mediocrity will become unfashionable and unpopular.

A NEW SENSE OF HONOUR

There was an epoch when a man's honour was his most cherished possession. So much so that the old custom still exists in some countries, that reflects this attitude, *i.e.*, the Chinese and Japanese custom of suicide if honour cannot be

vindicated. We have fallen away from such an idea, and have produced nothing to replace it in our modern life. We have, instead, become immersed in petty dishonour to such an extent that the majority of people indulge in greater or less items of graft and of law-breaking. Even if by mistake an individual can get a few cents more than they should, he will keep those few cents without any twinge of conscience, and even the pettiest graft is never looked upon as anything dishonourable. As for law-breaking, comment is almost needless. It is done every day, people patronise the bootlegger, or make their own "stuff," in a prohibition country; people smuggle in the face of custom duties; motorists exceed the speed limit on every road; the major part of a lawyer's work consists of seeing how a merchant or business man can get round the law by doing what the law prohibits in some roundabout way that cannot be found out; and as for family honour—where is it now? Visit the divorce courts and the courts of family separation, or even the juvenile courts, when the parents are being examined about their children.

The idea is even put forward that for a person to refrain from indulging in these petty vices, is repression, and repression is the root cause of ill-health, nervousness, and outbursts of criminality or mental aberrations that result in suicides, and murders in violent quarrels. There seems no end to the vicious circle of petty vice which surrounds us, apparently, for if a man does not indulge in a petty vice, he runs the risk of indulging in a greater vice. Thus we see the result of modern psychology, which tries to analyse the lower mind of man without acknowledging his higher mind as his ruler. True the lower mind rules man's actions, thoughts and feelings or emotions, but the lower mind is ruled by the higher mind, unless the spiritual part of man (the Buddhic body) has to part company with the lower man, and leave him soulless.

There is only one solution to this state of affairs, and that is a popular admission to the Truth that man is a spiritual being, or else he is not a man, but an animal man, or soulless person. There has been so much false teaching about heaven and the life after this earth, that the average person in the West does not particularly care whether he ever goes to heaven, or hell, and is not at all appalled at the idea of complete annihilation of himself at death. The modern person cannot be appealed to with the bait of heaven and perfect bliss hereafter, as has been the case. But he can be appealed to with the Truth of his own inner deity, his highest self; that he has the omnipotence of God within him; and that there is no limit to the knowledge and power to be gained by him with spiritual efforts.

Theosophy has broadcast the Truth of the Unity of Life, and of man's place therein as a microcosm in a macrocosm, and much teaching has been given out regarding the higher mind, and the spiritual, or Buddhic, body, and its possibilities. So much literature is available and popularised on this subject, that the knowledge must be returned in some effect that we do not quite foresee.

We shall see a new code of honour arise amongst us from our younger generation, who have escaped the cant and hypocrisy of the older generation, who had to have a heaven and hell dangled before them to keep them good. Already the flapper and modern young man is admired or condemned for frankness in action and speech, that seems the limit to which such frankness can go, and yet a code is arising among them of things that are not decent to do, and of things that are not done. In view of what they do, some of these taboos seem incongruous, yet these taboos are arising, and during the next fifty years we may see quite an extension in that direction.

Thus a code of honour will arise that will do away with the worst of the modern petty vices, and though the code will

only be adapted to modern needs and modern life, yet there is every reason to hope that, as it has as a basis the Theosophical Truth of the Unity of Life, and of man's spiritual nature, such a Code may be broad enough to last to the end of modern life, which has several centuries to run, before a beginning can be made of new racial instincts.

Fifth Race civilisation has still about five centuries or so, to reach its zenith, and the consequences of running that civilisation without an adequate code of honour, that can appeal to all naturally decent people, is apparent to-day. We have no such code to-day, and see the misery and vice prevalent in the West, and other modernised countries, to-day. To have to continue with this civilisation for another five or six centuries as we do now, would be an impossibility. It could not be done. It would just destroy itself long before its zenith, and the world reduced to savagery and barbarism till the time for the next civilisation to commence, and that civilisation would then have the handicap of beginning in savagery instead of civilisation.

REDUCTION OF POSSESSIONS

It is still within memory, to most people of adult age, that labourers used to be many, and employers few. Especially was this the case in domestic, stable, garden and farm labour, and under such conditions people acquired the habit of accumulating their personal possessions till houses were cluttered up with piles of things that were not touched from one spring cleaning to the next one. With plentiful domestic labour, why not accept the new possessions, and at the same time keep all the old ones?

Then came the snobbery of multitudinous possessions, when a person could count on social success by the amount of his or her displayed, personal possessions. Many of us

can still remember that period, and in some places that still exists.

Side by side with this plethora of personal possessions, displayed or hoarded, vast numbers of people possessed too little to keep life decent, and to keep their bodies warm or even something fairly soft to sleep on, and they certainly did not possess anything to satisfy their artistic longings.

Already we see these hoards of possessions put into museums and exhibited to the public, and less and less are houses cluttered up with ornaments, for domestic labour is getting scarce. Private grounds are being cut up, for garden labour is getting scarce too. Where all the labourers are gone to is a question, but they are not available for the home and garden as they used to be.

In many ways the very necessary reform is going on without personal volition, being dictated by force of circumstances, but much more has yet to be done. Too many people try to have more possessions than they should have, or require. People buy houses that are beyond the possibilities of their pocket books; they work harder than they should to obtain those things that will count socially, and they hoard things they never use because it does not occur to them someone else might use them.

It is not so long ago when a person's social acceptance depended on his culture, and not on his possessions, and we require some return to that ideal. The old ideal broke down, because it had outworn its epoch. The old culture became stereotyped, and did not grow from within itself, so it developed senile decay, and a new one is arising.

We are witnessing a new social ideal, that of the club executive and worker, and many a woman can get "in" by her willingness to do the club work, or to assume the heavy duties connected with community projects. One may sigh for the older culture, which was less strenuous, but the present day

attempt to replace it, however crude it may seem, is at least a beginning to do away with the snobbery of multitudinous possession, display to catch the eye.

There is a gipsy tendency manifesting itself nowadays, especially in America. People move from house to house in a way no one thought of in the past generation, and the automobile has driven people away from their houses to camps. At times the world seems to live on wheels and to pitch its tent, but not from necessity. That will not last long, for soon people will be flying from roof to roof and cooking in a box, or in the sun.

All this will produce some new development of the place possessions will have in our daily life. The industrial revolution has cluttered us up with too many things and at the same time pauperised us, and renewed the class sense amongst us, till we run the risk of introducing a caste system, as was done among men long ago.

We have preached the solidarity of humanity, and the millions of Theosophists in the world know it, and have thought and brooded on it, until a sense of communism is appearing in our midst. Enforced communism fails always, for a spiritual ideal can never be forced on man. He is not an animal to be forced to be good with a whip. He is a spiritual being to be left free to express his spirituality. God will not be forced.

Without force, therefore, but from a spiritual ideal, we shall see people voluntarily reduce their possessions, and the strain of excessive manufacture and production will be lessened, and all in the name of "humaneness," or of "humanity". The passion for things will get less, and that energy released for something else. There is only just so much in the world, and no man should have more than his share, and all men should have the chance of getting that share, but such a state of affairs will not come about for thousands of years yet.

Still, even as all men are one in spirit, there should be some outward admission of that Truth, *i.e.*, in a better distribution of things, and the best way to do that is to voluntarily reduce one's possessions, and that means a moral suasion, or the acceptance of a spiritual ideal—the solidarity of humanity.

A RETURN TO AGRICULTURE

With food as the prime necessity of life, it is amazing that farming should be such a poorly paid profession, and that farming should be carried on by those of less education than other callings. The tendency of farmers is to try to educate their sons to other professions that they think will bring them more wealth, with more comfort and less back breaking work. The farmer's wife would rather see her daughter marry a city man, or a small trader, than see her marry a man who sets out to take up a piece of land with a mortgage, or a piece of uncleared land and create a homestead.

Such a topsy-turvy state of affairs we have reached with our modern commercial life, when we shower our money around among those who do not produce the greatest necessity of life—food; and when he who does produce the food, has to labour with the sweat of his brow, and for very little return for his back breaking toil.

The next necessity of life is clothing, and here again the raw material—cotton, wool and silk—comes from the same profession of farming—though now they call it ranching, or the farm becomes a plantation, and here again the farmer or rancher is not in a very much better condition. The cotton grower and the shepherd is still the man with little education, who toils in the fields, and does not become the millionaire that the cotton spinner and weaver becomes. The woollen manufacturer will become wealthy, but rarely the sheep rancher.

Here and there around the world, one sees the exception to this condition, and even places where the agriculturist is on the whole the wealthier in comparison with the trader and manufacturer. Yet, in general, it can be said that the farmer and rancher is not the wealthiest element in our midst, nor is he, on the whole, the best educated. It can never be said he is the poorest and most ignorant, for that distinction belongs to the unskilled labourer, who is the man or woman who is not intelligent enough to learn anything that requires skill. These, the poor, we always have with us.

It is only a matter of three or four centuries since the land owner was the wealthiest element in the community, and when agriculture took the best intelligence in the state. Of course, in those days there were no banks, and the value of money was not, in consequence, continuously going down, as it is now, but, unless we return to some such condition under more modern usages, we are running the risk of natural demonetisation. Our money value is getting lower and lower, and the dollar or the pound is buying less and less with every generation. More money has, therefore, to be printed and put into circulation with less and less specie in the bank vaults in proportion to the money in circulation. There seems no end to this lowering of money values, unless we will do away with much with which we clutter up our civilisation, and that need not be there.

People need not be sick, and keep an army of medical men repairing the damage; they can eat more sanely. There need not be war, and therefore divert so many men, and so much energy to what is, in reality, waste. People do not need to have so much as they do, and waste that much manufacturing power and labour. People do not need to live so close together so that the dirt created by one family cannot be disposed of in a natural way, for want of space. With the disappearance of dirt will disappear most of our present day ills, anyway.

We clutter up our civilisation with an absurd legal system that occupies one quarter of our wealth, time and energy, which we could quite well do without. There could be a simple declaration of right, and everything be subservient to that, and that would save a quarter of the wealth we squander.

There is so much that could be simplified in our present day lives, that it could not be enumerated in a short article, and that simplification will be done as the teachings of karma are more and more accepted. The teaching has been sent out, and many books have popularised the idea, and taken away from it its illusion of punishment. At first, karma was looked upon as a question of punishment for deeds done many incarnations before, and that did not popularise the idea, but as the real Truth of cause and effect became known, karma has not got that interpretation.

The individual acceptance of the Truth of karma simply leads to a deepening of conscience, if there is any change in the individual at all, but a general and popular acceptance is more likely to lead to a greater acceptance of the other man's rights and desires, and an appreciation for what he is trying to do. That is what we need. Half the troubles of our civilisation are due to the fact that people consider only what they are trying to accomplish, and their rights and desires in that connection, and almost nothing at all for what the other man's attempts are, except as they compete or clash with the personal attempts. Half the lawsuits would disappear if people would naturally refrain from clashing with another man's desires of accomplishment and appreciate his reactions to life. With the lessening of the useless worrying and mental distress such competition and clashing causes, half the sicknesses people have would not happen.

H. P. Blavatsky has said that the greatest vice of the present day is selfishness, and certainly as the kârmic result

of selfishness is understood, we are likely to clutter up our civilisation less than we do, and spread out away from our cities. With less money spent in our cities, more will be spent in the country. Money cannot be left idle, so as less money will be needed for useless parasitical purposes, more will be spent on necessities. The money is there and must be circulated.

Of course, it will seem to us that the price of food will go up and up, but with a simpler life all round that will matter less, and we shall have the satisfaction of seeing the man on the land the wealthiest and most respected element in our midst, and that will be a better civilisation than our present one. The man on the land is a more spiritual minded man on the whole, for he has a better chance to see God face to face than the city man has, and we need our best people there where they can know God as He is.

We need the reform for this spiritual necessity, just as we need it for our material prosperity, for it is the only way that can stop the purchasing power of our money from disappearing altogether, and forcing us back to savagery and barbarism.

A RECOGNITION OF INTELLECTUAL INFERIORITY

Modern Psychology has discovered for us the moron in our midst in considerable numbers. Perhaps he has always been there, but there has been sufficient pick and shovel work for him, that he has had a place in our midst that has been his, and therefore he has been at no disadvantage. The reason for his discovery nowadays is because his place has gone, and he encumbers our civilisation, and no one knows what he ought to do, or what ought to be done for him.

The actual moron has a mentality of a child of eleven years, or under. Now a child of eleven likes the excitement

of a movie or a circus; he likes to use his hands with simple carpentering and simple mechanics; he likes to play pirates and pretend to be a hero; he likes swimming, cycling and such thrilling exercises; she, and sometimes he, likes to play at housework, cooking, camping, and even sewing and cutting material up; he likes drawing pictures; and so on.

As a man or a woman with such a mentality, there is only the dangerous addition of sex and the need to compete in the open market for the money to live and pay for pleasures, and it is here that we reach the two danger points. Most other difficulties may be easily overcome, even the mental one. Not long ago a grown man appeared at a school for adults in Chicago, and produced a certificate that he was a moron. As he was illiterate he was taken in, since the school existed for adult illiterates, but he had great difficulty to learn to read. Then it was found that his natural instinct when he wanted to tell anything, was to draw a series of pictures, instead of using words, and that his pictures were unusually accurate and well-drawn. So he was trained to be a commercial artist and illustrator, and he went out from the school into a successful career, and a check-up showed that he did remarkably well in the competition of the open market, and lived a useful and steady life, though he could never write a sensible letter.

By means of this kind the mental handicap can be overcome, and a place found for the moron, even in the open market. But the sexual problem of the moron, especially the female moron, is not an easy problem, and neither is the question of money making, for not all morons have a gift like the man in the illustration. The oncoming of puberty in the moron means promiscuity and prostitution, as a rule, and, if that does not happen, then it means a great deal of sexual gratification is indulged in, with the consequential numerous progeny, mostly morons, like their parents.

The prostitutes and procurers can be, and are, hunted down by the law, but as there is no recognition, in law, of intellectual inferiority, nothing is done regarding the last proposition.

Going up higher to the semi-moron, whose intellectual capacity averages a child of fourteen or fifteen, the sexual indulgence is also keen, especially in the numerous progeny equally below average intellectualness as their parents, which the law is also helpless to control.

Turning to the other danger of the case, the necessity for the moron to compete in the open market for wages and salaries to pay for his necessities and pleasures, and these pleasures have to be many and thrilling, just like a child demands, and he requires to be amused and induced to laugh, like a child. These pleasures, therefore, are likely to be expensive, so that often the moron demands more money than the man with superior intellectual capacity. For him the libraries have to carry thrilling books, and the publishers to turn out trash in the way of cheap novels and magazines.

So far the moron has been able to solve his labour problem by using his muscle and brawn, in place of his head, but with the passing of the pick and shovel era he is losing out, so like a child he starts to play pirate and pretend to be a hero. He gets a gun and goes out as a bandit, just like a child of eleven, and, possessing the sharp wits of a child, who is quite capable of deceiving the adults who are trying to look after him, he can get the better of law and order for quite a time. When caught he is also capable of inventing excuses, and of making a sentimental appeal for himself, as a child can who is caught in the act of his wrong-doing. Thus his punishment is always considerably less than it should be.

Other morons accentuate the lack of the sense of responsibility that a child shows, and they drift around playing at

living, like a child. They are confronted with accusations of vagrancy, but further than that the law is helpless, and they can only be left to drift.

A moron is not an imbecile, even when a drifter, and must not be confounded with the half-witted. A moron has the keen wit and intelligence of a child, and the same cunning and ability to deceive. His handicap is lower intellectual capacity, not intelligence. The semi-moron is the same problem, only less dangerous, though sometimes more crafty, and, in that case, even more dangerous.

Here is a problem for the Theosophists scattered in our midst to solve. They know that man is a spiritual being, and not necessarily an intellectual being. Intellectuality is only a phase through which humanity is passing at the present time, and that all men cannot be expected to be highly skilled in intellectual capacity, any more than every man can be expected to be a musical composer, or a skilled artist or artisan. But, he stands on an equality with the rest of humanity in that he is a spiritual being. The only equality of humanity consists in its spiritual democracy, and that it is a farce to suppose that a popular vote on a non-spiritual issue will be an intelligent one.

It is only in the Theosophical philosophy of the continuous spiritual evolution contained in the unity of life, that a way out will be presented in a recognition of intellectual inferiority without the sacrifice of the democratic principle. We need a new enunciation of the principle of democracy, based on a spiritual standpoint, instead of an intellectual one which is not a true factor in humanity. Then, and then only, will we be able to be fair to the moron and semi-moron in our midst, and give them a place that is theirs by right, and not by sufferance. Then, and then only, will we be able to be fair to the intellectually superior, for whom there is no place in our midst.

that is his by right, and where he can give to humanity the fruits of his past efforts in previous incarnation.

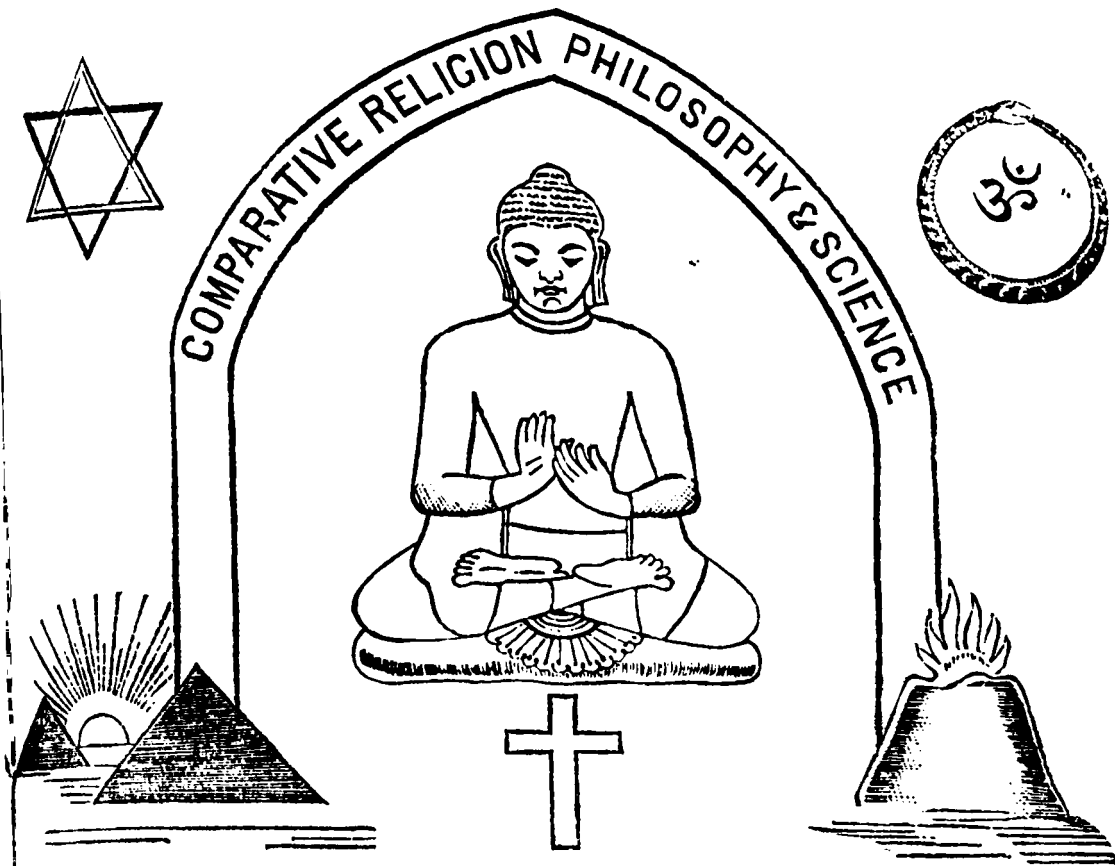
CONCLUSION

These are just a few of the reforms we need to consider in the very near future, which are not yet considered to any great extent. Theosophists have started many reforms, and, as for the members of the Theosophical Society, their hands are full with the reforms they have undertaken, and they have hardly the time to undertake any more, but these reforms must come during the next half century. Once a century the Masters send out a spiritual impulse, and these impulses bring about certain changes in humanity, certain changes in ideas, and changes in civilisation. Half the century has gone by since the sending out of the last impulse, and the spade work is complete, and now comes the result. In fifty years another impulse will come out and spade in, and let us hope that the present results will be sufficient to widen the scope of the next impulse.

If there were a Theosophical Society that stood only for the four fundamentals of Theosophy, and not for the details of occultism, a unity of purpose might be attained for the millions of Theosophists that have scattered themselves throughout the world away from their parent Society, or even subsidiary societies. Such a union would hasten the fruits of the impulse that has been sent out, and make them more effective. There is strength in unity, and it is to be regretted that the insistence of interest in occultism in the various Theosophical Societies has destroyed the Theosophical unity; but no society is able yet to ignore that primer of occultism, *The Secret Doctrine*, and all the other books that have based their teachings on the findings of occultism and of occultists, psychists, and so forth, and define Theosophy as it should be. The fundamentals are clearly

stated by the Founder of the Theosophical Society, and a true Theosophical Society should stand on them, and them only, for the sake of the millions that can never be occultists in this incarnation, and who yet can be Theosophists, and bring these fundamental truths into daily life. The occultists can look after themselves, for they can be more self-reliant, (in fact, they have to be,) but the Theosophists need leadership, and there is no leader for them.

Alice Warren Hamaker



NARCISSISM

By L. CHARLSTON GOCH

NARCISSISM is the name given by Dr. Paul Bousfield to a group of selfish impulses discovered in Psychoanalysis, and he gives a new view of underlying motives in our unconscious acts and ideals which we shall briefly examine.

Let us first gather up the story of Narcissus from the delightful tale of Ovid.

Narcissus was a beautiful youth, son of the river god Cephissus and "the most beauteous nymph," Liriope,

daughter of Oceanus and Tethys. He was reputed to be so beautiful that even before birth, says Ovid his beauty was discernible.

At an early age he was the object of considerable adoration but a stubborn pride in his own beauty kept him untouched by love. Echo, one of the Oreades, a nymph in attendance on Juno had been guilty of grave indiscretions in her "noisy chatter," which Juno punished by curtailing her powers of speech so that she could not speak until she was spoken to, and then could only repeat the last words of the speaker. She fell in love with Narcissus but he rejected her advances and she hid in caves, hiding her blushing face with green leaves, but her love, which still remained, caused her to waste away. Her beautiful body melted, and vanished, leaving nothing but her bones and her voice. At length her bones turned to stones but her voice remains even yet.

Rhamnusia, or Nemesis, the goddess of retribution, a daughter of Jupiter, hearing the supplication of the rejected lovers of Narcissus, and as a punishment for his treatment of Echo, caused him to fall in love with his own image reflected in a fountain. Going as usual to quench his thirst at this spring he is attracted by the reflection of his own form seen in the water, and as Ovid says :

He falls in love with a thing that has no substance ; and he thinks that to be a body, which is but a shadow. He is astonished at himself and remains with unmoved countenance, like a statue formed of Parian marble. Lying on the ground he gazes on his eyes which are like two stars ; on fingers worthy of Bacchus and on hair worthy of Apollo, on his youthful cheeks and ivory neck and the comeliness of his mouth, and his blushing complexion mingled with the whiteness of snow ; and admires everything for which he himself is worthy to be admired. In his ignorance he covets himself ; and he that approves is himself the thing approved. While he pursues he is pursued and at the same moment he inflames and burns. How often does he give vain kisses to the deceitful spring ; how often does he thrust his arms into the middle of the water, catching at the neck he sees, and yet he does not catch himself in them. He knows not what he sees, but is inflamed by what he sees and the same mistake that deceives his eyes, provokes them. Why, credulous youth, dost thou vainly

catch at the flying image? What thou art seeking is nowhere; what thou art in love with, turn but away and thou shalt lose it; What thou seest is but the shadow of a reflected form; it has nothing of its own. It comes and stays with thee; it will depart with thee if thou canst but depart thence.¹

I have quoted this passage of Ovid at length, because it brings out in detail so many points of identification with Narcissism in the unconscious mind, and with the infatuation of the soul for its own illusions, which I hope to show, extends beyond the realm of psychology to that of the pathway of life.

To return to Narcissus. He exhausts himself in his vain desires; he refuses food, he disregards repose; "he gazes upon the fallacious image with unsatiated eyes"; he laments his fate, making the woods resound with his grief, and Echo mourns with him; he rejects the pleadings of the beautiful nymphs who are so concerned for him in his aberration, and in the end he lays down his wearied head upon the green grass and night closes for ever those eyes that admired the beauty of their master. His Naiad sisters, the water nymphs, and the Dryads, the wood nymphs, lamented him, and Echo resounded to their lamentations. When they sought the body for the funeral pile it could not be found. Instead, they found a yellow flower with white leaves encompassing it in the middle; that flower which Persephone gathered before she was abducted by order of Pluto.

The story of Narcissus has been variously interpreted, but chiefly as a Nature myth, indicating the gradual fading away of the life and bloom of Nature suddenly slain by the hot sun of summer. Such an interpretation is obviously very inadequate.

Sir J. G. Fraser in *The Golden Bough* on the "Perils of the Soul," refers to the ancient barbaric fear of the body shadow or reflection which, somehow, was always associated in the savage mind with the soul. This, he says, lead to the

¹ *Metamorphoses*, Ovid. Bohn's Library.

eneration of the shadow and to its protection lest evil should fall upon the soul. Shadows are averse to being reflected in water, or in wells, or in washing basins, and are thought to exercise a malefic influence upon the owner when they are so reflected. The natives of Nias even tremble at the sight of the rainbow, because they think it is "a net spread by a powerful spirit to catch their shadows". The Zulus will not look into a dark pool because they think there is a beast in it, (a Crocodile, according to the Basutos,) who will take away their reflections so that they die. Dr. Frazer adds :

It was a maxim in ancient India and in ancient Greece not to look at one's reflection in the water. The Greeks regarded it as an omen of death if a man dreamed of seeing himself so reflected. They feared that the water spirits would drag the person's reflection or soul under water, leaving him soul-less to perish ; . . .

and he thinks this the probable origin of the classical story of Narcissus. I cannot accept this purely animistic explanation as satisfactory either. The Greeks were very advanced indeed in their knowledge of the things appertaining to the soul and to the spirit, and in their religious celebrations, as in the mysteries, and particularly in the Eleusinian mysteries, they possessed a spiritual philosophy of extraordinary completeness, and of a most elevated character. The symbolic language contained in their mythology is capable of the closest and most minute analysis in the light of our modern knowledge, which in many instances, it still transcends ; as for example in the myths of Eros and Psyche, of Demeter and Persephone, which contain such exalted conceptions of a spiritual nature that even our most advanced psychologists are still only groping, and finding vague hints of them.

I think Dudley Wright is correct when he says that Narcissus falling in love with his own reflection represents the soul gazing upon a material form and becoming enamoured of corporeal life.

This seems to be a reversal of the process in the story, inasmuch as it requires us to believe that the corporeal Narcissus is to represent the incorporeal human soul, while the insubstantial reflection in the water is to represent corporeal existence. It is as though Ovid had turned his story inside out and should rather have represented for us the shadow falling in love with the substance. But looking at it from a higher plane, as the soul is higher than the body, I have no doubt whatsoever that Ovid is right, profoundly, and psychologically, and wisely right in giving us the story as he did, and, however contradictory it may appear, Dudley Wright is profoundly correct in interpreting it as he does. To those who have some knowledge of the Hindū teaching concerning *Māyā*, or illusion, the apparent contradiction presents no difficulty, but on the other hand, illuminates the myth and raises it out of the physical plane altogether, above animism, or naturalistic treatment, and brings it into the higher reaches of the soul. Let us test this conclusion.

The background of our first enquiry will be the book of Dr. Bousfield *The Omnipotent Self*, for therein he works out his psychological scheme of Narcissism.

We are already familiar with the conception of the unconscious mind, through the writings of Freud, Jung, Tridon and others, and so need not dwell at any length upon that vast storehouse of impressions and associations in which Freud suspects the existence of links binding the human race together in a common experience and a common symbolism; Jung goes further than Freud and asserts the existence of these common links, calling his concept of the unconscious, a race memory. Bousfield does not go so far as Jung, calling the realm of the unconscious mind, the unconscious memory, in which, however, he finds room for primitive racial instincts, surviving as memories. How close these psychoanalysts come to the Theosophical conceptions of the unity of humanity

and the continuity of individual experience, and yet how they strive, as Bousfield does, to avoid that most obvious conclusion, in their attempts to veil it under the so little understood theories of hereditary transmission! It is a relief to know, though, that Jung had the courage of his convictions and boldly stated the universality of unconscious phenomena, thereby raising the whole question to a higher level, and adding dignity and breadth to his system. At any rate, Bousfield, starting from the limited view that the unconscious mind is but unconscious memory derived from primitive ancestors, finds that the unconscious associations and impulses lie at the very root of being, and that all our thoughts and ideas, and our actions which are moulded upon our ideas, are tinged by these associations, producing some very extraordinary results; and he gives a blow to the doctrine so dearly loved and held by man of the omnipotence of his reason and the pretended grandeur of his intellect. He declares with justice, that just as, *in utero*, we repeat more or less in detail the history of our physical evolution, so, in infancy, we repeat to a great extent the history of our psychic evolution, and just as during this early period we possess the physical attributes of many of our ancestors, such as the gills of fish, the tail of the lower vertebrates, and so on, so, psychically, do we at a later period possess the instincts and desires of our progenitors, and utilise them as the hidden foundation stones in building our adult mental constitution. This is a very important statement and has been greatly amplified by other observers, especially of the psychology of childhood, but I think our authority ascribes it to the wrong cause. We will not now examine this phase in detail but merely pause to observe that heredity deals with physical relation and physical relation only; we know too little about the extent of hereditary influence in the past, and what little we do know does not warrant us in attaching so

much importance to it. The scientist who observed that "my grandfather's environment is my heredity," was probably nearer the mark than he thought. Moreover, the individuality of a man does not come from his parents or progenitors as his physical type does; he brings his individuality with him when he comes into this earth-life. We need not enlarge upon this; but if you will bear it in mind during the course of this article we need not interrupt Dr. Bousfield while we examine his system.

To proceed then. Dr. Bousfield classifies the forces which shape a man's character as :

(1) His primitive instincts, held back in the unconscious mind.

(2) His environment and education in which he includes the effects of treatment of the child during its infancy, attaching much importance to the first week after birth, which, he considers, leaves indelible marks in the unconscious make-up of the child. To this classification I would like to add the extremely important pre-natal mental impressions which the child derives from the mother *in utero*, when mysteriously, the forming mind of the child becomes largely charged with the maternal thoughts and impressions.

(3) That pride in his own greatness which modifies all other forces at work within him, according to the direction of its development. It is this third force which he names Narcissism.

It is evident that Dr. Bousfield includes in his Narcissism that part of the Oedipus complex of Jung in which the self is represented to itself as Hero.

To return to this classification. He gives his first force—that of heredity—a primitive erotic character and so squares with Freud's notion that the bulk of the unconscious make-up is sexual—but then Freud extends the word sex to cover all

the manifestations of the affection life, and not merely that of its somatic expression. In drawing attention to the vast needs of the human entity to a full love-life using the word love in its widest sense, Freud performed a great service for humanity, although he brought a good deal of opprobrium upon himself through his use of the word "sex," for the world has not yet sufficiently advanced to hear that word without blinking. It needs a good many more Havelock Ellises and Edward Carpenters and noble souls of that type, before it will be able to view the profound beauties of sex and sexual symbolism with eyes that are unashamed and cleansed from prudery. But the love-life undoubtedly lies at the root of much of our irrationality and emotionality and their reactions to our life-conditions. In the environmental and educational force moulding character Dr. Bousfield includes :

The thousand little actions, the trivial chance words of anger and contempt, not merely of the parent but of strangers and of other children, all of which make their impressions on the infantile unconscious mind.

He shows that the delight of the child in its own body is afterwards transferred in the young woman to a mode of exhibitionism in the choice of her clothes designed for the most part unconsciously, (I am glad he uses this word,) to suggest erotic ideas. In this I think he exaggerates the intention of feminine fashion which as far as the average woman is concerned, is rather an expression of the imitative herd instinct than of erotic tendency. He even goes so far as to suggest that the astronomer who peers at the heavens through his telescope to observe the infinitely great or the biologist who uses his microscope to observe the infinitely little, are only sublimating their primitive erotic instincts and turning them to useful or social purpose. I believe the "Elan Vital" or Vital urge of life to be far more than sublimated erotic tendencies just as I believe that the "Elan Vital" is that evolutionary urge which accompanies us life after life

in the search for that ultimate expression of the individuality in identification with all that is, for which the whole creation groans and travails in pain. It is pleasing to note, however, that Dr. Bousfield has not altogether missed a glimpse of the "Elan Vital" for he says :

Behind our primitive instincts is a very real force comparable with the physical energy which we are accustomed to deal with in everyday life,

and this energy he perceives to be a unity. He says :

There is *one* energy, but by suitable means we can turn it to different uses and give different manifestations of it.

Thus he opens the door to cosmic conceptions, but unfortunately he does not enter in to enjoy the vision.

His third force then, is Narcissism. This is "a man's pride in his own greatness," and implies self-interest, self-importance and self-worship, all of which characteristics are, in modified degrees, possessed by everybody, and it has curious tricks by which it constantly gets past our conscious intentions.

The child *in utero*, registers feelings and impressions—it hears the blood rushing through the mother's arteries in a rhythmic lullaby; the sounds of the outer world come to it muffled and indistinct; it registers external movement as a swaying, swinging sensation. It is impressed by the pleasantness of inertia as opposed to the unpleasantness of making an effort in movement. From its standpoint its condition is one as near omnipotence as possible. It lives in a world entirely its own where everything is done for it. At birth, a struggle takes place, it must do things for itself, it has been rudely disturbed and it does not like the experience, but it is quickly wrapped up; the rocking, swaying movement and crooning sounds uttered by the mother or the nurse recall the place of omnipotence and bring it peace. But its omnipotence is only a phantasy and every endeavour is made to disguise from it

the realities of the actual world. Later on, it finds that the cries it utters are in reality magical sounds which produce that sense of omnipotence for which it longs, and so it uses the magic whenever it feels like it, just as in after life the man will indulge in swearing, or the woman in weeping, because of the unconscious desire to be restored to omnipotence.

The memory of the omnipotent place will be symbolised for it in any place of hiding or retirement. The little child will in moments of struggle, when the conflicts of the outer world become too strong, run to the mother and hide its face in her lap or in her skirts. Even the manly soldier during a bombardment, or a raid, will feel safer if he can creep into a tent, although he knows full well that it affords no protection at all against a shell. During the air raids in London a sense of shelter was afforded by creeping under a bed or a table. Children will hide their heads under the bedclothes if frightened, and some adults will resort to the same device if there is a scare of burglars or a suspicion of ghosts. They all know that the device is but a phantasy, yet all will resort to it for it symbolises the place of omnipotence. In exaggerated cases, where the storm or stress of life completely breaks up the mind, the patient will find the place of omnipotence sitting huddled up or lying in bed, a victim to aboulias or inhibitions, which prevent movement; sometimes even food is refused, but the poor lunatic has found the place of omnipotence where once more he is the centre of his own world, where everything is done for him and he need no longer continue the struggle.

In the normal mind it is sometimes difficult to distinguish between fact and fancy. Every man feels himself to be the most real thing present in his world—and in feeling this he has the tendency to believe that the others round him are, in some way, less real. In childhood the objects of make-believe

become very real in imagination, and though these are largely shed in the course of growing-up and learning something of perspective, the phantasies are never quite discarded. The narcissistic sense of importance remains in various ways. Chief of these is in *identification*, which may be either conscious or unconscious. Directive thinking involves a struggle—an effort.

Directive thinking is controlled thought based upon facts seen in their true perspective and with a purpose in view which is both definite and possible. It is the very opposite of phantasy thinking which is generally indefinite, based upon a lack of perspective and attempts continually to obtain the fulfilment of wishes impossible of fulfilment. . . . Phantasy thinking encourages us to live in a world of our own ideas, not a real world.

This is what gives so much pleasure to people in reading novels and romances or in looking at bioscope pictures. The mind's identification of the self with the hero or heroine lends force to the phantasy, and the dream world so created is a pleasant place to dwell in since no effort is called for.

Generally speaking, women are more narcissistic than men; they are encouraged to be so—girls are told that they "are made of sugar and spice and all things nice" and their phantasy world grows largely around this conception. It is a happy sign for humanity that our young womanhood of to-day is learning in the more strenuous world's work, in which she is taking an increasing part, that she must rely upon her own powers more, and less upon the phantastic notions bred from false chivalry, expended generally upon those who stand in no need of it, while those who do need all the chivalry they can command, are brutally left to fend for themselves, if they are not actually elbowed out of the way.

In the worst form of Narcissism in the adult, apart from pathological cases, the individual remains entirely selfish and is incapable of loving anybody outside of himself at all. If he does love, he loves the reflection of himself in others.

The Narcissist loves his docile wife because she is so careful to minister to his potent wants, and wishes. Who has not met that other Narcissist who attaches something of his own importance to all his property? He considers his motor car is the fastest, his house is the most substantial, his pictures are the most beautiful, and everything that is his, reflects in his own mind the wonder and glory which he so constantly believes to be his own special possession.

Another symptom of Narcissism is irritability, and it affects both body and mind. In Narcissism the body reacts to mild pain as though it were acute. The mind either conjures up fears that other people are criticising, or that they are unduly impressed with one's own personality.

Unconsciously to themselves they (the Narcissists) are the acme of perfection, they are the centre of importance and they are inclined to think that people are paying much more attention to them than is actually the case.

If they think otherwise they get irritable. Pride, vanity, self-importance and jealousy are Narcissistic.

Many a case of jealousy in love affairs is nothing but this unconscious desire to prove to oneself the possession of power.

Jealousy is not bred out of love, but out of self-love. Impatience is a Narcissistic tendency arising from a lack of perspective as regards the "Time factor". Time is one of those factors which the Narcissist will not understand that he has no power over. Alcoholism and drug-taking are Narcissistic regressions.

Another characteristic of Narcissism is *Rationalisation*, or finding apparently adequate reasons for things. It arises out of the magic of words. A new idea is announced; the Narcissist will not take the trouble of adjusting the new idea or thought into his scheme of things—it involves trouble; it disturbs his omnipotent feelings; therefore he rationalises about it and finds by false logic specious reasons why he

should reject it. All new discoveries are hailed with storms of rationalisation. The circulation of the blood; the Darwinian theory of evolution; the telephone, to quote a few well known instances, raised storms of opposition, not on reasonable or logical grounds, but because of rationalisation.

Theosophy met with the same reception and still encounters it. The Narcissist fears the disturbance of his phantastic sense of omnipotence by it, since it calls for some effort either of comprehension or practice, and so he thrusts it on one side by rationalisation. He sinks back into the indolent repose of withdrawal and indifference, for what matters it after all to him that all's not well with the world?

The Narcissist has made himself the centre of his world and is therefore apt to find himself greatly upset and unbalanced when the world does not spin merrily around himself. He is exposed to all the chagrins, anxieties, fears, worries and repugnances which the outer world imposes upon him by its refusal to accept his own valuation of himself.

Narcissism lies at the root of most of our preventable ills, of our failures both for ourselves and for humanity; of the vast struggles for self-domination, national as well as individual; of the hopeless and purposeless struggle of self-interest; of our neglect of obvious evil and our general indolence in withdrawing from our responsibilities and hiding behind the flimsy veil of our assumed self-importance. It is a potent cause of our own, and of the world's unhappiness, and yet, happiness for ourselves and for the world is not beyond our reach.

"Happiness," says Bousfield, "does not come to those who seek it, but to those who can adapt themselves to realities, that is, to those who can control their Narcissism," and Horace long ago wisely said:

Happiness is here, happiness is everywhere, if only a well regulated mind does not fail you.

We need not go into the remedies suggested by Dr. Bousfield against the evils of Narcissism, but it will already help if we can identify our own Narcissistic tendencies and resolve to cast them out.

Let us now revert back to our fable. In a physical sense Narcissus fell in love with his own reflection and ignored all the beauties of Nature; all the promise of happiness and the joy of life through his self-pre-occupation, bringing only sorrow upon all his friends and those who loved him, as well as destruction upon himself. In Dr. Bousfield's study of the unconscious mind and its fantastic consequences as illustrated in Narcissism, we see how true a picture the Greek myth presents. We laugh at the story as a rule, in entire forgetfulness that it really reflects a phase of mind of which we ourselves are the unconscious victims and whose consequences are none the less ill for being unconscious—but there is a still larger phase of the question which I believe is veiled in the fable.

Narcissus was of immortal descent; his ancestry is traced back to the gods; this too is the case with the spiritual soul. Narcissus was beloved of the beautiful and immortal nymphs; but still he spurns them and turns to the insubstantial and illusory reflection of the self. This seems to me to symbolise the Ego, whose descent is from the divine Monad, supremely beautiful and well-beloved upon its own plane, but it becomes attracted by the lower corporeal principles which we know to be but the "shadow of the real, cast into the lap of 'Māyā,' or illusion". We attach so much importance to the personality which consists of our animal physical nature, and we become infatuated with it. We neglect the bodiless voice which woos us to the higher realms. We turn aside from our nobler aspirations to gaze into the illusory and deceptive beauties of a material existence. Like Narcissus, we are astonished at ourselves, and though moulded in those spiritual glories which

are so worthy of admiration and realisation we turn with longing to the elusive attractions of the physical nature and the physical world. As long as we turn our eyes from the spiritual principles which alone are real, to those insubstantial images of the unreal which the physical world presents to us, so long are we snatching at fugacious images which leave us ever unsatisfied, disillusioned and undone. To me the fable of Narcissus represents the conflict of the soul between the spiritual reality and the illusory *Māyā* of the earth life; and in this Greek fable we see summed up in the fate of the infatuated Narcissus, the futility of attempting to realise the self on the lower planes. When turned in that direction, the beautiful spirit can only languish and pine away. The fable sets out the Theosophical view of the personality, which we are urged to cast aside and turn away from, even to "kill out," if we would tread the Path that leads to the realisation of the Divine.

Dr. Bousfield has shown us how universal Narcissism is in the fertile field of psychology—so too, I think we may see that in the still higher realms of human ideals and human aspirations, a "metaphysical narcissism," as Havelock Ellis calls it, is causing the world to pine away and languish in a vain effort to snatch the insubstantial unreality of material things. Wilfrid Lay says:

Civilisation up to date has not ennobled mankind, for no calm observer noting the events of the past decade can regard mankind as in general, anything but extremely ignoble.

The world is perishing of excessive and benumbing Narcissism. Its infatuation for materialism has blinded it to the beauties and glories of the higher and nobler things of the Beautiful, the Ideal and the Spiritual. Yet here and there, in this way and that, the things of the spirit are being re-discovered; they are not entirely lost. The voice of Echo still remains, and in echoing back to us across the ages this

message from the old world, it may lead us to eradicate Narcissism in ourselves in whatever form we find it; and to turn our faces from the muddy pools of earth, to the infinite expanses of the higher realms; the realms of the Divine spirit.

L. Charlston Goch

VARIETIES OF HUMAN CULTURE

By JAMES H. COUSINS, D. LIT.

THE history of human progress is the history of the pressure of an ascending and expanding consciousness against the limitations of its environment. These limitations consist of the substances and forms which give external identity and variety to the life within; they have their own laws, and are both the vehicle of progress and the brake upon it. Where the inner impulse to progress made no greater demands on the natural inertia of external circumstances than the latter were capable of responding to, progress was orderly and sweet, as in the Sung era in China between the tenth and thirteenth centuries. In that era philosophy and the arts flourished proportionately to the transmutation of the militant aspect of life from aggressive attack, or equally aggressive defence, to diplomacy, in which the æsthetical element sat side by side with the political, and skill in song was not the least important qualification for ambassadorship. Where, on the other hand, the impulse to progress (which has intensified cumulatively in the course of human history and recently with increasing speed) found its limitations less adaptable than the expansive impulse demanded, the adjustments which external restriction must make sooner or later to internal expansion were enforced through violence, as in the French Revolution of the late eighteenth and early nineteenth centuries, with its flaming enunciation of formulæ of the growing human spirit that were new to Europe though ancient in Asia—liberty, equality, fraternity.

A century of pressure from this triple demand of human expansion wrote the history of nineteenth century Europe and its repercussions in other continents, and wrote it in exact terms of the psychology of a demand which, in the complete realisation of any one of its three components, would have included the rest. The grant of perfect liberty would have removed all but the irreducible natural restrictions on individual development and the attainment of true fraternity; while equality of opportunity is but an assertion of fraternal freedom, and fraternity in practice would involve the liberty that comes from sympathetic relationship, and open a free way to such measure of equality as individuals might by nature be fitted to reach.

But because the ability of human beings in general to think and act in terms of humanity is as yet rudimentary, the dominating personalities of the century made concession to the human tendency first to act with the instinct of self, and, after instinctive action, to justify it by relative and self-centred rather than by abstract and universal thinking. They departmentalised in action what was in essence a single idea, with the result that what was, abstractly, the enunciation of a world-ideal, became, relatively, a group demand, with a tendency to return to the primitive assertion of individual freedom.

This reduction of the demand of the French Revolution from the level of the ideal made just the difference between what might have been and what is. The demand for liberty, relieved of the logic of the complete ideal, fell from the level of universal human speech to that of racial and national vernacular. The "spacious century" that was born with the cry of liberty in its ears and on its lips, came to be boasted of by one of its greatest voices in song (Francis Thompson) as having

. . . seen the Western knee
Set on the Asian neck,
And dusky Africa
Kneel to imperial Europe's beck . . .

Equality mapped out for itself a single hemisphere of the globe, the western, and assumed a single complexion, the white; and Fraternity, treated with an etymological literalness that would have wrought world-salvation if it had been applied to liberty and equality, remained a matter of masculinity until the new order of women in the opening years of the twentieth century refused to allow the limitations of speech in regard to genders to be mistaken for an eternal law of life.

Under this impulse of departmentalised, and therefore stultified, idealism, the progress of the nineteenth century consisted mainly in the raising of the lower without to any appreciable extent diminishing its specific gravity. The expansion of ability to produce and use the material things of life created the illusion that a rising graph of quantity and value meant a rise of life itself. But the proportion of spiritual transmutation in the consciousness of the century was less than the proportion of elevation in substance. Each acquisition of power over nature fell back to the level of the specific gravity of the general self-ness at a new height. To give to millions the opportunity to use an electric switch did not necessarily mean the development within them of clearer and deeper illumination. In the constantly occurring question at the end of an exposition of some new means to power, as to its usefulness in "the next war," there was disclosed the fall-back to primitive and unrepentant pugnacity.

This process of merely raising the lower without changing its essential lowness was bound to bring its characteristic reaction, for it is against the law of both nature and human nature, and in the end must provoke its own correction. The development of education, which was a recognition (inadequate, and still so) of the danger of elevating savagery into the increased freedom and power of the state called civilisation, failed to forestall destiny, for it too felt the pull of the material element of life, and trained for a material living instead of educating

for a super-material life. The condition for the reaching of the peaks of life, externally in material things or internally in the things of the spirit, is the adjustment of humanity's breathing capacity to a rarified atmosphere, and the discarding of impedimenta, not their accumulation. True ascension in any phase of life natural or human must be accompanied by a corresponding subtilisation. A weight lifted becomes only more weighty—and more full of catastrophic possibility when that which supports it gives way. This was, in brief, the attempt of western civilisation; to invert the pyramid of life; to depress the spiritual apex and exalt the material base. The natural and inevitable result was the toppling and the great shaking of 1914 to 1918—and after.

To-day the world reverberates with that shaking, and its echoes carry little or nothing of the assertive confidence of the past; their burden is a vast question, and therein lies a vast hope. The dream of liberty, equality, fraternity is losing its hemispherical aspect and rounding towards a human whole: its complexion is taking on the variety of colour out of which may yet, in its commingling, be evolved the perfect white. It is beginning to dawn on the religiously minded that if the fall of a sparrow is an event worthy of the notice of the Creator, the sorrow or degradation of a fellow being of any colour in any place is a matter of concern for every other human being. The cause of the world-war is being seen with increasing vividness as no mere matter of blame on one or other belligerent power, but as a world-cause with world-responsibility in varying degree. For a world-malady a world-remedy is being sought. Hands are being stretched out in all directions for some curative formula. The "western knee" is set less lightly on the "Asian neck"; it is, indeed, assuming a position that almost suggests supplication for some attitude to life, out of the proverbial wisdom of the East, some point of view fixed in eternal verity, that would make impossible a

repetition of the insult to Earth of drenching her fields with the blood of human slaughter.

It is too early yet in the evolution of humanity, even under the double shadow of catastrophe past and anticipated, to hope for the unflinching application of a drastic cure. There are many such;—universal and total disarmament; the complete practice of Christianity; world-socialism, are some of them. Like the single-diet cure they would certainly have their effect; but of their continual efficacy there is a doubt, though of the impossibility of their universal adoption there is none. The vested interests, whether they be in this world or the next, are suspect; they hold within themselves the germs of calamity—the lust of possession, the whip or frown of exclusiveness, the incendiary balloon of superiority. Against these the prophylactic is true understanding and sympathy between nations, as it is between individuals. Such understanding and sympathy have found their more expeditious and stable fulfilment, in the cases of individuals, through the interchange of culture and its expressions in the arts. Here, as nowhere else in human experience, is the process of commerce all gain to all concerned, with the accompaniment of elevated satisfaction, and an expansive joy in the recognition and appreciation of the added richness of expressional variety.

But here too there is the natural danger from the pull downwards of the specific gravity of human nature, though that ever present threat is less in the cultural sphere than elsewhere, since it is relieved of the burden of possession, and left with the simple prejudices of custom. Here too, if the dissemination and interchange of the healing properties of culture are to be widely efficacious, they must take on a world-significance, not in the sense of applying the culture of one time or place to the entire world and to all time, but in the realisation of the truth (to the elucidation of which this essay addresses itself) that the cultural history of humanity

is one history in a variety of phases which are complementary and mutually illuminating and enriching.

In the early stages of humanity's evolution those expressions of group thought and feeling which are termed culture took their rise and carried on their development in circumstances which led naturally (in their isolation and mutual unawareness) to exclusiveness. By and by, as one part of the world was "discovered" by another, cultural exchange took place; but the primary infirmity of separateness, with the tenacity of all early conscious experience, passed on, and to-day lingers as a malevolent ghost in the obsession of cultural superiority which unhappily vitiates the relationships of various groups of humanity.

But while this is lamentably so, there is growing among thinkers and creative artists a suspicion that this attitude of cultural superiority, and its assumption of fundamental differences, is not the strict and final truth as regards the nature and intercommunication of humanity. Science has postulated one cosmic substance as the basis of human life; psychology apprehends one process in all experience, with modifying but surmountable limitations; philosophy visualises one consciousness in the universe; religion teaches one superhuman source of humanity; and now the truth is being felt with increasing clearness that that phase of human expression called the cultural is not merely a sporadic, unrelated and ill-regulated phenomenon in human history, but the orderly, unified expression of a common impulse from the higher degrees of life, seeking expression in the external variety which is possible only through graded limitations and modifications of human and natural environment which impose on the invisible power of creative life the multitudinous and alluring identities of visible form.

Out of this interaction of the creative spirit of humanity with its limitations in time and space (which give to a

general impulse the particularities of climatical, racial and national identity) have come the pages of human history. In order to read those pages with illumination for the problem of world-reconstruction that has forced itself on the world's attention through material catastrophe and spiritual tragedy, it is necessary to see them not as lurid and ruddy records of merely contemporary and mutually exclusive rivalries, but as the very real, if very mysterious, co-operation of essentially related individuals and nations in a process that points towards "one far off, divine event".

Looking, then, at humanity as a complex of material, sensational, rational and inspirational elements, through which the creative impulse of the universal life projects itself into various organised external expressions of itself, we observe first that a purely material civilisation is not to be found on the pages of human history. Civilisation involves a progressive cohesion, a stability that has sufficient elasticity to be able to adapt itself to the expanding impulses of life, and yet to give to humanity the comfortable sense of security. The often expressed solicitude as to the future of European civilisation in face of the recent threat of collapse, the doubt as to whether, in fact, Europe has ever really been civilised, are oblique recognitions of the need of this element of assurance in human relationships. Violence, physical or otherwise, is anti-civil just because it is quick and incalculable and has no point of view but its own; and violence, whether personal or collective, rises from the lower degrees of life, and in its most rudimentary form is but the expression of the appetitive nature of humanity under the domination of the material element in its composition. It is impossible for humanity to escape entirely from this appetitive impulse. It is the motive power of evolution. From the oriental point of view it is as worshipful as any other power in the cosmos, for, as a Hindū scripture says, "the nature of

Purusha (the creative power behind all phenomena) is desire." But where the universal hunger attaches itself predominantly to the material elements of life it becomes a victim to the inertia of matter ; it becomes self-centred, anti-civil, a destructive threat to social stability, and incapable of the cohesive but elastic progression which is the mode, the sign and the pleasure of evolving civilisation.

The material element is, in fact, but the stuff of civilisation ; it is not civilisation itself, for civilisation is the evolution of qualities, orders, degrees, identities out of the otherwise inchoate and undistinguished mass of substance ; the turning of diffuse sound into intelligible speech and music, the transmutation of rock in general into the particularities of the eloquent though voiceless generations of sculpture. We have therefore to look elsewhere than in the material sphere for that identifiable something which has to some extent turned away from the appetitive nihilism of uncontrolled physical desire, and to which, because of its recognition of others besides itself in the totality of life, has been given the gracious name of civilisation.

Civilisation is an organised opportunity for human beings to be civil, that is, to experience the expansion and enrichment of consciousness that comes from recognition of others and adaptation to them. It began when man in his evolution reached the power to respond not only to the attractions and repulsions in the relationship between his physical being and the things that were found to be advantageous or detrimental to it, but to subtler sensations called out by the glimpsing of a life beyond the senses. To cut the outline of a deer on a rock-surface was, from the point of view of the merely physical side of life, a useless act compared with the slaying of a deer for food ; but its uselessness led to the release of some inner element of man's nature that moved beyond the tyranny of physical life ;

and from that release came the gradually ascending power of pleasure which constitutes the æsthetical evolution of humanity, and the parallel evolution of the arts which are man's means of escape from the incivility of self-ness into the happy give-and-take which is the indicator of that progressive cohesion which we have seen to be the mode of operation of civilisation.

The life-impulse, acting on the stuff of existence, and finding a means of escape from material bondage, through the development of the æsthetical organ of humanity, while it would show its influence in varying degrees and places among the great mass of humanity, might be expected to present some large specialisation of æsthetical expression out of which would arise an æsthetical civilisation. Such a civilisation, built up out of man's capacity to feel, would naturally show the signs of the emotional nature—quickness of assimilation of the things that attract and of rejection of the things that repel; a loosely maintained social order making for freedom of individual expression, and grouping itself in small areas easily controlled and adapted to changing needs; a widespread activity in creative arts mainly tending to beauty of appearance and form with a minimum of appeal to the contemplative side of man's nature in the practical absence of the mental call of symbolism in art; in the intellectual realm, an æsthetical infusion that would turn philosophical literature into a literature of philosophy. Such a civilisation as that of classical Greece. As the physical side of life expresses the cosmic substance, the æsthetical civilisation of Greece expressed the cosmic beauty, and set the æsthetical tone of southern and western Europe and its expansion for two millennia. But Greece as an entity passed away. To her, Greece was Greece, and the rest of the world barbarians; her freedom of æsthetical expression was based on slavery. To the inherent instability of feeling she added the instability of being

predominantly in the feelings, despite her great philosophers; and because she was, as an organised civilisation, partial in her lack of the spiritual sense, she perished into immortal remembrance; for nature abhors a vacuum no more heartily than she abhors the incomplete, and what she cannot transform she will eliminate.

A predominantly mental response to the life impulse would be expected to yield a civilisation very different from that of Greece. Mentality is self-centred, but its direction is towards itself rather than from itself as in the æsthetical impulse. It asserts individuality, but not as the æsthetical does. An æsthetical civilisation is an individualised organisation; a mental civilisation is an organised individualism. Its motto is "Every man for himself," and it works out a vast scheme of safeguards against itself; it weaves a net of individually anarchical fibres; builds a house of potential explosives; its order rooted in disorder stands; its "securities" are the signs and tokens of internal insecurity. Activity that is predominantly mental runs to pigeon-holes and mechanics. It finds a way to an end, specialises it, and proceeds to peddle it throughout the world. Its political expression is imperialism; its intellectual expression is science; its religious expression is either a propagandist exclusiveness, or a denial not only of the exclusiveness in the claims of sectarian religion but of the validity of religion itself. A civilisation predominantly mental is predominantly masculine. It is only remotely and incidentally associated with the creative centre of life. Its main concern is the materials of life and the organisation of their production and transit for personal profit. Its motto is, "Business is business." An æsthetical civilisation may adorn the ordinary and treat even business as a pleasure, but it takes a mental civilisation to treat pleasure as a business, and to exploit its few humourists for the sake of the humourless crowd. Such was modern "European"

civilisation in 1914. At its highest it embodied the cosmic order; but its incompleteness provoked from destiny a warning shake. Its salvation lies in its speedy transmutation of its expansiveness from the incomplete surface accumulation which is only extension, to the true accumulation which reaches upwards to "the things that are more excellent" and sets up a synthetic process which reduces bulk to essence and so lightens the load of the pilgrim spirit of humanity.

The lesson of Greece is the insufficiency of the æsthetic. Man cannot live by art alone. The lesson of modern Europe is the insufficiency of the commercial. Man cannot live by business alone. Both are necessary. When art, for the sake of its spiritual gain to humanity, is spread about the world with the thoroughness with which the things of commerce are hawked from the equator to the poles for the sake of their material gain, commerce will itself have become artistic. What both have lacked is the sense of *life* and reverence therefor. "Self-reverence," said Tennyson, "leads life to sovereign power." Self-knowledge and self-control are its necessary accompaniments. Æstheticism alone may, by reason of its laurels, lead to a self-reverence that is vanity; commercialism alone may lead to reverence of the means that produce profitable ends and to divination of the dollar. Art and commerce are parts of life; but when in their incompleteness they seek to usurp the place of a whole life, Life herself will take the matter in hand and bring the persistently incomplete up against the sharp edge of the great realities of life and its shadow death, as she did in 1914. As a result of that experience we have the great search of to-day. Its success will depend on the measure of its alteration of attitude towards life. No longer can life be coldly counted as "hands" for commerce or food for cannon. "I am come that ye might have life, and that ye might have it more abundantly," said a divine Seer of the East. Two thousand

years of lip service to that Master of Spiritual Wisdom brought history to the record of the greatest orgy of mutual murder in human annals. It is not improbable that the civilisation which has called itself by the name of Christ is now given the choice of becoming truly Christian or of joining Greece among the shades. Is there any hope? There is. Beyond the civilisations that have sprung from the emotional and mental aspects of life is there possible another civilisation more completely and stably based? There is not only the possibility but the living example, not necessarily for imitation as regards its external manifestations, but most essentially for using as an exemplar in its great principles and attitude to life. It is not built perilously on the quicksands of emotion or the thin ice of egotism. It rises stately as a great tree of life from the spiritual root of humanity. The beauty of the æsthetical is its natural mode of expression. Organisation is its law. But the æsthetical function is sanctified by its dedication to the highest and its accessibility to the lowest; and its organisation is not of individuals driven by self-will to destructive competition, but of mutually dependent entities co-operatively working out a will beyond the individuals but shared by each. In other terms, the civilisation of which I shall write in another article, has been elaborated out of the response of the intuitional aspect of humanity to the creative life impulse, and intuition, in its movement towards expression, uses the æsthetical and mental aspects of composite humanity.

James H. Cousins



SOME COMMENTS ON THE CHEMICAL COMPOUNDS
OBSERVED BY CLAIRVOYANCE¹

By E. W. PRESTON, M.Sc.

IN order to make progress along any line of research it is necessary to commence with certain working hypotheses. Such hypotheses should be carried to their logical conclusions and predictions made from them, for only thus can their truth or falsehood be established.

¹A Transaction of the Science Group, T.S.

In this paper the following premises are adopted:

(a) That the Ultimate Physical Atom, E_1 is identical with the electron.

(b) That the units described in *Occult Chemistry* are the *atoms* of the chemist.

(a) In regard to the first of these hypotheses the articles under review present no fresh facts. The subject has been dealt with in the pamphlet recently published by the Science Group and embodying Mr. Geoffrey Hodson's observations.¹

In regard to (b) we have in the pamphlet¹ above referred to, pp. 16—17, an excellent summary of the position. Mr. Clotworthy's conclusion there is that the evidence is in favour of the unit described being the *atom* and further study of the articles recently published very strongly confirms that view.

In fact these investigations on the compounds seem to be of very great value and importance. This is not perhaps evident at first glance or when one article is read independently of the others, but on reading consecutively and classifying the examples we find that we have here a consistent scheme and indeed what might be considered as a new and comprehensive system of structural chemistry worthy at least to be considered side by side with the older or more generally accepted concepts.

The work on the compounds goes some distance in clearing up the difficulties in the way of accepting our hypothesis (b) These difficulties (four have been mentioned by Mr. Clotworthy) may be dealt with in turn.

(1) *No preliminary breaking down of the Elementary gaseous molecule is mentioned in "Occult Chemistry"*.

From the later work it seems likely that the observer could see the different parts of a molecule quite clearly *without*

¹ *The Occult Study of the Electron and Occult Chemistry and Recent Advances in Science*, by E. W. Preston, M.Sc. and H. R. S. Clotworthy, M.A.

such breaking down; probably this was done. Sodium and many other elements are monatomic and in such cases no breaking down is required.

(2) *Mention is made of an "atom" of ozone.*

The confusion here arises partly from the use of the word "snake". (*Occult Chemistry*.) If we accept the "atom" of Oxygen as consisting of two snakes, one positive and one negative as is done in THE THEOSOPHIST of August, 1924, then it would be quite consistent and correct to say that the "atom" of ozone consists of "three such snakes, one positive and two negative". The "atoms" being of course on the gaseous level and the separate snakes, as described on p. xvi, O. C. on the E_4 level.¹

(It should perhaps be stated that the nomenclature used throughout this paper is that used in the article at the end of *Occult Chemistry*, i.e., the sub-planes are called E_1 , E_2 , E_3 , E_4 gaseous, liquid, solid. Thus the cumbrous notation hyper-meta-proto, etc., is avoided).

(3) *Science requires the molecules of Hydrogen, Oxygen and certain other elements to be diatomic.*

This is the one serious difficulty still not completely solved.

There is evidence from the descriptions of the units of Hydrogen and Oxygen that these units *could* be divided in half. On the other hand Nitrogen, Chlorine, Bromine, etc., though equally diatomic do *not* show the possibility of being divided into exactly similar halves without very great rearrangement.

From the evidence in the articles under consideration we find that while Chlorine, Bromine, etc., do break on occasions, Hydrogen can apparently divide into 6 parts if it wishes while Oxygen never does break at all. Hence the apparent duality of structure is probably only accidental.

¹ Since writing the above this view has been confirmed by the article on Ozone. THE THEOSOPHIST, October, 1925.

The real difficulty is based on Avogadro's Hypothesis and the Kinetic theory of gases and the details are given in full in the hope that with the problem clearly stated a solution may be suggested.

From the Kinetic theory it can be shown that

$$\frac{1}{3} n_1 m_1 V_1^2 = \frac{1}{3} n_2 m_2 V_2^2 \quad \dots (1)$$

where n_1 and n_2 = the number of units (molecules) in a unit volume of each gas.

m_1 and m_2 = the weight of a unit of each gas

V_1 and V_2 = their average velocity at the same temperature.

Now from Thermodynamical considerations it can be shown that the Average Kinetic Energy of the molecules at the same temperature is the same

$$\text{or } \frac{1}{2} m_1 V_1^2 = \frac{1}{2} m_2 V_2^2 \quad \dots (2)$$

\therefore from (1) $n_1 = n_2$

i.e., equal volumes of gas contain the same number of molecules, or free units at the same temperature.

Now applying this to the standard case of Hydrogen and Chlorine we find:

1 volume Hyd. + 1 volume Chlorine = 2 volumes Hydrochloric acid

\therefore n molecules Hyd. + n mols: Chlorine = $2n$ mols Hydrochloric acid

\therefore either (1) Both the Hydrogen and Chlorine units must divide in half

or (2) Two Hydrogen units must be associated and act as one unit as regards pressure.

The *compound* Hcl as described in THE THEOSOPHIST August, 1924, contains the *whole* of a chlorine and a Hydrogen atom or unit, *i.e.*, the atoms do *not* divide.

But since there is no evidence in any of the observations for *association* of two H atoms it is difficult to see the way out unless we say either

(1) Association *does* take place but the atoms are so far apart relatively that the observers did not see the connection.

(2) That Hcl dissociates in some way. (This would be difficult as the parts of the H atom are divided to the E_4 level.)

In any case this difficulty only applies to a very few cases, the diatomic gases, and may well be left for further observation.

(4) As regards the fourth difficulty that "*the facts of science are entirely against any disruption of the atom in the formation of compounds,*" it would seem that for the time at least, if we are to give *Occult Chemistry* a fair hearing, we must accept the fact that this *does* happen as, at least, a working hypothesis.

Indeed the facts before us almost imply that chemical change consists in this very disruption and is always accompanied by change of sub-plane. It is known that chemical change is accompanied by evolution of energy and this suggests that the evolution of a particular type of energy may be associated with a given change of sub-plane.

In summing up these arguments we see that the observations now before us take us some distance further than the facts at our disposal when the pamphlet quoted was written and that we are justified in placing a high estimate on their value.

It is worth while therefore to take up their study in further detail and for that purpose the compounds examined have been grouped into similar types.

(1) *Na Cl* (March, 1924).

From these observations we see that the whole *form* of compounds is much more complex than science supposes. *Na Cl* for example is a very beautiful substance of cubic form as would be expected from its cubic crystal structure. A "grand centre" is indicated but this is not in accordance with what is required by science, since present theories postulate a positive nucleus for each atom but not for a molecule as a whole.

(2) H_2O (March, 1924). In this substance each H atom keeps its own individuality and does not decompose, unless there is evidence for decomposition in the fact that in the diagram the H atom corresponds to that given in *Occult Chemistry* for H on the E_4 plane and not for the H atom in the gaseous state. It would be interesting to know if this is correct or only a slight error in the diagram. There are difficulties connected with Hydrogen in many ways since *Occult Chemistry* would lead to the idea that there are more negative E_1 than positive while in *First Principles of Theosophy* Hydrogen is given as composed of 9 positive E_1 and 9 negative. Water is interesting from the chemist's point of view from the fact that its structure appears to show no relation to OH.

(3) OH (April, 1924). The Hydroxyl group. Here we have one of a number of distinct groups which keep their form and can be distinguished in many compounds.

The double oxygen snake stands in the centre and the H divides to the E_4 level into two triangles, positive and negative.

(4) $H_2 O_2$ (April, 1924). Is related to OH and not to water being merely two Hydroxyls.

The OH group persists in this, in alcohols (ROH) and in Ca (OH)₂. Some sort of valence connects the OH groups, possibly the second valence of the oxygens since each oxygen uses 2 half valencies only to hold the 2 Hydrogen triangles.

The force from the earth spoken of in this connection as causing the decomposition of H_2O_2 is interesting, but it is difficult to see why it should act so markedly in this particular case and not noticeably in any others. It would be expected to affect all compounds equally since it is a steady radiation.

(5) NaOH (August, 1924). Like OH with the Na atom through the middle of the O snake. It is not at all like NaCl.

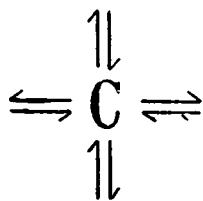
(6) *HCl* (August, 1924). Very similar to the *NaOH*. In each case the H breaks down to E_4 triangles which float at the top and bottom.

Carbon compounds.

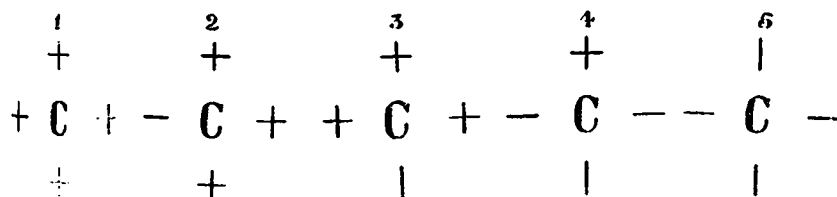
(a) *Aliphatic or open chain compounds.*

(7) *Methane CH₄* (March, 1924). The carbon atom is an octahedron. It has 8 half-valencies, 4 positive and 4 negative, which are satisfied by 8 Hydrogen triangles. The H being again broken down to the E_4 plane. It is this repeated decomposition of the Hydrogen which suggests that chemical change implies change of sub-plane in at least one component, but we have not sufficient data yet to form a definite conclusion.

The Octahedral structure of carbon is of great interest. It should be noticed that if only one set of valencies are taken, *i.e.*, the 4 positive or the 4 negative they will be found to be directed to the corners or faces of a tetrahedron as required by ordinary structural chemistry. The conception of 8 half-valencies for Carbon finds its parallel in the modern method¹ of representing Carbon as



or, as in Fry's *Electronic Conception of Valence*, 1921, where it is stated p. 49 that "The quadrivalent Carbon atom can function electronically as



¹ J. J. Thomson, Ramsay and others.

i.e., with 4 positive valencies or 4 negative or any intermediate stage.

Occult investigation shows that it acts as positive and negative simultaneously, at least in the chain compounds, each half-valence being satisfied.

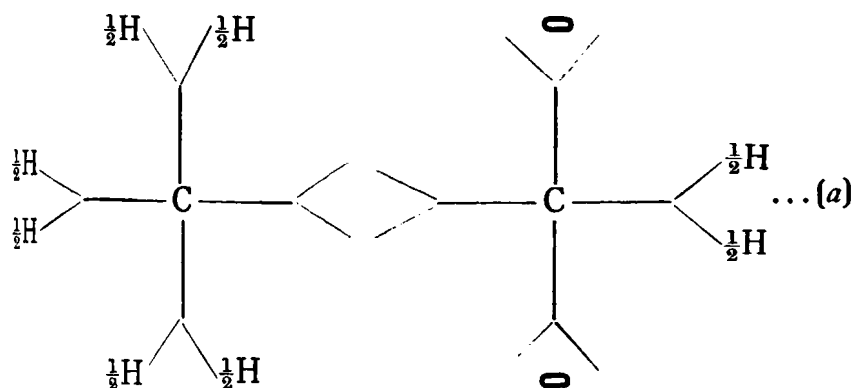
(8) CH_3OH (April, 1924). Here we have the usual decomposition of 3H atoms to satisfy 6 half-valencies and the OH group remaining distinct yet satisfying 2 half-valencies. The OH groups must be monovalent.

(9) CH_3Cl (March, 1925). Similar to the above except that the chlorine satisfies two half-valencies. An isomer exists. This is a case which could be tested in the laboratory.

(10) C_2H_6 (April, 1924). The interesting point about this compound is that we are here given the method of linking between two C atoms. It is apparently done by two half-valencies from each C atom mutually satisfying one another. So far it is in accordance with required structure and in addition affords an explanation (based on the fact that both positive and negative funnels take part) of the fact that in the usual method we have to imagine two Carbon bonds of the same nature being mutually satisfied. The action of the half-valencies being represented thus $C \rightleftharpoons C$ would suggest Thomson's or Fry's Formulæ as referred to above. Thomson regards the atoms as bound together by tubes of force. For every tube of force sent out by an electron in one atom the latter must be the recipient of a second tube sent out by a second atom. Thus each single linkage is considered as consisting of two parts, one positive and the other negative.

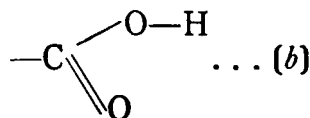
The half valence idea or as it would be better expressed the idea that each atom has a definite number of valencies, half of which are positive and half negative, is thus quite in accord with scientific theory.

(11) CH_3COOH . Acetic acid (April, 1924). This is represented diagrammatically (THE THEOSOPHIST, April, 1924) as



and the interest lies in the second Carbon atom where the O atoms are attached symmetrically and, incidentally, are represented as monovalent.

The usually accepted formula is



in which one oxygen forms part of the OH group while the other has the ketonic linkage. In formula (A) there is no distinction between the two O atoms though the H is said to be "restless" owing to their proximity. This would account both for the ease in which the group is attacked and for the absence of true ketonic reactions. In fact the formula is very suggestive and indicates a possible line of research.

(12) $CHCl_3$ and CCl_4 (March, 1925) are on the same lines as CH_3Cl being built up as would be expected on the system adopted.

(13) C_2H_2 , Acetylene (March, 1925). Here we have two points of interest. The usual formula is $H-C\equiv C-H$, the two carbons being united by a triple bond. Occult investigation on the contrary gives only *one* bond, the other three of each carbon being satisfied by the H atoms. It is noticeable that double and triple bonds were *not* observed where they are usually postulated in Chemistry, *e.g.*, in this substance C_2H_2 and in acetic acid. The other interesting point in Acetylene is that in order to satisfy the 12 remaining half-valencies of the two carbons the two H atoms are forced to divide into 6 parts each, *i.e.*, they decompose as far as the E_2 plane. It is interesting that they can do this and still retain their identity. One would expect this to be associated with some manifestation of energy and in fact acetylene compounds are very explosive.

(b) *Inorganic Compounds.*

In these compounds the carbon *itself* breaks up.

(14) CO Carbon monoxide (August, 1924). This is very similar to the OH group. The oxygen is still upright in the middle and the C is broken in half and floats above and below like the H does in OH.

(15) CO_2 (August, 1924) is like H_2O_2 . There are two oxygens but the C is broken into 4 parts. The C is at the E_2 level (O. C. p. 77). It is very difficult to see how the valence acts in these compounds. As before one might suggest that the oxygen has some auxiliary valence with which it links the two groups as in H_2O_2 . There is a common centre or core for CO_2 , but its action is not clear.

(16) Na_2CO_3 (August, 1924). This is a complex body in which the sodium and oxygen atoms remain unchanged while the C breaks up as it always seems to do in inorganic compounds. It is interesting that, as stated by Mr. Jinardāsa the triangular arrangement of the O atoms has been detected by Prof. Bragg.

(17) $\text{Ca}(\text{OH})_2$ (March, 1925). Here we have another element—Calcium. It is a tetrahedron and the (OH) groups behave as they do with C, *i.e.*, set themselves across the funnels.

(18) CaC_2 Calcium Carbide (March, 1925). This is remarkable for the fact that it is the Calcium which remains fundamentally unchanged while the C breaks to the E_4 level and enters the Ca funnels.

Aromatic or Ring compounds (April, 1924).

(19) *Benzene* C_6H_6 (April, 1924). This is a complex body whose outer form is an Octahedron with a dodecahedron in the centre formed by two funnels from each of the 6 C atoms. One Hydrogen is attached to each C atom and these are decomposed to the E_2 level and quite symmetrically arranged.

There are apparently no links (or valencies) directly between C and C or between C and the centre though there must be forces to maintain the positions at the corners of the octahedron.

In Collie's formula (Trares: Chem. Soc, 1897, 71, 1013) the Carbon atoms are arranged at the corners of an octahedron and oscillation takes place through various phases including the centric formula. By postulating this oscillation Collie was able to explain the behaviour of benzene and its derivatives.

The structural formula proposed in these investigations does not differ very much from the Collie formula. It would be interesting to know if oscillation exists or if the relative positions occupied are strictly constant. By oscillation is meant an internal oscillation and not the general movement of the molecule as a whole.

In the suggested form for this compound as well as for Naphthalene and Anthracene there is wide scope for work in explaining isomers, action of substituted groups, etc., and we

hope that original work in this direction will shortly be completed.

It is obvious from the above that from a study of the details of clairvoyant work on the chemical compounds there emerges a new and fascinating system of structural chemistry and it seems likely that if these are clearly visualised and their implications studied, we may hope to make definite progress in the correlation of modern Science and Theosophical Teaching.

E. W. Preston

AN ARTICLE BY H. P. B.

MR. LOYD'S QUESTIONS TO MOHINI

ANSWERED BY MADAME BLAVATSKY

[The following article, or draft of an article, in H. P. B.'s handwriting exists among the Adyar T.S. Records.—C. J.]

Question 1. What proof is there of the existence and powers of the exalted *race* of beings styled Adepts or Mahatmas.

Answer. We know of *no* "race of beings" styled the Adepts or Mahatmas. We know only of mortal men, as we are ourselves, who, though born in the same way as we are born and subject to death in the end, in common with all humanity of our fifth race—have nevertheless by self-restraint, purity of life, and steadiness of purpose become Adepts. These we know, and no others. For us, They are the *most* "exalted beings" we know of, on this earth, as the most wise, and kind, and pure of men. The proofs of Their existence for those of us, who know Them, who have lived near Them, and learned from Them—are furnished by our physical as much as our spiritual senses. Were Mr. Loyd to go to Tibet, there to preach the Hermetic Doctrine and to speak of Mrs. Kingsford who is still less known in that country than our Mahatmas are here; and were the Tibetan sceptics to ask him: "What proof is there of the existence and powers of clairvoyant seership of the exalted being styled by him Dr. Annie Kingsford—what would Mr. Loyd answer?"

I pause for a reply.

Q. 2. Mr. Loyd says that he puts this question simply, because although he wishes to believe in the existence of the Mahatmas, he feels it impossible rationally so to do without

evidence, "and so far as he can see, no sufficient evidence has yet been received that they even exist".

Ans. In Baring Gould's *Popular Myths* (I believe) a story is told showing how easy it is to connect the best known historical personages into solar or other myths. A certain French Abbé undertook to furnish the best, the most unimpeachable evidence that Napoleon the 1st was but a solar myth—and he did it. If a person will not see, and will go moreover daily to an occultist, who, under the pretext of improving will impair his sight—whose fault is it? Mr. Loyd, instead of remaining with the London Lodge, is a jealous visitor of the Hermetic Lodge, whose Fellows loudly proclaim in the *Pall Mall Gazette* for one place—that having rather a *mystic* than an *occult* character they depend for guidance upon no "Mahatmas" and can boast no works of wonders on the phenomenal plane! If so, then why belong to the Theosophical Society at all? or, once belonging to it, but finding wiser teachings in the Doctrine of *Hermes*, why not, availing oneself of art. the 2nd of the *Rules*, which gives the Fellows full permission to constitute themselves in branches or groups of co-religionists, or co-workers, of persons in short, of the same way of thinking—why not leave the vexed question alone? Surely, the existence or *non-existence* of our Mahatmas is a problem of very little importance to those *who* do not accept their teachings? It interests only those who do; and Mr. Loyd is not one of these. It thus becomes simply idle curiosity; and I am sorry to say, a malevolent desire to embarrass if possible, to put into a false position those of the Fellows who, while believing and having confidence in the Mahatmas and their teachings are unable, so far, to say, as we can—*We know them personally*, and look straight into the face of our opponents. I am one of those who have seen them, lived near them, and have as much proof of the existence of these revered Masters as I have of those

of Mr. Loyd, and his guru—Mrs. Kingsford. I pause again, to ask! Is Mr. Loyd prepared to look me straight in the face, as I look into his eyes and say to me that I am *a liar*? And having disposed thus of me, is he prepared to do the same with Colonel Olcott, who has also seen his guru and Mahatma Koot Hoomi *personally*? And with Mohini, and Mr. Brown, to a certain degree, and with Damodar and Darbagiri Nath and so many others who have been blessed for a longer or a shorter time with the Master's presence, in their own *living* bodies, not merely astral forms?

Q. 3. "Everything in our Society is founded on the teachings of the Mahatmas"—says Mr. Loyd.

Ans. I answer—not so if he means by "our" Society the Parent body; for we have, to begin with 8 Branches in Ceylon, and many more in India, composed of orthodox, Southern Buddhists, and of Freethinkers, who never interested themselves about our Mahatmas or their teachings; and who are yet devoted theosophists—philanthropists, and scholars. But if by "our" Society—the London Lodge is meant—then, I say, if unfortunately, during our absence some too jealous theosophists had such a desire the unadvisability of such a plan has now been taken into consideration, as you will all see presently. Now, the Fellows of the London Lodge are at liberty to form themselves into distinct groups, if they so prefer it. Every group is at liberty to choose its own masters as its own philosophy—or any object of research it likes. The time has come when I, one of the Founders of the Society have to speak plainly. Experience of the last few months has shown, how dangerous it was to have *rules*, and not to abide by them. Henceforth they must and *shall* be enforced. Whether the London Lodge consists of two or more groups it is one Lodge and every group in it must be made subordinate to its rules. These groups will have to meet probably at general meetings, and then article VI will have to be enforced. This article reads: "(Read.)

THE MYSTERIES IN DRUIDIC MYTHOLOGY¹

By D. JEFFREY WILLIAMS

The history and character of Keridwen are exhibited in a very curious mythological tale, called *Hesan Taliesin*, the History of Taliesin. It is prefixed to the work of that bard, and has been supposed to contain some romantic account of his birth; but in reality it has nothing to do with the history of an individual or with romance, in the common acceptance of that term. It is a mythological allegory on the subject of initiation into the mystery-rites of Keridwen . . . I cannot but esteem it one of the most precious fragments of British antiquity which is now extant.²

THE following abridged account of the myth is based upon *The Mythology of the British Druids* by Edward Davies and I have given his interpretations and annotations as far as possible. I do so because, among other reasons, Edward Davies regarded these Druidic rites as the superstitions of heathens and pagans. His great love for the mythological lore and traditions of British antiquity, however, enabled him to forget his bias in his study up to a certain point! The names in the story though they occur in what is often regarded as history are evidently, he thinks, selected for "the purpose of carrying on the allegory without wholly removing the mystic veil".

It appears that in former times "there was a man of noble descent" in a place called the Head of the Lake. His

¹ See *The Mythology of the British Druids*. Edward Davies, 1809. Compare with *Taliesin in Mahinogion*, by Lady Charlotte Guest.

² Tegid and Avagddu, though father and son, "are frequently the same person under different points of view" in Keltic Mythology, says Davies, and the son "has a secondary allusion, in his forlorn state to the initiated, and in his regenerated state to the adept in the mysteries of Druidism".

name was Tegid Voel, which means Blissful Unmanifestation. His estate was in the middle of the Lake of Tegid.

His espoused wife was named Keridwen, and by this wife he had a son, Morvan ap Tegid (Raven of the Sea) and a daughter called Creirwy (the Symbol of the Egg), the sacred token of Life. She was the most beautiful¹ maiden in the world. But these children had a brother, named Avagddu or Utter Darkness, the most hideous of beings.

And it was about the fortunes of this black, ugly son that his mother, Keridwen, was concerned. She had it in mind that he would have but little chance of his being received into honourable and reputable company unless he were endowed with some worthy gifts and accomplishments of learning and wisdom. "For this was in the first period of Arthur and the Round Table".

Keridwen then determined, in accordance with the mystery books of the Wise in the uses of Fire, to prepare for her son a Cauldron of Inspiration and Sciences with a view to securing his admission into honourable society.

The cauldron began to boil, and it was required that the boiling be continued without interruption for a year and a day until Three Blessed Drops of the endowment of the Spirit could be obtained.

Gwion (the little) and a blind man, named Morda, a ruler of the sea, were appointed to look after the fires and the boiling of the cauldron.

In the meantime, Keridwen, with due attention to the books of Astronomy, and the hours of the planets, employed herself in botanising and in collecting plants and herbs of every species which possessed rare virtues.

About the time of the completion of the year, three drops of the efficacious water flew out of the cauldron on to Gwion's finger, and the heat of the water "occasioned his putting his finger in his mouth". As soon, however, as the drops touched his lips, all the events of futurity were opened to his

¹ Tegid and Avagddu, though father and son, "are frequently the same person under different points of view" in Keltic Mythology, says Davies, and the son "has a secondary allusion, in his forlorn state to the initiated, and in his regenerated state to the adept in the mysteries of Druidism".

view. He also became aware of the designs of Keridwen and he greatly feared her stratagems and in "extreme terror he fled away to his native country".

As for the cauldron, it divided itself into two halves. The whole of the water, which now flowed away, excepting the three precious drops, was poisonous.

At this crucial moment Keridwen entered and seeing the cauldron in twain and her work entirely lost, struck the blind Morda a blow on the head. Morda protested and told her that it was Gwion who had stolen away with the three drops. Whereupon Keridwen, seeing Gwion at a distance, ran in pursuit of him.

Gwion at once changed himself into a hare and doubled his speed; but Keridwen instantly becoming a greyhound turned him and chased him towards a river. Leaping into the stream he assumed the form of a fish; but his relentless pursuer now became an otter and traced him through the stream. He was thus obliged to take the form of a bird and fly away through the air. Here again he had no means of escape for the lady changed herself into a sparrow hawk and was rapidly gaining upon him, almost in the act of pouncing upon him, when, "shuddering with the dread of death," he perceived a heap of clean wheat upon a floor, and dropped into the middle of it and assumed the form of a single grain.

Keridwen then took the form of a black, high-crested hen, descended into the wheat, scratched him out, distinguished and then swallowed him, and as the story relates "she was pregnant of him, and when delivered of him, she found him so lovely a babe, that she had not the resolution to put him to death". She placed him, however, in a coracle, covered with a skin, and cast him into the sea.

Apparently he drifts about on the sea until he washed up to "Gwyddno's weir". In that weir it was usual to take fish to the value of one hundred pounds every year.

Now it happened that Gwyddno had a most unfortunate and needy son who was a great affliction to his father. On being persuaded, his father allowed his son, Elphin by name, to have the drawing of the weir on that year "to prove whether any good fortune would ever attend him".

Elphin did so next day and found nothing. But as he was going away he saw the coracle. The weirmen reproached Elphin on his ill-luck and for thus destroying the virtue of the weir, when he replied:

"How so? That coracle may possibly contain the value of a hundred pounds."

When they opened the skin they discovered an infant with a most radiant brow, and one said to Elphin: "Behold Taliesin, the radiant brow!"

"Radiant Brow, will be his name," said Elphin. He took him in his arms and placed him behind him upon his own horse and took him to the castle. His father, demanding to know whether he was a human being or spirit, is answered by the infant in a mystical song in which he professes himself a primary Bard who had existed in all ages and who identifies himself with the sun.

Gwyddno, astonished at such proficiency, demands another song, and is answered as follows:

It is meet to think rightly of God. It is meet to pray earnestly to God, because the benefits which proceed from Him cannot be impeded.

Thrice have I been born. I know how to meditate. It is woeful that men will not come to seek the sciences of the world which are treasured in my bosom; for I know all that has been and all that will be hereafter.

Here the mystical history of Keridwen's dark, matter-born son who became the Radiant Brow closes. He who once was the ugliest has been transformed into the most beautiful, he who once was the most unwise and ignorant has become the most enlightened and wise, he who once was the most unfavoured has been crowned with Radiance!

The following comments from the "long annotations" of Edward Davies may be of some interest.

The Cauldron of Keridwen makes a very conspicuous figure in the works of the mystical Bards, from the beginning of the sixth to the close of the twelfth century. In these authors we find the term *pair* (cauldron) used metaphorically to imply the whole mass of doctrine and discipline, together with the confined circle of arts and sciences, which pertained to the priesthood of Britain. The preparation of this vase or cauldron was a necessary preliminary to the celebration of their most sacred mysteries; it stands as a symbol of the mysteries themselves and of all the benefits supposed to result from them.

The poem called "Taliesin's Chair" enumerates a multitude of ingredients which entered into the mystical decoction, and seems to describe it as designed for purification by sprinkling, then for the preparation of a bath, and, again, as used in a rite of libation, and, lastly, as constituting a drink for aspirants. The sacred vessel is there called *Pair Pumwydd*, the Cauldron of the Five Trees or Plants, alluding, I suppose, to the five particular species of plants deemed essentially requisite in the preparation.

Some of the mythological tales represent this cauldron as a *bath* which conferred immortality or as a means of restoring dead persons to life, but *deprived them of utterance*, referring to the oath of *secrecy* which was administered previous to initiation.

In another poem Taliesin refers to the cauldron as "the ruler of the deep".

Am I not contending for the praise of that lore, if it were regarded, which was four time reviewed in the quadrangular enclosure. As the first sentence was it uttered from the cauldron which began to be warmed by the breath of the nine maidens. Is not this cauldron the ruler of the deep? What is its quality? With the ridge of pearls round its border it will not boil the food of a coward and one who is not bound to his sacred oath. Against him will be lifted the white gleaming sword: and in the hand of the sword-bearer shall he be left.

In the "fabulous wildness" of the description of the pursuit of Gwion by Keridwen we may discover constant allusions to the fables of Ceres and her mystical rites, continues our author. Keridwen here assumes the character of a Fury. Under this idea she is elsewhere represented. And Taliesin himself says he had been in the womb of Keridwen *Wrach* (the Fury). This Fury was the Goddess of

¹ Or five elements, or five sciences, or five principles.

Death. (The death of Arthur is said to be due to his contending with the Fury in the Hall of Glastonbury). And as Keridwen was the Genius of a sacred Ship, so Death, of which she was Goddess, is represented under the symbol of the Ship of Earth.¹ "Everyone will come into the Ship of Earth," says the Bard. (It is interesting to note that this ship or ark has been described as a "house or ark of two stories, one of which is under the water and the other above the water". This is a very slightly veiled symbol of the spirit half and the matter half, the universal and the limited, in the human cosmos.)

The using of the oar "was a proper symbol by the Genius of a floating vessel and the action that of her triumph over the watery element". This refers to the striking of Morda on the head "with an oar" by Keridwen when the cauldron had broken in two. (This leads one to infer that the terms Avagddu, Morda, and Gwion, are perhaps symbolical of the physical, emotional and mental bodies of the aspirant. Morda was responsible for the kindling of the fires and Gwion was to "superintend" the "boiling".)

Referring to the symbolism of the dog, the author compares the story with Virgil's "Æneid" and its description of "all that was lawful to reveal of the Eleusinian mysteries". There we find that the first terrific objects which presented themselves to the hero, while the priestess was conducting him towards the mystic river, were in the form of dogs or hounds . . . In the sepulture which represents the Elusinian cave, Ceres is attended by a dog, and the aspirant,

¹"The Druids are called Serpents by the Welsh Bards. This title they owed, I suppose, to their regenerative system of transmigration . . . The renovation of mankind was the great doctrine set forth by the Ark-ite mysteries." Edward Davies. The Druids used the egg as a symbol, and concealed within each were tokens and symbols "kept as a profound secret". These were either a "lunette of glass, crescent or boat shape, or a small ring of the same material". These were called the "gems of the Serpents". Some were blue, some white, some green, and a fourth variegated with all three colours. The last were for the noviciates or disciples. The gem was viewed "as a symbol of regeneration," says Davies. "The secret of making these gems was totally unknown in Britain except to the Druids."

in the form of a child, is brought into the cave by another dog . . . Whatever served to keep aloof profane intrusion and to defend the awful sanctity of the Temple, may have been symbolised by the guardian dog.¹

The otter or water-dog may aptly symbolise the hierophant whose office it was to plunge the aspirant into the stream.

At last, the novitiate became 'a grain of pure wheat'. . . He was now cleaned from his impurities, and had assumed a form which was eminently sacred to Ceres. In this form the Goddess receives him into her bosom.

This symbolical representation of reaching Unity

must imply something more than introduction into the Sanctuary. This aspirant was intended for the Priesthood and here we have the story of his enclosure in some ship, or cell, or cave . . . In this enclosure he is subjected to a rigid course of discipline. . . . The completion of the initiatory rites was deemed a regeneration or new birth, and was distinguished by that name. So our aspirant is represented as having been born again of the mystical Keridwen.

As yet, however, we seem to have been only contemplating the *lesser* mysteries—the greater are still to succeed . . . After the aspirant had completed his course of discipline in the cell, had gone through the ceremonies of the lesser mysteries and had been born again of Keridwen, we are told that the Goddess enclosed him in a boat covered with skin and cast him into the sea.

The following poem will throw some light on this "casting into the sea". The Hierophant and the aspirant are standing at the sea shore and, trembling at the thought of the perilous adventure, the latter exclaims:

"Though I love the sea beach, I dread the open sea; a billow may come, undulating over the Stone.

¹ Compare *Lumen de Lumine* (part 1), by Thomas Vaughan.

"This was no sooner spoken but she (Thalia) passed by those diamond-like, rock salts, and brought me to a rock of adamant, figured to a just entire cube. It was the basis to a fiery trigon of pure carbuncle, whose imprisoned flames did stretch and strive for heaven. To the fore square or frontlet of this rock was annexed a little portal, and in that hung a tablet. It was a painted hedgehog, so rolled and wrapped up in his bag he could not easily be decomposed. Over this stood a dog snarling, and hard by him this instruction: 'Softly, or he pricks.'"

The stag is often a symbol of the aspirant in Keltic tales and hounds the ministrants of the mysteries. Traditions relating to Cwn Annwn the "hounds of the underworld" still exist in Wales and parts of Britain. "The name of the dog of Cwn ab Nudd, the Keltic Pluto, is *Dor-Marth*, the Gate of Sorrow."

"To this the Hierophant replies: To the brave, to the magnanimous, to the amiable, to the generous, who boldly embarks, the ascending Stone of the Bards will prove the harbour of life.

Aspirant: "Though I love the strand, I dread the wave. Great has been its violence—dismal the overwhelming stroke. Even to him who survives it will be the subject of lamentation.

Hierophant: "It is a pleasant act to wash on the bosom of the fair water. Though it fill the receptacle, it will not disturb the heart. My associated train regard (allow?) not its overwhelming.

"As for him who repented of his enterprise the lofty wave hurried the babbler far away to his death; but the brave, the magnanimous will find his compensation in arriving at the Stone." The conduct of the water will declare their merit."

The Hierophant then addresses a rejected candidate:

"Thy coming without external purity is a pledge that I will not receive thee. Take out the gloomy one."

"The ancient Bards speak in magnificent terms of the benefits which were derived from these mysterious rites. They were viewed as most important to the happiness of human life. They imparted sacred science in its greatest purity and perfection. He who had completed his probation was called Dedwydd, Blessed or Joyous, one who has recovered peace or joy and intelligence, or who has been brought back to the Presence."

Hence the reference in a poem called "The Chair of Keridwen:

As to Avagddu, my own son, the correcting god formed him anew for happiness. In the contention of the Mysteries his wisdom has exceeded mine. The most accomplished of beings is he. Gwydion, the son of Dôn, by his exquisite art, charmed forth a living woman composed of flowers—of the blossoms of the oak, of the broom, and of the meadowsweet—the fairest and most graceful man ever saw—and adorned with bold curves of resplendent folds and he formed a stately steed with illustrious trappings.

"Thus is Avagddu transfigured!"

D. Jeffrey Williams

¹ The Logos of the Solar System, the Sun in visible manifestation, is symbolised in the Druid Circle by the Logan Stone in the centre of the Circle, hence a "holy of holies".

SONG OF THE DELEGATES

JUBILEE CONVENTION, 1925

FROM many lands, from many climes we come,
And many tongues we speak ;
Yet in this place of light all find our home—
For light we seek.

Familiar faces seen long years before
Now once again we meet ;
Friends of past lives, now recognised once more,
With joy we greet.

A common past unites our diverse band ;
We serve the same great Lords ;
A common future links us hand to hand,
Like mighty cords.

Our strength, our dedication ever grow
More pure, more deep, more true ;
New light we see, shining in those we know,
Now born anew.

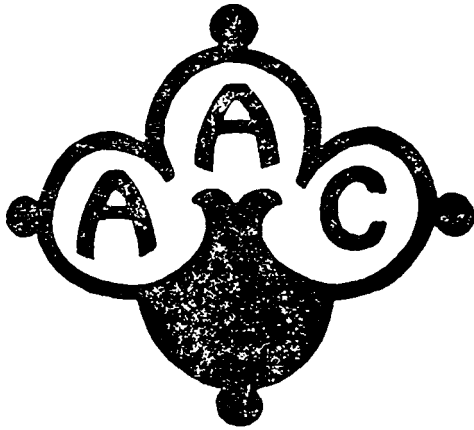
Each brother's triumph joyfully we hail,
Ourselves more full of hope ;
For if all these achieve, not one need fail
To climb that slope.

In joy for one great purpose we unite
Here in this sacred place ;
And in our joint devotion's flaming light
We glimpse His Face.

So near the Blessèd Presence of the Lord
Whose swift return we wait,
That even now we feel His love out-pour'd
To banish hate.

So, freed from thoughts of self, devotion fill'd,
Our utmost strength we bring ;
Our hearts and minds are calm ; all storms are still'd ;
We wait our King.

D. H. S.



ART CULTURE AND THE CHILD

By M. W. BARRIE, M.A.

ART is the name we generally apply to those human activities by which men can express some fragmentary glimpse of Truth in the spirit of Beauty to arouse their fellows to a loftier conception of nobility and life. But the truth about art is as unknown to the general mass of mankind as the truth about religion or the truth about knowledge. We feel art as we feel a deep stirring of our souls when one of the Mysteries of Life dawns on our consciousness for a moment. We hunger for that æsthetic joy which "a thing of beauty" moves in us as a thirsty man for water but not knowing what it is we hunger for. It is very much akin to that panting of the hart after the waterbrooks which "similises" the longing of the soul after God, and it is akin because it is really one of its aspects. We look round us and see religion without beauty and find a great mass of mankind alienated thereby. We find also beauty without truth or nobility and the deeper hunger of the soul is still unsatisfied, for only with the threefold draught

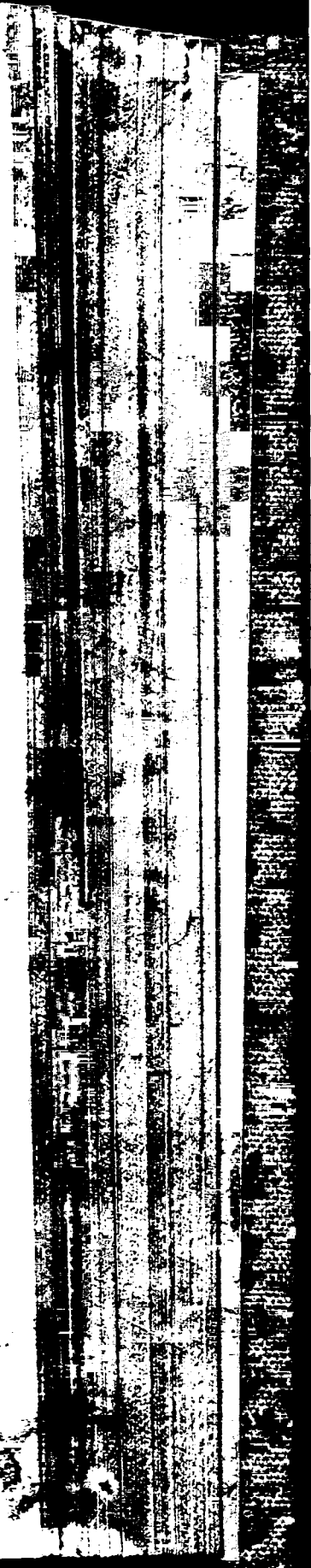
of Goodness, Truth and Beauty will we find any sense of that certainty which means rest and peace for the pilgrim soul in his long evolutionary journey.

Instead of the conflict which still prevails then between the three elements which are necessary for the highest Art (and nothing less than the highest should be our aim) we should find these three harmonised in Art. Art is non-moral, one hears on one hand; art has nothing to do with Truth, on the other; it exists for its own sake, for Beauty alone it is asserted. This is the doctrine of division which kills the very life of real art, which, to make its universal appeal to man, and to endure, cannot be deprived of half, if not two-thirds, of its life force. Without the spirit of truth and goodness, which must not be confused with narrowness and bigotry, we get those superficial creations which die with the age in which they are born,—a lilt but no song—a cubist suggestion but no form of beauty, the froth of soul life, bubbles on the current of the time. These will always come and collect in the eddies of the main stream, it is part of the law, but we do not turn our attention to the scum, thinking to find the true constitution of the current. Even the mud, which is carried with the stream, is in suspension only and is not an essential element of the water of life. It is in the pure art-stream that we will find the true essentials of art—the mud and the froth we take as a matter of course—and there it will be seen that the art, which touches truth and pure morality, not the prudish mock morality that has caused so much dissention in the modern world, is the art which expresses true Beauty; for the wind of truth and the perfume of noble life are as all pervasive and penetrative and as mystical and subtle as the waters of Beauty. “The wind bloweth where it listeth . . . but canst not tell whence it cometh and whither it goeth.” We know the sound of it however if we list deeply and its scent permeates our whole being. This same mystical

BABY'S GARDEN



By SANTI DEVI



of Goodness, Truth and Beauty will we find any sense of certainty which means rest and peace for the pilgrim on his long evolutionary journey.

Instead of the contact which still prevails then, between the three elements which are necessary for the highest good, it is less than the highest should be our standard and these three harmonised in Art. Art is not one thing on one hand; art has nothing to do with the other; it exists for its own sake, for Beauty is asserted. This is the doctrine of division which kills the life of real art, which, to make its universal appeal and to endure, cannot be deprived of half, if not two-thirds of its life force. Without the spirit of truth and goodness must not be confused with narrowness and bigotry, those superficial creations which die with the age in which they are born,—a lilt but no song—a cubist suggestion of form of beauty, the froth of soul life, bubbles on the surface of the time. These will always come and collect in the eddies of the main stream, it is part of the law, but do not turn our attention to the scum, thinking to find the true constitution of the current. Even the mud, which is carried with the stream, is in suspension only and is not an essential element of the water of life. It is in the pure stream that we will find the true essentials of art—the truth and the froth we take as a matter of course—and there we can be seen that the art, which touches truth and pure morality, not the prudish mock morality that has caused so much dissension in the modern world, is the art which expresses true Beauty; for the wind of truth and the perfume of soul life are as all pervasive and penetrative and as mystically subtle as the waters of Beauty. "The wind bloweth whither it listeth . . . but canst not tell whence it cometh and whither it goeth." We know the sound of it however if we listen and its scent permeates our whole being. This same mystic

BABY'S GARDEN



By SANTI DEVI





ST. BERNARD'S VISION OF THE BLESSED VIRGIN (Part only) By FILIPPINO LIPPI

character is true of all the three elements which constitute not only Art but Science and Religion. When in the combination of the three, Beauty predominates we get Art, when Truth predominates we get the Science of Life, when Goodness predominates we get Religion and High Morality. Each aspect would be impossible or an "abortion," to use the mystic phrase, without the other two. This then is the first view of art I would present. But this union of Beauty, Goodness and Truth belongs to the inner realms of Light, the world of inspiration, of ideals in the Platonic sense, the noumenal world. The Spirit of Art, it is true, breathes round us, penetrates through us and pervades our whole universe but more often than not we neither feel it, nor know it, nor understand it.

The great artists know it however and are the high-priests of Beauty; they reveal to us the mysteries we do not understand. This office they hold by reason of their special constitution. They have the power of entering the world of ideals "where all are one in Paradise," "where the Eternals are," and they usually possess some special technical skill as a channel of expression. Their nature is so attuned to this inner realm that its life breathes through them in such a measure as to affect our duller sensibility and in whatever form the artist chooses. Always behind the form we sense the life, the Spirit of Beauty. And so perfect is the union of the life with the form that when his inspiration comes he seldom knows how it takes form. We say his consciousness is at a higher level than normally, and it almost seems as if the fire of inspiration itself moulded the raw material in the artist's mind. Yet the perfection of form as a perfect expression of his vision varies with the artist. There are "mute inglorious Miltons" - inglorious, that is to say as regards the fame of the world, but glorious in the radiance of inner experience. Art, the glory of manifested Beauty, then,



ST. BERNARD'S VISION OF THE BLESSED VIRGIN · (Part only) By F

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depends on the power of expression. Without technical skill of some kind the sensitive heart and mind must be dumb, and inspiration is lost to the world. This makes the second view of the essentials of art culture. The Life caught by the soul of the artist must take Form and be moulded through skill of hand, eye, ear.

It is generally acknowledged that an artistic genius, whether poet, painter, musician or sculptor, rises at the moments of his inspiration to a height of consciousness that the average man will only dimly sense or feel. Can this state be analysed? No more than the cosmic consciousness of the mystic to which it is akin. But we can know something about it, though itself we cannot know till we experience it. One of the chief characteristics of this artistic vision and the true spirit of Beauty and Art is that its influence is felt by all mankind. The universal appeal of Shakespeare and of Greek Art are examples. Why is this so? For the reason already given, that they belong to the world of Ideals, the noumenal world, that plane where the unity of all things is felt and realised. The Greeks moreover were not artists by chance or spasmodically. They were not only great artists but they knew the secret of artistic psychology. Indeed it may be said that Greece produced great artists because of this knowledge. She knew how to cultivate Art. The Greeks were a nation of philosophers as well as artists. They cultivated that type of mind that could soar to the world of the Eternals, Beauty, Goodness and Truth, and they developed a high degree of technical skill. Their high standard of creative art depended on the lofty philosophic culture as well as on the general prevalence of skilled craftsmanship. The intensive spiritual and intellectual culture of which Plato is the supreme example known to us, developed that noble type of mind which could contact the Noumenal World, the world of perfect forms and therefore of Ideal Beauty.

It is here also that we find the secret of the standard of Beauty if we apply the term "standard" to that vague spirit of Beauty which is felt by all in the least sensitive to it. It is rather the breath of the spirit, a touch of the ideal which all feel but only a few know, and it is this which makes all great arts akin. They belong to the same atmosphere though they differ in externals.

The Platonic School of Philosophers knew of the hidden side of things, and to the earlier Orphic and Pythagorean Schools many resorted for this intensive self-culture. The ancient Indian Philosophers knew the psychology of Art also, as a study of the ancient books on Art will show. But along with this had to go the craft skill, and so we find that music, sculpture, the drama were the very essence of Greek life. All sang, danced, acted, carved, planned and painted. Craftsmanship was the very spirit of the people and this gave that constant opportunity for developing perfection in technical skill which is the type of environment necessary for a genius who through his inner constitution can reach the Ideal world and by his personal power create for his fellow-men some "thing" that expresses a little of what he knows or has seen, a glimpse of the world-to-be for all.

This then is the double key to the Culture of Art, namely, the development of a lofty spiritual mentality which includes the purified emotion and the cultivation of all kinds of craft-skill. Without these no great art can be produced.

Let us apply this principle to our present-day life and see what it involves. It means that every man and woman in a nation should have a craft; that every man and woman in a nation should be an independent thinker. Together these will produce the conditions necessary to foster art expression. Our schools as well as our colleges must be places of real learning, not grinding stations and intellectual treadmills as they are at present, and our studios and

workshops places of real arts and crafts, not places of manual labour only. There are few such institutions existing now and few who know what is wanted and how to get it. The true old way however is again manifesting all over the world in the new tentative experiments in school and college making art brotherhoods and craft guilds which will bring us nearer to a greater perfection of realisation of what is required.

The child however is the key to the situation. Watch the free child living in a proper environment where its intellect, through contact with nature, and its emotions through contact with living things, will get their proper nourishment, where love, joy, observation and judgment are encouraged, where every opportunity is given to develop craft skill in whatever medium the child may fancy and you will find manifesting the intense desire to learn and know side by side with the intense joy of mastering an instrument which will provide the channel for its love of doing and making things. Thus self developed, skill grows side by side with the expanding consciousness and experience and knowledge of the child, and forms in a natural way the channel for the expression of its inner life. The majority of those who are interested in children know that the natural law of the child's early life is the acting or creating in play or occupation of every new concept that has birth in its mind. We theorise about this, but, as a rule, in our educational practice fail to carry out our theories because in our education at the present day, beauty and the cultivation of the beautiful has no place at all. It is unbeautiful, uninspired, sordid. The ghastly composition exercises so-called which a child is forced to do after hearing a story, or the equally cruel drawing of familiar objects it is shown how to make, are the nearest approach we find to this union of concept and creation. But what a travesty of reality! Not only is there no real spontaneous expansion of experience allowed to the child with the result that barrenness of ideas is



A BOY WITH A PUZZLE

(1480-1530)

By BERNARDINO LUINI

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The child however is the key to the situation. The free child living in a proper environment, the intellect, through contact with nature, and its emotions, through contact with living things, will get their proper expansion where love, joy, observation and judgment are given, where every opportunity is given to develop in whatever medium the child may fancy and voice its manifesting the intense desire to learn and know, and with the intense joy of mastering an instrument, which provides the channel for its love of doing and making. Thus as intelligence, skill grows side by side with the growth of consciousness and experience and knowledge, and it and forms in a natural way the channel for the expression of its inner life. The majority of those who are interested in children know that the natural law of the child's growth is the acting or creating in play or occupation of a definite concept that has birth in its mind. We theorise about it but, as a rule, in our educational practice fail to carry out these theories because in our education at the present time and the cultivation of the beautiful has no place and is replaced by the unbeautiful, uninspired, sordid. The ghastly copying exercises so-called which a child is forced to do after a story, or the equally cruel drawing of familiar objects as shown how to make, are the nearest approach we have to the union of concept and creation. But what a travesty it is! Not only is there no real spontaneous expansion of mind allowed to the child with the result that barrenness of



A BOY WITH A PUZZLE

(1460-1530)

By BERNARDINO LUINI



THE FESTIVAL OF CAKES

By NANDALAL BOSE

the characteristic of the child of school age which has no other means of learning save the school but we pretend to cultivate skill by a regular two-hours a week hand-work period. What an ignorant generation we are! Constant practice, free happy choice alone will develop the skill we want, and a wide living contact with every aspect of life, and thrilling imaginative flights will develop the necessary dynamic power of creation. The expression crude at first will develop in detail, in interrelation of objects, persons, animals, till a fairly complete detailed representation of the environment is attempted. Then events in the social environment, for example, a marriage, are attempted. Sometimes one finds a nature observation comes out spontaneously such as the fall of a petal from a flowering tree which spreads a glowing carpet under the tree, a scene very common in India, or the arch of sky, as a semi-circle with the sun, moon and a star under it and, strange but interesting association of childish fancy and perspective, a street electric lamp lighting up the road. This early blossoming of the creative expression should have no restrictions imposed on it save the natural restrictions of material, place and concept, but none of correction. Correction too must be self initiated when the sense of comparison and judgment have been developed. Otherwise the spontaneous outflow of joyous childish imaginative activity will be cut off as is done at present in most of our educational institutions. Joy is one of the most important factors in the development of artistic expression and is the result of the inner satisfaction at conquering of difficulties, the sense of freedom and the consciousness of growing still.

Thus mental or mind culture in its broadest sense is of as great importance as craft skill. Without it we produce thinking mechanics who carry out other people's ideas because they have none of their own. If we could carry this mind culture right through our children's art education,



THE FESTIVAL OF CAKES

By NANDALAL BOSE

characteristic of the child of school age which has no other means of learning save the school but we pretend to cultivate it by a regular two-hours a week hand-work period. What ignorant generation we are! Constant practice, free happy play alone will develop the skill we want, and a wide living contact with nature, experimenting in science, contact with every aspect of life and thrilling imaginative flights will develop the necessary dramatic power of creation. The expression crude at first will develop in detail, in interrelation of objects, persons, animals, and a fairly complete detailed representation of the environment is attempted. Then events in the social environment, for example, a marriage, are attempted. Sometimes one finds a nature observation comes out spontaneously such as the fall of a petal from a flowering tree which spreads a glowing spot under the tree, a scene very common in India, or the arch of sky, as a semi-circle with the sun, moon and a star above it and, strange but interesting association of childish fancy and perspective, a street electric lamp lighting up the road. This early blossoming of the creative expression should have no restrictions imposed on it save the natural restrictions of material, place and concept, but none of correction. Correction too must be self initiated when the sense of comparison and judgment have been developed. Otherwise the spontaneous outflow of joyous childish imaginative activity will be cut off as is done at present in most of our educational institutions. Joy is one of the most important factors in the development of artistic expression and is the result of the inner satisfaction at the conquering of difficulties, the sense of freedom and the consciousness of growing still.

Thus mental or mind culture in its broadest sense is of as great importance as craft skill. Without it we produce thinking mechanics who carry out other people's ideas because they have none of their own. If we could carry this twofold culture right through our children's art education,



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the characteristic of the child of school age which has no other means of learning save the school but we pretend to cultivate skill by a regular two-hours a week hand-work period. What an ignorant generation we are ! Constant practice, free happy choice alone will develop the skill we want, and a wide living real experimenting in science, contact with every aspect of life, and thrilling imaginative flights will develop the necessary dynamic power of creation. The expression crude at first will develop in detail, in interrelation of objects, persons, animals, till a fairly complete detailed representation of the environment is attempted. Then events in the social environment, for example, a marriage, are attempted. Sometimes one finds a nature observation comes out spontaneously such as the fall of a petal from a flowering tree which spreads a glowing carpet under the tree, a scene very common in India, or the arch of sky, as a semi-circle with the sun, moon and a star under it and, strange but interesting association of childish fancy and perspective, a street electric lamp lighting up the end. This early blossoming of the creative expression should have no restrictions imposed on it save the natural restrictions of material, place and concept, but none of correction. Correction too must be self initiated when the sense of comparison and judgment have been developed. Otherwise the spontaneous outflow of joyous childish imaginative activity will be cut off as is done at present in most of our educational institutions. Joy is one of the most important factors in the development of artistic expression and is the result of the inner satisfaction at the conquering of difficulties, the sense of freedom and the consciousness of growing still.

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probably it would be discovered that humanity was endowed with more power than is suspected at the present day. Each would find a way of expression for the power within him and would thereby realise his own nature much better. It is this self-realisation that gives dignity to even the humblest of social units and this is the cornerstone on which a true Democracy must be built for every "house," whether it be individual, national or racial built on Truth, Beauty and Goodness, Knowledge, Art and Religion will stand; and otherwise the foundation is shifting sand. Art, Religion, Knowledge are essential to every body politic and each has its work in the building of every civilisation.

M. W. BARR

OUR ILLUSTRATIONS

THE blocks in this issue are pictorial accompaniments of the article on "Art Culture and the Child," not illustrations in the ordinary sense. They show how artists East and West have turned to childhood for inspiration for some of their loveliest creations.

Picture No. 1 is a portion of Fra Filippino Lippi's painting of Saint Bernard's Vision of the Blessed Virgin. The rapt innocence on the beautiful faces of the children is delineated with wonderful skill. The painter was one of the Florentine school which is generally regarded as the first great movement in modern European painting. He was born in 1457 and died in 1504. He was not brilliant or forceful, but was a master of human expression.

Picture No. 2. "Baby's Garden," is an intimate glimpse of child life in India by an Indian lady artist whose work is now treasured by art lovers far beyond her native Bengal. Mrs. Santi Devi is one of the recent artists of the new school headed by the now world-famous painters, the brothers Tagore, nephews of the great poet.

Picture No. 3. "A Boy With a Puzzle," a delightful fragment of childhood, is by Bernardino Luini (1460-1530), who was a pupil of the immortal Leonardo da Vinci. His works retain their popularity after four centuries through their simple human appeal.

Picture No. 4. "The Festival of Cakes" is by one of the leaders of the Bengal revival, and depicts a familiar scene in Indian life. Babu Nandalal Bose is an artist of great versatility, but every theme that he touches he gives a special distinction of sincerity and of beautiful colour. Our picture shows the orderly way in which Indian children take their pleasures.

J. H. C.

THE DAWNING

DARK is the night ; the Morning Star's bright beams
Heralds a Daybreak, lovelier than all dreams.

.
Faint the horizon glows ; the Sun will rise
With healing in His wings, and bless our eyes.

.
The gates of Morning, bright with golden flame
Open : the Lord of Light, returns to reign.

F. H. ALDHOUSE

THEOSOPHY THE OCTAVE

By A. F. KNUDSEN

Is there a World-Religion? How can it be organised? Is it not Theosophy? Many thinkers are bringing up the question, What has the Theosophical Society to do with a religion? They are charmed with the aloofness of the T.S. creed: Brotherhood! It is non-committal; all creeds to be studied and valued in candour and goodwill! It is all very lovely but is it final?

In any outline of world activity the seven Rays play a part. And in any plan for an organised World-Religion they play a most important part, for each ray of human temperament has its own religion, and therein lies the complexity and its cure. The World-Religion idea must embrace all seven Ray-differences, and yet remain apart, even neutral. Can it be done? It is quite a problem. Shall it be merely a league of creedal religions? Humanity is yet very young and it is hard to find more than a "chemical trace" of World-Religion thought in the activities of the world at large, where the great Ray-types are working out their several temperaments.

There has been very little given out in Theosophy about the Rays, and we must use our intuition with the accounts in the great religions that we have. Let us take the list of Rays and religions as given in *The Masters and the Path*:

RAY	CHARACTERISTIC	RELIGION
1st	Ruling	Brahmanism
2nd	Teaching	Buddhism
3rd	Adaptability	Chaldean Religion
4th	Proportion	Egyptian Religion
5th	Science	Zoroastrianism
6th	Devotion	Christianity
7th	Ceremonial	Nothing extant.

That is the situation, where does the combining force come in, and how does the Theosophical Society get a footing on the platform?

Can we not take Theosophy as the octave, and put the T.S. in the "Union of Faiths" as the faith of Futurity? Theosophy is then the first note of the next seven, and the promise of the new and unknown Faiths to come as Man grows nearer to Godhood.

In this way we find a place for ourselves in the circle; a place of importance, yet not a dominant place in the organism "World-Religion". We hold to our Creed, we accept the basis of the Union of Faiths, we accept none of the other Creeds, we show our Brotherhood; we are there as the portent of the future. That is enough for the present. The critic who fears lest the T. S. will be compromised with assertions and dogmas cannot quarrel with that, for it is but the assertion of a basis for the others to meet on. Theosophy sees the circle of the Seven, and declares it still unclosed, a spiral and remains as witness to that fact.

So the Theosophical Society has still her place in the procession and carries her banner as of yore:

Have Faith in the Future!

A. F. Knudsen

INTERNATIONAL PRISON CONFERENCE,
LONDON, 1925¹

I DO not suggest sending that which might be called a technical report of the International Prison Conference for that can be read in the daily newspapers and in the official report of the Conference. I think that it will be more useful if I write a few words on what one might call the ethical side.

Having been out of England for about four years the first thing that struck me was the immense advance that the world of thought had made in its attitude to offenders of all types. Please do not think that I exaggerate when I say that I think that the *world* of thought has greatly altered in its attitude to all humanity. Without hesitation I say that the advance in so short a time seems staggering. It is not very long ago since I attended a Conference (truly it was on a smaller scale) when in a word one might say that the attitude, taken as a whole, was an attitude of hounding the offender. That the Conference was on a smaller scale makes this one all the more remarkable. Here we had all the leading countries of the world represented and on the whole they were all agreed that the offender was one to be taught, to be taken care of as a weakling and that the State was responsible to make of him a good citizen.

I will not pretend, nor do I wish to convey to you, that every member of the Conference was agreed in these ideas, but I do say that the trend of thought led one to believe that the whole attitude was changing, in fact had changed to a very large degree.

With the rarest exception did one come across the bully type who was for a punitive system only, as of old; even this rare type was slightly tinged by an idea that would inevitably lead to the breaking up of his crude punitive system and would insist in making itself heard or felt. The idea was frequently reiterated that for economic reasons as well as for humanitarian reasons it was more advantageous to the State, as well as to the individual, to turn him out of prison better and not worse as a citizen.

It was of the greatest possible interest to note the growth of the feeling of responsibility, a responsibility that carried with it almost

¹This report was, by request, sent in by the official delegate of the British Isles Federation of the Theosophical Society.

a share of the burden of that which makes the criminal, a share of the burden that provides conditions that make a criminal.

Every meeting seemed to strike this note in one way or another and the result was a harmonious whole. Each country responded and it would be impossible as it would be invidious to say that one country struck a higher note than another. It is true that in reading the report you will find that some countries are very far ahead in some ways in the methods that they have used in carrying out these ideas, but if you read carefully you will find it harder and harder to form an exact opinion as to which country is altogether ahead of any other country. The fact of the matter is that all countries are woefully behind the ideals expressed, but each country has done something towards very marked improvements of divers kinds in the last few, very few, years. Some have taken one point and some another. For instance, some have given special care to education and have somewhat neglected the present conditions of the prisons; some have looked to the present state of the prisoners and their surroundings rather at the expense, we might say, of the education of the prisoners; some again have given most of their attention to the juveniles, and some have turned their attention to the prevention of crimes by struggling to better the outside conditions and thus prevent crime and criminal tendencies. On all sides then we see improvement and though it is extremely tardy and much belated, still the whole subject is on the "move". The fact of the large and interested gathering assembled speaks for itself.

It would be foolish to suppose from this report that the "die-hards" were absent; as individuals they appeared as usual, but there was no "die-hard" country and these individuals were very much in the minority, and the fact of this minority kept them singularly quiet. A few remarks, a few glances, and the strength of the majority and the righteousness of the majority's cause kept the minority's opinion from finding much expression.

One came away full of hope as to the future of the treatment of all those who have broken a law and been found out; full of hope for the young offender; full of hope that the day had dawned when every citizen of any country will feel his responsibility and share the blame of the offender, seeing that he, as a citizen, is responsible for the conditions whereby criminals grow and the surroundings that are imposed on others by our neglect, stupidity, carelessness and selfishness.

The Conference seemed to me to be a milestone on the road of prison history, a signpost that pointed to an acknowledged responsibility of man for man in one great brotherhood.

JULIA H. CANNAN

OUTLINE OF A SCHEME PROPOSED BY THE
CHRISTIAN MYSTIC LODGE OF LONDON, ENGLAND
FOR A T. S. CHRISTIAN LEAGUE

1. That many members of the T.S. in various countries being conscious in their own lives of the immense spiritual values and consolations that Theosophy has to offer, and being at the same time aware of the great need of just such things in the Christian communities in which their lives are passed, are greatly desirous to do all in their power to bring these two, the Theosophical Society and the Christian Churches, into closer touch with each other.

2. That the immense differences between the two bodies—the new living vigour of Theosophy, the venerable and ancient customs and usages of the Church—are perhaps but indications of the great assistance they could be to each other. That the difference, the almost antagonistic nature of their rhythms might also be signs of their complementary nature.

3. That perhaps as a move towards some combined effort in this direction, the formation of a Christian League within the T.S. would be helpful and might fill a want in the work of both individual members as well as Lodges in our great Theosophical family. With this end in view these ideas are being circulated to members and Lodges in different countries under the direction of the Executive Committee of the Christian Mystic Lodge of London, England, in the belief that more work in the field of the religion into which most of us were born is desirable, and that co-operation to such end would be of use in the work of our beloved Society.

4. The Executive Committee of the Christian Mystic Lodge of London therefore begs to bring forward the following proposals and requests Lodges to consider these suggestions and kindly to communicate the results of their discussions on them.

(a) Whether individual members or groups interested in Christian studies consider that for mutual assistance a T. S. Christian League would be helpful.

(b) If so, that for the time being there be no subscriptions and no qualifications demanded (other than an enthusiasm for Theosophy and Christianity).

(c) That the Christian Mystic Lodge's Transactions, copies of which are circulated monthly to a large circle of students in different parts of the world, might for the moment act as a basis of interchange of thought in the League and that Lodges and members might subscribe to these as they wish. (2/6 per annum).

All interested in these proposals should please communicate with Capt. Muirson Blake, "Mon Abri," Chorleywood, Herts, England.

BOOKS RECEIVED

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

Polarization, by Paul Tyner (L. N. Fowler & Co., 7 Imperial Arcade, London); *Old Lamps for New*, by Claude Bragdon (Alfred A. Knopf, New York, U.S.A.); *The Book of Genesis Unveiled*, by Leonard Bosman (The Dharma Press, 16 Oakfield Road, Clapton, London, E. 5); *What to Eat and How Much*, by Florence Daniel; *The Soya Bean*, by Violet M. Firth (C. W. Daniel Co., London); *The Wise Old Elephant*, by E. L. Coulter; *The Hidden Foe*, by L. G. Mainland (Hodder & Stoughton Ltd., London); *Benares*, by P. Seshadri, M.A., Benares University (Tara Printing Works, Benares); *Woodrow Wilson's Message for Eastern Nations*, by Dr. E. A. Alderman (Association Press, Y.M.C.A., Calcutta); *Kṛṣṇa: The Saviour*, by T. L. Vaswani; *The Sleeper Awakened*, by Harindranath Chattopadhyaya; *The Bhagavad-Gītā*, by K. S. Ramaswami Sastri; *Introduction to the Bhagavad-Gītā*, by D. S. Sarma, M.A. (Ganesh & Co., Madras); *The Etheric Double*, by Arthur E. Powell (T.P.H., London); *Towards Radiant Health*, by Edgar J. Saxon (C. W. Daniel Co., London); *The New Era*, Edited by Jadunath Sinha, M.A. (Arunachal Mission, Behar, India); *Histoire De La Franc-Maconnerie Francaise*, by Albert Lantoine (E. Mourry, Editeur, 62 Rue des Ecoles, Paris).

OUR EXCHANGES

We acknowledge with many thanks the following :

Mexico Teosofico (September, October), *The Servant of India* (November), *O Theosophista* (September), *The New Orient* (July, August, September), *The Message of Theosophy* (October, November, December), *The Indian Review* (November), *Modern Astrology* (November), *Theosophie in Ned-Indie* (November), *Revista Teosofica Chilena* (September), *The Canadian Theosophist* (October), *The Theosophical Review* (November), *The World's Children* (November), *The Monthly Summary, League of Nations* (August, September), *The League of Nations, Verbatim Record 6th Assembly* (September), *Bulletin Théosophique* (November), *Theosophy in Australia* (November), *El Loto Blanco* (November).

We have also received with many thanks :

Teosofisk Tidskrift (October), *The Cherag*, *Espero Teozofia* (July, September), *Prabuddha Bhārata* (November), *Pewartu Theosofie* (November), *Museum of Fine Arts Bulletin* (No. 139), *Theosophia* (November), *The Buddhist Annual of Ceylon* (Vol. II, No. 3, 1925) *U. S. Department of Labor* (No. 387, May), *Teosofia en Yucatan* (October), *The Young Theosophist* (October), *Taraporevala's Book Bulletin* (November), *Nature* (November), *The Madras Christian College Magazine* (October), *Price List Books, M. C. Lukman Das*, *Norsk Teosofisk Tidsskrift* (September), *Theosofisch Maandblad* (November), *Revista Teosofica* (October), *Revue Theosophique* (October), *Bollettino Ufficiale* (October, November), *News and Notes in the British Isles* (November).

THE THEOSOPHICAL FIELD

DR. J. H. COUSINS writes :

The passing of James L. Macbeth Bain recently in Cheshire, England, removes a well-known figure from the ranks of those who give themselves wholly to the service of humanity from the highest spiritual motives. Mr. Bain was a Scottish mystic who, to his natural temperament as a poet and healer added a high intellectual endowment, and a compassionate spirit that drew to him the love of many thousands of people of all ranks. Mr. Bain spent his substance in helping the poor of the great cities of England. He was a warm supporter of a home for destitute orphans in Cheshire. He was also a public advocate of vegetarianism. Mr. Bain was a profuse writer of prose of the mystical order which he published freely in many volumes. These writings express the vision and experience of a unique nature. They are essentially of the order of pure poetry. At times his genius sang in verse that will in ages to come be set alongside that of William Blake. Sometimes it came to him in verbal form only; but often it came simultaneously with melody of pure Celtic quality. Mr. Bain was a familiar and welcome guest in many homes of Theosophists in Great Britain and Ireland. He became a Fellow of the Society, and worked constantly for the attainment of a pure democracy actuated by brotherhood and graded according to spiritual growth. May the lustrous and singing spirit that sent forth our translated brother send forth soon another similar embodiment of love, joy and beauty.

* * *

In the *New Orient*, a journal of International Fellowship, Count Alfred Korzybski wrote an essay on the "Brotherhood of Doctrines". A few fine constructive thoughts are presented here to our readers, in the hope that they will study his works of which *The Manhood of Humanity* placed him as a matter of right in the select company of such men as Whitehead, Bertrand Russell, Keyser, Huntington, Wittgenstein, Veblen and Carmichael. He says :

Every now and then there appear in the history of humanity gigantic thinkers who shape and mould our mental processes for centuries to come. The birth of a new era is upon us; a host of men in all walks of life feel it unconsciously and work towards it. A few leading mathematicians have made these unconscious strivings of mankind conscious—without them we would feel our way in darkness, which is a slow, very slow process of guess-work, whereas with their work our path is clear. The aim is to

draw the attention of scientists and thinkers to the fact that something of grave importance for the whole of our human future is going on, to encourage inquiry and collaboration, thus accelerating the inevitable.

What I here call the inevitable is the coming of the empire of sound logic—a logic demanding scientific knowledge of human nature, adjusting human beliefs, institutions, doctrines and conduct to the essential facts and laws of human nature, and converting the pseudo-sciences of ethics, economics and government into genuine sciences for promoting human welfare.

The "Brotherhood of Man" of which we all dream, can be accomplished only and exclusively by the "Brotherhood of Doctrines".

It will be found that when, what Professor Cassius Keyser calls the "Great Stupidity," has been eliminated by sound logic, all that is dismal, destructive, woeful and despairing will become constructive, hopeful and favourable to human weal.

* * *

The biggest triumph of human thought was and forever will be, the discovery of new mathematical methods embracing larger and larger parts of the whole—these are the milestones of man's progress.

Mathematical Philosophy, by Professor Cassius Keyser, is one of these milestones of everlasting significance. In this monumental work there are discoveries of the gravest importance. Keyser is one of the very few in the world, as far as I know, who is blazing a new trail in this field.

The reader will get the first mental shock by reading the title which tells us that mathematical philosophy—that is the only rigorous scientific philosophy—is the study of fate and freedom. It will become increasingly evident as we advance that the work we are to be engaged in is fundamentally the study of fate and freedom.

Without much talk and without danger of misunderstanding, we may now speak of ideas as constituting a world—the world of ideas. With that world all human beings as humans have to deal, there is no escape; it is there and only there that foundations are to be found—foundations for science, foundations for philosophy, foundations for art, foundations for religion, for ethics, for government and education; it is in the world of ideas and only there that human beings as humans may find principles or bases for rational theories and rational conduct of life, whether individual life or communal life; choices differ, but some choice of principles we must make if we are to be really human—if, that is, we are to be rational—and when we have made it, we are at once bound by a destiny of consequences beyond the power of passion or will to control or modify; another choice of principles is but the election of another destiny. The world of ideas is, you see, the empire of fate.

Is the human intellect, then, a slave? No; it is free, but its freedom is not absolute; it is limited by fact and by law—by the laws

of thought by the immutable character of ideas and by their unchanging eternal relationships, which are unalterable.

And no variety of human freedom—no institution erected in its sacred name—if it does not conform to the eternal conditions of intellectual freedom—can stand.

* * *

This discovery of logical fate and freedom, its formulation and elaboration, is of such importance that, were it the only one in the book, the book would live for ever. After some reflection, its practical bearing becomes evident in that all our talking about "Brotherhood of Man" or "Democracy" are beautiful words but meaningless so long as we do not inquire into the basic premises which underlie those doctrines and investigate if the premises are true; because if the premises should prove to be false, this "logical fate" would drive us to disaster. Sad experience is daily making it more evident that a scientific (not metaphysical) inquiry is imperative. As a fact we have not hitherto had the method by which to approach or handle human affairs in a truly scientific spirit, but once this method is discovered, we have no more excuses for continuing to welter in the old chaos.

There is perhaps nothing wrong with human nature, but there is something basically wrong with our old premises and logic. As a fact every human activity has at its foundation some doctrine as an inherent, unconditionally inseparable part of it. Because of this logical fate, the analysing of these doctrines, which underlie all human activities, becomes the most important—nay the all important—fact for all the future of man.

* * *

One of the patients in a lunatic asylum suffered from the delusion, that he was always being followed, and he kept constantly looking over his shoulder with a terrified expression.

As nothing could cure him of this delusion, the chief physician told his assistant to take a snapshot of the man, without his knowledge. Surely the man would be convinced to have been under a delusion, if he saw his solitary figure on the snapshot!

The assistant hid behind a tree and managed to get a snapshot of the man, while he passed slowly, jerking his head to look over his shoulder. The young man hurried to the house to develop the plate; it was most satisfactory as a portrait of the man, but—it was never shown to the patient, for close behind him there was a horrible face peeping over his shoulder!

REVIEWS

The Fire of Creation, by J. J. Van der Leeuw. (T. P. H., Adyar. Price Rs. 4-8.)

We must all owe a debt of gratitude to Dr. Van der Leeuw for his stimulating and suggestive book, dealing with the special work in the world of the Third Aspect of the Blessed Trinity, which, as he truly says, is "a neglected chapter in religious history". To the majority of people the idea of Creation is always associated with something which is past, with a work accomplished. Dr. Van der Leeuw shows us very finely that the work of Creation is, and must of necessity be, continuous while the Manvantara lasts. "Creation is not an act of God done once upon a time; the universe is not a machine which when once wound up will run for a world period, but creation, as Origen already maintained, is eternal," and this creation is essentially the work of the Third Logos. "Truly, God the Holy Ghost, far from being a subject fit only for theological speculation and subtlety, is a very great and practical Reality of our daily existence."

The old view that creation was something done for us in the past, left man in the position of merely accepting the conditions of life. The newer view of the continuity of creation, which we call evolution, enables man to take his share in building the world and guiding it towards the ideal perfection which is the goal of creation. Man verily becomes a co-worker with God, and the more he can understand of this dynamic view of evolution, the more perfect will that co-operation be.

In a book so full of inspiration and suggestion it is difficult to select individual passages. The book should be carefully studied and thought over. But I would nevertheless mention one chapter as of special interest and importance, namely that on the Motherhood of God. Dr. Van der Leeuw shows the close connection between the work of the Holy Ghost and the feminine Aspect of Deity, that which in Hinduism is called the Shakti or Power Aspect. It is vitally necessary for the redemption of the world that this newer conception

of the place and function of women in evolution should be better understood.

In the near future the Third Person of the Trinity is to become more prominent in the world; the reign of the Holy Ghost is beginning. But this reign of the Holy Ghost is at the same time the reign of the Eternal Mother, the Two are inseparable because They are One . . . This is one of the reasons why the new race unites in itself qualities which in the past were more definitely divided between the two sexes. The exclusively masculine type of man in the past, often rough in his strength, devoid of tenderness, in its worst aspect the male brute, was as much a product of this excessive separation as the exclusively feminine woman, helpless and clinging, weak and rejoicing in her weakness . . . The coming type is not a type in which the differences of sex are wiped out and an equality of man and woman is attempted, in which the essential characteristics of each sex may be lost; it is a type in which the man will have lost none of his virility and strength, but will be refined by those emotions of tenderness and compassion which for a while were looked upon as exclusively the property of women; and on the other hand, woman will have lost none of her feminine characteristics, but will at the same time have gained strength and independence which emphasise rather than destroy her womanly qualities. Thus there is a *rapprochement* between the sexes which will enable both to express more of the Holy Ghost both as the Fire of Creation and as the Eternal Mother.

The true Creator is the one who has been touched with the fire of the Spirit, and to woman has been specially given this work of creation. Not in weakness but in strength should she bring forth, and in the coming age woman will recognise and know herself as the guardian of the Life of the world, as the representative, in a very special way, of God the Holy Ghost.

Can there be a greater gift to mankind than this better understanding of the Third Person of the Divine Trinity, God the Creator, the Divine Mind and the Divine Mother? Let us then try to understand and experience those glorious Realities so that we may worship God the Holy Ghost and the Eternal Mother in our daily lives, so that within us may take place that divine transmutation of the creative energy, that *Magnum Opus* by which man becomes more than man, by which man becomes God.

This sentence sums up the gist of the book. The special work of the Holy Ghost is the work of the ever-becoming, by which the Divine Alchemist shapes and transmutes the worlds.

EMILY LUTYENS

The Theosophical Movement, 1875-1925, A History and a Survey.
Anonymous. (E. P. Dutton & Son, New York. Price \$5.)

A most important work has recently been made available to Theosophical students, and which every student, regardless of his own leanings, would do well to read. It is a bulky volume, but not one of its 705 pages is dry reading or unproductive of thought. Taking the subject from the very beginnings of the T.S., it sets the stage for the organisation of this world movement, and studies the causes and incidents that led up to its formation in 1875, following the play of the various actors in the drama and ringing down the curtain on several successive episodes in the development and growth of the organisation

—the formation of the Esoteric Section, the S. P. R. report, various conspiracies (of which the Coulomb case is only one, and by no means the most interesting), the famous "Judge Case," the Katherine Tingley "Successorship," and other episodes of no lesser interest, if less known to Theosophists of to-day.

From the wrapper the reader is informed that

the authors, themselves students of the true Theosophy and not members of any of the different sects, have presented a wholly impersonal view of the movement.

While the Preface informs us that the work is addressed,

not to any society or societies, but to all true Theosophists, whether members of any of the existing organisations or of none, and to all true enquirers everywhere, who may be willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice, and their own, straight in the face.

The last strikes one as a thoroughly Theosophical maxim, and impels one, before even the pages are cut, to give the work the consideration the subject-matter deserves. On the subject of impersonality of viewpoint, on the other hand, the reader soon finds that, however that ideal may have been striven for, the authors failed to leave their personal predilections out of the account. Mrs. Besant, H. S. Olcott, Mr. Sinnett—everyone that has ever had anything to do with the Society, down to Katherine Tingley and her adherents—all come in for their share of criticism; all are found with feet of clay. All, that is, except H. P. B. and Wm. Q. Judge. Against these not a word; not even the hint of a venial sin or the least little human frailty. The conclusion is obvious, and mitigates against the value and influence of the work as a whole, for the reader gets instantly put on his guard against a too ready submission to the evidence placed before him.

For all that, the work is of immense value to the student, for it is replete with reproductions of documents, letters, and excerpts from articles culled from the early numbers of THE THEOSOPHIST, *The Path* and *Lucifer*. One does not then necessarily have to follow the lead of the authors, but has an opportunity, from stage to stage, to form his own opinions as he goes along. The insight those excerpts give him into the "inside story" of the T.S. is truly remarkable, and one who has for many years been a member of the Adyar T.S. thus gets an invaluable opportunity to hear something of "the other side of the story". That another side should exist should not surprise anyone, for that is the inevitable accompaniment of all human endeavour, and should not prejudice the ardent adherent of the Adyar T.S. who perhaps fears that he might be unduly influenced into surrendering his adherence. No such effect was produced on the

writer, and no such effect is likely to be produced on those who will go through the book patiently, calmly, and as much as possible without prejudice.

That it will only confuse the beginner in Theosophical history, is perhaps only natural, but a seasoned student will greatly benefit by a perusal of this in many ways very remarkable compilation. Every Lodge that does not possess a copy in its reference library will be a distinct loser by keeping from its members much information which in its disclosure of the struggles and sufferings of its early workers would have the tendency to inspire them to greater self-sacrifice, greater unselfish service in the cause of a great ideal. The turmoil, the labour-pains that accompanied the birth of this movement, are truly incredible, and when one is disheartened, discouraged at the immensity of the work every Server sets before himself, sore at heart and troubled in spirit, it is strengthening to read of the troubles and vicissitudes the Society has surmounted; it is invigorating to stretch one's hand across the years to those other Servers who gave their heart's blood for the Cause. When one thinks of the invisible forces that arrayed themselves from the start against this new movement, and how they used every ruse and every device to sow discord and dissension within the ranks, one cannot help feeling that the movement must have early been recognised by the dark powers as a great potential power for good.

A suggestion that will no doubt occur to every reader is that THE THEOSOPHIST should take the book, episode by episode, and make rebuttal where rebuttal is possible or advisable. That the evidence presented in the work under review should be incomplete is only natural; that it should be biased is a suspicion that follows upon the disclosure that the authors are partisans of Wm. Q. Judge. The T. S. owes it to its members, then, that still "another side" of the story should be presented for their consideration, in order that a still fairer evaluation might be arrived at. With the original records so readily accessible in Adyar, advantage should be taken of the opportunity.

Another thought that suggests itself to the reviewer's mind is that perhaps an injustice has been committed against Wm. Q. Judge in the absence of all credit that is nowadays being given to him as one of the co-founders of the T. S. This is not the result only of reading the above book, but is a thought that suggested itself to the reviewer a year or so ago, upon perusal of one of H. P. B.'s letters. If it is true that Wm. Q. Judge was one of the Founders of the T. S.,

then, in all fairness to his self-sacrificing labour over a good many years, that fact should be mentioned, whenever the founding of the Society is referred to. The case against Judge (which, it appears, never came up for a hearing) was that he admitted being in receipt of letters from the Masters whose genuineness was doubted by other leaders in the movement. Whatever one's leanings may be in the matter, they should not lead to unfair treatment, and if Judge was a co-founder of the T. S. (a point which deserves to be cleared up beyond chance of doubt), his name should be re-admitted to the literature of modern Theosophy, and not forgotten on the Theosophical platform.

A. HORNE

A Metaphysique of Mysticism (Vedically viewed), by A. Govindacharya Svamin. (The National Agency, Viceroy Road, Mysore, S. India.)

Shreeman A. Govindacharya Svamin is well known as an encyclopædic scholar, a deep thinker and a scholarly writer on religious and philosophical topics—particularly from the standpoint of Rāmānujaic Vaiṣṇavism and Viśiṣṭādvaita philosophy. He has over a dozen works to his credit, the latest being the one under review. The subject matter is dealt with under the following twelve sections, a chapter being devoted to each: (1) Fundamental data, (2) Divine revelations, (3) God and Love, (4) Mystic factors in the *Bhagavad-Gītā*, (5) Values for Mysticism, (6) Mystic sense and experience, (7) God and Blessing, (8) Kṛṣṇa and World-appreciation, (9) Buddhism and Mysticism—Chinese Mysticism, (10) Art of Divine Love, (11) Dravidian Mysticism, (12) Vedānta and Persian Mysticism.

The above titles of sections are sufficiently suggestive of the variety and richness of the mental food which the reader may expect. In his introduction the author sums up the essential features thus: The outline presented in our dissertation has twelve distinctive features. Though distinct they have a concatenated cohesion amongst themselves, in the historic succession traced from the two great divisions of the *Vedas*, and then into the times of the great Epics, the *Rāmāyaṇa* and the *Mahābhārata*. The Vedic traditions are here found in a condensed form, and the *Bhagavad-Gītā* of the *Mahābhārata* taking the lead in giving a systematical synthesis of all that went before. The progress then brings us into the Buddhistic period and from thence into the developments which took place in Northern

India, and particularly in the South, where a novel feature in the fusion of the Aryan and the Dravidian elements had taken place and issued into a unique development which I have called the Dravidian Mysticism: (Section XI).

We then succeed into the Vedāntic and Persian influences interacting with each other, to which one Section (XII) has been devoted. Interspersed amongst such materials, which have a historic succession as has been shown, will be found modern thought in support of the continuous stream of mystical consciousness which has flowed from the beginnings of Life's cognitive and creative endeavour to end in enduring fruition. (Pages 4 and 5.)

The dissertation is constructive, though not systematic, free without a studied attempt at categorising. There is a certain continuity of thought, not perhaps quickly discernible and yet it is evident to a painstaking reader. Parts may here and there be diffuse, and dissociations of parts not bound together by clear links. All these methodological defects may be overlooked in the face of data drawn from several sources focussed together for the formation of judgments as to what is the peculiar Way of the mystic threads and the *End* he has in view, which he has discovered, or of which he has glimpses such that to others purposing to tread in their path they may serve as beacon-lights. The view presented is therefore kaleidoscopic.

But the view presented is not merely kaleidoscopic, though that serves to bring richness and variety into prominence; it is also synthetic. Basing his conclusions on the firm foundation of mystic experiences of many peoples—both ancient and modern—the learned author points out how there is a fundamental unity underlying all diversity. This is well brought out in section seven where, quoting William James with approval, he observes thus (page 223):

The metaphysical finding of the *Upanishads* is found to be the experience of all Mystics. The overcoming of all the usual barriers between the Individual and the Absolute is the great Mystic achievement. In Mystic states we both become one with the Absolute and we become aware of our oneness. This is the everlasting and triumphant Mystical tradition, hardly altered by differences of clime or creed. In Hindūism, in Neoplatonism in Sūfism, in Christian Mysticism, in Whitmanism, we find the same recurring note, so that there is about Mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the Mystical classics have, as has been said, neither birthday nor native land . . .

From the study of Mysticism that has now been made both in its particular and in its universal character, the moral that can be well drawn in the words of J. S. Mackenzie is:

Different peoples will probably always have different tongues, different manners, different laws, different modes of thought and action; and we may rightly value what is most familiar to us and what we can best appreciate.

No doubt then that, in the world of mysticism as represented in our dissertation, it not only brings out the above factors into view, but presents much more insistently the much more familiar and appreciative factor of the universalism of mystic ideals mystic practices and mystic experiences. (P. 457.)

At the same time there are many passages in the book which show that, though the author recognises clearly the fundamental unity underlying all mystic experiences, there is nevertheless a particular presentment most dear to him; and that is the vedic presentment—more particularly as viewed through Rāmānujaic Vaishṇavism and Vishishtādvaiṭa philosophy of which he is undoubtedly a redoubtable champion and enthusiastic exponent. It is therefore only natural that he could not help arguing that all mysticism is ultimately traceable to vedic mysticism; so we read (p. 465): "Vedānta and Zend-Avesta are akin. Islām in its Sūfi aspect drew its life inspiration from Persia. In this way Persia and Zoroastrianism constitute the bridge between Āryan Mysticism in India, and Semitic Mysticism nurtured in Persia; and Semitic Mysticism comprehends Judaism, and Āryan Mysticism developing in its Eastern form of Christianity, linking itself with Judaism, overspread the West and the Persian Mysticism later contributing its quota as well by Moorish conquests of Europe to the final product—mysticism universal. Direct contact of Islāmic and Persian Mysticism with Vedic Mysticism in India itself, as has been shown in these pages, is a matter of history."

C. S.

Some Sayings of the Buddha, according to the Pali Canon. (Translated by F. L. Woodward, M.A.) Price: Cloth 5s.; Leather 7s. 6d.

All students and lovers of Buddhism must welcome F. L. Woodward's collection of the sayings of the Buddha, which has recently been published by the Oxford University Press. The book is well got up and printed and its size makes it very suitable for the pocket, although it is not likely to be allowed to remain long in the pocket of those who dip into its pages.

The title is a modest one, but one soon realises that Mr. Woodward must have given an immense amount of time to original research work in order to collect these 356 pages of Sayings and Sermons. In the short preface we are told that the passages are taken from the Vinaya Piṭaka, the four great Nikāyas, the short Nikāya, and the Khuddaka-Pāṭha. How much is the genuine utterance of the Buddha, the author is unable to tell us, but one cannot read many of the passages without being taken back to those days of twenty-four centuries ago when this great World-Teacher followed for the last time the ways of men. And one is soon convinced that here indeed are many of the actual words of the Buddha himself.

The Sayings are grouped under eighteen headings which clearly indicate their subject matter, commencing with "Beginnings" and including the following: The Early Order, Teachings, The Tongue, Charity, Life, Death and After, The Path of Holiness (which is the longest and most interesting), Nibbāna Defined, and Last Days.

It is not only to students of Buddhism that this book will appeal, but to all who are interested in religions and their comparative study. It would indeed be interesting for a study group to compare these sayings of the Buddha with the sayings and parables of the Christ. Here are two sayings taken almost at random which recall similar ones in the New Testament:

(a) Brethren, he who would wait on me, let him wait on the sick.

(b) He who seeth the Law, seeth me: he who seeth me, seeth the Law.

One is tempted to quote at length in order to give some idea of the very beautiful language into which these ancient Pali texts have been rendered; I will confine myself, however, to the following short extracts:

Just as if, Brethren, a man travelling in a forest, along a mountain height, should come across an ancient road, an ancient track, traversed by men of former days, and should proceed along it: and as he went should come upon an old-time city, a royal city of olden days, dwelt in by men of bygone ages, laid out with parks and groves and water tanks, and stoutly walled about—a delightful spot.

Then suppose, Brethren, that this man should tell of his find to the King or royal Minister, thus: "Pardon me, Sire, but I would have you know that while travelling in a forest, along a mountain height, I came upon an ancient road . . . (as above) . . . a delightful spot. Sire, restore that city."

Then suppose, Brethren, that King or royal Minister were to restore that city, so that thereafter it became prosperous, fortunate, and populous, crowded with inhabitants, and were to reach growth and increase.

Even so, Brethren, have I seen an ancient path, an ancient track traversed by the Perfectly Enlightened ones of former times. And what is that Path? It is this Aryan Eightfold Path.

Lo! thou art now a pale and withered leaf:
Death's messengers are close at hand:
Thou in the very gate of Death dost stand,
And yet hast no provision for the way.

Then make thyself an island of defence:
Strive quick: be wise: when all thy taints
Of dirt and dust are blown away, the Saints
Shall greet thee entering the Happy Land.

Kenya, by Norman Leys, M.B., D.R.H. Introduction by Professor Gilbert Murray. (Leonard & Virginia Woolf, London.)

This is a book which grips with its reality. Dr. Leys writes out of an experience of 20 years, and he writes with a sincerity which rings true all through the book. It is not a one-sided report of the Colony which he sets before us, and he has not been afraid to imperil his official position by his comments upon the methods of the Government but at the same time he does full justice to those "who with patient fidelity gave their lives to bring nearer to Africa the long-delayed victory of justice". He tells of the filching of land from the inhabitants of the country under the plausible plea of "protection". A protection which drives thousands of Africans, and more thousands of cattle, from the best pasture lands to places where the herds cannot find a sufficiency of water; they are driven hither and thither with a tremendous loss of life, both of men and cattle. All their best land is given to a few Europeans, and then because the white men need labour to cultivate this land, and these Africans belonging to a pastoral tribe have never been accustomed to manual labour and do not desire it, they have to submit to a hut tax which compels them to work for a miserable pittance in order to be able to obtain the money to pay the tax. They are slaves in all but name, while the Europeans under the veil of the plausible excuse of a "protecting Government" are given the best land for a nominal sum (sometimes only a halfpenny an acre) and they pay no taxes.

Yet though we recognise the glaring injustice of such a system we can but feel with Dr. Leys that these white men are not really bad men, but just ordinary people who do not think deeply, and that very likely we ourselves in the same circumstances, with the same Government might have behaved in the same way. For the white men of this colony have been blinded by the apparent docility of these patient Africans, blinded by the very ease with which they could acquire land and more land, but at the end of it all they have created a Dominion which is a blot upon our Empire, and a blot for which every one of us is responsible when we have read the facts as Dr. Leys puts them before us, impartially, sanely, in this picture of Kenya of the past and present, and the hopeful picture of the Kenya of the future which each one of us may help to build if we will do our bit in helping to bring her wrongs before the public.

E. G. C.

The Origin of Christianity. The Origin of the Cross, by Swami Satyananda. (L. C. Chakravartty, Calcutta. Price Rs. 3 each.)

There is an increasing amount of Western literature regarding the discredit thrown by modern thought and science upon the literal acceptance of the Bible. As an echo of that movement, some books are appearing in India which deal with Christian matters.

In the first of the above named books, the learned author essays to prove that Christianity owed its origin to Buddhism. From a strictly exoterical point of view and with a tendency somewhat inclined to favour one side of the question, he reviews historical facts: the opinions of historians; the life of Jesus and the textual parallels between the writings of the disciples or followers of the founders of both religions. The two great religions, in fact, may be attributed to the same source.

The second book is also a critical survey. Attributing the origin of that universal emblem to the worship of the symbols of generation by primitive peoples, the author, from a sound material basis, tries "to give a rational interpretation of the origin of religious rites". This would be, perhaps, a better title for his book; for the reader who searches after the teaching of this volume, finds that sex, serpent, tree, flower, river and stone worshipping are reviewed from Persia, India, and the length of the basin of the Mediterranean Sea; that different theogonies, sects and religious ceremonies are described in this heterogenous volume which contains also a synthesis of the life of 20 or 30 Grecian Hetaires and Aleutrides.

A. P. G.

The Self and Its Problems, by Charlotte E. Woods. (Theosophical Publishing House, London. Price 3s. 6d.)

This author treats her problems scientifically, she takes us from Descartes, to Kant, in her first chapter, later on, the subject matter is philosophically treated, and the opinions of many well known Professors in England, and America, are pressed into service, to prove her points. The mystical point of view is not forgotten, and many fine passages are to be found under this head. The whole book is most carefully and well written, and we can highly recommend it to all students of Theosophy, who are earnestly trying to understand the problems of life from a Theosophical standpoint and to shape their lives thereto.

A SERVER

Essays on Literature and Education, by Sir Henry Jones, C. H. (Hodder & Stoughton, London. Price 8s. 6d.)

These essays reveal to us at once the flaming spirit of the man but also his limitations, he is at his best in dealing, as one would expect, with the philosophic Browning and we find truth also in his judgments of Shakespeare, Scott and Tennyson there is a world beyond his vision in each. The lectures on educational problems are out of date now and are perhaps the most commonplace thing we have ever had from the pen of Jones. He is not himself here; he is forced and his fire is cold. But the essays as a whole show above all that everything that Jones did, came, in spite of limitations, straight from his own heart. He was never a copier and so though one cannot always agree with him one appreciates the new individual point of view which the man always fearlessly shows. Thereby he has made a real contribution to the sum total of human advancement. It is always the man and not the work we come back to, the cause and not the effect only.

M. W. B.

The Mystic Goal, by Julia Seton, M.D. (William Rider & Son, London. Price 3s. 6d.)

The *Mystic Goal*, is a clear well written book, truth done up in a few pages which is both a pleasure and a profit to read. The author feels, and knows, that mysticism ever draws us upwards, and that—"the soul of things is sweet."

She feels that humanity is complex, and that we each individualise in our own way, and often that which draws one soul has no power over another soul. The Mystic and Initiate is but one personality, both names mean the same development, both reach the heights of mystical consciousness by diverse paths, but their goal is one. They both know the spiritual realities. This author believes that the mystic sees in the fourth dimension of space, that he *sees* truth, he *knows*, is *sure* of his ground, his faith is justified by sight. She believes that mysticism lifts us into the heights of perfect peace, out of despair into joy, and then we touch the Source of All.

The author puts forward the suggestion that the Christ will again appear in 3,000 years from His last appearance on this earth, and says, truly, that we do not as yet live up to His last teachings.

This little book teaches that the true Mystic is found everywhere, not in the mountains alone, his wisdom shines in our darkness. The Mystic aims to build a true humanity, in the likeness of the Christ.

A. SERVER

My Brother's Face, by Dhan Gopal Mukerji. (Thornton Butterworth Ltd., London.)

This is a book about India from the Indians' point of view, and it should be read by all those who are trying to understand something of our Empire problems. The author has given us a picture of the India of to-day; India in flux with the mercury going up and down frequently and rapidly; whose people are restless, yet "whose every peasant and artizan believes beyond any argumpnt that this life is a bridge to immortality". And so, though the book is full of social and political matters, there is a beautiful vein of spirituality running through it, and there is no chapter which does not give a glimpse of the wider vision.

It is written with simplicity, a simplicity stamped with truth, so that we live in the intimate home life of India, in the spiritual life and in the burning interest of its political struggles. The story of the author's brother, as told by himself through six chapters, is a thrilling tale but the six chapters are all too short to contain what one wishes to hear of this arresting and elusive personality, student, ardent patriot, leader of militant revolution, refugee, and finally religious devotee. The book is the outcome of a balanced judgment, for the author has lived for many years in the west knowing and sympathising with its problems, while at the same time retaining a passionate love for the customs and beliefs of his own land.

E. G. C.

A Book of Homely Wisdom, by R. J. Campbell, D.D., Oxon. (John Lane, London. Price 5s.)

The title correctly describes the contents of the book. It consists of over a hundred short essays on subjects in which any normal individual of the present day society may be expected to feel deeply interested. The word "essay" need not frighten away any prospective reader; there is not a dull page in the book. An idea of the

contents may be formed by the following titles of essays selected almost at random :

“Cure for Worry”; “Might have Been”; “The Blight of Suspicion”; “The Advantage of being Nobody”; “Ties”; “Working under Pressure”; “The Coming Social Order”.

The last is particularly worth reading. It shows how a closer dependence on mother earth may be expected to cure society of some of its present troubles, and to simplify life all round. If any one feels intensely on the drabness of existence prevailing in this country, especially among men with some education but little mental resource, he will do well to steal, if necessary, a copy of this book for a few minutes, read the last essay and ponder over it.

The get-up of the book is very good.

S. S.

Die to Live. Selections from Stopford Brooke, arranged by his daughter Olive Jacks. (Hodder & Stoughton, London. Price Rs. 5.)

This book unseals for us the living voice of a strong, sweet soul, well-called in the Foreword, by Principal L. P. Jacks, one of the Great Companions, never content in his own search for light unless he could pull others with him up the steep rocky path, to each new vantage-point whence the Truth was discernible in ever fuller glory.

The selections are eminently suitable for being taken in daily study, especially by followers of the Christ, though Theosophists of other faiths will lose little of their message, since it is mainly of love and brotherhood, and the dedicated life. Hear him on “Courage,” giving us practical advice how “to conquer the nervous thrill of the body by the high passion of the soul. Lift the soul above the body; it is the secret of courage. Let the masters of our being be love, pity and the doing of duty; let these, by daily training, be the first in us; and they will spring to the front, with such an impulse in all trial, that we shall not even know fear”.

So many beautiful and suggestive passages offer themselves for quotation that it is difficult to select. But perhaps among the most fruitful are those which open the reflections on “The Love of One’s Country,” and “The Love of Mankind” respectively. Hear his definition of the first. “To love one’s country is to love its ancient virtues, and hate its ancient wrongs; to mark them out clearly, one from another, and live the one and slay the other.” His further words

sincere, respectful, restrained, never defiant, must be based upon some well-understood principles, must not be capricious and, above all, must have no ill-will or hatred behind it." Admirers and disciples of Mr. Gandhi will find this a very useful little book for journalistic or platform work.

Gandhism in Theory and Practice. (Ganesh & Co., Madras. Price Re. 1.) These writings of Nripendra Chandra Bandyopadhyaya first appeared in the columns of *The Servant*, of which he was the Editor. He has now at the request of several enthusiastic friends published them in book form. It is to be devoutly hoped that Mr. Bandyopadhyaya's ideal India as expressed in his ardent paragraphs in the chapter called "Swaraj" may become the real India under constitutional self-government. The book should find a ready sale among the adherents of the finer form of Gandhism, which is however, not quite the same thing as Gandhi's Idealism.

Women of India, by Swami Vivekananda. (Shri Ramakrishna Math, Madras. Price As. 3.)

This is a hitherto unpublished discourse given in America, and now printed by the Shri Ramakrishna Mission, Madras. It presents a view of woman from the Oriental standpoint, utterly different from that of the Occident. Thought-provoking, stimulating, worthy of study, a basis for much discussion as to the relative merits of differing ideals, a valuable key for unlocking the mystery of Indian marriage customs.

Visualising the Fourth Dimension, by A. C. Hanlon. (Published by A. C. Hanlon, Milford, Auckland, New Zealand.)

This little pamphlet of 17 pages is of a very elementary nature. The Author claims that it is possible to visualise concretely the fourth dimension with a certain amount of practice. Certain practical suggestions are given as to how to develop this faculty, but the reviewer cannot say whether they are efficacious. The usual development of the line, the plane, the cube and the tesseract is explained. The author thinks that the astral plane is of four dimensions, while God is of infinite dimensions.

No price is given but the book can be had from the H. P. B. Lodge, 371, Queen Street, Auckland.

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 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.

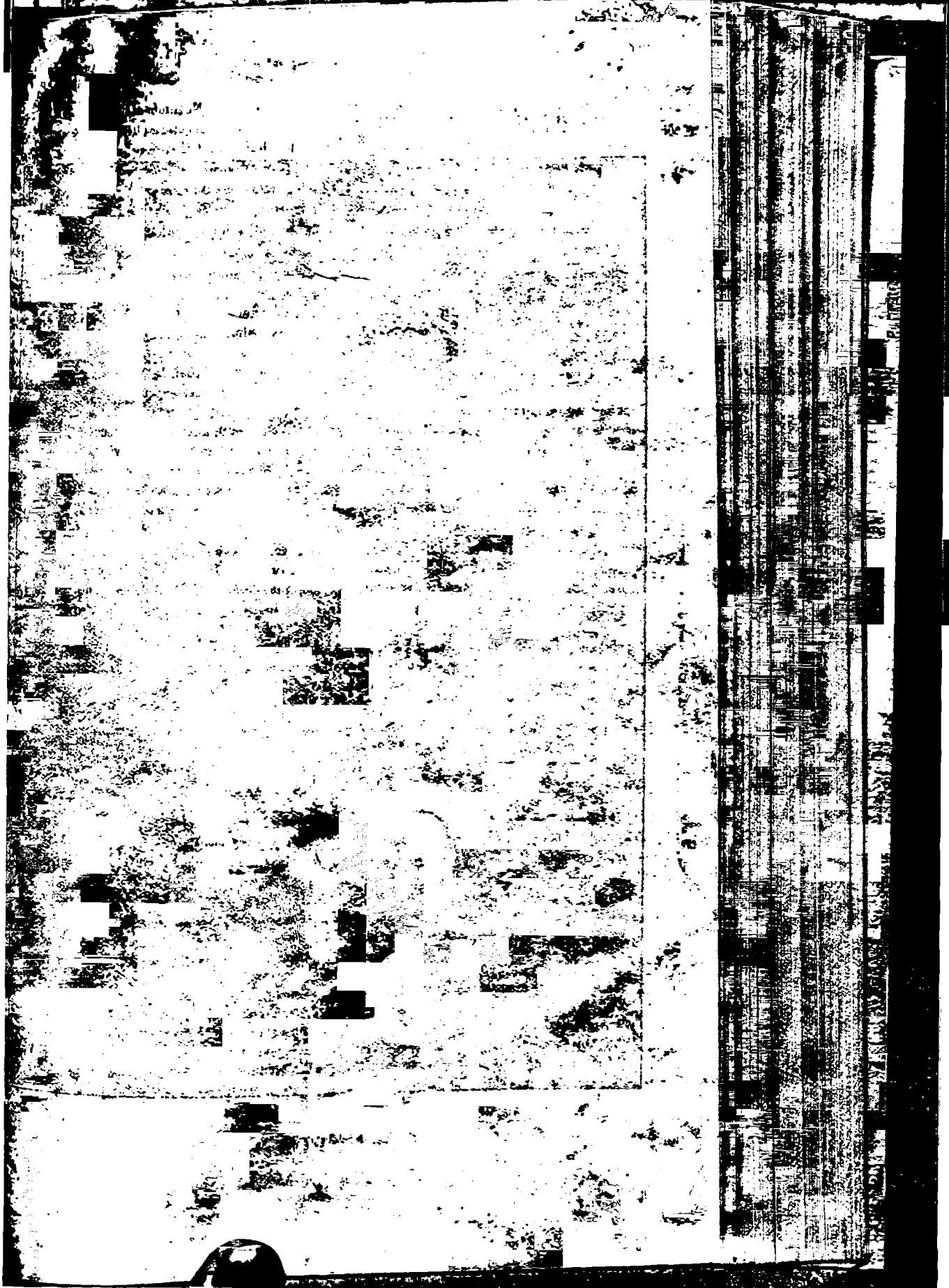
Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

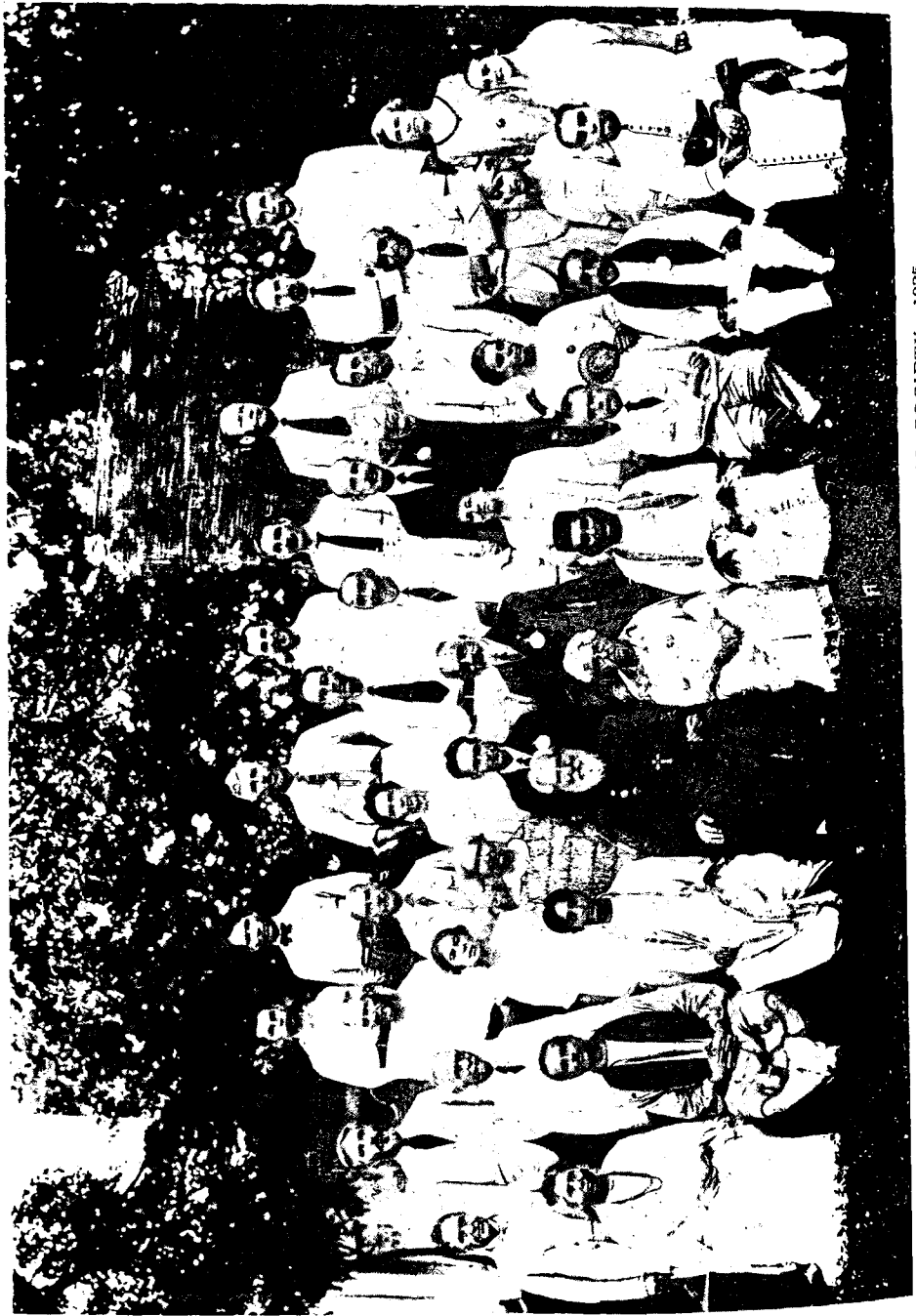
FREEDOM OF THOUGHT

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, teachings and beliefs 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 GENERAL COUNCIL OF THE THEOSOPHICAL SOCIETY, 1925

THE THEOSOPHICAL

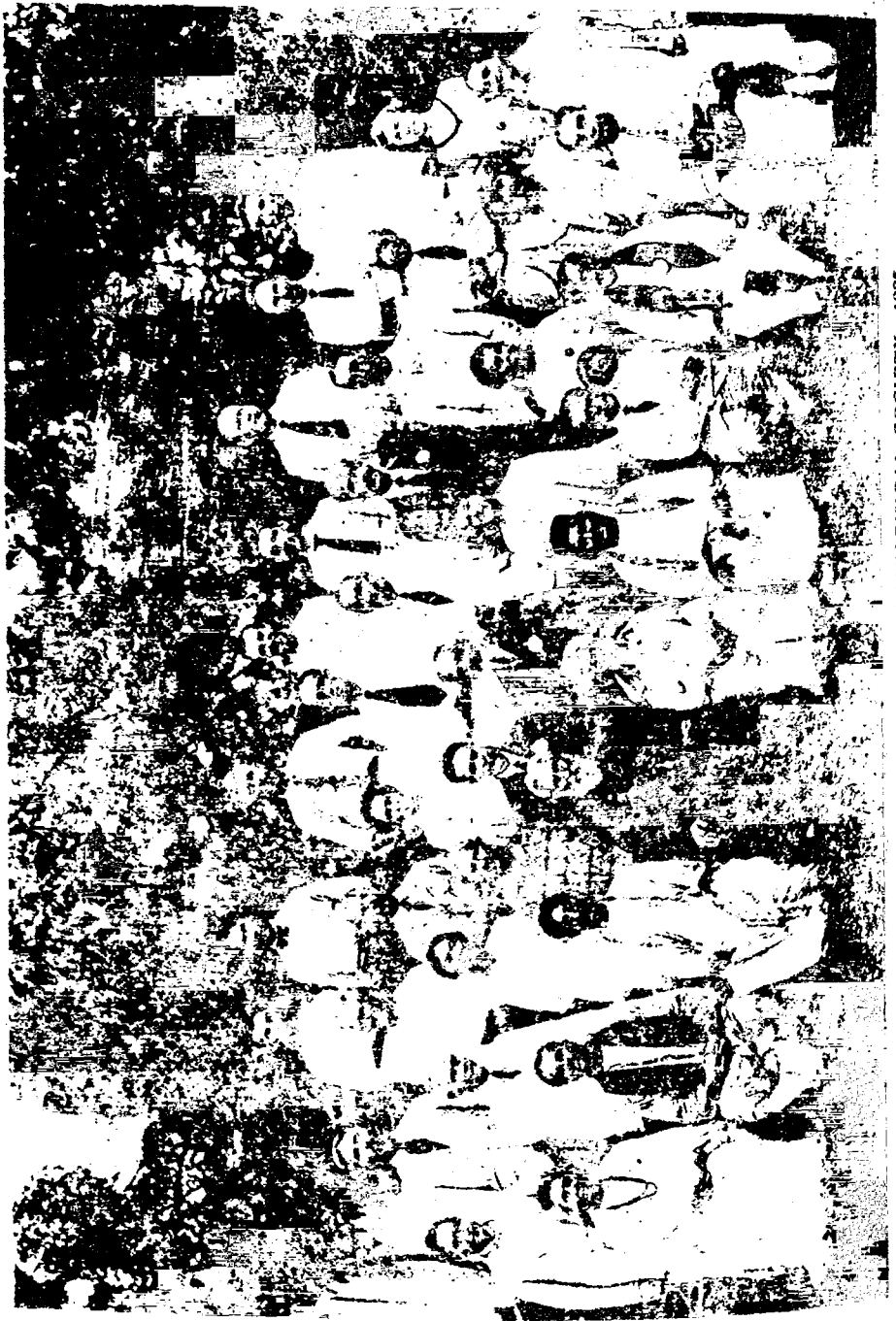
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THE GENERAL COUNCIL OF THE EPISCOPAL SOCIETY, 1925

THE THEOSOPHIST

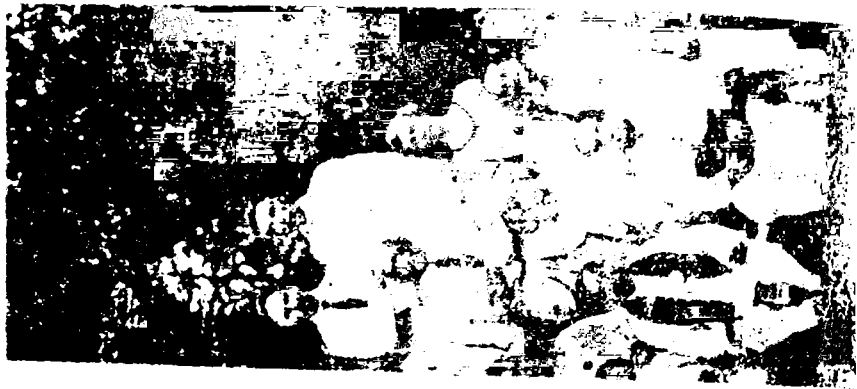
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THE THEOSOPHIST

ON THE WATCH-TOWER

IT will be very long, I think, before we shall see such another Convention in Adyar as that of our Golden Jubilee of 1925. No less than 40 countries were represented therein, 35 of which had National Societies, "The Theosophical Society in . . . ," and 5 were from unsectionalised countries, representing Lodges and members not yet sufficiently numerous to be organised in Sections, integral parts of the Theosophical Society. It is worth while, for the sake of readers in 1975—when the Society will have finished its first century—to put on record here our roll of the countries which will then be looked back upon with love and gratitude, as we look back on the little group in New York, that completed on November 17, 1875, the then baby organisation which was "The Theosophical Society". At the end of its first half-century, it had so faithfully fulfilled its task that it was possible for its True Founders—who had guided it, save for a short interval—to stand, with its President, before the Ruler of our world and receive the work for the next half-century, comprised in three institutions, destined to become world-wide: The World Religion, the World University, the World Government (by the Restoration of the Mysteries, *i.e.*, by the recognition of their place as the

World Government, as they were recognised in ancient days, the place they have ever continued to occupy, although even the very fact of their existence has long since faded out of the minds of men). The great Brotherhood of Freemasonry is the one faint reflection of them that still exists down here; that was truncated, until recently, by its exclusion of the feminine half of Humanity. Unconsciously—for they did not believe in the Inner Government—the brave group of French Freemasons who founded “La Maçonnerie Mixte,” called “Co-Masonry” in English-speaking countries, created the possibility of the Restoration of the Mysteries by the admission of the feminine half on exactly the same terms as the masculine to the Masonic Mysteries. As an English group of Theosophists desired to enter Co-Masonry, but refused to do so unless they were permitted to recognise in all their workings the Divine Existence, under the well-known Names used in Freemasonry from time immemorial, they were given, in the person of their elected Chief, who was named as the Deputy of the Supreme Council within the Dominions owing allegiance to the British Crown, full liberty as to the rituals to be used within this region. Thus—as I say, unconsciously—did French Co-Masonry open the gate to the “Restoration of the Mysteries”—a curious example of the way in which organisations, as well as individuals, are guided along the true path of human evolution by Invisible Powers, of whose existence they are totally ignorant. With this triple task before the Theosophical Society in the coming half-century, I like to put on record here the names of the countries represented at the Convention of 1925.

Sectionalised Countries: United States of America, England, India, Australia, Sweden, New Zealand, Holland, France, Italy, Germany, Cuba, Hungary, Finland, Russia, Czecho-Slovakia, South Africa, Scotland, Switzerland, Belgium, Dutch East Indies, Burma, Austria, Norway, Egypt, Denmark, Ireland, Mexico, Argentina, Bulgaria, Iceland, Wales, Poland, Uruguay, Roumania, Yugo-Slavia.

Unsectionalised Countries: Arabia, Ceylon, Federated Malay States, Philippines, China.

I trust that these five may perhaps become sectionalised in the coming year. There were six sections unrepresented, three of which—Brazil, Chile and Porto Rico—are separated from India by an extremely difficult journey. Spain and Portugal are not strong. Canada, as far as the Section is concerned, is not in sympathy with the rest of the Society, but is earnest along its own line.

* * *

It is very interesting to notice the signs that Theosophy is more and more attracting members of the great religions. Last month we printed a proposal from the Christian Mystic Lodge of London for the formation of a T. S. Christian League. Now we have a suggestion for an Association of Hebrew Theosophists. I welcome all such ideas, for the study of each religion by its own members can only make them value it more, and also help them to feel how much they have in common with other faiths. The Theosophical Society does not seek to convert any one from his own religion; it only offers additional light, which often reveals treasures in each religion that have sometimes been overlooked. Mr. G. Polak, of Brussels, Belgium, is the President of the Hebrew Association; Mr. S. S. Cohen, Theosophical Society, Adyar, is the Secretary, and Mr. A. Schwarz the Treasurer. The foundation stone of a Hebrew Synagogue was laid in the Headquarters Estate in December, 1925, and there should be some Hebrew resident to take charge of it when it is built.

* * *

In the August of last year a very interesting circular was sent out by the Logia Mayflower of New York. The letter enclosing it did not reach me at the time, as I was away in Europe: I found it quite lately in a huge pile of correspondence (some of it still untouched) awaiting my return. The letter to which the circular was attached stated that "our ideal is to have a centre where the Theosophists of the United States and Latin-American Countries could meet, not only to greet

one another as real Brothers, but discuss from time to time important problems affecting the whole American Continent based on the Theosophical point of view". As the matter is important and as the project is probably still in the making, I subjoin the circular :

DEAR FELLOW MEMBERS OF THE T.S.:

The Mayflower Lodge of the Theosophical Society was founded with the object to spread Theosophy among the Spanish-speaking people of New York. There are at present in this city about one hundred and fifty thousand (150,000) people who speak Spanish and who are ready to receive the message. Our ideal also is to try to bring the Theosophists of the United States and the Spanish-speaking countries closer together.

To accomplish such ideal we were in communication with the Spanish Sections of the T.S. and they all are in full agreement with our object.

To give greater strength to this movement we need permanent Headquarters wherefrom we could give the message of Theosophy, and to make this place a common ground for the meeting together of American and Spanish Theosophists. By constant contact we will understand and love one another more and more.

May we ask your valuable co-operation for the realisation of this great ideal? We need your moral and financial assistance. Whatever help you give us shall be highly appreciated by your Spanish Brothers.

Below, you will find a form which we urgently ask you to sign and send to us by mail. Brothers, act to-day. Let us unite in a co-operative spirit and help to make the American Continent a great centre of Theosophy. You will hear from us from time to time through "The Messenger" about what we have done and what we are doing. Our motto is CONSTANT ACTION.

Anxiously awaiting your reply, we remain

Fraternally yours,

MAYFLOWER LODGE

MANUEL A. CRUZAT,

DOMINGO VILA,

President.

Secretary.

.....
Mr. Domingo Villa,

Secretary, Mayflower Lodge, T.S.,
201 East 32nd St.,
New York City.

The undersigned being in full agreement with the work of the Mayflower Lodge to bring the Members of the T.S. of North and South America closer together, will gladly contribute to the acquirement of Headquarters in New York City, to the amount of..... which I promise to pay in cash or monthly.

Name.....

Lodge.....

Address.....

.....

I cordially wish the movement the success it deserves.

* * *

An important piece of work, sanctioned by the General Council meeting at Adyar, was the formation of a Union of the Russian T.S. outside Russia. Within Russia the Theosophical Society is proscribed, as it was under the Tsars, except during the more liberal conditions of the later period of the Tsardom. The last Tsar, who was so brutally assassinated with his family by the Bolsheviks, gave religious freedom, and the T.S. was safe from attacks by the Government until the Revolution broke out. But the Bolsheviks have destroyed religious freedom; they arrested the General Secretary and others, closed Lodges of the T.S., and made life impossible in Russia for members of the Society. The exiles have organised themselves to some extent, and I sanctioned their formation of Russian Lodges in countries outside Russia, with Mme. Anna Kamensky as their General Secretary. This action has now been approved by the General Council, and a Constitution has been drawn up, under which the Russian exiles can carry on their study and communicate with each other. When the present tyranny is overpast, the Russian T.S. will again be the T.S. in Russia.

* * *

The newspaper press in the United States and in England is publishing a large number of paragraphs under such headings as "The Theosophist Messiah". It would be interesting to know who provides the paragraphs, for they are singularly inaccurate. I learn from them that I say that "The Star of

Bethlehem will rise again very soon"; that "the reincarnation of Christ will occur within the next few months"; and so on. The New York Press started a number of paragraphs, mostly courteous enough, if not very accurate. The result of these, when they reached London, was to bring cables to Bombay and Madras, enquiring what had happened. I consequently wrote a brief note on my relation to Mr. Krishnamurti, and stated exactly what had occurred on December 28, at the close of his speech. As that occurred after the New York paragraphs, it could not have caused them. I mentioned, as readers may see in the Note itself, my own belief in the matter. For many months paragraphs have appeared in England, stating that I was going to "proclaim the Messiah" at such and such a time, and when I did not do so, it was said that I had "postponed it". I cannot prevent reporters, short of copy, from putting statements into my mouth that I have never made, and then making other statements that I have postponed doing what they invented. I cannot "play up" to them by helping them to make a sensation. Here is the "Note":

A NOTE FROM ADYAR

Interviewed by the Associated Press regarding the rumoured proclamation of Mr. J. Krishnamurti as World Teacher, Dr. Annie Besant, President, T. S., made the following statement:

Similar statements were made more than once in London papers as to my supposed intentions while I was in London; and when I said nothing, the imaginative authors stated that I had postponed the announcement. As a similar statement seems to be now cabled to London, I had better state, once for all, the bare facts which must lie at the root of these statements, which hitherto I have left unnoticed.

In 1909, I accepted from their father the guardianship of two young brothers, promising to be responsible for their education. I have occasionally stated—as bidden by Madame H. P. Blavatsky, who brought Theosophy to me in this life through her wonderful book, *The Secret Doctrine*—that I was a disciple of the same Indian Rshi whose messenger she was. My reason for accepting the guardianship of the boys was that I was told that the elder, J. Krishnamurti, had been selected to give his body as vehicle for the World-Teacher on His approaching Coming, if the lad proved to be worthy of the privilege, when he reached manhood.

In 1910, he wrote down teachings received from his Teacher during the sleep of the body, teachings which were published in the well-known little book, *At the Feet of the Master*. On December 28th, 1911, a remarkable overshadowing of the young boy took place in Benares, and a hallfull of the members of the T. S. prostrated themselves before him. We kept the event as quiet as we could, but rumours got abroad, causing uncomfortable followings of him about the grounds of our house, and manifestations of respect, leading me to return as soon as I could to Madras, as I feared, quite unnecessarily, that they might give rise to conceit.

The brothers were educated privately in London, and more than fulfilled the hopes cherished for them.

Last summer, in Holland, I mentioned to a large audience (in a Camp held by members of an Order to which only those are admitted who believe in the Coming of the World Teacher) that J. Krishnamurti was the chosen vehicle, a fact already largely recognised among them in consequence of his speeches and writings. I suppose this was the basis of the inaccurate statements made subsequently in the London papers. I have never had any idea of "proclaiming him as Messiah". Modern psychology recognises some of the subtler and rarer aspects of consciousness, from the cases of the influence of one mind over another through higher cases of inspiration—such as those of "prophets"—to complete temporary change of "personality". I believe, with many of the early Christians, that the World Teacher, named by them the Christ, assumed, at the stage of the Gospel story called the Baptism, the body of a disciple, Jesus, to carry on His earthly work at that time. A similar event is to take place among us. Without inflicting the reasons for my belief on this occasion—I have given dozens of lectures on the subject—I will merely add that which may have given rise to this telegram.

Mr. Krishnamurti was lecturing, on December 28th, to a very large audience under the Banyan Tree. He was concluding his lecture, speaking of the World-Teacher, with the words: "He comes to lead us all to that perfection where there is eternal happiness: He comes to lead us and He comes to those who have not understood, who have suffered, who are unhappy, who are unenlightened. He comes to those who want, who desire, who long, and—"

There was a slight start, and a Voice of penetrating sweetness rang out through his lips:

"I come to those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform, and not to tear down: not to destroy, but to build."

The meeting shortly after broke up in silence. Probably some account of this filtered out. That the World-Teacher spoke through the then speaker I believe. Since 1909, as said above, I have known that he was chosen as the vehicle, and I expect an ever-increasing tenancy of the selected body by Him for whom it has been prepared.

I believe that we are at the beginning of a New Age, a new civilisation, as has occurred five times already in the Aryan race—in Central Asia, Egypt, Persia, Greece and Palestine—as well as before in human evolution.

* * *

The Morning Post reports “Indian Fury at a London Caricature”. The style of the report may be judged by the first and last paragraphs.

The pother which was started in London by the Ahmadiyya Moslem Mission, following the appearance of a cartoon of Mohammed in a London Radical evening newspaper, has spread to India. The London Moslems’ resentment of the drawing showing a grotesque figure of Mohammed gazing admiringly at Jack Hobbs is mild compared to the bitterness which certain people are trying to engender in Calcutta.

There is no doubt whatever that, quite unwittingly, the cartoon has committed a serious offence which, had it taken place in this country, would almost certainly have led to bloodshed. What was obviously intended as a harmless joke has convulsed many Moslems in speechless rage, for while there is some laxity among them as regards the religious law against the making of pictures, no one has ever dared to attempt to depict Mohammed. When a picture of the Prophet appears in a cartoon, no explanation will suffice; it is an insult.

English people are often extraordinarily obtuse as to the feelings of people with whom they disagree, and are equally unsympathetic when they find that such feelings are hurt. What would English Christians feel if a Musalmân published “a grotesque figure” of the Christ? Some years ago, an English Freethinker, Mr. Foote, was condemned to a year’s imprisonment because he published some grotesque pictures of biblical persons—not, however, of the Christ. It is no excuse to say that the cartoon (cartoonist?) has committed a shameful offence “unwittingly”. Any decent person would know that to caricature the Founder of a great religion is an offence of the most outrageous kind. To suppose that such an offence could be “a harmless joke” is to suppose that the cartoonist is a lunatic. I have known of “Buddha cigarettes” being sold in Ceylon, and I have just seen a publisher’s announcement of his business as “The Solar Logos Publishing Company”. All such things are revolting.



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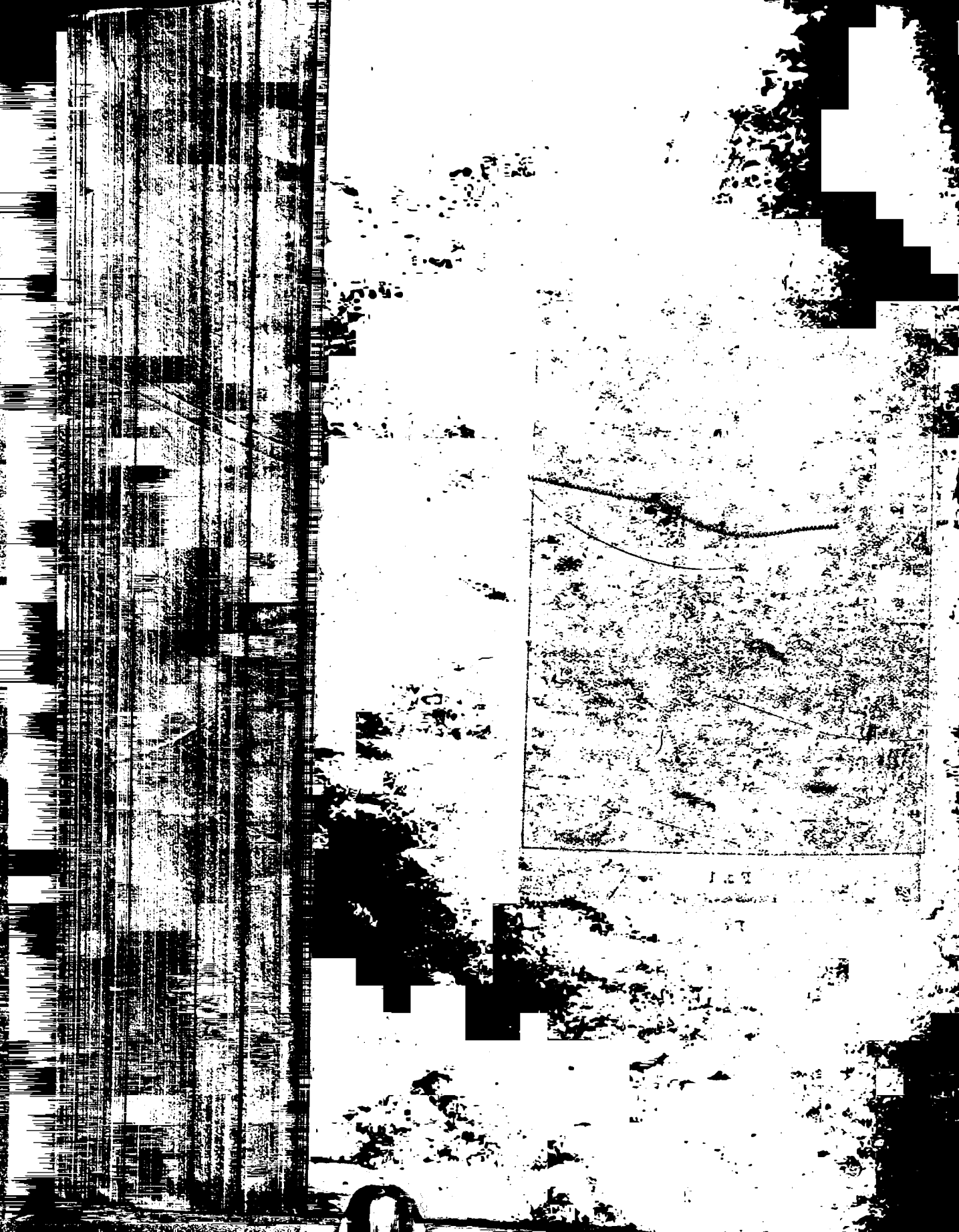
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FIG. 1



THE MESSAGE OF THE T.S., 1875 TO 1925

SOMETIMES before the glooming, in the dark
A bird lifts up its voice to hail the day
Unglimpsed as yet, and seeming far away
But those who look, the moving star, may mark
And so they know, although it still is night
Slowly but surely, comes the gladdening Light.

And so for fifty years a voice has cried
The message of a coming golden age
Which ends earth's long and tragic pilgrimage
And now that blessed promise is descried
As near fulfilment, Faith can make us see
The glorious beauty of our Destiny.

F. H. ALDHOUSE

THE JUBILEE CONVENTION, 1925

THE Convention has come and gone but with its going there remains with us the memory of days and hours more wonderful than any we have spent in our lives before. Those memories of beautiful Adyar, made more beautiful with a beauty which is not of earth alone, will be with us till we die.

It is difficult to pick out impressions where all is included and fulfilled by one overwhelming impression, and yet the greatness of the Great Day would not have been possible but for the days which preceded and led up to it.

I suppose that never before have there been gathered together in one spot so many delegates from so many different countries, races and nations. And such a gathering was only made possible by the magnificent organisation of the Vice-President, Mr. Jinarājadasa and the efficient co-operation of his band of willing helpers. No one who saw the smooth running of the machine would guess the tremendous amount of work involved in providing accommodation for 3,000 people of every nationality and temperament and of all ages, and yet no one heard the creaking of the machinery, so admirably was it put together, and so well oiled with friendliness and good-will. A few little contretemps only gave opportunity for a display of good temper and cheerfulness.

It is not often in the world's history, perhaps indeed it is unique, that 3,000 people have met together day after day, all wearing happy faces, all friendly and kind, all interested in each other, all feeling in very truth that they are part of one big family. Difference of race, of caste, of sex, of creed, of colour, has made no barrier, proving that these are merely artificial and surface distinctions, and that the true spirit of human kindness, once it is awake, can overleap them all.

Another point of great interest to me was to realise how modern inventions and improvements had alone made such a family gathering possible. By modern means of locomotion, men and women had assembled from all over the globe, from North and South and East and West. From Iceland and far Australia, from every part of Europe, from the Americas North and South, from China, Japan and Java, from every part of India, by boat and rail and road the brethren came from their far distant homes to gather once more in this ancient land where so often they have lived and worked together in past lives,

came to the Home of the Elder Brethren to receive Their Blessing before once more they are scattered over the face of the earth. And who shall say that that Blessing has not been amply given?

Although each man spoke in his own language wherein he was born, all conversed together through a common medium and the English tongue became a link that united all.

Again, the modern invention of the loud speaker made it possible for 6,000 or 7,000 people to listen comfortably to one human voice, while putting no undue strain on the speaker. It was a wonderful experience to stand upon the platform and look at what was literally a sea of human faces gazing up to one and know that the same word could reach every ear, the same message be given to every heart, among that vast audience.

Such a gathering as this Convention also helped one to realise how rich and varied life is made by the differences existing among men, how each nation can contribute to the grace and beauty and wonder of life, how much all men have to give to each other for their helping and enrichment when the gift is received with glad acceptance. I am sure we all feel that a new joy has been added to our lives in the memory of the exquisite beauty and dignity of the Wayang dancers from Java. They worked and studied through many months that we might enjoy, and we must thank them by adding their beautiful gift to our own contribution to the world's helping.

Or again, which of us who were present, will forget that evening in the garden by the river, in the moonlight, when Professor Srinivasan sang for us the story of Nanda the Pariah Saint, and enabled us by the beauty of his music, to lift our hearts in adoration to the Great Lord.

We have also had the opportunity to learn here the great fact that Religion which, in the outer world, is so often a source of strife and division, can, when rightly understood, become the great unifying force of the world. Which of us will ever forget the daily act of common worship in the great Hall at Adyar, where together we offered prayer to God under many forms, and in many languages. Where else but at Adyar could you see men and women of different races, different creeds, different castes, worshipping God at a Hindū Temple or partaking together of the Sacraments at a Christian Church? laying flowers together at a Buddhist Shrine, or helping in the building of Synagogue and Mosque? Here you may find diversity in unity, deep devotion to particular forms and yet absolute tolerance. As a non-Theosophist wrote to the papers "While you are still arguing about Hindū Moslem unity it is being practised at the Theosophical Convention".

But when all has been said that can be said there is still one thing above all others which will make this Jubilee Convention live in our hearts until we die, and that was the great meeting under the Banyan Tree on the morning of December 23th, when for us who

heard and felt, a new Day was born, a new chapter in the history of our earth was begun. In the Gospel story, the preaching of the great Forerunner, St. John the Baptist, seems to us crude and rough when compared with the wonderful grace and beauty and wisdom of the teaching of the Christ Himself. So do all our prophecies, all our speculations and expectations, seem, not only inadequate, but artificial and crude beside the Realisation. On the morning of the 28th there was nothing miraculous, nothing sensational, it all came so naturally, so simply, so beautifully, and yet it was so all complete, so satisfying to the depth of one's being.

We have seen, we have heard, we have experienced, let us now go forth and give His message of joy to His suffering world.

EMILY LUTYENS

A PILGRIM'S APPRECIATION

A PILGRIM from a far distant land, where sunshine and peace and happiness reign. A long leap across the greatest ocean, with eager anticipations of meeting again valued friends; and revered teachers; and of a nearer approach to the sacred Brothers, and the one greatest Brother and friend, at the holy centre, our Mekka, Masters' land.

And then Adyar lovingly enfolding one within its rich loveliness of tree and flower, and breathing upon one an indescribable peace and inner joy, no whit lessened by the new activity just come—the building of hut after hut made of palm leaves and floors of brick—long rows of them—a group here for Asiatics and a group there for those from the West; near by modern sanitation; a long dining hut seating hundreds; a comfortable recreation hut with easy chairs and tables, and reading and writing matter; improvised shops by the roadsides carrying choice wares of the East; silent rickshaws and tooting motors passing back and forth; delegates arriving from all parts of the earth—all so orderly, so happy, so easily achieved to the casual eye.

Then came the gracious decree of the President—a room near her's in Headquarters Building up and away from the damp of the ground soaked by the monsoon floods, and a tender, motherly word from her in person: "I wanted you where there would be no cause for a further attack of your recent affliction"—ever thoughtful of even the lesser ones who love her and joyously labour in her Service, which is Their service.

Then a chance meeting on the famous roof with him we in America have so long known as "the Great Man"—more radiant,



FIG. 2

heard and felt, a new Day was born, a new chapter in the history of our earth was begun. In the Gospel story, the preacher of the Forerunner, St. John the Baptist, seems to us crude and unpolished when compared with the wonderful grace and beauty of the teaching of the Christ Himself. So do all our prophetic speculations and expectations, seem, not only inadequate, but also crude beside the Realisation. On the morning of the birth of the Christ was nothing miraculous, nothing sensational, it all came to pass so simply, so beautifully, and yet it was so all-comprehensive as to the depth of one's being.

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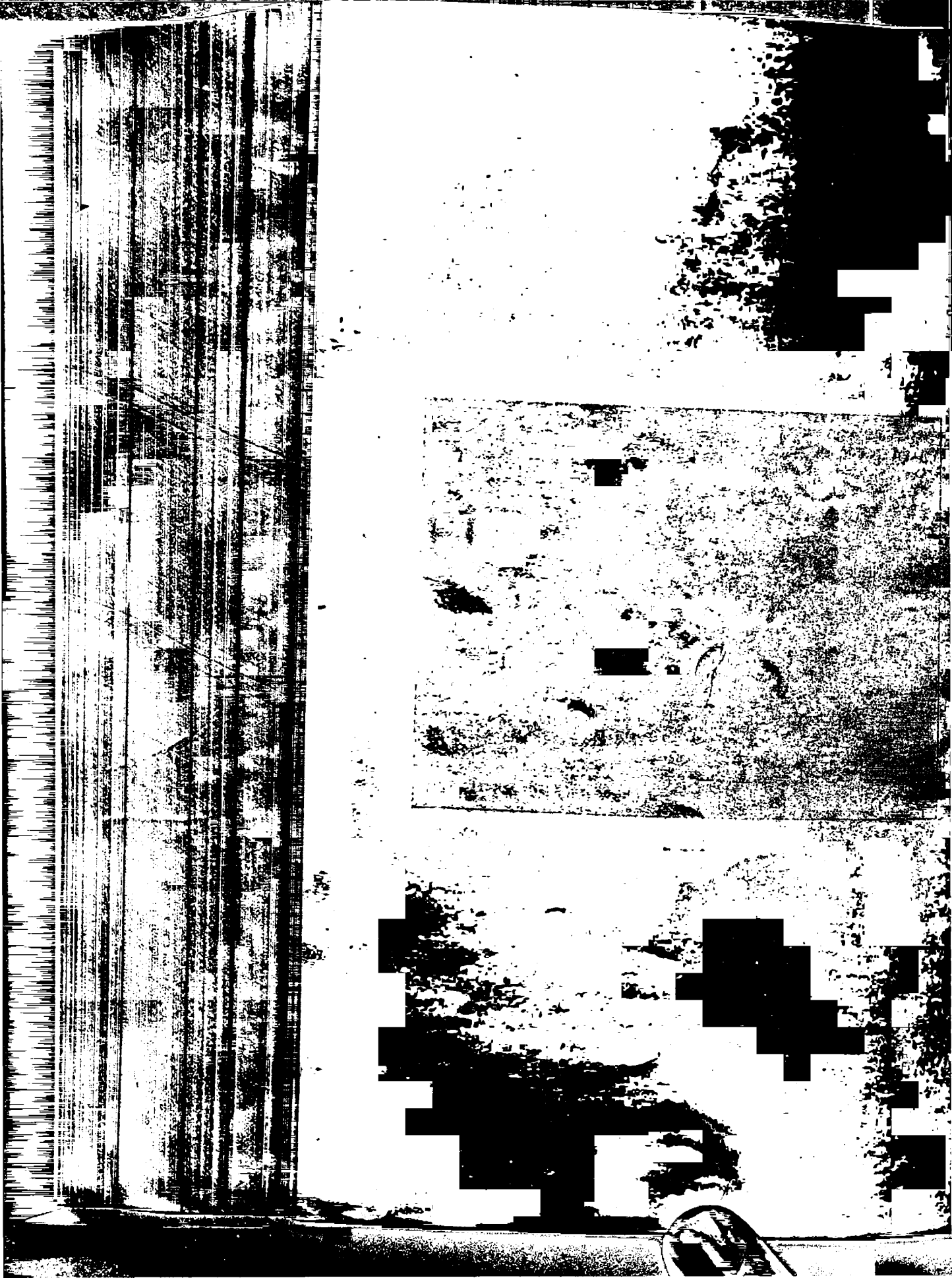
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Then a chance meeting on the famous roof with the Americans who have so long known as "the Great Man" and



FIG. 2



more joyous, more youthful looking in spite of the grey than ever, and inspiring one, as does she, "Our Great President," to use his familiar term, with a depth of devotion and at the same time of personal affection that stands lofty and alone in one's life.

Then our loved Krishnaji, sometimes looking almost translated in the matchless beauty of his countenance. And "Rājā," the busy brain that, next to the President, has planned and ordered all the efficient achievements for the entertainment of the thousands of guests who are coming—seen now here and now there, all over the place, by day and by night, so quietly, so easily, directing everything, and so serene and approachable through it all.

And the President's beloved "George," whom one of us calls to himself the wonderful George; and the aristocratic "James our Bishop"; and the ever helpful "Mrs. Rājā," and that young new star that has burst into flame so suddenly, Mrs. Rukmini Arundale, whom her dearest friends so lovingly call "Ruku"; and all those others that stand round the President so closely like a royal body-guard—the brothers Telang, Shiva Rao, Y. Prasad, Subba Rao, Chintamini Trilokekar, and the venerable inseparables, to see one of whom is to see the other two—Subbiah Chetty, Sitarama Shastri and Ranga Reddy; the invaluable Mr. Schwarz, the President's rock of strength here; the smiling and always courteous J. R. Aria; the charming, cultivated Mr. and Mrs. Cousins—and all the rest—the list is by no means ended, but space is short; and the faces of brothers met before from many a land;—how good it was to meet them all again! The world seems very small, and the national barriers very thin, and the family relationship in this rarest of bodies, our beloved T.S., so very close. What a reunion, and what a place, and what leaders!

Hardly had one got settled before the busy round of meetings caught one up and swept one from gathering to gathering—here a smaller one where the President spoke as teacher to pupil, and there a larger where great sweeps of idealism were spread before us. Speaker after speaker held us—no time hanging heavy, but throbbing with vital interest, and inspiring zeal and thought.

And at length came the great Jubilee Convention, the official gathering filling the shady spaces of the massive Banyan Tree, Nature's great Cathedral of Adyar, with thousands of delegates, each hearing as if upon the platform, because of the loud speakers, so efficiently installed and effectively operated. Here day after day we listened to the matchless oratory of the President, expressing her grand ideals for her beloved Society; the chaste diction of the Vice-President, conveying his inspired thought; the vigorous eloquence of Bishop Arundale with his message of hope in right living; the charming cadences of Bishop Wedgwood, bringing inspiration to beauty of living in so many ways; the crystal thought and word of the revered Bishop Leadbeater, adding to our knowledge of inner realities; and, our incomparable Krishnaji, whose talks are always found to be even fuller of "meat" when one reads over one's notes

than one thought was there when they were heard—the final test of the value of a speaker's talks.

Greatest among the events of these T. S. gatherings was the reading by Bishop Arundale of the Message of the Master which has now been publicly seen. As the rich, full tones of the reader filled the open spaces, and all sat breathless and eager to hear every word, one could not help pondering in the back of his mind upon the wonder that was taking place: at last an open link with the Elder Brethren; at last a world-wide group thought to be worthy to learn directly from Them Their will as to the steps of the future; Their confidence was being expressed; the snowy barriers of the ages, between Them and Their people for whom They live and labour, were being melted away; a new day was being brought forth, a day of conscious co-working when Man and God would walk together in loving companionship. O wonderful day! A World Religion forming and proposing to associate under its ægis religious and other orders labouring for the upliftment of the world and ready to subscribe to the broad, universal fundamentals upon which it rests, the plan even now being to some extent symbolised at Adyar in brick and mortar in the beginnings of religious edifices of many religions.

Then came another wonderful day, the day of the Star. Krishnaji had been speaking and when he was about to finish his beautiful and inspiring address, one became gradually aware of a great peace sweeping over the gathering. Lifting one's eyes to the high branches of the over-spreading tree, one thought the leaping squirrels seemed unusually happy, and the very leaves of the tree felt as giving forth something they had not had before. Then came the memorable words:

He comes to lead us.
And He comes to those
 who have not understood,
Who have suffered,
 Who are unhappy,
Who are unenlightened;

He comes to those
 who want,
Who desire;
 Who long and—
I come to those
 who want sympathy,
Who want happiness,
 Who are longing to be released,
Who are longing to find happiness
 in all things:

I come to reform,
 not to tear down,
Not to destroy
 But to build.

As the personal pronoun changed, the body seemed to retreat, as is ever the accustomed impulse when one becomes suddenly conscious

of something unwonted, and by the time the speaker was seated the last words had scarcely been spoken.

And then we all quietly went our several ways to think and to dream, for we realised that we had been touched by His invisible hand, had heard His inaudible words reflected in the voice of His chosen one, had stood for a few wondrous moments in the great Presence for whom the prayers of the world had gone up from generation unto generation.

Some hours later that greatest of prayers to Him was lifted once again by her who knows the deeper ways of prayer—"O Master of the Great White Lodge," etc., and scarcely had the first words escaped her eloquent lips when a power, a veritable electric storm of vital energy came forth with the words as we all stood, by her request, facing the north, and when the last words rolled splendidly forth, we knew that another mystery had occurred, another Royal Presence had made Himself felt, and had blessed His world.

The next day I was walking quietly and alone along a shaded pathway in one of the gardens, when subtly I became aware that all nature about me seemed to be rejoicing in some wonderful chant—nature at last unafraid and secure in man's presence. Another great mystery! And that singing has never ceased: it goes on and on.

And after this, is there anything more that one should say? Yes, one thing more: to pay due tribute to those visiting and other volunteer helpers who sacrificed all of that for which the rest of us came, in order that we might be properly housed and fed and attended to in a hundred ways. Here was a true example of that sacrifice in service which we know always draws forth the love and helpful care of the Great Ones of earth, and that will be their high reward. But we too are grateful to them, and to the President, and to all of her splendid band of co-workers, and above all to Those who poured forth so abundantly Their loving blessings upon us.

A. P. WARRINGTON

THE BROTHERHOOD OF THE RELIGIONS

THE study of Comparative Religion has, of course, from the beginning of the Society been one of its special objects. Now at Adyar study has passed to more definite reality, and brotherhood without distinction of race, creed or caste receives expression in actual worship. During Convention it has been noteworthy how much the members of the different religions of the world here gathered together, have interested themselves in each other's beliefs and tried to understand them. Nay, further than this, how frequently they have actively participated in the worship of brothers of another faith.

The keynote of this attitude is sounded at the "Common Worship" at 7 o'clock every morning in the great Hall at Headquarters. "The prayers of the religions" is the colloquial expression generally employed—but officially it is described as "The Union of all Faiths in an Act of Worship". It is one more of the things which we owe to our great President and her genius for harmonising all things. Punctually as the clock strikes she enters the hall, where there stand assembled men and women of all nations, religions and tongues. They are gathered "for an act of worship to the One who is the object of worship in the 'many faiths' given and ever inspired by the World-Teacher, the One Jagat Guru".

The prayers of each religion are recited by a member of that religion and in the language normally used. The order followed is that of their foundation, beginning with Hinduism, the parent religion of the Aryan root-stock, and the māntric chant of its Samskr̥t verses forms a fitting prelude. The later faiths follow: Zoroastrian, Jaina, Hebrew, Buddhist, Christian, Musalman, Sikh. The three Refuges of the Lord Buddha's followers and the five Precepts are recited usually by the Vice-President in Pali and during Convention one of the bishops present (generally Bishop Wedgwood) has said the three beautiful Christian collects and the act of worship, and has given the blessing.

At the end, the President leading, all recite line by line the verses:

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 also one with every other.

Mrs. Besant then closes by giving the Benediction as she alone can give it.

During Convention the Hall was crowded to such an extent that attentive worshippers were standing in groups outside the doors, unable to find places within—worshippers drawn from every one of the great faiths, from 38 nations of the earth.

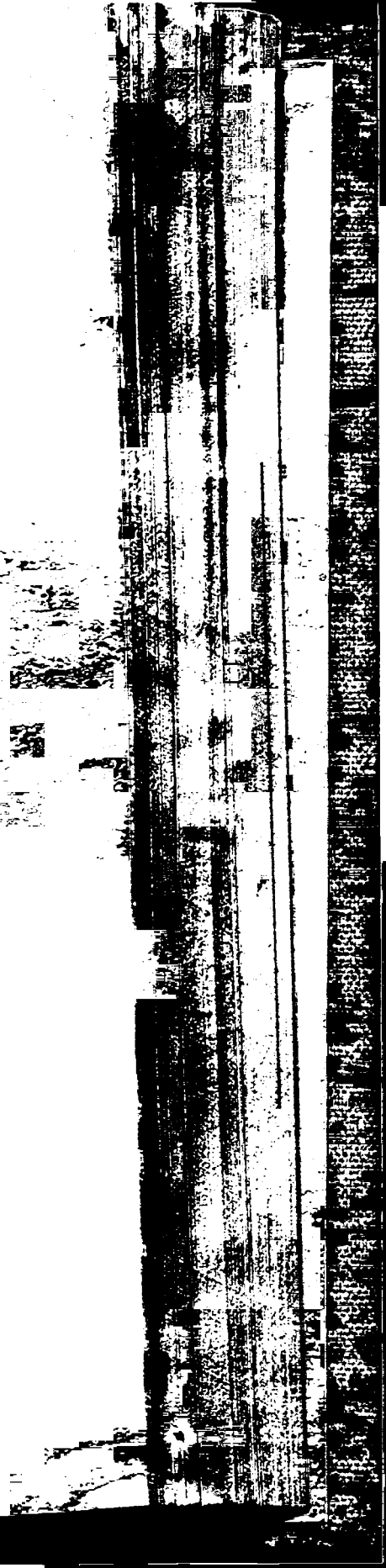
The Masters who founded the T. S. as a nucleus of Brotherhood in all things, surely give to this daily gathering a special blessing. What do They think of it after fifty years of Their help and Their care? And ourselves? Shall we not do well to remember that this is as yet but a nucleus and that it can be our privilege, as it must be our responsibility, to spread this great work afield. Though a few people can do this at Adyar, out in the wide world there are millions who yet cannot. We remember that a great Teacher said of the kingdom of God that it "is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."



FIG. 3



FIG. 4



The keynote of this attitude is sounded at the "Worship" at 7 o'clock every morning in the great Hall at Theosophy. "The prayers of the religions" is the colloquial expression employed—but officially it is described as "The Union of all Religions in an Act of Worship". It is one more of the things which our great President and her genius for harmonising. Punctually as the clock strikes she enters the hall, where the assembled men and women of all nations, religions and creeds are gathered "for an act of worship to the One who is the source of all wisdom and of all power in the 'many faiths' given and ever increasing by the World-Teacher, the One Jagat Guru".

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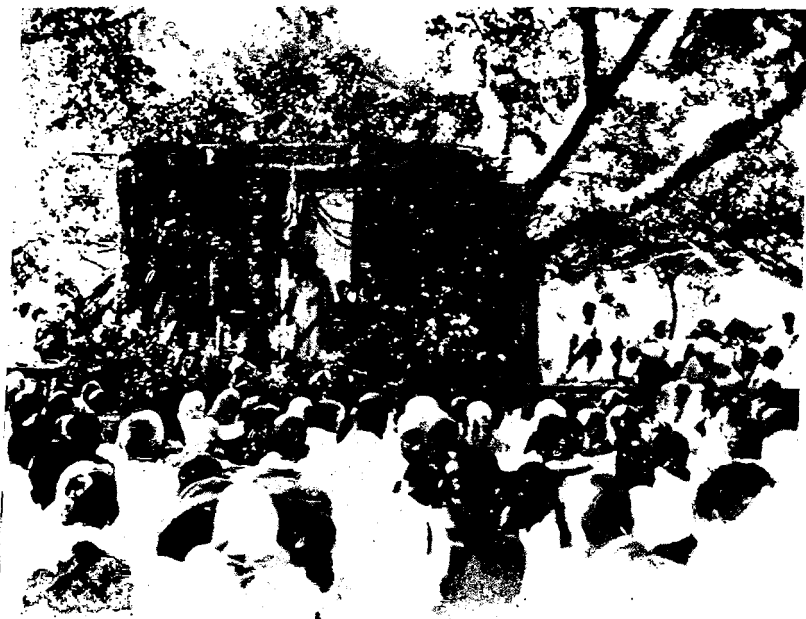


FIG. 3



FIG. 4





FIG. 5



FIG. 6



But for individuals to be blended satisfactorily, each must stand firm in his own strength. And as it is with men, so is it also with religions, and at Adyar are the individual religions being strengthened too. A charming Hindū temple has been built and was consecrated on December 21st. Here at 6.30 every morning the *pājā* ceremony is performed by Krishnaji himself, assisted by Mr. Rajagopalacharya—both of whom have in this life been born into brahmana families. This wonderful but simple act of worship sends forth over Adyar and over India the blessing and the power of the Most High. The music of Krishnaji's chant, the sonorous recitation of the mantras by those who assist him, the rising sun shining into the temple and on the worshippers, the mystery of the ritual which he seeks to purify and restore—a greater pen than mine is needed to describe them.

Elsewhere in the grounds a little Buddhist shrine has been built. It is beautifully situated by the side of a small pool, whose still surface the leaves of the lotus blend with the reflections of the graceful palms which surround it. The simple ceremony of Consecration was carried out by a Buddhist monk and Mr. Jinarājadāsa on December 31st.

Near by stands the temporary erection which serves as Liberal Catholic Church. Here C. W. L. celebrated the Holy Eucharist on Christmas day and during Convention, there have been five other bishops here—Bishops Wedgwood, Arundale, Cooper, Mazel and Thomson. The building roofed over with plaited palm leaves—like the huts we live in—is open on three sides and it too was thronged far beyond its capacity. To western eyes it is quaint to see the worshippers sitting cross-legged on the floor, for the seats are strictly limited. One could not fail to notice how much the Christian ceremonial attracts many Indians—while conversely some of the most regular worshippers at the Hindū temple were born in this life under the sign of the Cross. Christianity too, will have its permanent building and the Foundation-stone of a new Church was laid on January 11th with full Episcopal and Masonic ceremony. The association of these two great ceremonial traditions is in itself of interest in view of the attitude of some Christian organisations towards Masonry.

The Convention brought together at Adyar a number of Jewish members from various countries and they have seized upon this opportunity to form an Association of Hebrew Theosophists and have immediately begun to collect contributions towards building a Synagogue, of which the President has laid the foundation-stone. A memorial tablet of a Muhammadan Mosque was placed in its right position, and the foundation-stone of a Parsi (Zoroastrian) shrine, for with regard to the last-named, a small band of the most devoted workers at Headquarters belong to the ancient religion of Persia. All these new undertakings will be proceeded with as adherents of the respective faiths in different parts of the world are willing to contribute to their fabric and to their subsequent support. In the case of all it is intended that members

of another religion will be welcomed and may participate within the limits prescribed by the different faiths for those who worship at their altars.

In many cities of the world, temple stands by mosque and church by synagogue. In how many is there any friendliness or interest the one in the other? Not to speak of enmity and persecution. One cannot help the mental comparison between Adyar and some other holy places.

Temples, churches and mosques cannot rise everywhere as at Adyar, but Theosophists the world over sometimes unite in devotional meetings. In such cases when two or three are gathered together belonging to different faiths, might it not help our nucleus to expand if the example were copied of the Morning Prayers at our Headquarters; if a member of each religion represented were encouraged to offer, in the formulas of his own faith, worship to that One of whom all are the children.

RICHARD COLENUTT

OUTSTANDING FEATURES OF THE JUBILEE CONVENTION

THE first and foremost among many big events at this thrilling Convention, commemorating fifty years of Theosophical Activities is undoubtedly the fact that this Christmas was not celebrating a past Advent, but the Advent. And it is gratifying to note that the setting for this Coming was worthy of its sublime Message.

When I compare the Convention of sixteen years ago at which our revered President first spoke privately of the body chosen as a vehicle by the Lord Maitreya and this at which the World-Teacher chose to speak the memorable message through Krishnaji: I rejoice to think that the movement *has* grown commensurate with the importance of its proclamations.

Compared with 1910 the Adyar Estate gives outward tokens of inner growth in its marvellous gardens and woods, a beautiful setting to the many handsome mansions and houses that have sprung up since my departure in 1912. The Society did evidently its utmost to give a right royal reception to the thousands of its Delegates, so that signs of comparative affluence are noticeable, gladdening the hearts of old workers in the cause, who enjoyed the good fortune to revisit Adyar nowadays. In those days we marvelled at crowds of say five hundred foregathering under the Banyan Tree, but to-day seven thousand could listen—thanks to the loudspeakers—to the same melodious voice, bell-like as of yore, of our beloved President.

And the inner Light hidden behind that marvellous personality came especially to the fore when the different nationalities—37 altogether—did her homage, in group after group, and were answered by an invisible Greeting emanating from her evidently, thrilling receivers and beholders alike.

An avenue of mahogany trees planted simultaneously by each representative delegate with soil from his or her native land, at the sound of a bugle, will commemorate this rare fête of real and actual Brotherhood. No excitement ever marred the even flow of Power and Peace. Verily, the Star of Shamballa shed its lustre over the whole World during these weeks.

Verily a fair background to the Glad Tidings of the founding of a World Religion and its Mysteries, later to be supported by a World University to be! The World Religion links already now officially four great Movements: the Theosophical Society, the Order of the Star in the East, the Bhārata Samāja and the Liberal Catholic Church, which different organisations have entered its Fellowship.

The Convention witnessed the opening of, and daily worship in a Hindū Temple, a Buddhist Shrine, and beautiful daily celebrations of Mass and Benediction of the Liberal Catholic Church within a temporary shed on the Compound, which is furthermore to be presently enriched by a Star Headquarter Building, a Synagogue, a Mosque and a Zoroastrian Shrine, foundation-stones for which were laid some with due Masonic rites, during these busy weeks.

Besides all these activities the Co-Masonic Temple saw specially busy evenings, as evidently the Mysteries are soon to be given to a world, prepared and athirst for them once again. To get up in time for Pūjā at 6.30 a.m. in the Hindū Temple, conducted by Krishnaji as the officiating priest, or for the Morning Prayers at the Headquarters Hall at 7 a.m. uttered by Hindū, Pārsi, Jain, Hebrew, Buddhist, Christian, Muslim and Sikh, and closed with our Great President's Benediction, and thence to the celebration of the holy Eucharist at 7.45 a.m. (possibly performed by Bishop Leadbeater in person), gives the whole day an imprint of world-vastness for which even a divinely inspired psalmist's lyre would be inadequate; thus why pursue the impossible task of doing justice to the many unique Jubilee Functions at Adyar these days of December, 1925, which mean really the setting in motion of the preparations for the millennium, the closing of the warring eras and the opening of the Golden Age?

JOHN CORDES

General Secretary for Austria

UNIVERSALITY, POWER

THE Jubilee Convention is past but its influence will be with us for many lives to come. Many of us had made it a sort of centre around which much of our activities adjusted themselves and our plans for some time past have been made accordingly. We were determined to be present at all cost. We came; now what is to be the result to the world and secondly to ourselves?

So much has happened that one feels more inclined to sit quietly by the river at sunrise or at sunset and not try to express that which is inexpressible in words. Yet those who were not able to come want an expression in words; they are waiting eagerly for it, and one knows that they must read between the lines for the great things that cannot be spoken. The great things are hidden, the great things are expressed in silence, the great things are expressed by depths and cannot be measured, as we measure greatness, the great things are quiet, calm, strong, mighty.

This Convention was calm, quiet, strong, mighty, powerful, and the impression that one would pass on, as far as I see, is the realisation of universality and power; both these seemed to glow at every meeting small or large. It is true that the Society has stood for fifty years for universality but it is a big thing to live universality, we are apt even to restrict the very word but universality means power of adaptation and comprehension and it is under these meanings of the word that one felt that we had after fifty years begun to learn the beginning of our lesson as members.

It is a very big step; other Conventions have helped to work towards this but here one realised a certain accomplishment of what we are out for. Up to now we as ordinary members have been groping. It was inevitable, for most of us have undertaken a little more than we are really able to accomplish, but we know that we grope and go on steadily; now at this Convention the groping has found its first outlet and now is our great chance to make of the Society that which it was intended to be, a living fire of force in the world that cannot be gainstayed and which no storms can shake.

We are getting towards this, universality is one of the keys to the realisation of this great brotherhood on earth.

It is not easy to adapt ourselves to others and to surroundings, it is not possible for us at present to comprehend our surroundings nor to comprehend each other, and it may take many lives so to do; yet this Convention breathed universality, as nothing as yet has breathed it, to every member.

The wonderful Message given to us by our Elder Brother breathes out universality in all its aspects. It breathes the great lesson of adaptation: "Great alchemists shall you be if you will, transmuting separative pride into loyal comradeship . . . Be very tender to lit-



FIG. 7



FIG. 8



UNIVERSALITY, POWER

THE Jubilee Convention is past but its influence will be felt by many lives to come. Many of us had made it a sort of centre to which much of our activities adjusted themselves and our lives for some time past have been made accordingly. We were determined to be present at all cost. We came; now what is to be done to the world and secondly to ourselves?

So much has happened that one feels more inclined to sit by the river at sunrise or at sunset and not try to express what is inexpressible in words. Yet those who were not able to do so want an expression in words; they are waiting eagerly for the one who knows that they must read between the lines for the great things cannot be spoken. The great things are hidden, the great things are expressed in silence, the great things are expressed by the things that cannot be measured, as we measure greatness, the great things are quiet, calm, strong, mighty.

This Convention was calm, quiet, strong, mighty, powerful. The impression that one would pass on, as far as I see, is the impression of universality and power; both these seemed to glow in the meeting small or large. It is true that the Society has spent many years for universality but it is a big thing to live universally. It is apt even to restrict the very word but universality means universal adaptation and comprehension and it is under these meanings of the word that one felt that we had after fifty years begun to take the beginning of our lesson as members.

It is a very big step: other Conventions have helped towards this but here one realised a certain accomplishment which we are out for. Up to now we as ordinary members have been groping. It was inevitable, for most of us have undertaken more than we are really able to accomplish, but we know how to grope and go on steadily; now at this Convention the great things found its first outlet and now is our great chance to make the Society that which it was intended to be, a living fire of force to the world that cannot be gainstayed and which no storms can shake.

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FIG. 7



FIG. 8



children, yet more tender still to all who err, knowing little of the wisdom; and tenderer still to animals. . . . Cherish too the flowers and the trees." What adaptation is needed, what comprehension, to carry these commands out and into our lives and thus live the precept of universality'.

All nationalities really gathered together as never before, eager as never before to try to understand themselves and each other; we mixed a great deal and I know that many go away and feel, not only say they feel, that we are all one.

The morning prayer offered to the Most High in many ways, in different tongues drew us mightily together, separativeness lifted and comradeship is well grafted into our hearts, for the blossom we wait; but the Elder Brother has told us, "Great gardeners shall you be" and what greater flower can we offer HIM than this blossom carefully and tenderly watered in HIS Name.

It is through adapting ourselves to others and by the comprehension of others that we shall reach the Path that leads to at-one-ment and to living the life of brotherhood.

The other lesson that this Convention taught some of us to realise was the power that each of us had within himself. To me it seems that we cannot grasp this until we have learned much of the previous lesson, universality. Power lies within each but it is shared by all, and in that sense is a part of universality. If this were not indeed truth we could not hear in the Message of the Elder Brother: "You need each other, and We need you all." Nothing is complete without all, nothing can be perfect unless all join.

This is a great lesson to carry away with us and to hand on to others and to live henceforth unwavering and without a shadow of doubt—which is the great separator.

Sometimes I have felt that we spend much time in choosing our way of work, what sort of work, how to do it, with whom to work, how to learn to work with all, when to work, where to work and we ask ourselves all sorts of futile questions of this kind; but we have in reality only to ask ourselves one question and that is does this way or that separate, divide, or does it draw together to a better understanding, unite, and when this question is answered then we know where to work, and what to do.

This sounds very simple, but all divisions bring disharmony and love and harmony are part of each other, beauty crowns both.

This Convention has taught so much that we need to sort it out each for ourselves; the lessons have not been in the words spoken but in that which has been unsaid; therein lies that great difference to all the other Conventions.

The Revelation has been in a few words to some, to others it has been unspoken, yet I am sure that all have had revelation, all have

been enlightened. The Revelation must shine out in our life and that which has enlightened us must be a veritable light to others wherever we go. Each one whom we meet must recognise all of us, who have been here, as those who have seen, heard, understood and now know God. God has revealed Himself at this Convention, many can bear witness to that, and in their lives that "witness shall appear".

WAYFARER

SOME IMPRESSIONS

BEAUTY of nature combined with the spirit of co-operation, the joyfulness and gentleness of about three thousand members; human consciousness directed towards one goal combined with the consciousness of those Great Ones who live in the Reality: it is to these four sources of life that the Jubilee Convention owes its outer success and especially its inner value for the work which lies before every one of us. At Adyar the oneness of all the religions is a fact, realised every morning at the Prayers at Headquarters Hall, a fact which will even be more fully realised when all the temples whose foundation stones were laid during the Convention will have been built. At Adyar science has found its due place.

The treasures of the Library and the Archives are a living example of Theosophy as Science. Its different schools and the Brahmavidyāshrama, the nucleus of the World University, form the link between the work of the T.S. and the educational and scientific work in the outer world. Dances and Shadow Plays of T.S. members from Java; Indian music and western concerts gave to the musicians in our ranks the opportunity of expressing their innermost being through art.

Work of every kind, carried out with enthusiasm, work from morning till night, one living organism, breathing, expanding, growing from day to day into the likeness of a torchbearer who is the pioneer for a whole world of longing, searching souls: that has the Jubilee Convention been for many of us. Its life, its joy, its harmony, its lucidity are going to be spread all over the world as members of all the continents, of 38 countries have been present at Adyar to bring their tribute of gratitude to the world centre of the T.S. and to carry with them from there all the light, all the love, all the power which have been outpoured upon them so abundantly. Our leaders gave the example of what is meant by "Do all your work in the name of The Masters". Their followers will share in that work more and more and the day is not far when the cry of the suffering world will change into a hymn of gratitude because the Lord of Love and Compassion has said: "I come."

AXEL VON FIELITZ-CONIAR,
General Secretary for Germany.

INDEED this is no ordinary Convention as one might think judging by superficial externals and the programme given out. Our Convention was no mere demonstration of brilliant speeches, rendered by speakers of first-rate mastery of language, of deep and valuable truths and facts given by our Leaders, but we became partakers of something extraordinary and grand, of a unique opportunity of sensing and seeing invisible and visible greatness.

Imagine here in India at the very centre, the cradle whence our present humanity and culture sprang, reunited from all quarters of the world, humanity again returned to do homage to the motherland. This congress, demonstrating by the very presence of nearly all the nations of the world, joining East and West under one banner, the ideal of universal brotherhood, proclaims a rebirth, a re-shaping of humanity and of the world. The proclamation of this world-wide brotherhood of mankind and of all created kingdoms, verily means something different here than if it had been proclaimed from any other place on the earth. For here, under this radiant blue sky, this glorious sunshine, among the stately palm trees and a vegetation of a beauty and variety of shape and colouring and of sweet fragrance supreme, the butterflies, big and small, vying with the flowers, and all the birds singing, cooing, wooing, no animal flying in fear from man but even the shy squirrels not shunning his presence, till you seem to be back in paradise, in a dreamland of fairy beauty, strange with spiritual realities behind its enchanting māyā that impregnates every thought and feeling as the very essence thereof.

To mention just one wondrous night when the Javanese nobility danced their holy dance, sanctified by tradition, danced it under the big Banyan Tree. Mystic music, soothing, conjuring, of monotonous but sweet, melodious sound, drawn forth from strange, stringed instruments and drums of curious shape, is the accompaniment to that aristocratic hero dance that by its slow and solemn movements shows its religious, its devotional, hidden meaning, indicating by play of scarf and shawl and most marvellous movement of those slender, beautiful arms and hands, a secret, mystic meaning. Verily the big banyan tree was the worthy background for this holy performance, and for all that was given us there of spiritual and intellectual food. This tree, standing there for centuries, having seen many, many generations, seen the enlightenment of the Buddha, once more heard a proclamation by One enlightened. "I come to those who want sympathy, who want happiness; who are longing to be released; who are longing to find happiness in all things; I come to reform, and not to tear down; not to destroy, but to build."

This time, under its foliage and among its root-stems like so many weather-beaten columns of wood, it sheltered thousands of people, listening to the voice of the speakers, being carried to the remotest listener clearly and distinctly by the broad-casting apparatus. Here we were, only about 3,000 people united from all over the world to live for some few days a fairy dream of strange realities of beauty,

unity, love and light. Here we began to live the destiny of all humanity, that will gradually bring the whole world to this standard if we but remember the lessons taught here by word and deed, visibly and actually lived. If we but live that lesson, that man is destined to be the creator of beauty and happiness all over the world, to bring it to all creatures, if only we continually are aware that all creation and all creatures are one and brothers of one origin on this globe and the other worlds, above and below.

This is but a poor, short sketch of what has been going on here in Adyar, giving but slight evidence of the glorious days in which I was privileged to share, and to gather immemorial experiences to be utilised in service in the sense of world-wide brotherhood. I am persuaded that this glory here is but the beginning of days to come all over the world, if we are faithful to the trust given to us, to spend and to spread the seed sown in us to help the world to happiness and knowledge. I feel the responsibility of being myself a small messenger of those truths imparted to us by those greater messengers, who in their turn again are messengers from greater and more perfect Ones, who are the rulers of this privileged place and are indeed the rulers of the world.

J. LUISE GUTTMANN

It seems well nigh impossible to describe what this Jubilee Congress has meant. In the first place, the coming to Adyar was like coming home, for a huge family gathering warmly welcomed by the Great Mother of us all.

That a powerful and yet so loving Presence broods over Adyar, seems not at all to express the embracing vigour that we feel here, that makes it seem as if never more shall we be small or weak, though we know that we shall have to prove our strength, when we return.

To express the wonderful happening at this Congress is not possible, perhaps the nearest to it is: for one moment the world stood still, and when it resumed its course, it was with a new rhythm, another vibration, to which we shall all have to attune ourselves.

The time of expectation is past, the fulfilment draws near. Let all that have ears, hear, so that nothing of this wonderful time may be lost, but can be used by us for the helping of the world.

C. W. D.



FIG. 9

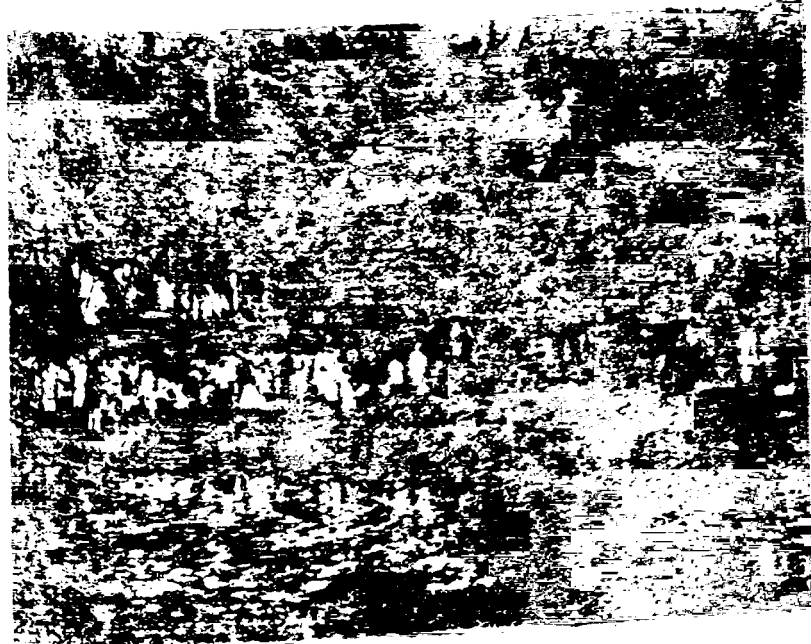


FIG. 11

unity, love and light. Here we began to live the desire of humanity, that will gradually bring the whole world to this state. If we but remember the lessons taught here by word and example and actually lived. If we but live that lesson, that destined to be the creator of beauty and happiness all over the world, bring it to all creatures, if only we continually are aware of our creation and all creatures are one and brothers of one origin on this globe and the other worlds, above and below.

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J. LUISE

It seems well nigh impossible to describe what this Jubilee has meant. In the first place, the coming to Adyar was like home, for a huge family gathering warmly welcomed by the Mother of us all.

That a powerful and yet so loving Presence broods over us seems not at all to express the embracing vigour that we feel that makes it seem as if never more shall we be smothered, though we know that we shall have to prove our strength to return.

To express the wonderful happening at this Congress is impossible, perhaps the nearest to it is: for one moment the world was still, and when it resumed its course, it was with a new and another vibration, to which we shall all have to attune ourselves.

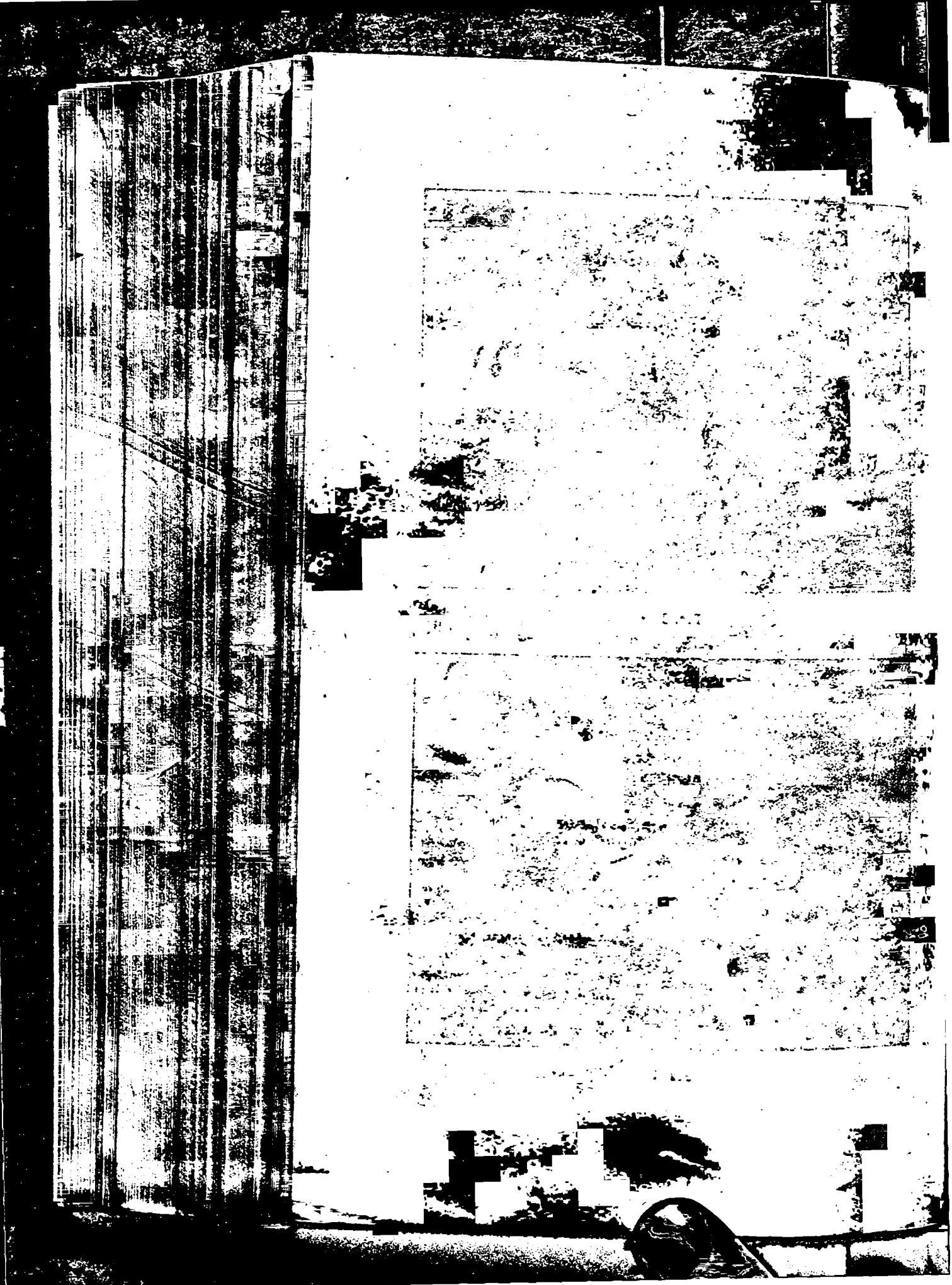
The time of expectation is past, the fulfilment draws near, all that have ears, hear, so that nothing of this wonderful thing is lost, but can be used by us for the helping of the world.



FIG. 9



FIG. 10



ADYAR is Peace and Power.

Its Peace is strong and crystal-clear. It forces to absolute honesty, it reveals every weakness, every smallness, every bit of petty self-indulgence and cravings for personal happiness.

But its Power gives the strength to face one's Master, to offer Him one's whole being as it is, with the strong unshakeable decision to purify this offer till it becomes a chalice pure and radiant, worthy to receive the Water of Life, wherewith to quench Humanity's thirst for Eternal Happiness.

It gives the strength to face any sort of life from the most deadly commonplace to the most active and strenuous one ; it enables to shine forth the radiance of the jewel, brought home from this blessed spot.

H. v.d. S.

A JAVANESE DANCE

It is maybe the poetry of motion that might be shown by some delicate being of the invisible worlds, wafted hither and thither in response to feelings or influences more subtle than we can know.

It is an example of absolute poise and balance worthy of our eager emulation in both physical and emotional natures. If we could gain such in our emotions, our Vairāgya surely would be complete.

Or again may it not be that such a dance outlines in space in some mystic way an intricate geometrical figure, and is in its perfection an obeisance to the Grand Geometrician ?

But most of all the dancer (or the dance was it?) seemed to symbolise a beautiful garden in early summer from dawn to noon, with sweet flowers large and small, sometimes tiny and opening with one tiny unfoldment, sometimes more august and stately, unfolding petal by petal, as though loth to let go wholly the purity of childhood, the reticence of youth.

One could see here a daisy gradually loosening its blushing petals, there a pansy unrolling its velvet, golden and purple, now an evening primrose forgetting it was day, then a wild rose baring its five petals to the sun, again the saucy but modest violets pushing up their pretty heads, or a more virile tulip breaking its bonds.

That exquisite dance indeed was like a morning spent in one of those English gardens one has not yet seen in this life, but knows so well.

* * *

INVISIBLE HELPERS

A TRIBUTE

BACK in Benares again! Leisure and quiet in which to assimilate the varied experiences of what must surely have been the most wonderful Convention the world has ever seen.

Abler pens than mine will tell of that great gathering of nearly 3,000 delegates from the uttermost parts of the earth, from Iceland to Uruguay, Java to America, representing 42 nations, and all the great religions of the world. Others will describe the vast and reverent audiences which gathered many times a day, and every day, under the great banyan tree, to be inspired by the magnificent utterances of our leaders; others will speak of the never-to-be-forgotten religious services, where all joined together in common worship in Church and temple, shrine and hall, as a practical demonstration of that unity of all religions which it has ever been the mission of Theosophy to proclaim before the world; and others again will tell of the universal happiness, enthusiasm, and goodwill, prevailing throughout that mixed concourse of people of all races, castes and creeds.

I only write to put into words what I am sure we would all wish to express, namely, our sincere gratitude to that army of unselfish and devoted members who, working practically unseen and unheard, in store, office, dining-hall and kitchen, made perfect the wonderful organisation by which all things ran smoothly for the benefit of all, and thereby so largely contributed to the success of the convention as a whole.

Three thousand to be housed, and fed four times each day, and not a single hitch to mar the proceedings, or if hitch there were, it was never allowed to appear on the surface. From early morn till late at night those unselfish workers were at their posts, foregoing meetings to attend to our needs, safeguarding us all by their scrupulous care in kitchen and scullery, from dangerous sickness and terrible epidemic. It was a labour of love offered voluntarily, with happy hearts and smiling faces, but nevertheless we would not have them think us unheedful of their loving care.

To this devoted band of servers, we surely, each and every one of us, would wish to pay our tribute of grateful acknowledgment for all their self-sacrifice and loving service on our behalf.

We do not forget that He who taught us that the greatest amongst us is he who serves, will surely reward them in due season, but we also would humbly add our grateful thanks to His, for their acceptance.

That those who so generously poured out their all in loving service, may be filled anew to overflowing with His Life, is, I am sure, the earnest prayer of all of us who shared in the benefits of their willing self-abnegation. May we, when our turn comes, do even half as well as they.

E. A. KING

FURTHER IMPRESSIONS

FROM the point of view of illustrations our snap-shots do not come up to the standard that we could wish but they are only snap-shots collected from the many that were taken during Convention and to those who could not be present they will give some idea of some of the events and all will like the ones that have been snapped of our leaders. In the Frontispiece 38 of the 41 General Secretaries are present. An historic event. Canada, Spain, Porto-Rico being absent.

No. 1 is a very realistic picture of Bishop Leadbeater and shows him beaming on all with a wonderful kindness. This month is the birth month of this great leader and Adyar has been very happy to have him here. All good wishes will centre around him on the 17th very specially. Many grateful hearts will thank him for his share in the Great Work of the last fifty years.

We had rather difficulty in getting the Editor to allow the little one of herself to be reproduced but at length we prevailed so we hope that some, perhaps many, will see in this little photograph part of what we see. The surrounding is dark, very dark and the light has shone on her and she stands out and focuses the light in the picture and thereby lightens the whole.

Nos. 3 and 4 are taken from under the banyan tree and show the little dais that was erected there. The beauty of the dais was the colouring and this of course the picture cannot show. The garlands hanging from the top were made in gold and purple flowers and the whole was made of green palm leaves. I wish that we could have reproduced more of the crowds to show in what great numbers they came but as has been described elsewhere the speakers were heard through "loud speakers" and the crowds were therefore dispersed round the tree and beyond, for all could hear from a remarkably long distance. The platform was quite unique perhaps it erred on the small side and we could not, unless fairly close, see who sat within it, their faces were shaded. These pictures are, considering this, very good and No. 5 gives another view of it and we have been able to present all the chief speakers in these three pictures.

Next we come to processions of various kinds. No. 6 is what I might call a natural procession of people going home after a lecture and again we have managed a very natural picture within the natural procession. The next two were taken on "Star Day" when the foundation stone was laid with true Masonic rite. The higher degrees

only walked in this procession from headquarters to the new Star Headquarters to be. The site is not far from the entrance to the compound and quite close to the river. Some details of this very imposing sight is given by one of our writers. It was a great Day, all day long, everything and everybody was great on that Day.

Many have written of the foundation stones that were laid for various Temples, or for places of worship of the various religions. The pictures marked 9 and 10 are taken in the middle of the wonderful palm grove where so many of us have had not only help but revelations. In the palm grove is a tank, formerly used for bathing and still sometimes used, part of it hidden by the lovely lotus plant and now and then a lotus bloom peeps out and is taken to the Shrine room.

The crowd are sitting on the bank of the tank and the occasion is the consecration of the Buddhist Shrine. In the second picture the President is just walking into the Shrine after the Consecration, to offer flowers. After she had finished a solemn procession of people went also into the Shrine and did likewise.

The last photographs are of varied interest. No. 11 is taken from above in Leadbeater Chambers and shows somewhat, but a small somewhat, of the lovely view that the residents there enjoy. It is close to the river and a very little way from where the river joins the sea. The shade of the fir-like trees is near and it is a lovely little walk in the shade of the evening down to the sea for a bath or to sit and listen. There is much to listen to all over the compound of Adyar, whether by the river or by the sea or under the palms or in the quiet of your room. Sometimes I have thought that we do not listen enough for it is great to be silent at Adyar.

I have wandered from my description and been theoretically carried "out to sea". In this photograph some of the huts that were put up for the visitors are plain to see. They are a very small portion of them but this picture will be a reminder of the many incidents in the huts, some very great and some, the small ones, that will fade away or be dismissed by the remembrance of the greater ones which are so great that they will insist on having their place in our remembrance.

The Wayang players had their picture taken close to the entrance to the Banyan Tree. A very short description of the dance appears elsewhere but we have not had a worthy description sent to us for publication, perhaps it is that we did not understand enough and have not had leisure to ponder on it. We hope to receive one, there is much that should and could be said.

We do not need pictures to recall to us this wonderful Convention I know, but in the years to come there may be those amongst us who will long to see *all* that they can that will convey to them any impression of the wonders of this time.

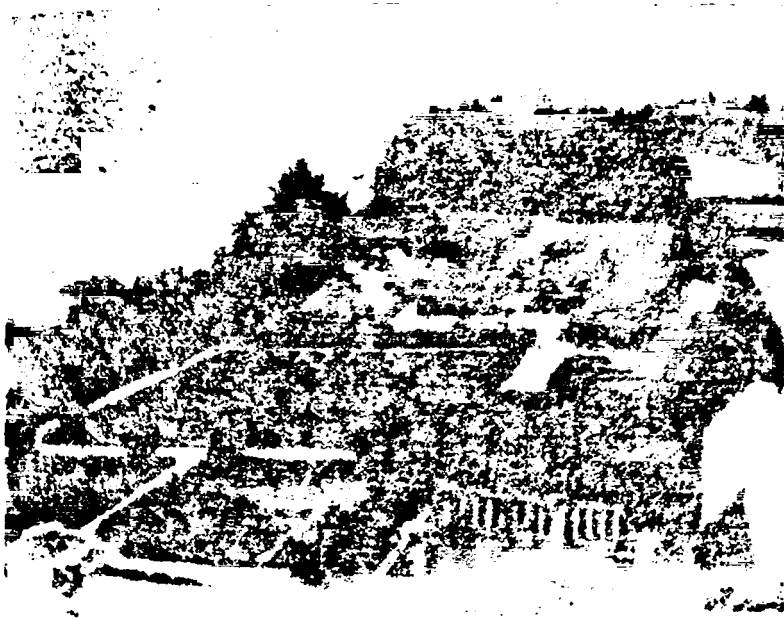


FIG. 11

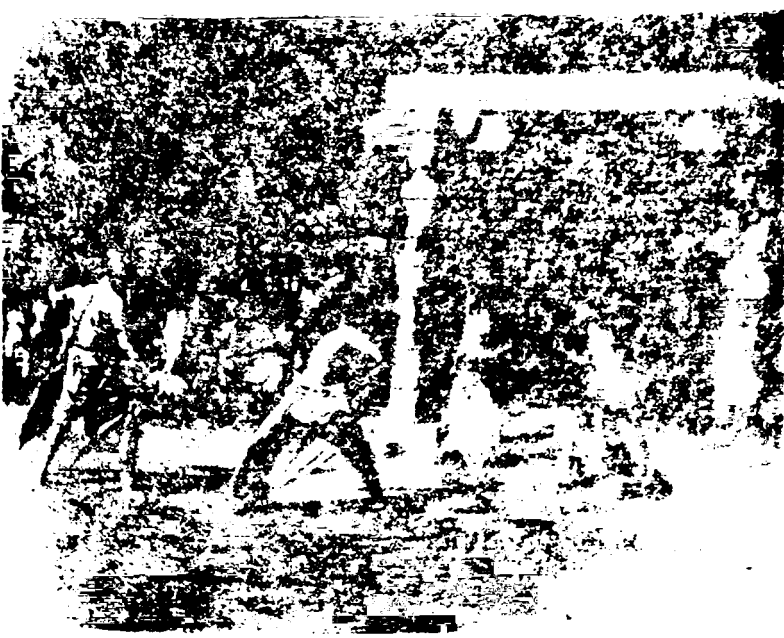
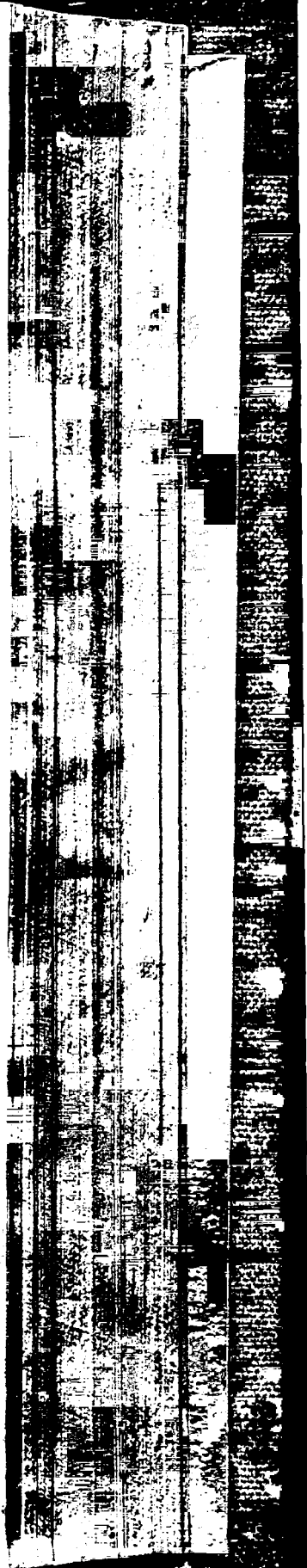


FIG. 12



omitted in this procession from headquarters to the new site. The site is not far from the entrance to the temple grounds close to the river. Some details of this very interesting scene are given by one of our writers. It was a great Day, all day long and everybody was great on that Day.

Many have written of the foundation stones that were laid at various Temples, or for places of worship of the various religions. The pictures marked 9 and 10 are taken in the middle of the wonderful palm grove where so many of us have had not only help but inspiration. In the palm grove is a tank, formerly used for bathing and sometimes used, part of it hidden by the lovely lotus plant and then a lotus bloom peeps out and is taken to the Shrine room.

The crowd are sitting on the bank of the tank and the occasion is the consecration of the Buddhist Shrine. In the second picture the President is just walking into the Shrine after the Consecration. After she had finished a solemn procession of devotees went also into the Shrine and did likewise.

The last photographs are of varied interest. No. 11 is taken from above in Leadbeater Chambers and shows somewhat, but not so much, of the lovely view that the residents there enjoy. It is close to the river and a very little way from where the river meets the sea. The shade of the fir-like trees is near and it is a lovely walk in the shade of the evening down to the sea for a bath and listen. There is much to listen to all over the compound at Adyar, whether by the river or by the sea or under the palm trees or the quiet of your room. Sometimes I have thought that we do not listen enough for it is great to be silent at Adyar.

I have wandered from my description and been taken away and carried "out to sea". In this photograph some of the huts that are put up for the visitors are plain to see. They are a very interesting portion of them but this picture will be a reminder of the many incidents in the huts, some very great and some, the small ones, will fade away or be dismissed by the remembrance of the great ones which are so great that they will insist on having their names in our remembrance.

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We do not need pictures to recall to us this wonderful Consecration I know, but in the years to come there may be those among us who will long to see *all* that they can that will convey to them the impression of the wonders of this time.

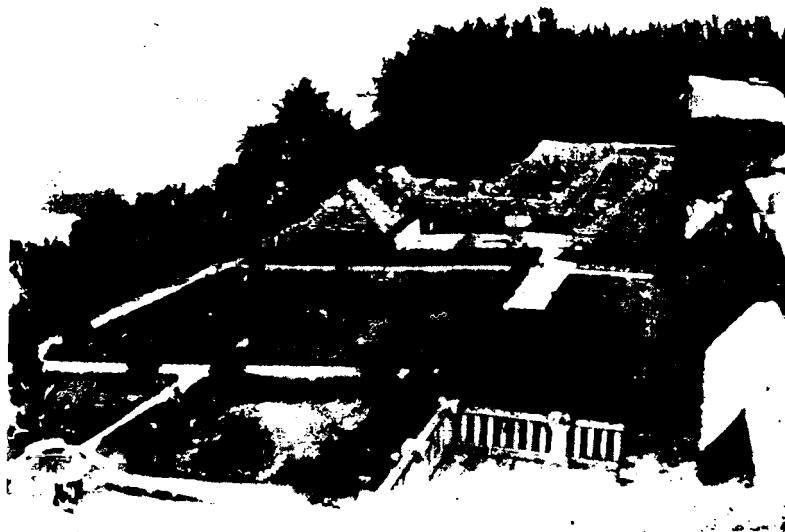
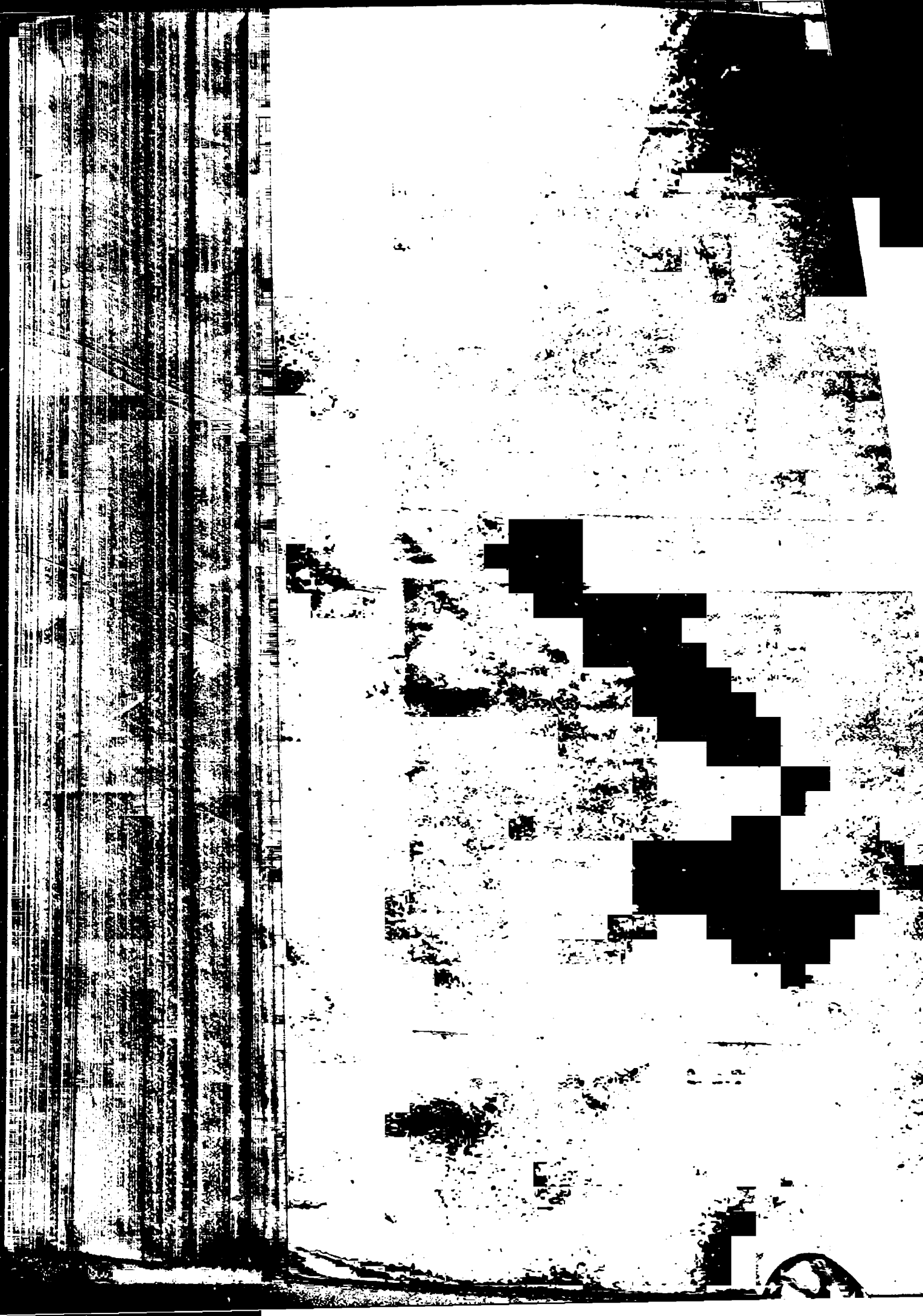
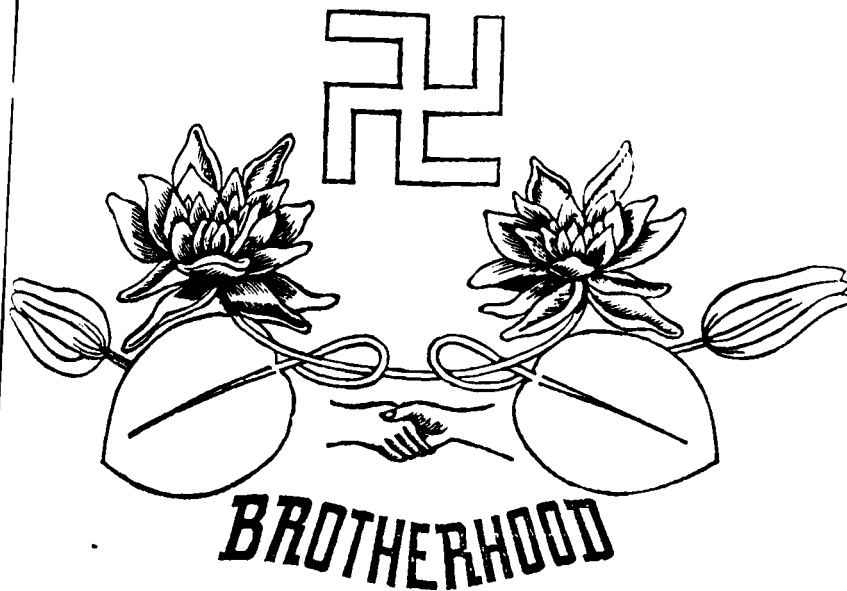


FIG. 11



FIG. 12





ESOTERIC TEACHINGS

By T. SUBBA ROW

(Continued from p. 443)

THE six chakrams are in the s̥hūla sharīram and have corresponding centres in the astral body and corresponding energies in the Kāraṇa sharīram and reappear in the logos as so many diverse faculties.

The leaves and petals of the chakrams represent so many powers and have an objective existence. For instance, one is considered to have 8 main petals but they are not like petals in a flower but the magnetic energy of the brain has 8 poles like magnetic poles.

In the seven centres (chakrams) seven elements are located and it is said that as the Kuṇḍalinī breaks through

each, it makes the man subdue that *ṭaṭwam*. As *Kuṇḍalinī* goes on breaking each of the *chakrams* it gets control over so many forces connected with the elementals.

This is with reference to Hatha Yoga and not my opinion. The location of the mind is between the eyebrows.

After the *Kuṇḍalinī* passes through one *chakram* it takes its essence or energy and so on, and then mixes all up into a sort of united current.

Connection of *chakrams* and planets :

Mūlāḍhāram	connected with Saturn
Second	Jupiter
Third	Mars
Fourth	Venus
Fifth	Mercury
Sixth	Moon
Seventh	Sun

The moon is connected with the mind because it is so changeable, vacillating.

When the mind gets combined with *Kuṇḍalinī* and *Kuṇḍalinī* gets near *Brahmarandhram* the man becomes clairvoyant.

Kuṇḍalinī is a power in *Mūlāḍhāra*; it is the astral serpent. It has its head in the navel (?). It can be roused by increasing the fire of *Mūlāḍhāra*.

Kuṇḍalinī is a force compared to a serpent because it moves in curves. It has the effect of moving round and round in a circle. *Idā* and *Pīṅgalā* alternate in the normal condition.

It is said in the books that *Kuṇḍalinī* has $3\frac{1}{2}$ circles. This is to show that it runs through the three *mātras* and a half of *praṇava*. In some cases it is represented as having 8 because its energy runs through *ashtaprakṛti*. Sometimes it is spoken of as four.

Ashtaprakṛti is that which is described in *Bhagavad-Gītā*

Idol worship began in this country mostly from the time of Mahābhārata. No temples are mentioned in Mahābhārata.

Jainism is anterior to the Buddhism existing at present.

The persons in Mahābhārata existed,

Pineal gland	7th chakram	} probably.
Pituitary body	6th chakram	
Coccygeal gland	1st chakram	

Sira Liṅgam—still small voice, the serpent for it is the Kuṇḍalinī. In Kuṇḍalinī the still small voice sounds. This is the Liṅgam in the microcosm, in man. The roundish thing is the mūlāḍhāra, the still small voice seems to rise out of it. It is the Sira Liṅgam which is in every man's own body.

Each of the chakrams has a colour. The order is constantly varying; the seven colours of the astral currents that go to make up the astral body—the aura corresponding to the chakrams has different colours.

AHJH ray has more than 25 powers. There is one special group of 14, *i.e.*, 13 and one centre of mercy. Doctors have their counterpart in Devaloka.

There are three great doctors in the first ray, one of whom can reanimate dead bodies, but it is uncertain for how long a time. More or less all powers do prescribe but there are some specialists who are very clever in that department—including everything connected with the healing art, such as broken limbs. One ṛṣhi even regained his youth by evoking one of the powers. The ṛṣhi afterwards married. He had had leprosy. He was not a great Adept. Many are called ṛṣhis who are not great Adepts at all. There are some powers that do not prescribe but only cure the man who evokes them. Of this kind there are many especially two that are very powerful. The best is to stick up to one's own logos and then one gets all the powers in a lump.

The Buddhist ray is something gigantic: it has millions and millions of powers and they have combinations and permutations.

The first ray is simpler and its powers are a select few. No other ray seems to have so many powers as the Buddhist ray.

It is a regular combination of three Logoi.

Each ray has a regular army of its own. The powers of the Buddhist ray are very active and are easily evoked, but the first ray is out of the way. The powers of the first ray are all shrouded. It appears that all the things that kill and slay on a gigantic scale belong to it. Even AHJH ray has some terrific currents of this kind.

The celestial Buddha is the most beautiful of gods. Buddha must have in His head the whole plan of nature because He is the consecrated essence of nature's wisdom. He is most difficult to approach considered as a whole, though his appearance is that of a smiling little boy. But he helps others who may not belong to his ray. He puts them in the way and teaches them or puts ideas into their heads and makes their minds steady.

Bidaramaki—black cat.

Dancing has something to do with Attik Jommin and Paṇḍārams—AHJH's dancing becomes very useful on the mental plane, with the music of the spheres keeping time. There are nine varieties in AHJH himself.

AHJH has about 22,000 and odd combinations.

Karkai is one of the names in Samskr̥t; it means a crow.

Each of the rays has a literature of its own, its own nomenclature (different), its powers (different). A complete system of philosophy can be constructed of AHJH only, so also temples and a national religion can be constructed from it—*e.g.*, Chidambaram temple belongs to this AHJH ray. (Parasurāma belongs to this ray.) This ray has more to do

with Saivism than any other department of Hindūism. It is only in later times that Saivism became associated with phallicism. This is merely a crude idea and it is not known how it was introduced. It seems to have come when that branched off into black magic. All these religions have and will come back hundreds and hundreds of times, only the form alters. Real occultism is like the Kāraṇa Sharīram, the various philosophies are the sūkshma sharīram, the religions of the masses, temples, etc., is the s̥hūla sharīram. AHJH is the ray which rules the planet; it is the planetary genius. Each planet is supposed to be under the influence of some special planetary ruler. The Kabbala is all AHJH ray.

Attik Jommin is at some place in the Tanjore District; Swetāranyam-Kodakery it is called, mentioned in Rāmāyaṇa. There is something very awe inspiring in the image of Attik Jommin in the temple.

There is a Goddess called Brahmaviḍyā. The Kabbala is all AHJH ray.

Nature has to work in a certain direction to produce a race of Dhyān Chohans, there may be other ways of bringing it about. There is no limit to the varieties of nature.

The Logoi are now creating the Kosmos; they have adopted a particular plan, but it may be improved upon in future periods. They have even now all sorts of systems, as those with one sun, with binary systems and so on.

Parabrahm has always existed eternally and always manifests itself as seven rays, but its potentialities have never been exhausted. The main principles of occultism are as eternal as the Kosmos. Space is infinite, solar systems are infinite. We have in our Solar System one sun with a particular constitution: but nature is trying all sorts of experiments in different places. [Who knows that in future spaces beyond there may not be triple and quadruple systems! The

biggest telescope penetrates a small amount of space and still there are star clusters and so on to infinity.]

Time is endless, space is endless, but combine infinite time with infinite space !

The universe seems to have illimitable phenomena, there is always more to explore. Man is a very small thing as an individual, compared to the universe.

Unless man is made in God's image he can never find God. Instead of surveying the infinite Kosmos you may as well survey the microcosm and find out the centre. A man by digging into himself can find the centre of the universe. All this infinity is in one aspect of space, and there are other aspects which are quite as varied as this one.

(Even Parabrahm seems to get tired, but His day is very long.)

The most practical question is to try and expand your own capabilities. Time and space are good things to knock the conceit out of a man. There are conditions of Parabrahm in which time and space do not exist. In one sense the First Logos is outside space because it is space.

There are always seven kinds of logoi working together or else you cannot have a solar system.

Parabrahm = consciousness unmanifested.

Instead of investigating manifestations, draw the consciousness inwards and try to survey the centre. Drawing the consciousness inwards means transferring it to higher upādhis on and on.

[Adam Kadmon is the real logoi. We only know two Adams, the heavenly and the earthly, Attik Jommin, etc. All come in the heavenly one. Attek Jommin is like the leader of the 128 gods of the Logos.]

The Logos has powers beyond itself. They are parts of itself but its parts have two divisions : those which are organic and can never be removed and those which are partly organic

and partly inorganic and which can be removed, but only for a period and have to return to it. Such a power enters into the composition of the logos but are communicable. [Attik Jommin is one that remains in the Logos, but he may now and then leave it, but gets back again. There is no principle beyond the Logos. Eight or nine million "Devas" have been counted. You have mind, imagination intellect or music faculty or playing faculty : you (JNC) have the pugilistic faculty, but in your case they cannot come as independent powers in the Logos, a lot of powers make up a whole, but have a possible existence by themselves and are transferable. These powers are born in its light.]

The Christian Trinity has not gone beyond JHVH, our higher Logos is above your Parabrahm, and our Parabrahm is nowhere.

Note : AHJH=Eheir=Is the duty name associated with Kithar ? The Supernal Crown.

JHVH has been always presented for popular worship, the higher thing they never revealed.

T. Subba Row

THE INFLUENCE OF CIVILISATION UPON CLIMATE

By SATURNIAN

THIS little globe of ours, a mere speck of dust in the infinity of stellar space and therefore seemingly unimportant if regarded as merely a dimension of matter, affords nevertheless a field for certain evolutionary schemes propagated in the thought of that mighty Intelligence which created and sustains our solar system, aided in the work by a great hierarchical host and to which, puny man, immersed and deluded though he be in the densest matter, contributes a modest, if relatively insignificant, quota.

But human evolution may be something of more value in the scheme of things than would appear at first sight, although its importance need not be overstressed, for we may assume that the intention was that it should work in harmony with that other great kingdom, the realm of the Angels or Devas.

Now we learn from Theosophy the relation of that mighty hierarchical order to the general plan, and, when we realise what that is, we are struck by its immense importance, and also to what extent our own evolution is helped or impeded by the forces operating under nature's laws.

But there is one factor which operates adversely to the intelligent co-operation of the two kingdoms, since one of them, our own, is immersed one plane lower in matter, *viz.* the physical, and that, because of its density and the present stage of average egoic evolution, acts as a veil, shutting off, as it

were, the bulk of humanity from the consciousness of the astral and mental levels and also depriving it in most cases of the ability to sense etheric matter which is essentially physical.

The foregoing is applicable to the Āryan civilisations of the Western world, for these have become materialistic to such an extent that even a belief in that other kingdom is one confined to the lips only, in spite of the fact that the religions of Europe and America acknowledge the existence of Angels, Archangels and the Hosts of heaven.

Not so in the East, for there, in whatever country, whether China, Japan, India or Burma, and whether the religion happens to be that of Hindūism, Buddhism, Shintoism, Zoroastrianism or any other, the belief in, worship and propitiation of the Devas and their following of nature spirits is to be found side by side or *pari passu* with the main religious beliefs of the peoples concerned.

In countries where the population is principally agrarian engaged in the cultivation of the soil, and where the recognition of the hierarchical government of nature's forces is more than a pious belief, there you may expect to find climatic conditions more in keeping with the requirements of the people, more conducive to their welfare, more regular and therefore more to be relied upon, as for instance the monsoons.

Conversely, in countries where the recognition of intelligences behind natural phenomena is absent, you are likely to get mixed climatic conditions which, in spite of meteorological science and conservation of the rainfall, are more or less not to be depended on, the "constant" having a wider and more irregular variation.

One may go further and say that, apart from the dominance of agrarian activities and even the belief in the intelligences operating nature's forces, the mean of the common thought of the population of any country coupled

with the astral conditions occasioned by such thought is calculated either to assist or impede the operation of the natural laws applicable to that country, resulting in a more variable periodicity and more or less adverse conditions.

So, where the general thought and feeling of a population is disturbed either by external wars or internal strife, that country will not possess a regular and seasonal climate but only samples of many.

Were the poets and writers of a past decade distorters of the truth when they compiled songs and wrote of "Merrie England," its glorious springtime, its "summer," its peaceful autumn days and the real frosty winter time, so curiously to us moderns, associated with the Yuletide? Are we to condone such as the licensed vapourings of the poetic temperament?

Surely the Britain of to-day gives the lie to such effusions! But, does it? Is it not more reasonable to assume that the climate of Great Britain and that of its continental neighbours has changed since those halcyon days? For England no longer supports a population given over to agriculture, industrialism having taken its place, and, if we add to this the incessant wars and internal strife acting adversely on the psychology of the people, we have only ourselves to blame and no reason for venting our derision on those who, after all, only wrote of England as they knew it and what we hope it may yet again become.

Some will point out that this theory leaves out of account the disturbing element of cyclones, typhoons and hurricanes which occur in certain localities at irregular intervals, even where climatic conditions are periodic and fairly constant.

There are present in all realms forces "inimical" to the working of the law, it seems to be a necessary "evil" in the great scheme of things, for our evolutionary movements are subject to them, it being impossible to conceive of any sort of evolution without some form of opposition.

In the Indian Ocean, where cyclones are infrequent, these storms are known to take birth between the equator and the 10th parallel and apparently have no connection with the ordinary pressure systems of India and its adjacent countries, being apparently engineered by means of Devic forces opposed to the unhampered and consistent regularities of climate.

There can be no real progress anywhere in nature without opposition of some kind; good and "evil" exist everywhere, call it by what name you will, for it is in the very balancing of these opposing forces that evolution of any kind is possible; remove one, and the other becomes negative or non-existent.

For evolution on our planet, duality appears to be a requisite and polarity a *sine qua non*, and we may be thankful that, in this particular sense, we have to deal with pairs of opposites only and not with a more complicated system.

We must perforce admit a condition of unstable equilibrium, a diversity in unity, for that is what makes possible evolution to more stable and less diverse conditions.

The question arises, how and to what extent can individuals contribute towards better conditions? The answer being, only by co-operation with others, for the powers that are responsible for temperature, wind and rainfall could only respond to a collective thought, emotion, or something big and extending over a wide area.

Although they have no bearing on the theory put forward in this article, the following stories will suffice to show that an intelligent and sympathetic co-operation with nature should be cultivated, for nature serves those who obey her laws.

It is related that the horticultural and botanical establishment of Burbank, the Californian fruit and flower wizard, was unaffected by the great earthquake that occurred in that part of the world some years ago, the main line of the disturbance having apparently been diverted from its course so

as to avoid damage to the work of an intelligent and intuitive co-operator with nature.

The following affords a curious proof that there are some men and women who are very closely in touch with nature and her products, those who love and are loved by Her:

Visiting a beautiful country house, where the gardens and grounds afforded *prima facie* evidence of the owner's tastes, the writer was struck by the beautiful and exceptionally tasteful floral decorations in the house itself. Mine host, on being congratulated on them, stated that they were not due to his head gardener (an experienced professional man) but to one of the maids who was so passionately fond of flowers that she was allowed to cull and arrange them in the house, and that, while her decorations lasted for a week, they had to be renewed daily when attended to by the head gardener.

The owner was unable to explain the reason which had always been a puzzle to him; he is now possibly more enlightened.

In the ages to come, when man and Deva will be working together in entire understanding, we shall be approaching the period when humanity, as such, will have fulfilled its destiny and its evolution be a nightmare of the past, for the fourth creative hierarchy will have then come into its own and, knowing itself to be, go onward to greater and more glorious heights.

Meanwhile, let those who believe in man's future, strive to bring nearer the day when this wonderful consummation shall be accomplished.

Saturnian

A DREAM OF CO-OPERATION FOR OCCULTISM

By WELLER VAN HOOK

SURELY the future will bring to realisation many of our joyous dreams. Humanity must be aided in a multitude of ways. Our first great dream was, years ago, of an extensive library for occultism, to be located in Western Europe, either on the continent (Brussels ?) or upon an island. This library should contain one or more copies of all the old and new books, obtainable with the passing decades, upon topics particularly interesting to occultists.

The fine collections of oriental manuscripts at Adyar should there be duplicated as far as possible or photostatically copied. *Objets d'art* and museum preparations of interest to occultists should be there. And, of course, all European modern and especially ancient books should be provided that deal with the various phases of occultism, philosophy, religions, mysticism and the work of the schools of the alchemists, Rosicrucians and magicians. The institute would accept everything of museum interest which it could house.

It would become at once a centre of study by earnest workers gathering from the ends of the earth. Could not the occultists of the world find a few dozen bright boys who would prepare themselves to work thus for the general cause ?

Many decades have passed since Madame Blavatsky quit her outer activity for the world. Yet many literary labours for the causes dear to her heart remain to be done. This institute could undertake some of them.

It could maintain ever growing catalogues of the works of interest to occultists housed in all the libraries and museums of the world, indicating where each work is kept and how it may be consulted or copied. And a special scientific library for the use of all workers, especially those concerned with our other dream, should be added.

This second longing is for a sister institute, located with the first and perhaps administered by the same individuals, who should constitute a wise and learned council to stimulate and foster scientific research into the fields and topics of interest to occultism.

Philanthropist A. has given gold to enterprise number 1; philanthropist B. similarly gains *los* by contributing a modest or a kingly sum to the work of aiding research.

This international *occult research council* will be in charge, suggesting or accepting and distributing proffered topics for study. And they will solicit, accept and sometimes subsidize scholars and especially laboratory research workers in the investigation of special fields.

A central laboratory will be maintained by them at headquarters, especially for the study of topics most intimately related to occultism and magic. But the chief activity of this institute will consist in stimulating or instigating literary and laboratory research into all the topics dear to the heart of the occultist, aiding the progress of human life and evolution as the centuries pass. These labours will occupy workers not only engaged at the headquarters laboratories but in laboratories anywhere, and everywhere in the world. Indeed this latter phase of the institute's labours might well be the first.

With knowledge, tact and a little money, research could be stimulated at any public laboratory in the world. A grant of funds to be expended upon the support and the research expenses of a chemist, physicist or biologist would set a-going in India, New Zealand, Poland or Saskatchewan, a research upon any rationally chosen topic. The Council will rightly enforce the rule that research results may not be published as having originated under its auspices unless the recognised rules of criticism applied in scientific investigation have been observed by the worker, at all stages. No speculative matter or results imperfectly digested would appear.

The results of such studies would be published in any scientific magazine agreed upon with or without a notice giving the name of the Institute. Doubtless many labours not wholly originated or supported might receive partial support.

The topics favoured for research would range from those quite in the line of everyday scientific study to those of recondite occult import. The whole world must finally be concerned, directly or indirectly, with this work; why not begin at once in a modest way?

Chemical problems should be studied. Perhaps some light can be thrown on the subject of the relations between the chemical studies of Mr. Leadbeater and those of the everyday scientists. In physics, the topic of the matter of the etheric sub-planes and of the astral plane will be of prime import. And who knows but that the very *ṭaṭṭvas* themselves might be brought under consideration.

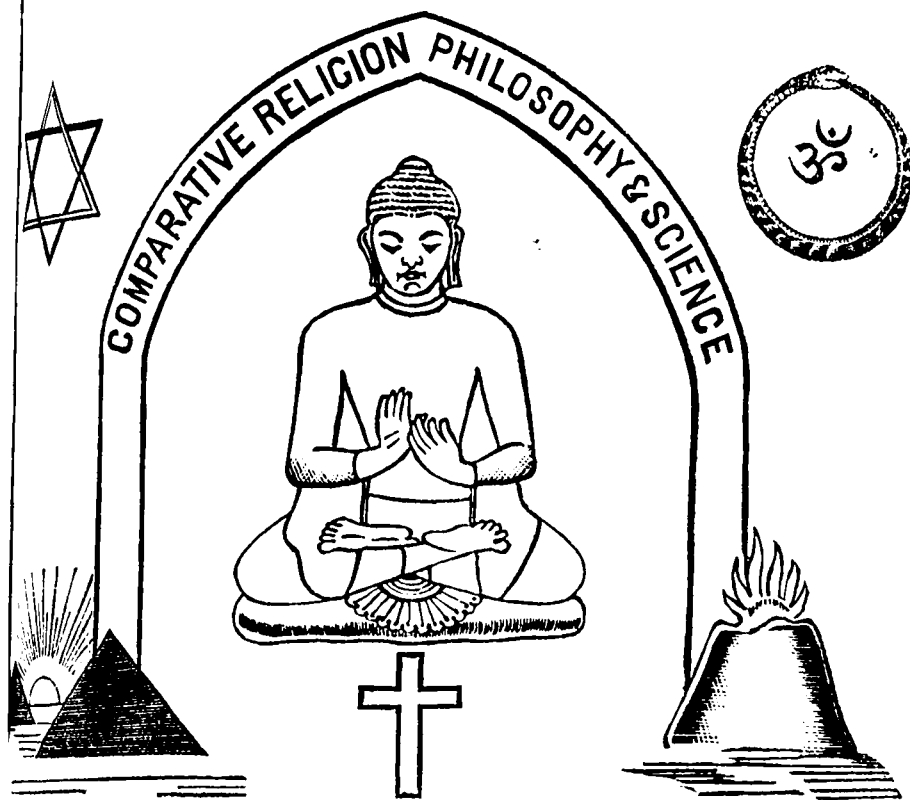
Biology offers a vast field for study from our new point of view. The vitalistic notions of some modern scientists need further study; and the question of the field and the extent of the strictly mechanistic phases of the life-processes cry out for elucidation.

Conceive of what might be done in co-operation with our spiritualistic friends. The study of the ectoplasm, already begun by Schrenk-Nötzing, should be pursued. The topics of the magnetisms, once scientifically considered, and of the auras of animals and of man offer fruitful fields of study. Imagine what aid might come from the advice and help of such men as Lodge and Crookes!

And who knows but great occult seers and practical occultists might be interested in making suggestions and giving practical aid.

These sister institutes, perhaps fused into one, should live through the centuries, hastening the evolving of men. Might not the blessings of the Masters overshadow them through all the years of their lives?

Weller Van Hook



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)¹

By G. E. SUTCLIFFE

XI. THE ELECTRON AND THE ATOM OF
OCCULT CHEMISTRY

155. On February 3rd, 1925, there died at Torquay,
one of that group of advanced souls whose function

¹The First Series began in Vol. XLIII, Part II, p. 37, and ended in Vol. XLIV,
Part II, p. 290.

it is to bring our fifth race civilisation to its zenith. This was Mr. Oliver Heaviside, F.R.S., a nephew of Sir Charles Wheatstone, the practical founder of modern telegraphy.

For fifty years Heaviside lived practically a hermit's life at Torquay. He was a good correspondent, but very difficult to approach personally.¹

He was both a great mathematician and a great authority on all that concerned electrical science. The first volume of Heaviside's *Electromagnetic Theory*, was published in 1893, the second in 1899, and the third in 1912. He had great difficulty in getting his writings published, because his mathematics were of a very advanced type, and he had consequently few readers, but fortunately Sir Oliver Lodge, Prof. Perry, and Dr. Searle had noted the advent of a mathematical physicist of superior ability and helped him to get his papers published. He was truly a philanthropist, and cared little for personal gain, though he has probably saved the Government of every large civilised country in the world millions of pounds in the cost of their telephone schemes.

Dr. Simpson, formerly of the Indian Meteorological Department, speaking as president of the Mathematical and Physical section of the British Association at Southampton in 1925, said of him,

Heaviside commenced his electrical work on the commercial side, but he retired and devoted himself to science for its own sake. Realising throughout the immense commercial value of his work, he took out no patents and asked for no remuneration, but gave to humanity discoveries the value of which cannot be estimated.

¹ *Nature*, Vol. CXV, p. 238, February 14th, 1925.

156. Now it so happens that the next step in tracing a connection between the electron and the atom of "Occult Chemistry," is concerned with one of the profound electrical controversies in which Heaviside took a leading part.

It has been previously remarked,¹ that

the links between Occult and Western Science usually emerge from the more recondite portions of Western researches,

and this is to be expected, because the differences between the two are not in the observed facts, but in the fundamental concepts which interpret the facts. Hence this difficulty though great has got to be faced, if those links are to be made. The controversy above referred to gave rise to the adoption of what is called rational units, in which Heaviside was a pioneer. It arose over the frequent occurrence in the equations of electrical problems of the factor 4π , which made the equations cumbersome and inelegant. Heaviside describes it as "The Eruption of '4 π ' s"² and speaks of "The Origin and Spread of the Eruption" with the dismay with which one would speak of the spread of smallpox.

157. The controversy emerges from a portion of Clerk Maxwell's *Electricity and Magnetism*,³ and is discussed by Heaviside, in his *Electromagnetic Theory*.⁴ Maxwell's treatment is too mathematical for these pages, but may, perhaps, be sufficiently elucidated by means of diagrams.

¹ *Studies in Occult Chemistry and Physics*, p. 4, para 4.

² *Electromagnetic Theory*, Vol. 1, p. 116.

³ Vol. I, paras. 76-77.

⁴ Vol. I, p. 118.

In figure I, let A and B, be two metallic discs of an electrical condenser, with a slab of glass, or other non-conducting material between them, and let the plate C be an

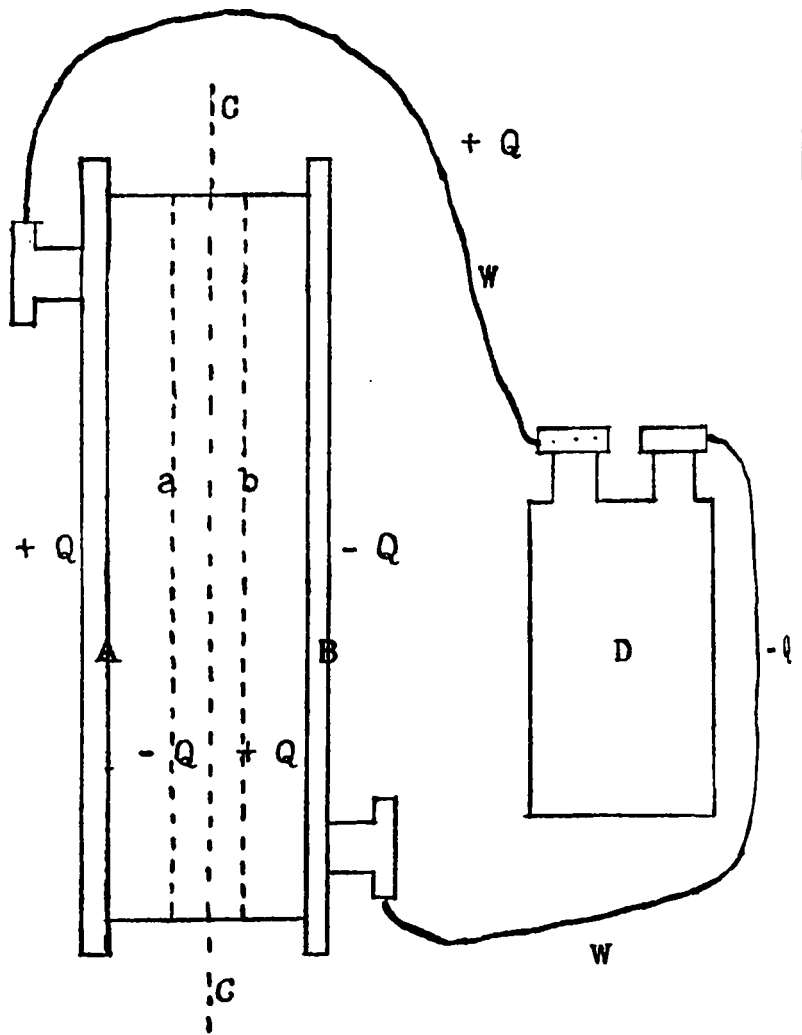


Fig. I

imaginary division between the metallic discs dividing the glass slab into halves. Let W be a conducting wire joining A and B, and let us suppose that by the action of an

electromotive force from a battery D, a quantity Q of positive electricity is transferred along the wire from B to A. The positive electrification of A and the negative electrification of B will produce a certain electromotive force acting from A towards B in the dielectric stratum, or glass slab, and this will produce an *electric displacement* from A towards B, indicated by the two lines a and b , on each side of the imaginary division C, within the glass slab. The amount of this *displacement*, as measured by the quantity of electricity forced across this imaginary division of the glass slab dividing it into two parts, will be, according to Maxwell's theory, exactly Q .¹

158. Such is Maxwell's theory of electrical displacement,

$+ 4\pi e = \text{Induct}$
 -ion

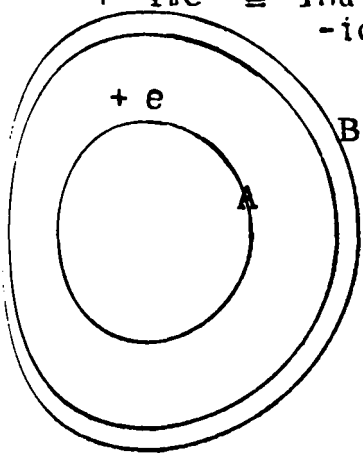


FIG II

and we may now proceed to an application of it. In Figure II, let B be a hollow conducting sphere having within it another smaller conducting sphere A charged with a positive quantity of electricity e . If the outer hollow sphere B be originally uncharged, then when the charged sphere A is placed within it, the displacement on B will be e , but the induced charge, or the induction on B will be

$-4\pi e$.² It is not necessary that the surface of B should be that of a sphere, the surface may have any other shape provided it is a closed surface.

¹ *Electricity and Magnetism*, Vol. I, p. 67, para. 60.

² *Ibid.*, Vol. I, p. 89, para. 77.

This remarkable result of Maxwell's theory is what gives rise to the 4π controversy in which Heaviside took a leading part.

Another way in which it gives rise to the occurrence of 4π in electrical equations may be seen from the following which is extracted from a work of Sylvanus Thompson. When a sphere is charged until its electrical density is d per unit of surface, the quantity of electricity is

$$Q = 4\pi r^2 d \quad (32)$$

where r is the radius of the sphere, since on a sphere of radius r , there are $4\pi r^2$ units of surface. "The problem is to find the force exercised by this charge upon a + unit of electricity, placed at a point infinitely near the surface of the sphere. The charge on the sphere acts as if at its centre. The distance between the two quantities is therefore r . By Coulomb's Law the force

$$f = Q \times 1/r^2 = 4\pi r^2 d / r^2 = 4\pi d \quad (33)$$

This important result may be stated in words as follows:

The force (in dynes) exerted by a charged sphere upon a unit of electricity placed infinitely near to its surface is numerically equal to 4π times the surface density of the charge.

159. Now let us take a gravitational problem and treat it in the same way as the above. We shall then see how the 4π emerges from the formula. Let the gravitational density on the earth's surface be

$$g = 981.27 \quad (34)$$

¹ *Elementary Lessons in Electricity and Magnetism*, p. 261.

so that if the earth's radius is R , the quantity of gravity over the whole of the earth's surface is

$$q = 4\pi R^2 g \quad (35)$$

and if we may regard this as acting from the earth's centre, as in the above case, then since the distance from the centre is R , the force on unit mass placed *infinitely near* the earth's surface is

$$\begin{aligned} F &= q \times 1/R^2 = 4\pi R^2 g/R^2 \\ &= 4\pi g = 12330.96 \end{aligned} \quad (36)$$

This is the sort of result that Heaviside objects to, and his objections appear reasonable. The force exerted by the earth is not $q = 4\pi g R^2$, but $g R^2 = q/4\pi$, which is the force exerted by the earth on outside bodies, and which has to be divided by the square of the distance between them.

160. But the adherents of Maxwell would probably reply that these outside bodies are not *infinitely near* the earth's surface, and that gravity and electricity are different things, so that before turning down Maxwell in favour of Heaviside, let us inquire if there are any forces which may be regarded as infinitely near the earth's surface. Now it so happens that there are. These occur in what is known as the photo-electric discharge. When ultra-violet light, and electromagnetic waves of still higher frequency fall upon the surfaces of bodies, they cause electrons to be ejected from the body with high velocities. The law which governs these ejections was announced by Einstein in 1905, and was not proved until after 1914, but is now universally conceded.¹

¹ *The Electron*, Millikan, 1924 edition, p. 248.

It is regarded as one "of the most fundamental and far-reaching of the equations of physics, and one which is destined to play in the future a scarcely less important rôle than Maxwell's equations have played in the past".¹

This equation is

$$hn = Ve/c = \frac{1}{2}mv^2 \quad (37)$$

where h is Planck's constant = 6.547×10^{-27} , n is the frequency of the light wave, or the number of light vibrations per second. V is the difference of electrical potential which will give s . the velocity v to the electron; $e = 4.774 \times 10^{-10}$, is the electrostatic charge on the electron, and $m = 9.005 \times 10^{-28}$, is its mass, whilst $c = 2.9986 \times 10^{10}$, is the velocity of light. If l be the wave-length of light having the frequency n , then $n = c/l$, so that we may write (37), in the form

$$\begin{aligned} hc/l &= Ve/c \\ hc^2/e &= Vl \end{aligned} \quad (38)$$

The potential V , and the wave-length l can have any value separately, but as they always vary in opposite directions, when multiplied together the product is a constant. This is shown by the first term hc^2/e , to which the product is equated, for h , c , and e , are all constants. Now when an observed physical relationship discloses a universal constant, it implies some important property of nature's mechanism, and as the potential V , and the wave-length l impinge upon the earth's surface in order to eject electrons from it, they may be regarded as infinitely near to that surface, as required by (36). The examination of this constant therefore may determine whether we ought to follow Maxwell or Heaviside.

¹ *The Electron*, Millikan, 1924 edition, p. 242.

By means of the values of h , c , and e , given above we obtain

$$hc^2/e = V1 = 12331 \quad (39)$$

which as will be seen agrees almost exactly with the value of (36), so that we may write

$$hc^2/e = V1 = 4\pi g = \text{Constant.} \quad (40)$$

$$hn = Ve/c = \frac{1}{2}mv^2 = n(4\pi ge)/c^2 \quad (41)$$

$$h = 4\pi ge/c^2 = 6.547 \times 10^{-27} \quad (42)$$

Thus is the theory of Maxwell vindicated. That the above series of equations, (36-42), are of the highest importance will be conceded when it is realised that they unify the labours of Newton, Maxwell, Einstein and Planck, who are perhaps the four greatest physicists of modern times. The gravitational formulæ of Newton, the electromagnetic equations of Maxwell, and the radiation theories of Einstein and Planck, are linked together and mutually explain each other. This will become clearer as we proceed with our studies.

161. Here the reader will probably ask. Are we then to conclude that Maxwell was right and Heaviside wrong, and we are now in a better position to answer this question.

We can best visualise the standpoint of Heaviside perhaps, in connection with equations (35) and (36). It is quite true that the earth's attractive force as used by astronomers is only gR^2 , in place of $4\pi \cdot gR^2$, as in (35), but this is because they measure this force *in one direction only*.

The constant factor in the earth's attraction, between say the earth and Mars, is gR^2 , but it is also gR^2 , between the earth and Venus, and between the earth and moon, all of which may have quite different directions, and if this attractive force is integrated so as to include *all directions* then the force is not gR^2 , but $4\pi \cdot gR^2$, and this as Heaviside shows is what gives rise to the eruption of 4π 's, which so offends his mathematical taste.

It is due to geometrical fact that in a sphere of unit radius, the surface of the sphere has 4π units of area.

When the force from a spherical body operates in one direction only it may be regarded as operating through unit surface of a unit sphere, and when it operates in all directions, it operates through all the surface of the sphere, or through 4π units area in a unit sphere. Hence when 4π appears in an equation *it may indicate a change from a line to a surface force*, and such a change might be very significant. Lord Kelvin

never regarded seriously any suggestions for "rationalising" our system of electrical units. In fact he regarded the proposals as "frivolous nonsense".¹

Without going so far as this, we may, perhaps, say that it may occasionally happen that by using units which suppress the 4π , an additional veil is drawn over the operations of nature, and as the object of science is to lift these veils, and not to add to them, the use of such units is not in the interest of scientific progress.

162. We now come to the application of the above to the facts of *Occult Chemistry*. Suppose that the charge on an electron when in a conductor is operating along a line only,

¹ *Nature*, Vol. 100, p. 470, February 14th, 1918.

and that by the Maxwellian displacement, it is forced out into the open and operates in all directions, so that the effect of its charge is 4π times as great as when buried in the conductor. Then since the charge on a conductor may be regarded as the sum of the charges on electrons, we should have a sufficient explanation of Maxwell's Induction being 4π times the charge as described in Para. 158. Since the charge on an electron is measured in the open, where its charge is e , then on the above assumption its charge before displacement, or beneath the surface of the conductor would be

$$e' = e/4\pi \quad (43)$$

and the above simple equation is the link we require to connect the facts of Western Science with those of occult researches, especially to explain the relationship of electrons and the atoms of *Occult Chemistry*. Equation (43), is the part of the fruitage of our inquiry into the significance of the 4π controversy which we needed for our next step forward.

163. It is now generally admitted that the mass of an electron as given in Para 160, is entirely of electromagnetic origin, so that its mass m , and its radius a , have the relationship¹

$$m = 2e^2/3ac^2 \quad (44)$$

Hence from the measured values of m , e , and c , we have for the radius

$$a = 2e^2/3mc^2 = 1.8765 \times 10^{-13} \quad (45)$$

¹The *Corpuscular Theory of Matter*, by J. J. Thomson, p. 34.

but from (44), it will be seen that the mass of the electron varies as the square of the charge e , so that if from (43), the charge of an electron within a conductor is changed from e to $e' = e/4\pi$, then the mass m , will be changed to m' , where m and m' have the ratio

$$m/m' = (e/e')^2 = (4\pi)^2 \quad (46)$$

$$m' = m/(4\pi)^2 = 5.70246 \times 10^{-30} \quad (47)$$

164. According to *Occult Chemistry*,¹ the ultimate atom of the physical plane consists of 10 coils, each of which is a spiral of 1,680 turns, so that the number of turns in an atom is 16,800, and in the 18 atoms of hydrogen the total turns will be

$$N = 18 \times 16,800 = 302,400 \quad (48)$$

If we enclose within each of these turns the reduced electronic mass m' , as given by (47), then the total mass of electrons within the coils of hydrogen will be

$$H' = Nm' = 1.7244 \times 10^{-24} \quad (49)$$

165. The mass of hydrogen from Prof. Millikan's latest measurements,² is

$$H = 1.662 \times 10^{-24} \quad (50)$$

This differs from the mass obtained in (49), by a small percentage, which will be dealt with in later articles. It is due, for the most part, to the fact that the earth and moon are

¹ Appendix, *The Aether of Space*, p. 11.

² *Electrons*, p. 261.

a single gravitational mechanism, and just as the ten coils of the atom have three, to represent the sun, and seven, to represent the seven planets,¹ so the electronic mass m' , in each turn of the coils has added to it an additional mass, which represents the moon. Such addition had to be made when dealing with terrestrial magnetism,² and cannot be eliminated from the atomic mechanism. It is one of the keys to the Astrological influences of the moon.

The great importance of the 4π controversy in relation to our researches will show itself in later articles.

The object of this was to demonstrate how by means of it we could link together the atom of occult research and the electron, and this is shown in equations (43-50).

G. E. Sutcliffe

(To be continued)

¹ *Occult Chemistry*, p. 23, New Edition.

² *Studies in Occult Chemistry and Physics*, p. 166, para. 137.

THE VIRGIN BIRTH

By W. J. HEYTING

THE study of ancient Hebrew custom has thrown a very interesting sidelight on the much disputed Christian doctrine of the Virgin Birth. Few questions have vexed theologians more than this one by virtue of which Jesus is supposed to have been partly divine in origin. Few questions have succeeded in confusing the minds of Christians more and scarcely any have led to the formulation of more theories concerning man and his relation to God.

Before we can proceed any further, however, we must be quite clear as to what is meant by the Virgin Birth, about what the Catholic Church as a whole means by it. Our authority will be the viewpoint of the Roman Catholic Faith which has been responsible for its introduction into the Christian religion and which has made it a point of dogma, disbelief in which being a mortal sin.

In the first place it should be borne in mind that the Virgin Birth and the Immaculate Conception of the Blessed Virgin are two entirely different conceptions which are habitually confused by the non-Catholic mind. The Virgin Birth refers to the way in which Jesus was born, the Immaculate Conception, to the way Mary, the mother of Jesus, was born. Says J. H. Treat in his work on *The Catholic Faith*:

By the term "Immaculate Conception of the Blessed Virgin," the Church of Rome means not that our Saviour was conceived and

born without sin, as many Protestants think, but that the Virgin herself was conceived and born without original sin, so that never for an instant was she subject to the influence of sin.

By the term Immaculate Conception of the Virgin Mary it is not meant that Jesus was born immaculately, although He was indeed, but that the Virgin Herself was born immaculately.

The whole theory of the Immaculate Conception depends entirely upon the view which the Catholic Church of Rome takes of original sin. Since the fall of man, all human beings are supposed to have been born in original sin. This taint of original sin is not so much a positive thing as something negative. It means the absence of grace which is the capacity as well as the ability to contemplate and so become part of and one with God. Before the fall, man was in a state of grace. He knew God and was able eternally to live in the contemplation and presence of his divine Father. This is known as divine grace. At the fall, man lost this grace, and ever after, though man might know of the wonderful nature of God and might most fervently desire eternally to live in His contemplation, he had lost the ability or means to do so. This state of grace was potentially still possible, but man no longer had the means enabling him to attain to it. For this purpose the Saviour came into the world; again to give men the means whereby they might know God, again to give them this grace; to give them that, the lack of which is known as original sin. Then, when the Church speaks of the Immaculate Conception of the Virgin Mary, it means nothing more than that the Blessed Virgin was born without original sin, in a state of grace. In no other way was her coming into being different from that of any ordinary person.

The Blessed Virgin was born without sin, by the special will of God, so that the body that was to give birth to the Saviour should in no way be tainted and so that the Saviour

should Himself be born sinless. Since Immaculate Conception means to be born without original sin and since the taint of that sin had been removed from the Mother of the Saviour, the Saviour Himself would be without original sin, unless His Father were in a state of sin, who being the Holy Ghost, was not the case. Hence, the Saviour also was immaculately conceived, but in a somewhat different way. When the Church speaks of the Immaculate Conception it refers to the birth of the Virgin, though it goes without saying that the Saviour too was born without sin. In addition, however, to being Immaculately Conceived, as was His Mother, the Saviour was born of a virgin. It is to this that the Church refers when it speaks of the Virgin Birth; the fact that His Mother was a virgin.

So far I have stated as accurately as I find it possible the teaching of the Roman Church on these matters. It is interesting to note that the Virgin Birth has always been a point of doctrine, while faith in the Immaculate Conception has not always been required. So S. Thomas of Aquinas writes:

I reply that it is to be said, that according to the Catholic faith, we are to firmly hold that all men, except Christ alone, being derived from Adam, from Adam contract original sin; otherwise all would not need redemption, which is by Christ; which is erroneous.

And thus in whatever manner the blessed Virgin had been sanctified before animation, she never would have incurred the blemish of original defect, and thus would not have needed redemption and salvation which is through Christ, of whom it is said: "He shall save His people from their sins." But this is unbecoming, that Christ be not Saviour of all mankind, as it is said in Tim. IV, 10. To the second we must say, that if the soul of the Virgin had never been defiled by the contagion of original sin, this would be derogatory to the dignity of Christ, according to which He is the universal Saviour of all,

i.e., including His Mother. Augustine says in his *Lib de Trinit*: "Ergo in B. Virgine fuit aliquod peccatum veniale."³

¹ Matt., I, 21.

³ "Therefore the Blessed Virgin was not undefiled by venial Sin."

S. Bernard writes in like manner, while Pius IX, Bishop of Rome, declares to the contrary in his bull of December 8, 1854 :

Declaramus, pronunciamus, et definimus, doctrinam, quæ tenet, beatissimam Virginem Mariam in primo instanti suae conceptionis fuisse singulari omnipotentis Dei gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris humani generis, ab omni originalis culpæ labe præservatam immunem, esse a Deo revelatam, atque idcirco ab omnibus fidelibus firmiter constanterque credendam.¹

The conception of the Virgin Birth of Christ originated only a considerable time after the time of His birth. Indeed up till the time of Hadrian (A.D. 117-138) the conception had not yet been catholicised and Joseph was still held to be Christ's natural father. It is difficult to discover how this conception could historically have originated. Mr. G. R. S. Mead in his work entitled *Did Jesus Live 100 Years B.C.?* in the ninth chapter, draws attention to one explanation; namely, to the "belief in the bastardy of Jeschu as a historic fact authenticated by the records". Mr. Mead goes on to say that the Jewish apologist

if he be an out-and-out rationalist, he may go so far as to claim that the "virgin birth" doctrine was invented in answer to this record, and that there has been no historicising of a mystic fact, as we have supposed, seeing that there are no mystic "facts," but only the baseless imaginings of unbalanced enthusiasm.

There is however another much more probable explanation which arises out of the customs of the Jewish people.

It appears, that it was an ancient custom among the Jews, that before a man took a woman as his wife in marriage, he had a right to demand proof from the Rabbi and a doctor that the girl or woman in question really was a virgin. This custom existed among all the Jews, and the first child born from such

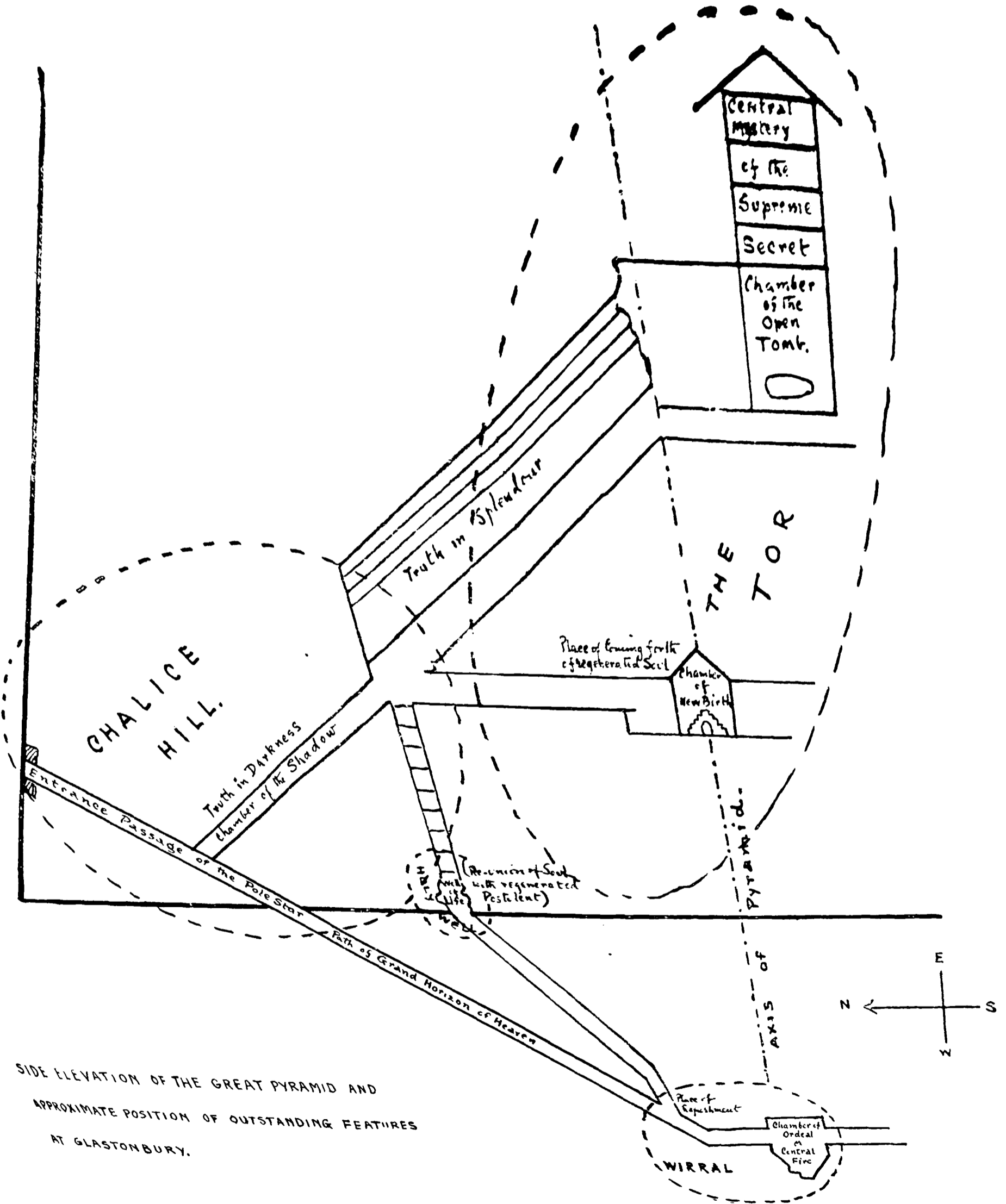
¹ We declare, enunciate and define the doctrine which maintains that the Blessed Virgin Mary, from the first instant of her conception, was, by the special grace and indulgence of Almighty God and by virtue of the divine favour of Jesus Christ the Saviour of mankind, untouched and kept pure from the stain of any original sin; to be a revelation from God and therefore with diligent zeal to be believed by all the faithful.

a marriage between a man and a virgin was commonly called a virgin daughter, or son as the case might be, on the ground that the mother was a virgin at her first conception. This term therefore was only applied to the first child.

Whatever mystical and symbolical explanation the Virgin Birth came afterwards to acquire, this would seem to give a very reasonable and probable explanation of the way in which the doctrine came to be adopted by the early Christian Church of the second century A.D. The explanation is at once clear and simple. So frequently the most profound questions have the simplest of origins, if it were only possible to gather sufficient circumstantial evidence. How much trouble the theologians in all these centuries would have been saved had they only studied the period wherein Jesus is supposed to have lived, instead of erecting a vast structure of explanation of a thing which did not ever occur. The very structure itself was wanting in the foundation upon which it was supposed to stand. One wonders when men will make sure of their facts before erecting theories upon them?

Such an attitude is all too characteristic however of ecclesiasticism, ever eager to make life mysterious with doctrines impossible of verification whereby the ignorant mind is over-awed and the priest vested with an unquestioned authority that elevates him above the common people among whom the Christ-Spirit as the Christ Himself ever moves as friend and helper.

W. J. Heyting



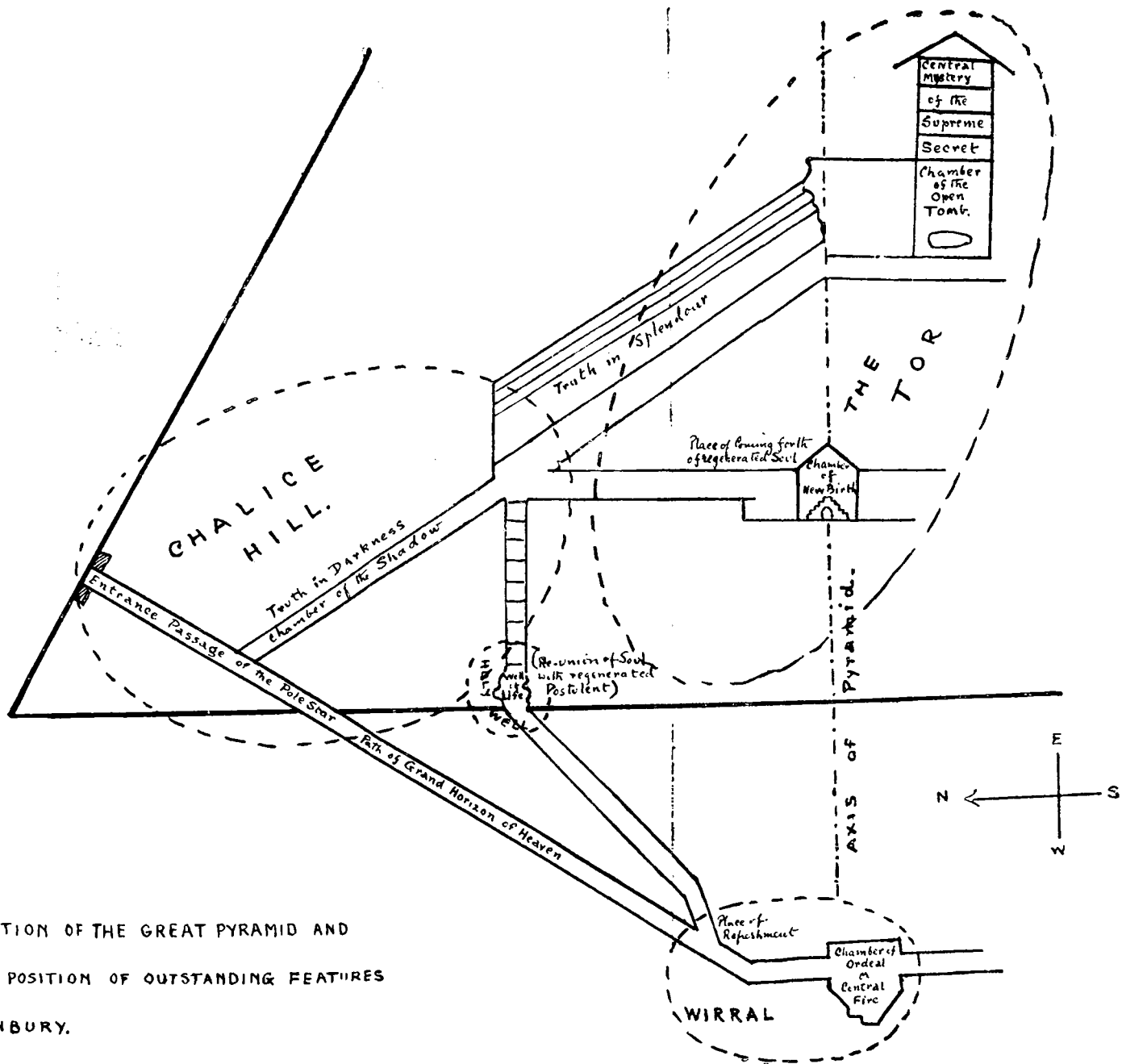
SIDE ELEVATION OF THE GREAT PYRAMID AND
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 AT GLASTONBURY.

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THE ISLE OF AVALON

By E. G. COOPER

WHEN the tiniest bird stretches his wings and soars aloft, he must feel something transcendental flowing through his being as though he had conquered the earth and were rising to realms of untold beauty. Something of this feeling one catches for a moment when one stands on the heights of the Alhambra at Granada and gazes over the Vega at sunset, the apparently limitless Vega, which rolls away to the horizon like an ocean. But this feeling of exaltation is even more intensified when we stand on the summit of the Tor at

Glastonbury and our eyes sweep over the vast plain towards the west. It was across these wide-spread pasture-lands, once an undrained marsh, that Joseph of Arimathea made his way with his followers to that little hill in the middle distance, now called Wirral, a corruption of Weary All Hill, where Joseph planted his staff declaring that here he would build the first Christian Church in pagan Britain. A slip from this staff, which tradition says took root and blossomed, called the Holy Thorn, still grows on Wirral, and another in the Abbey grounds, and it is a curious fact that it is an eastern thorn and that it blossoms at Christmas time.

Joseph's little round church of twisted wattle was set up in the valley below Wirral and near by the disciples built their huts, some say at the foot of that small grassy mount called Chalice Hill, because it was there that Joseph just before his death is said to have hidden the Holy Grail. It is not a high hill, it is a little green dome lying peacefully beside the Tor, a hill modelled on quite different lines, with sheer sides, quite bare of tree or bush and with a contour full of character like a couchant lion. It is a warrior hill, while Chalice breathes of peace.

The Tor is crowned with a solitary church tower. Nothing is left of the church which was burned in the middle ages, but the tower of S. Michael still stands tall and strong. It is said that there are many hills in different parts of Europe with churches upon them dedicated to S. Michael, and the reason given is that they hoped by his power to nullify the pagan influences focussed there. This is one reason given, but it may be that the earlier Christians were more tolerant in some ways than we are, and that they preferred to use a site which had already been hallowed in the eyes of the people as a place where they had worshipped God, though in a different form.

There is something inexplicable about Glastonbury in the way it draws people back to it again and again, and there are many mysteries bound up with it. It is said to be a magnetised centre, but if so the magnetism would seem to be of different kinds, it is as though there were opposing forces warring against each other.

There is the Abbey, the ruin of that glorious church built on the site of the first Christian Church in Britain, Joseph's wattle chapel. The abbey was raised by the builders of those early days who strove to achieve in stone a mighty symbol of that great Spiritual Church not built with hands which was to regenerate the world. No one can stand unmoved beneath the huge archway in the grassy nave, with face turned towards the vanished altar, where deep below the turf King Arthur and his Queen lie in one coffin, for within these broken walls the love and enthusiasm of the early Christians have left an influence of peace, and a shadow of the joy and plenty of old merry England clings to this relic of one of her greatest religious houses.

There are some who still see the monks performing Mass; others who hear them pacing along the stone-flagged cloisters, now a stretch of grassy lawn; and many there are who smell the incense which sweeps in great pungent breaths down the long nave, even out into the street. The whole place is pervaded with the Christian spirit, it breathes sanctity.

But leave it, and turn towards the Tor, a mile away, and you will find quite another influence abroad. The country people say that he who ascends the Tor comes down a different man. There is a mystery about this hill which is all its own. Some are attracted by it, and there are others who refuse to go near it. It leaves few indifferent. Those whom it attracts are drawn to it almost daily, breathlessly they perform their daily ritual, climbing to the heights as though to seek the presence of some inscrutable being, loved, yet beyond

comprehension. And when the top is reached two forces may be felt.

Go to it round about Midsummer night and you may have the curious experience of a very close contact with Nature and her elemental forces. You climb to the top and you find S. Michael's tower surrounded by an energy which if not antagonistic, is as the poles apart from all that the tower symbolises. The whole summit is steeped, saturated with something tremendously vital, tremendously alive, there is nothing still about it, nothing calm, and it is most potent about the four walls of the tower. It might be dancing round the tower, it is neither good nor evil but wild, untamed and not to be understood by an ordinary human being. There is nothing to be seen but something so intensely to be felt that an idea rushes through one's brain of the warm, pungent scent of some furry creature. Then turn to the west and start to walk down the grassy slope away from this disturbing force. The sun has set, the dusk deepens and the mist rises in wraith-like folds across meadows, and you remember Joseph of Arimathea making his way across those trackless marshes bearing his precious burden of the Holy Grail. You glance upwards at the moon riding higher and higher in the sky and your thoughts fly to that early day, centuries before Joseph set foot here, when God was worshipped from this hill under another name and His priests were Druids. Back, further back into the night of time and we lose ourselves among the many veils which shroud the mysteries of the hill. Only we feel, we know, that in the dim past it has always been a Temple to the known or unknown God.

There was a woman who came to Glastonbury and she told me this strange tale. Each day she climbed the Tor, drawn by an allurement which she could not understand. Sometimes she sat and faced the east, more often she faced west, thinking of Joseph's journey and the Grail, sending her

thoughts further back, trying to penetrate the mystery of the hill. One evening she sat before the west door of S. Michael's tower looking towards the sunset and she thought of that great Ritual of ancient Egypt, visualising the different chambers, corridors and halls as they appear in the plans of the Pyramid, called "The Light," and, as she thought of it, her eye fell upon Wirral lying in the middle distance, and slowly she withdrew her gaze to Chalice Hill upon her right, nestling beside the Tor; and lovingly her glance rested upon the trees which veiled the holy Well. Suddenly a flash of insight came! Each of these places corresponded with the chambers and passages of the Great Pyramid! This then was the secret of the Tor!

Hastily she took paper and pencil and made a plan and all fell into shape, each in its rightful place, each one oriented as was its counterpart in the Pyramid. She remembered she had been told that the sides of the Well were filled in with a different stone to the rest, as though a passage had once led from it to Chalice Hill. This would correspond with the "Passage of the Pole Star," the "Path of the Grand Horizon of Heaven" leading to the entrance in the North. Wirral lay away in the south-west in its place as the "Chamber of Ordeal" or "Central Fire". The holy Well still called by some the "Well of Life" as in the Egyptian Ritual of the Light was on the exact spot where one would find it on the ancient plan—the place where the postulant waits the return of his Soul when it comes forth from the Chamber of New Birth. The lower plateau of the Tor accords with the Queen's Chamber or "Chamber of New Birth," and underneath S. Michael's tower would be the "Central Mystery of the Supreme Secret" with the "Chamber of the Open Tomb" immediately below.

All this the woman told me, explaining it with a plan of the Great Pyramid, believing she had stumbled upon the

reason for that unexplained attraction which the Tor has for so many. Stories have been passed from mouth to mouth of the Phœnicians who landed here, of two Egyptians who lived near to the Well and it is conceivable that these traditions are but the faint echo of the memory of those Hierophants who may have participated in the Ritual of the Great Mysteries on this spot.

It seems as though something of what the hill holds secret was known in the middle ages, for an old English poem about Chalice Hill contains the words "if the grasse were but as glasse" and there is also the persistent tradition of the hiding of the Grail.

We who look on the Grail as no material thing, but as a symbol of the "Supreme Secret" which has been disclosed of old, in certain places to those "Galahads," those "perfect Knights"—the pure in heart, can well believe that we are indeed treading holy ground in Glastonbury and that this may truly have been one of those sacred places where the Mysteries were accomplished in the ancient days. Let us approach then with reverence, not seeking to penetrate too closely the veil which hides them on the physical plane, remembering that "without sound of nail or hammer was the Temple built; but its destruction was with noise, and explanation, and confusion of tongues. Remembering also to reserve His Mysteries "They shall be desired from afar off. To none that seeks will I refuse to open. My hand will lie upon his to guide his feet to the Threshold and his fingers to the Key".

E. G. Cooper

CHARACTERISTICS OF INDIAN CULTURE

By JAMES H. COUSINS, D. LIT.

THE first affirmation of the intuition, wherever and whenever made, is that of the unity of life. The great religions, which have all sprung from the intuition, have uniformly made this affirmation, however the specific gravity of their exponents may have diverted the affirmation of unity into emotional and intellectual antagonisms through mistaking formulæ and ceremonial and their own reactions to them for eternal Truth. Given a group of people of sufficient intelligence and responsiveness, that is, a group in which the intuition finds an adequate æsthetic and mental instrument of expression, it is clear that to the fundamental intuition of the unity of life will be imparted the æsthetic tone in the development of arts and the mental tone both in social organisation and in philosophical contemplation. Further there will be a natural interaction between life, beauty and order as expressed in religion, arts and philosophy, and these will pass into a social system that will show the mental element in a highly wrought organisation and the æsthetic element in full opportunity for self-expression. Such a civilisation is that of Vedic India, which has seen the rise and fall of a succession of empires ; and it is because it holds for humanity indications towards salvation, that Europe is to-day turning towards India in her search for a saner and surer attitude to life and humanity than that which has brought her to the brink of ruin. For centuries

the West has regarded the East as good ground for material exploitation, and has sought to justify her turpitude by the assumption that the people and civilisation of India are essentially and eternally inferior to those of the West. But the work of scholarship during the past half century, the interchange by various international organisations, and the realisation of something not quite right in western civilisation itself which the war showed forth, have led to a considerable change of attitude; and the hour is here when the great gift which India has had in her hands for humanity for millennia should be taken in friendship and put to use.

The civilisation that sprang from the Vedic genius, which was articulate and conscious many centuries before the present era, being intuitional, was synthetical, therefore inclusive. In the vastly spread proliferations of the Āryan culture, India is the fundamental type, the Culture Mother from whom the varieties of Āryan civilisation had birth, by whom they were nourished in their childhood, and to whom they must periodically return in the aberrations of adulthood for correction, guidance and fresh inspiration. That fundamental culture (despite external influences and internal defects in its elaborations) has remained through the ages; and to-day, in her old age as chronology goes, India enters on life afresh in the renaissance that is invigorating every phase of her activity. What is the secret of that persistence and assurance? There is obviously some explanation which involves a difference from a civilisation whose swan-song is being composed by its own exponents. What is it?

There are, as we have seen, three special expressions of world-culture—the devotional, which seeks its fulfilment in religion; the creative, which seeks its fulfilment in art; the reflective which seeks its fulfilment in philosophy. Outside Asia these three cultural functions of normal humanity are kept apart not only from one another but from the general

life of humanity. Religion (save to the few naturally devout souls) is a matter of one day in seven; art is an expensive luxury that the common people may gaze upon in galleries; philosophy desiccates itself on the least accessible shelves in the remotest rooms of uninviting libraries; and the life of humanity proceeds as if neither existed.

The difference between the eastern and western conception of life and its cultural functions is vividly seen in the struggle of the Bengāli scientist, Sir Jagadish Chunder Bose, in the opening years of the present century, to obtain the recognition of western scientists for his work of demonstrating the identity of response to external stimuli on the part of minerals, plants, animals and mankind. His researches threatened not merely to scale but to raze the assumed impassable walls that western science had erected in its imagination between the kingdoms of nature and between the corresponding areas of scientific study. Perhaps the most profoundly significant and dramatic moment in the history of modern science (a moment at least as full of import as that in which another breaker of tradition declared of the earth "It moves") was at the close of Bose's now famous Friday Afternoon lecture over twenty years ago in London, before the Royal Society, when he concluded thus: "When I saw these things before my eyes I felt that I began to understand the truth proclaimed by my ancestors on the banks of the Ganges three thousand years ago—'They who see but One in all the changing manifoldness of this universe, unto them belongs eternal Truth, unto none else, unto none else.'" In speaking that phrase from a hoary scripture of India the scientist became at the same time the religious and the philosopher, thrilling to the apprehension of the vast Life of the cosmos, glowing with the vision of the universal homogeneity, in both of which he found the source and ratification of his researches. "It annoys me," he once said to

the writer of this essay, "to hear people talk of the conflict between religion and science. There is no conflict. Religion is science; science is religion." But the connotation that the great son of India gave to science and religion removed true religion as far from the intolerant narrowness of credal exegesis and conduct as it removed true science from the unilluminated and unrelated conjuring with hypotheses that for long usurped the name of science. To Bose, as to India, religion and science are parallel paths toward the realisation of the cosmic Life. Science without religion is cold and cruel, and lends its aid to destruction; religion without science falls into superstition. Thus the synthetical vision of Indian culture, the natural mode of the free intuition, expresses itself through the true-born heir of the Vedic sages. But that vision inspires and guides other aspects of India's life. Let us note its influence in the realm of devotion, creation and reflection.

It has frequently been remarked that the most notable feature of the life of India is her other-worldliness, her sense of a larger Life, her devotion to Powers beyond the natural. In this she is neither intermittent nor conventional, but perpetual and engrossed. She carries no dead-weight of nominal devotees. Now devotion, wherever expressed, in India or elsewhere, can not find satisfaction in mere abstraction. Radiating from the emotional centre in human nature, it searches through the cosmic infinity for some aspect of the Personality which it feels to be in the cosmos on which to bestow itself. The lover seeks the beloved, not treatises on love. But the bestowal can be with no niggard hand, else were it no true devotion. In India, with its strong impulse to objectivity in art as a synthetic complement to its strong impulse to abstraction in philosophy, the sense of the cosmic Personality, and the devotional response of a people in whom the transcendental, the subjective and the objective are equally

balanced, have led to an extraordinary elaboration of what outside India is called sacred art but in India is not adjectively distinguished from any other expression of the cosmic life. In the representation in visual forms of the formless Personality of the cosmos in Hindū art there is an amazing multiplicity of presentations, and an amazing complexity of phases and details. Devotion has indulged itself to the full in its contemplation of the heart's desire.

Art in India has fixed the devotion of the Āryan genius to the cosmic Personality in images of such vitality that in all but the æsthetically blind they evoke beyond their symbolical conventions and variations from the normal in form the sense of a vast and intimate reality. In any of these images of Deity, with its compelling livingness, there would lurk the danger of usurpation of the significance by the symbol, which usurpation, whether it occur in East or West, is idolatry. But Hindū art, springing from a synthetic view of life, carries its own corrective. This it applies in two ways. In its creation of a vast pantheon of Deific images, none of which can claim the right or power of being the Supreme Cosmic Personality in its entirety, and all of which are interdependent, it nullifies the tendency of humanity to fall, by its own specific gravity (its inertia or *tamas* of Vedic philosophy) into the facile use of a single image; while the images in their collectivity assert the essential truth of the Power that is beyond form.

But still more potent than multiplicity as a corrective to the materialising of that phase of Hindū art which deals with the cosmic Personality is the infusion through it of an elaborate metaphysic expressed in an equally elaborate symbolism. Religion (the expression of the devotional impulse) and art (the tangible reminder and aid to devotion) are rooted in the Vedānta, and bear always and everywhere the insignia of their origin. There is no posture or phase in the religious ceremonial of India that has not an explanation of natural significance;

there is no image or detail of an image that does not rise, when questioned, from the physical to the metaphysical. To ask such question is not, for one born outside Hindū religion, to risk allegiance in the religious sense to any of the Gods or Goddesses; but culturally it is to open the door to challenging and illuminating expressions of truth that is neither Hindū nor non-Hindū but just truth; it is to extend the range of one's insight, to enrich the imagination, and to help towards a real world-reconstruction by taking the cultural expression of a vast and greatly endowed people into the circle of mutual respect. Let us take as an indication from the vast receptacle of India's religio-philosophical art three variants of one of the major figures in the Hindū pantheon, Shiva.

The iconographical aspect of Shiva known as Ardhanārīshwara or "half-lord" is at first glance a single image; at second glance a vertical combination of Shiva and his consort Pārvaṭī; at a third and deeper glance an embodiment in symbolical personality of the idea of the co-operative, interdependent, separately incomplete but mutually complete masculine and feminine functions of the cosmic Being. It is an assertion of the duality-in-unity of life and form; of the wine of creation and the goblet that carries it to the lips; of all that interaction of expansion and limitation out of which rise the separate identities of the manifested universe, and out of which also rises the impulse commonly called love, which is the cohesive and integrating element in the cosmic operation, and which through external association leads to internal identification and back from manifestation towards ultimate unity. The association of the two aspects of Deity not only frees the conjoint image from idolatrous tendency but reflexively confers the same freedom on the separate embodiments of Shiva and Pārvaṭī; the esoteric life of the image defeats the materialisation which is intellectual death. The

Adhanārīshwara is India's recognition of the mutual relationship of man and woman. There are details in the social life of India with regard to that relationship which are inconsistent. These however have not grown out of the conception but have been largely imposed or provoked from outside. Whatever their origin, there is no more and no less to be said in regard to them than in regard to the long boasted reverence for women by people outside India which was made a plea for withholding from them the franchise-right of citizenship. Western women had to force that reverence into consistent action in public life; Indian men, when the opportunity came to them, have opened the doors of public service to Indian women with a speed that has been almost a bewilderment to the most sanguine workers in the cause of the cultural uplift of India. The purely masculine conception of the Power behind the world of phenomena is a grievous limitation responsible for much of the evil in regions where it prevails. India offers a corrective in a complete expression of the cosmic Life. A purely masculine conception of Divinity leads naturally to masculinity in cultured expression, and to masculinity in social action. Here is a master-key to the world-trouble that has led to the search for means to world-reconstruction. None too soon has the feminine function of synthetic humanity been admitted to public influence, for it brings to the elimination of non-vital abstractions and mental symbolisms, which are the provokers of masculine destructiveness, the compassion and creative conservation which belong to the cosmic mother-principle. A study of Indian art will clarify and expedite the process of human synthesis by giving womanhood its cosmic significance and by sanctifying the relationship of the sexes with significances beyond the senses.

A second aspect of Shiva is that of the moon-crowned God, Chandrasekhara. In this aspect he is depicted as the chief of ascetics who, while in the fulness of young life, with

all the capacities for sense-enjoyment, imposes the will of the inner spirit on its outer physical instruments. When by self-discipline mastery of the lower degrees of life has been attained, danger and death (figured in the serpent and skull-necklace which adorn the God) have lost their terror and may be worn as decorations: and steady self-illumination takes the place of the flickering lights of external knowledge. This is Shiva the Destroyer of sensuality, illusion and ignorance, the bringer of the peace past understanding. Here again we have the corrective to whatever tendency to fixity the image of art might possess, in the interpretation of philosophy—not the philosophy of academical speculation remote from ordinary life, but the philosophy of the ancient world in which mind and heart formed their own Ardhanārīshwara of *philos*, a lover, and *sophos*, wise; one who was a lover of wisdom and therefore a wise lover. The gift of India through Chandrasekhara is that of repose, not the repose of laxity or satiety or the artificial peace of exhausted violence that troubles the world to-day, but the abiding peace that comes from recognition of the spiritual nature of humanity and that brings all life under the sovereignty of its own inherent divinity.

But the path of the Shaivite pilgrim leads to the temple at Chidambaram in South India. Here in the holy place of the temple is the multi-armed figure of Shiva as Natarājan, the King of the Dance, whose steps keep the cosmic wheels in motion and at whose pause chaos would come. But in the holy of holies there is neither image nor superscription, for here worship is directed beyond any relative embodiment of Deity, be it ever so high, to the all-enfolding cosmic Life that is formless, yet contains all forms, that is lightless, yet is the source of all lights. On a bare wall in a dark room a tangible and visible garland is hung around the neck of the Intangible and Invisible. Thus philosophy frees art from the specific gravity of material and form by investing the finite form with

cosmic significance and at the highest point of conception escaping into the infinite. In return, art frees philosophy from the coldness of abstraction by imparting to it the warmth of personality that in India makes poetry the natural mode of expression of philosophy, a matter utterly incomprehensible to western literary criticism. Thus the devotional, the mental and the æsthetical aspects of life are synchronised; the finite human aspect of the universal consciousness is called out towards the totality, and the whole of India's culture is her response to that call. In that response there is the joy of personality and of participation in the dance of Shiva and the song of Kṛṣṇa; the touch of homely familiarity with Deity which shocks those who have robbed their conception of God of a sense of humour and the power of laughter. To India (and she invites the world to share the illumination and joy of its realisation) art is the reflection through humanity of the creative aspect of the cosmic Life personalised as Brahmā; devotion, whether it be the personal devotion of human love or the super-personal devotion of religion, is humanity's reflection of the conserving aspect of the cosmic Life personalised as Viṣṇu; philosophy (of which science is an instrument) is man's response to the aspect of change in the cosmic Life which proceeds by what is crudely called destruction to the elimination of falsehood and ignorance in the mind and to the attainment of illumination; this is personalised as Shiva. But the three are in essence one, as figured in the great image of the Trimūrṭi and spoken in the triple-syllabled Aum, and that unity of essence, translated into cultural life, makes it impossible to experience an expansion of consciousness without simultaneously enjoying a consciousness of expansion.

To love, to think, to do, are in the Huṇḍū conception no transitory futilities touched with melancholy, but stimulations of the cosmic activity charged with the joy of the eternal. Shadows they are, dancing shadows, cast by the Light of

lights; but they are cast by the Light, not by darkness; and in that light, that vision of the eternal shining through the temporal, India offers to humanity an attitude which would replace a periodical sanctimoniousness by a perpetual sense of the sanctity of all life, on which sense alone, with its inclusiveness which absorbs and annihilates the causes of antagonisms, its sympathy which wins hatred away from itself, is it possible to rear a new earth in the image and likeness of the eternal heavens.

James H. Cousins



FRANCESCO TRAINI

S. THOMAS AQUINAS

believe to be illuminated by the Light, not by darkness, and in the light of the eternal shining through the temporal, it offers to humanity an attitude which will replace a periodical sanctimoniousness by a perpetual sense of the sanctity of all life, on which sense alone, with the confidence which absorbs and annihilates the causes of divisions, its sympathy which wins hatred away from itself, it is possible to rear a new earth in the image of the heavens of the eternal heavens.

James H. Croly



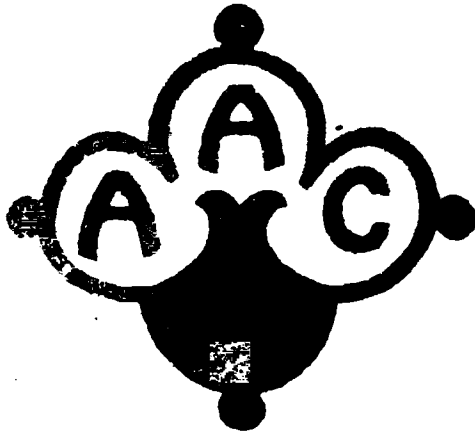
S. THOMAS AQUINAS

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MADONNA

BOTTICELLI



MYSTICS OF PAINTING IN EUROPE

By ANDRÉE

I. PUVIS DE CHAVANNES

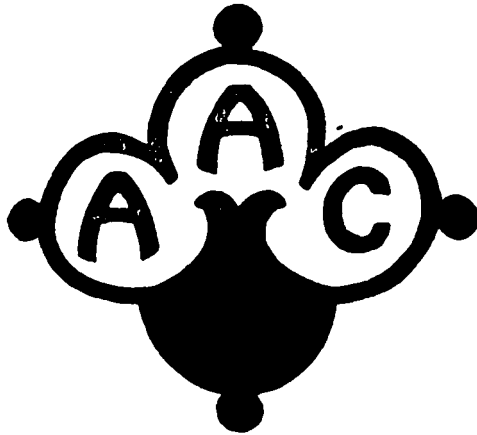
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MADONNA

BOTTICELLI



MYSTICS OF PAINTING IN EUROPE

By ANDRÉE

I. PUVIS DE CHAVANNES

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For Syrieix de Villers, as for Maurice Denis in his recent work, *New Theories*, a painter becomes a true mystic, not through the choice of his subject, whether it be either Jewish,

Pagan, Christian, Buddhist or "lay," but through the emotional shock his work gives us, with the consciousness that we are approaching the path to some New World, beyond our usual egoistic and material life. True mystics are those who can translate to us the highest possible ray of human ideality, the deepest song of the ever unknown guest within us. Thus we cannot class as creators of mysticism in art, the artists of the "Contre-Reforme," also called Jesuist style, of the sixteenth century. The desire for beauty and emotion are only sought for through purely human or even sensual means. The Virgin of these painters may scarcely be distinguished from any elegant Court lady, simultaneously admiring her son or crying over his trials. The artists appeal to our egoism and senses in favour of their ready-made dogmas; and, though we are presented with a more perfected technique, the era of inspiration of the two earlier centuries is closed, and personal mysticism disappears for a long period in the history of Art.

In Italy, as in France, one finds one or other of the two extremes, Academism, or lazy decadence. No one attains that superior equilibrium which is true life. Inspiration seems to follow a deep regression towards material planes and takes nearly three centuries to regain the previous high elevation. After the primitive painters and the Italian Renaissance, we must await the nineteenth century with the French-English school of artists to find an equally burning idealism. Evidently the progressive turning back of human attention to the exterior aspect of life was a necessary experience. It permitted art to attain a better technique of expression; and then to free itself from all hierocraticism, science and philosophy and so to escape from the bondage of superstition, pure scholasticism or authority as mere ways of thinking. And then, each generation, each land, continuously came and laid its stone for the reconstruction which would necessarily be begun on a new basis. The Ideal was to be recovered, but

with less *naïveté*, and a finer critical sense; in short, on a higher stage of consciousness. The primitive men and their Art-child charmed with their simplicity and freshness of heart. They still fascinate our modern sensibilities for the very reason that we feel the impossibility of ever again according with that same diapason.

After the Jesuist style calling upon our senses to translate Christian ideas, came a new religious style with the German "Renaissance". There Dürer made us climb to a new level through the sometimes *grimaçant* pathos of his Calvaries and suffering humanity. Thus religious inspiration only began in the North, at a time when the Latin countries already felt the coming tide of decadence, because they had also had the first flood of artistic creation in the Middle Ages. Italy, especially, was the alpha and omega, the inspirer; and then also the first to manifest the badly surcharged taste for exaggerated *polychromie* and decadent, effeminate grace, as if the two extremes of good and bad, of beauty and ugliness, must neighbour each other.

But neither is Dürer a "mystic in painting" for the first characteristic of the true mystic is to show the Divine dressed in perfect beauty; and not only through the desperate search and struggle of man toward It, as in the frightful silence known to Moses on Mount Sinai and to Jesus on Golgotha—silence that permits the Moses of Viguy to utter that poignant cry: "Lord, what have I done to you to be Your Chosen One?" Sublime words: but that picture only reveals and explains the period of sacrifice, of doubt, in the mission of the prophet, poet, artist or saint . . . For *real creation always means, in the end, joy*, whatever has been the sacrifice.

The Dutch School with its qualities of Realism brought the next new wave of life. Its artists pictured scenes with such humour and vigour that they seemed typical of immortal human energy; and above all other artists in that country

towered the genius Rembrandt. He, inimitable in his genius, alone, during three centuries, was the one artist that wholly realised the ideal of mystic art as we here define it. First, to understand all finer emotions of the soul in their serene, divine essence; second, to express them without diminishing them and without departing from the most realistic truth of the various human temperaments incarnating in them.

In all his pictures, religious as well as of philosophers, Rembrandt, the new Prometheus, makes us again associate the old idea of light or fire with the Divine. Like a Titan, armed with the realism of his time, he moulds matter to his will and forth springs the long buried "spark". Through his works the ideal is made to appear ever more high and precious, the beauty more infinite because of the long struggle of the human will and consciousness to achieve it; as for instance in the picture where the small ray of sunlight falls in the poor measure of the philosopher and in the light under the heavy eyebrows resulting from the old man's meditation.

From Giotto to Vinci, from the tri-cento to the sixteenth century, there had been whole groups of painters of ideality; but Rembrandt, alone of race and of stature among them, stands out like lightning on the dark clouds of a long winter night, until the beginning of the nineteenth century, with its pre-Raphaelite movement.

Mysticism awakened first, in painting, in England under a pagan-Christian form, very well conformed to the Celtic races. Then came Rossetti, Burne-Jones, Watts, and also Whistler, in America, and their beautiful theoretician, Ruskin. But we are still under the geographic and ethnic influence of the North, where pure legend grew more easily, but often, unhappily, without losing that colour of melancholy that seems to arrest the integral growth of all their fruits. The creations of Burne-Jones seem to bear from the skies or from the fairies a remembrance too fully charged with regret

to be able to plant their ideal still living among us on the earth. It is here that begins the rôle of the French school of symbolism with Puvis de Chavannes and Gustave Moreau to which we shall now give special attention.

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With the pre-Raphaelites we recognise, as indicated in the pretty name they have chosen, a new out-crop of mystical idealism in painting, similar to the marvellous re-awakening of the old Italian tri-cento and quattro-cento art, that flowered in the prodigious spring of Renaissance.

The primitive painters had one saint, Francis of Assisi; one poet, Dante; and, soon, a philosopher, Thomas of Aquinas. Each of these expressed under different aspects the new ideal of their common love-inspiration, which was to be succeeded by the religion of fear of the later centuries. Our century also feels the pulsations of a new spirit in all domains. Perhaps even up till now there has been more suffering from the conciousness of search and doubt than recognition of the unknown Renaissance towards which we are tending. Nevertheless, sunrise then begins. And painting, to speak only of that, in France, continued the movement begun in America and Italy. France with her large family of painters in the nineteenth century seemed marvellously prepared to synthesise all the qualities till then distinctive of each race, and to crystallise them in particular in her greatest mystical painters, Chavannes and Moreau.

An image may be helpful to the understanding of the period that just precedes them. Before birth the body of the child follows the whole course of biological evolution and the organs of its nervous system resemble in turn those of the inferior and then of the superior animals. Thus was it with our world at the beginning of last century on the eve of some prodigious birth.

At the beginning of the nineteenth century, each generation of artists modified its technique so quickly that one seems to revive with miraculous haste at a new and higher octave the memory of all the history of painting in the Occident. Certain artists of the end of the eighteenth century remind us of the easy charm of Correggio and Murillo (the Style of Anti-Reform); then the Academism in the reign of Napoleon recalls something of the pomp of Versailles under Louis XIV; Romanticism reminds us of the older German pathetic school, and, lastly, Realism completes the lessons of Holland and Spain. Then, Puvis de Chavannes and Moreau, tired of the old and much-frequented paths, carry on, with more serenity and strength, the mystical movement begun in England.

Puvis de Chavannes was born in 1824 and Gustave Moreau in 1826. The centenary of the former was celebrated in 1924 and that of the latter will be celebrated this year. It is hardly possible in a short article to review all the characteristics of Puvis de Chavannes' creations. He explains himself, thus :

I am not haunted only by the mystics of the Middle Ages . . . This or that corner of nature in my pictures clearly manifests the joy to live upon earth, and make a sufficient weight to my Christian inspiration. And the men of my religious pages certainly think of God; but they live, first; they work with their hands and enjoy the use of their physical and moral gifts. This is my philosophy, no longer the contemplating spirit of the olden times.

This synthesis of paganism and Christianity, of real and ideal, is the true superiority of modern over the ancient mysticism in art. No artist ever has affirmed more clearly these tendencies before Chavannes: he it is, too, who first returns to the simplification of line and colour, so especially decorative and so well-adapted to fresco painting. But he, as well as Gustave Moreau, finishes what the primitives began. This is why the same note sings in them at a higher level. It takes days of analysis to make an hour of synthesis, hence

the scrupulous study of models, attested by their numerous sketches, undertaken by both these artists before the definite painting of their pictures.

Puvis de Chavannes first spiritualises the material world and thus awakens more completely our faculty of dreaming without astonishing our eyes. His pictures seem like some luminous, sweet and far-away horizon, a kind of simplified but astonishingly exact and living remembrance of reality. He is the predecessor of Cézanne and Rodin from whom every actual innovator, sincere or otherwise, now claims his inspiration. Chavannes also heralds the extreme orientalist movement in art, that of Moreau, and even of Manet in his picture of Marseilles, where he symbolises so well this old Phoenician town as a "door to Eastern influence," ever faithful to its mission. While in perhaps his greatest masterpiece, the frescoes of St. Geneviève, at the Pantheon in Paris, Chavannes expresses round a single being all his most characteristic qualities, all the play of human ideals is sung in a few simple but true attitudes that no one can misunderstand. There he almost anticipates Dalcroze with the ancient Greek ideal of gesture, posture and dance as sufficiently lyrical to express all sentiments and ideas. In the fresco of *Ste. Geneviève, enfant en prière*, the child seems to incarnate faith, devotion and the feeling of beauty also, for all Nature appears to listen to her prayer and inspire it. In another fresco, *Ste. Geneviève as a maiden, receiving the benediction of the bishop*, represents the awakening of intelligence, wisdom, hope adorned with humility and obedience, with all the promise and self-control, of goodwill, *recueillie* in front of life. A third illustrates the virtue of Charity, active pity. *Ste. Geneviève ravitaillie Paris assigé et menacé de la famine*, and the hungry crowd kneeling as she passes reveals to our eyes the saint's *rayonnement*. A fourth beautiful picture *Ste. Geneviève soutenue par sa pieuse sollicitude veille sur la ville*, shows the saint watching over the

sleeping town and seems to review all that precedes it. Her rôle and life finish in a nocturne, illumined with the full light of the moon, perfectly harmonised with the pure serenity of her expression. This picture seems to bring back from the Pantheon, the temple of all genius and pure legend, the Protectress of Paris, still to watch over the city.

II. GUSTAVE MOREAU AND THE AWAKENING OF SYMBOLISM AND ORIENTALISM

In the history of mysticism in painting, Puvis de Chavannes seems to have ended one cycle, at the very moment when Gustave Moreau opens another. With Chavannes matter is spiritualised to make more transparent ideal and dream, emotion and thought. With Moreau, on the other hand, dreams materialise in a sort of vision. These two friends, both mystics in their own way, start from a common basic tendency to divert afterwards on every point of method and realisation. If it is permissible to classify in categories such a complex subject as mysticism, even in painting, one can admit three principle types, always keeping in remembrance the arbitrariness of all classification. First, the primitive man thinks directly through images soon defined in a precise, hieratic and fixed religious iconography, very decorative, but a little factitious and too crystallised. In that category we may place the primitive Buddhist and Chinese pictures, the stability of Ancient Egyptian statues, the art of Byzantium and even that of the Italians of the tri-cento and quattro-cento.

At this stage are fully justified methods of meditation only, leading through artistic reproduction to mental and imaginary pictures. The first Buddhist tradition, the eastern and western usage of the chaplet, are based on that primitive psychology where images and suggestion take the place of

autonomous thinking to bring souls in contact with their ideal. With the same intention were probably conceived the magnificent *Hours' Books* of the fourteenth century in France, of which some masterpieces may still be admired in the Castle and Museum of Chantilly. See Fouquet's miniatures and the universally known "very rich Hours of the Duke of Berry".

We have next to study a phase of mysticism where man's search for the ideal becomes more conscious and personal. There is less the representation of the Spiritual Powers as bending over the earth, and more of man himself searching for the Divine in himself and above, through his own thinking principle rather than through dogmas, authority and tradition. Mysticism is coloured with more intellectuality and energy, as we have noticed throughout all the glorious sixteenth century. Then come Dürer, Rembrandt, Puvis de Chavannes who recovered the expression of the ideal through man's body and attitudes, thus forming a link with Greek Dance and Sculpture.

But Art like every living thing is perpetually renewing. Thus we find a third phase of mysticism in Art and Gustave Moreau precisely marks the dawn of that last phase in France. From the beginning of the nineteenth century the Academies of painting fell little by little into ever more conventional, cold and factitious symbolism and symmetry. This was really the opposite of true art, which should draw emotions from the harp of life and not simply make allusions to abstract ideas, representing them as Muses or instruments for science or art. Even Puvis de Chavannes sometimes falls into that error; take for example his *Good and Bad News* or his *Homage to Science and Art*. Gustave Moreau has the merit of being the first to perceive this danger and the first to escape from it. He found his own new formula; "Create a heroic art which is not any more an art of the School."

With him, then, art returns from exaggerated intellectuality to the direct plane of intuition. But now we find no fixed iconography or dogmas as with the Primitive Schools. The ancient Myths are renewed under the guise of Legend and Poem, expressing in various forms a common ideal, that each may translate diversely through the prism of his own brain and personal sensibility. The limits of a short article give small scope to enumerate the characteristics introduced into French painting by Gustave Moreau, following on the similar efforts of the English pre-Raphaelites.

Moreau is beyond everything else, Christian. But he also sees in every religion, tradition or legend, what seems to him an infinitely varied aspect of the same Truth, a spark of the same Light spreading everywhere, which no glass will receive entire, or quite pure. Because with Moreau definite forms and dogmas seem to be renounced, we find in all his work much originality, new and luminous comparisons between such differing traditions as the Jewish, the Pagan and the Christian. Even extreme Eastern traditions and countries interest him. And even if these are less exactly known than in our own time, he still must be given the credit for having been one of the first to hear the song, and look for the light that ever comes from the East, at each stage of civilisation and with the birth of every religion. *Ex oriente lux.*

Another characteristic of Moreau is that he initiated an intellectual movement, whereas art usually follows but does not create these. The Realist School of painters only followed the revolution of 1828. Moreau initiates the Eastern movement which was to be developed by most artists and philosophers of the next generation—the Huysmans, Manet, the painters of the Rose-Croix Maurice Maeterlinck, Bergson and others; and even before those, Renan who began a new movement in criticism in religious, Jewish and Eastern studies.

One usually classifies Moreau's pictures in four groups; the first, the cycle of Man and heroes; the second the cycle of Woman as inspirer or temptress; the third and fourth the cycles of Love and of Death. But really his work may be classified under the great principle of Dualism, the basis of all the known Universe and of all psychology and Theodicies. Ulysses and the Prétendant of Penelope, or Samson and Delila or Salomé and S. John, or Hercules and the Water-serpent, equally represent for Moreau the perpetual antithesis of desire and sacrifice, of Good and Bad. In the war between the Titans and the Gods, where each may recognise the two aspects of his own soul, the Principle of Good and the Principle of Bad is alternately victorious. But, behind the veil of appearances one glimpses the basic faith of the poet; the bad, at the very moment where it is most cynically revealed is also shown as defeated, as, for example in the arrival of Ulysses in the middle of the orgies of the "Prétendant de Penelope". This seems to illustrate the promise included in the *Bhagavad-Gita* "Whenever sin is at its worst degree, there I come forth into the world." The pictures of Semèle, Jacob and the Angel, Salomé and S. John, give the same impression of the passing character of the triumph of evil. If strength or artifice succeed more quickly, justice and sacrifice alone keep a definite "expiration" over Fate.

Besides the principle of Duality one also feels the principle of Unity in Gustave Moreau's work. Moreau's poet is indifferently represented as Apollo, Orpheus, Hesiod, or Tyrtée; his hero as Hercules, Moses or S. Sebastian—great martyred souls that ignore or defy the masses for whom they die. And Prometheus takes the face of Christ to show that the punishment or suffering involved in the search and then the redemption are equally the *dharma* of the same humanity, simply different steps in its evolution. The same idea is more clearly developed in his masterpiece, *The Three Ages of*

Humanity; for there one feels that though the golden age is behind us, it may well be in front also; that involution on ever more material planes also implies re-evolution towards the Divine; that the Christian idea of the Fall and the Redemption and the perpetual story of Psyche, the human soul, are but one; and that without the eternal progress of the Universe in a sort of spiral line all would be in false accord, an incomprehensible and unachieved melody.

If one had to choose among all the works of Moreau the one which best represents his sentiment and ideal, perhaps one would select his most idealistic type of woman—the *Leda*. For, is not woman the living symbol both of perpetual birth and of the evolution of Nature as well as of Duality and Unity? In all traditions, Greek, Jewish, Christian, and in Buddhist legends, woman is associated with the idea of beginning or creation. But, contrary to the Bible and Islâm, where woman is associated chiefly with the idea of sin and the Fall; contrary also to the Christian philosophers of the Middle Ages who disputed the existence of a soul in women, Moreau returns to the Early Christian, Older Greek and Āryan traditions where woman is deeply venerated as the priestess either of the Home or of the Temple. It is true that Helen and the Fairy of the Chimeras, and Salome remain prophetic images of women in Moreau's thought, real messengers of the Serpent. But in his ideal, as in the New Testament and in all Āryan traditions, the idea of Grace dominates that of Sin; the law of Love everywhere submerges that of justice. Shade is there only as a frame for light and the inferior type of woman exists only to exhort man to search for a higher and less deceptive ideal.

The *Leda* seems to be the justification of the Salome, as Mary is the consolation of Eve, and Christ of Adam; reminding us of the words of a Christian saint: "Happy fault that brought us such a Saviour." In accepting this

interpretation, Gustave Moreau is the first to remember in the nineteenth century, the initiation schools of Ancient Greece, the schools which nurtured the greatest philosophers, so long forgotten by the European world, cognisant only of Rome or the Greek period of decline. It is really through his sympathy with Ancient Greece that Moreau approaches so near by to the Eastern spirit and tradition. Whatever may be found lacking in Moreau's work, his influence, both theoretical and practical, as a forerunner in æsthetic would alone be sufficient to entitle him to a place of honour in the Art of the nineteenth century, and in the story of man's inspiration; for his true mission was: "To create an Epic Art that is no more that of a School."

Andrée

THE THEOSOPHICAL FIELD

AN article entitled "Mysticism, the Basis of World-Unity" in the current number of *The Occult Review* draws a picture of the future of a world religion which is remarkably Theosophical in outlook. The author¹ speaks of the Christian dream of the possibility of Christianising the whole world to the exclusion of the other great faiths as wild and impracticable, and he points to the national revivals taking place in India and of the re-proclamation there of the ancient religions. He continues :

It is useless to expect any one religion to conquer all the others, and unity, if it is to be achieved at all, must be achieved by reconciliation. What we have to look for is the higher synthesis which will be the world-religion. The great religions of the world, and the little sects and cults of which great religions are composed or by which they are attended, must be regarded not as mutually exclusive rivals, but as pillars in the temple of truth. All are necessary . . . Religions differ because they are designed to meet the especial needs of a particular people at a certain stage of development, and for the same reason—though fundamentally in harmony—they emphasise different aspects or fragments of truth . . . That they are capable of unity in a great worldwide system of mutual toleration and comprehension is also certain.

The author believes further that a movement towards such a unity has already begun and recognises the desire for reunion within the Christian Church itself as a sign of the times. But, he says:

Along with this growing tendency towards reunion in Christendom, the possibility of a much greater union of the great faiths of the world in an all-embracing world-religion is also looming nearer. The Theosophical movement, it may be said, has made such a union a possibility in perhaps, another thousand years, or even sooner; for thought once it is conceived, moves with marvellous rapidity, leaping from mind to mind and from continent to continent. And this ideal of a universal religion is made more practical to-day by the changing world-conditions.

In particular, it is to the development of mysticism that one may look with confidence for the furtherance of the coming union. Only as man learns Truth on interior planes, as he experiences that contact with the divine which it is beyond the power of words to describe, will the barriers of credal formula be transcended. For the contact of the soul with God leads to the sense of unity which some call cosmic consciousness, others brotherhood, and others, charity. It is the living realisation of Fatherhood, with a consequent extension of consciousness, the new birth, the entering of the Path.

When this mystical experience is commonly diffused among men, there will occur a new synthesis of life and thought. In the fulness of time, unity will evolve naturally and be maintained without effort. New peoples shall arise, and with them,

¹ G. Baseden Butt.

new philosophy, new aspiration, and a new religion, wider, profounder, loftier than the old, embracing within the vesture of its philosophy all the children of men and penetrating with its spiritual science into the unseen universe of spirit.

* * *

From Elizabeth, New Jersey, comes evidence of the increasing belief in the real unity of mankind and of the need of organisation based upon that belief. In a pamphlet received from Mr. Charles F. Weller, of the League of Neighbours (Elizabeth) he speaks of having attended a meeting on "Community Interests and Agencies," at which he suddenly became aware of something he had never seen before

that the Coloured people and their white neighbours were discussing common community concerns without, on either side, any consciousness of colour!

He continues:

To make modern life safe for democracy, some means of social-civic organisation must be developed which is parallel and equal to the physical unity of human life. Once, the isolation of individuals and groups was a physical fact in the world. Now, the unified, interwoven physical basis of human life is creaking, cracking, slipping toward disaster—for lack of human contacts or associations broad enough to make men see and feel their neighbours as themselves What causes war? Is it not the separation in consciousness of people who physically are bound together?

* * *

A meeting which has just taken place between Mr. Ghandi and Christian missionaries is discussed in an article in *The Calcutta Review*. The writer, Mr. B. K. Mallik, who describes the result of the meeting as, practically, an impasse, says:

But what was the real object of the meeting? One can almost be sure that, in some form or other, it might have been to bring the two communities together in a close bond, sooner if not later; and a very little thought will show how the main-spring of such an object must have been a craving for some life of brotherhood, fellowship and love, either through the medium of Christianity preferably; or if necessary, by some other medium yet to be known.

* * *

In *The Saturday Journal* of Adelaide, Australia, we read much of Plants' Muscles.

CONTRACTION AFTER A BLOW

A discovery of the greatest importance has been announced at Calcutta by Sir Jagadish Chandra Bose, who has found definite evidence of the muscular powers of plants which is quite contrary to all existing theories.

One of the plants examined, in particular the mimosa, will, after being struck, actually respond by muscular contraction, and, from its movements, it is apparent that it must possess a highly developed muscular system.

The discovery will have important bearings upon the fascinating question whether plants have any sense of feeling.

* * *

The rapid increase of cancer in all civilised countries and the multiplicity of conditions that apparently contributes to it, is an objective fact very disquieting for the general mind.

Dr. Robert Bell states that since he began practice in 1868, the death-rate from cancer has increased 200 per cent and is still going up by leaps and bounds. The mortality for Great Britain from cancer of the tongue in men, on the authority of Dr. D'Arcy Powers, is no less than 228 per cent during the past forty-one years. L. F. Hoffmann, who has been for years carefully examining and correlating tables of statistics, estimates that the number of deaths now exceeds half a million per annum for the civilised world . . . The number dying at the present time is 25 per cent greater than ten years ago. A number of investigators support the contention that cancer is a disease of advanced nations and well-to-do individuals, fostered by luxury and artificial ways of life and is comparatively unknown among primitive tribes which lead primitive lives.

What are the particular factors which have been introduced within the past forty years, that accounts for the acceleration of this non-infectious disease? According to a current theory such a factor is to be found in the prevailing adulteration of foodstuffs and consequent poisoning of the entire alimentary tract, with a corresponding deficiency of vitamins. As result of our concentration in cities, we are starved of fresh fruits and vegetables, the natural laxatives and anti-scorbutes. We poison ourselves by the constant absorption of adulterants and the even more poisonous waste products of our own bodies, retained in the system through the constipation included by an unnatural diet. Although the ordinary layman may not be aware of all the specific evils consequent on auto-intoxication from habitual constipation, it is evident to common sense, that the way is prepared for disease by ruining the general health of the body and lowering the powers of resistance.

Mr. Ellis Barker claims that diet is responsible for the more frequent occurrence of cancer among the city dwellers and among the rich rather than the poor.

The pure food, pure life theory of the Theosophical teachings is here vindicated by science.

* * *

Mechanical invention, by vastly increasing the food return per unit of man-power without notably raising the return per unit of area, has merely served to shorten the time when the earth as a whole will be saturated with people. It is a vicious circle. We raise more wheat to feed more men, only again to raise more wheat to feed still more men.

The fecundity of the human race still remains at about 60 per thousand annually. Unless voluntary parenthood (birth control) is taught to all classes of the population as a serious public duty, there will be no substantial change in the growth of the population. This is a world question; it is a question of reducing a swiftly increasing population to fit a rapidly diminishing food reserve.

But there is also the eugenic problem, that of endowing the next generation with better traits than were possessed by the last. Today the finest families hardly replace themselves; the incompetent are taking their place. The true eugenic task is to depress the birth-rate of the social weaklings, wherever found, high or low.

No matter how much suffering could be prevented, no matter how much greater a civilisation could be built by the application of birth-control its general adoption will probably await the compelling force of economic necessity. Half the people in the world lack the brains to cope with the intricate system of social life, the industrial age has brought about. Half the remainder are without the proper training, they lack the power of knowledge. The remaining quarter, who might worthily direct the majority, sit complacently as long as they are permitted to take an extra toll of the good things of the earth.

Knowledge is not wisdom. Knowledge to prevent the decay of our social fabric is not wanting; but it is a serious question whether there is the required amount of that type of ability which will make a sustained effort to apply it. Education, more education is wanted; not more college and university training for those that can neither assimilate nor utilise it but an education in the few fundamentals that mean so much for social progress.

* * *

Like a wooden Buddha solid, silent, huge, the wise old Chinese diplomat sat, a heaped up mound of quietude, in his hard, carved teakwood chair. He sat and let the hopeful prattle of my earnest western questionings shatter itself to fragments on the polished surface of his Eastern despair.

He listened. He wondered at my wonder; he understood my urge to understand. His race had *been* young once, and he himself had been a child and he was my friend. The unsmiling smile in his kind wide eyes said so all the time and besides, he had written it once. "This is my very good friend" he put on a card as big as a board and whenever I showed it to a friend, his friend became my friend. Friendship is fine in China. Friendship reigns over the Chinese as love reigns over us.

Once asking questions about the Christian missionaries in China, his answer was: Religion like art, like philosophy is a flower becoming to the people it blossoms upon. It is not the truth, as you seem to believe; it is true only to the believers in it, who like the bees in the garden, feed upon, propagate, worship and so beautifully form it to their proper use. You can pluck a flower, transplant a bush. We Chinese, have learned that you can graft another religion and still another religion on a people. We have seen that the new culture will grow and cross with the old; it will be reformed to express as the old religion did, the peculiar beauty of the bush and the spirit of the garden. There is no danger there. There is only for a while the demoralising effect of the confusion. Converted pagans are mean Christians for a generation or two; but they recover, stop stealing, lying; they get back their pagan virtues and adapt the Christian faith to their pagan needs, as you Christians have made Christ carry the cross of business, bless war and justify conquest.

So you should understand the harmlessness of religion; and we Chinese understand it, but the Japanese do not. Therefore they set your missionaries adrift, we did not. We only watch the converts in China.

M. G.

REVIEWS

The Masters and the Path, by the Right Revd. C. W. Leadbeater.
(T. P. H., Adyar. Price Rs. 7-8.)

In reviewing a work of this nature and of such importance, one naturally experiences a feeling of impotence, for the subject is one on which only a very limited number of individuals living to-day are competent to express an opinion.

Nevertheless, there are some very significant facts connected with its appearance at this juncture which arrest the attention of the observer and thinker.

That section of humanity comprised in the term Occident, in contrast with that of the Orient, is regarded by the latter as materialistic and by themselves as rational, a distinction certainly but without much difference; yet within the last fifty years a marked change has taken place in the mind of Europe, especially in the western part of that continent, for strangely paradoxical as it may appear, the denudation that has taken place in Church attendance has been accompanied by the awakening of a more real, and therefore more true, religious spirit in the people which is gradually extending amongst all sorts and conditions of men.

As evidence of this, we have only to compare the best literature of to-day with that of say forty years ago and we find quite enough to convince the most sceptical that a definite spiritual innovation has taken place in the psychology of the people, and this is specially noticeable in the works of some of our leading writers of fiction amongst whom would be classed H. G. Wells, Sir A. Conan Doyle, Sir J. Barrie and others.

Now one of the great obstacles to the religious "thinker" has been the gap between man and God, which, in spite of Biblical and religious authority, has not been over emphasised, if emphasised at all, in the liturgies of the numerous churches which represent the Christian religion all over the world.

In the East there is no such gap, for the Orient has known from time immemorial of the great Hierarchy of beings of all grades extending from man upwards to the Godhead.

Yet it is possible that this great truth was purposely obscured by the leaders of Christianity in the past because in it they may have scented a conception, which, if included in Church ritual, might develop into a form of Pantheistic veneration not in accordance with what they deemed to be the true spirit of their religion.

The advent of the Theosophical Society into the intellectual field, which took place fifty years ago, was and is in a marked degree responsible for this change, for the great Wisdom Teaching has opened the eyes of tens of thousands to a conception, so grand, so vast, that the ordinary mind might well be overwhelmed were it not for its marvellous coherency and reason.

Theosophy adduces ample proof of the existence of Supermen (not to be confused with the Nietzschean idea), men who have passed through their human evolution and reached a stage technically known as that of Adeptship, a stage ahead of us in that stupendous spiritual journey from puny man onwards to Divinity.

Now we have this last remarkable book under review.

In concise and lucid style, somewhat reminiscent of Addison and for which the author is noted, we have given us a straightforward, unvarnished but nevertheless detailed description of these great beings, the nature of their work and also the various grades of individuals who are working for them in the world.

It is so definite and convincing that even the criticism of a more than ordinary biassed reader would be discounted in advance.

I believe or I do not believe!! There is no alternative after reading this epoch making book, for, in unpretentious but convincing language this knowledge, which had previously been dealt with only tentatively, is "broadcasted" to the world, and, if its success in America is any criterion of what it is going to effect elsewhere, we feel sure that human thought will pronounce in its favour unhesitatingly.

The author during his long life has written many books dealing with those great eternal truths, all calculated to awaken man to a knowledge of his true destiny, and it would be no exaggeration to say that many thousands are grateful to him for his teaching and for the annihilation of those destructive doctrines which have perturbed, if not scared, the unsophisticated and made agnostics of the more intellectual.

We are more than thankful that he has been spared to give to the world this knowledge, for in it we find a definite goal, an ideal, a reality towards which we look and turn our steps.

Fairies at Work and at Play, observed by Geoffrey Hodson.
(T. P. H., London. Price 3s. 6d.)

Mr. Hodson is much to be congratulated on his book, *Fairies at Work and at Play*. For a long time, the so-called man in the street has made critical remarks, to the effect, that though our leaders have announced many years ago, that clairvoyance and other powers await those who will undertake the necessary trouble and arduous training; nevertheless they—our leaders—stand alone as professed witnesses to those powers of vision which can perceive, not only the inhabitants and denizens of the etherial regions of nature, but also read the historic records of the past, and as seers, visualise to some extent that which is to come. Though Mr. Hodson's work with which we are dealing is of course, of very humble order in comparison with those powers alluded to above, nevertheless it is a delightful beginning, and should appeal to a wide public; for he tells of the things he sees, of the pretty dainty creatures, so evanescent in their appearances, so different to ourselves, yet possessing a sweet (sometimes whimsical) resemblance to human form and human deeds and ways.

Others have perhaps told us in a scientific and analytical manner of the existence of nature-spirits and elementals, etc., but Mr. Hodson takes us right into their daily work and, so to speak, "home-life". The reader enters at once into the very midst of a new and hardly known world, he is not present as a visitor, but as one intimately associated with the little people in their tender loving culture of flower and leaf—able to appreciate the wisdom of the Deva who guides the destinies of the spirits and elementals and shares in the gay laughter and radiant joy of a troupe of dancers.

One of these latter, he sees "lead by a female figure, probably two feet high, in transparent flowing drapery. There is a star upon her forehead, and she has large wings which glisten with pale delicate shades from pink to lavender, which in rapid movement appear as white . . . Although her expression is one of purity and ingenuousness, her face is at the same time stamped with a decided impression of power. This is specially noticeable in the clear blue eyes, which glow like a flame of living fire . . . A pale blue radiance surrounds this glorious creature, adding to her beauty, while golden flashes of light shoot and play around her head . . . She is aware of our presence and has even graciously remained more or less motionless for the purpose of this description".

"In great contrast to the sweet and dainty 'home-life' and work of the 'little people' the author also gives a brilliant description of

the sylphs and powers of the air, as seen by him during 'the great storm in London, 3 a.m., July 10th, 1923. One is so awed and carried away by the graphic picture he presents of terrific powers in revel during the storm, that the following passage, terminating his description, brings welcome comfort and relief to the reader. "There in the heart of it all, is to be seen one of the great devas of the elements—human in form, yet utterly superhuman in beauty, majesty and power . . . In the midst of all this uproar there was calm, a poise unshakable, a power which even these unruly spirits acknowledged. Beyond a certain limit they could not go, for they were held in check by a will which reigned supreme over the elemental forces as, like Hell let loose, they fought out the battle of the storm, hour after hour, through the night."

This little appreciation of Mr. Hodson's interesting and charming little book, can be most fittingly terminated by the following quotation from the preface; this latter "being an extract from a letter written by Bishop Leadbeater, after reading certain chapters of this book published serially in *The Herald of the Star*".

"I can corroborate in detail many of the descriptions of nature-spirits given by Mr. Hodson, and find myself entirely in harmony with the general atmosphere conveyed. Frequently little touches occur which show unmistakably to a brother clairvoyant that the writer has seen what he is describing. Perpetually points emerge which recall my own investigations many years ago. Such articles as these do much good in widening men's conceptions and showing them a little more of the wondrous and glorious ocean of manifested life on all planes in the midst of which we live our little day—a day that is marvellously brightened by the knowledge which clairvoyance can give."

A. C. D.

The Influences of Indian Art. (The India Society, London. Price 25s. net.)

This interesting volume contains six lectures given to the India Society, with an Introduction by Mr. C. F. Andrews, in which he comments on the intercommunication of art-influences of different countries from the beginning of human history, and especially of that comparatively modern period when the Indian influence was predominant. He adds that if within a relatively recent period such communication is revealed, "that revelation is of itself important and

will help to raise the veil from periods lying still deeper in the mists." To this task the India Society has set itself.

The subjects of the six papers are "Perso-Indian Landscape in Northern Art," "The Relation between the Art of India and Java," "Indian Influence on Far Eastern Art," "India and the Art of Indo-China," "Indian Art in Tibet and Central Asia," "The Influence of Indian Art in Ceylon". They were given by Messrs. Josef Strzygowski, J. Ph. Vogel, H. F. E. Visser, Victor Goloubeff, Joseph Hackin and Andreas Nell respectively.

In his paper on Persian-Indian Landscape in Northern Art Mr. Strzygowski works out an original and interesting theory:

There were originally two forms of art both in Asia and Europe. The inhabitants of the South from the beginning applied pictorial art to the representation of living creatures, in order to assert their rights to possession in this world and the world to come. The man of the North, on the contrary, as far as he remained independent of the quickly advancing South, came to art by quite another path—namely, from handicraft to ornament. Later, when he began to avail himself of nature as a form, he did not begin with individual human beings, but with the representation of nature as an entity—that is to say, landscape. These truths have not so far been recognised in the history of Art.

His argument is attractive and illuminating if not altogether convincing. In its printed form the paper would have gained in value if more of his pictorial illustrations had been included.

Professor Vogel's "Relation between the Art of India and Java" is the most complete and logically satisfying in the volume. He gives, so far as it is possible in such a comprehensive survey, practically all that has been discovered in regard to his subject. The existence of two influences, Brāhmanical and Buddhistic, during what is regarded as the Indian period in Javanese history is very clearly defined, and hints are given of the possibility of influences inherited from a much more ancient past. The illustrations which elucidate the text are a delight in themselves. The whole article is both scholarly and artistic and is a valuable contribution to Indian Art literature.

The author of "Indian Influence on Far Eastern Art" has a more difficult and intricate subject but Mr. Visser handles it in a painstaking and scholarly manner. He is more concerned with tracing æsthetic influences rather than mere iconographic resemblances which are comparatively easy of discernment. It is through the long-standing inter-relations between China and India that he seeks the widely radiating influence over the whole Far-East. The meeting-place between these two among other great Art influences was Khotan. Which influence predominated in the Buddhistic art of

China and the Far East is still a debatable point. Mr. Visser terminates thus :

The two magnificent poles of art of Asia are India and China. Before there could have been any contact between Chinese and Indian art, each of these arts had produced works of extraordinary beauty and masterly style. If there is any question as to one land having inspired another, then that land is, of course, India.

Some supreme Buddhist works created in Far Eastern countries seem to be the sublime result of a fusion of Indian and Far Eastern art.

Can anything finer be imagined in the history of the art of Asia ?

The resemblance of the history of the influence of India on the art of Indo-China to that of Indian influence on the art of Java is very striking, with one remarkable exception that, in the latter, two different waves of inspiration are recognisable called by Dr. Vogel, the golden and silver ages. In Indo-China there is no trace left of a silver age. Equally in both countries it appears probable that if the earlier magnificent master-pieces of sculpture and splendid monuments of architecture were of Indian origin, they must have belonged to a period of Indian art long anterior to any with which we are acquainted. For they excel in artistic qualities any of the remains on the mainland of India. Mr. Goloubeff inspires in the reader his own sympathetic and deep understanding of the later (or is it earlier ?) for at least the more purely indigenous art of Cambodia. The illustrations given are very fine.

Mr. Joseph Hacklin deals with the Indian influence in Tibet and, very fragmentarily, in Central Asia. It is a very difficult task as in all cases where there is the dual influence of India and China at work to distinguish varying elements. Further light will no doubt be shed as the mysteries of Central Asia are unravelled by archaeological research. Mr. Hacklin finds a distinctly Tāntric leaning in the Buddhistic paintings of Tibet ; and indeed "a more clearly defined Indian influence in the representations of Mahāsiddhas and Dakinis, which are more vital and less laboured in composition than those which depict the life of the Buddha". Chinese influence is unmistakable. The section on Central Asia is too discursive to be of much value for the author confines himself to the description of a few examples of Buddhist art (without illustrations) scattered over different archaeological sites of Central Asia.

The circle of Indian influence is completed by a short paper on Indian Art in Ceylon by Mr. Andreas Nell. This influence is more easily traceable and understandable in that country than in others. The most interesting feature is that, after the introduction of Buddhist art, Ceylon followed very closely in development the movements in art of North Western India ; then came the breaking of that

connection, with the Muslim ascendancy; and the substitution thereafter of the South Indian influence with its Shaivism and the upspringing of what is known as Mediæval Sinhalese art.

After the thirteenth century, when the Dravidian element was paramount, the older and plainer Aryan art was blending with the newer element, and about the time of the coming of the Portuguese something like a distinguishable Ceylonese art was apparent. Whether it would have been a permanent art cannot be said, and in the present, as in the past, it seems most likely that Ceylon will follow the lead of India.

We regret that space does not permit of a fuller and more exhaustive review of this most interesting, informative, scholarly and artistic production. It will be fully appreciated by every student of Ancient Indian art and by every explorer into the fascinating regions of art history and art evolution.

A. E. A.

The Gospel of Love, Nārada Bhakti Sūtras, Text and Translation. The Indian Renaissance Library Series. (Ganesh & Co., Madras.)

This little book should be read by those interested in the religious spirit of India, also by followers of any theistic religion who practise love to God, without a loss of sound ethical life.

It was probably given forth in the twelfth century, in the short literary form peculiar to India called *Sūtras*, in which every unnecessary word was removed, maybe as an aid to memory, when such teaching was always given orally.

Much within it reminds us of *The Bhagavad-Gītā* as the teachings that among true lovers of God there is no distinction of caste, rank or culture, and advocacy of virtues of non-violence, truth, purity, compassion and faith.

Evolution of World Humanity, by Krishna Chandra Chakravarti. (Saraswati Library, Calcutta.)

A vast subject for a small booklet, but it is full of idealism, and a nationalism which reiterates chiefly, India's superiority to other nations.

Revolution the writer regards as an integral but negative side of evolution, and it often becomes a secret source of it. His teaching on this subject is a little dangerous, at any rate if not carefully read. In the process of revolution and evolution, humanity passes through three stages—(1) Below nature (beast animality), (2) With nature (human), (3) Above nature (Divine). The West he regards as being

between the first and second; the East meaning particularly India, between the second and third, and he says that, as a consequence, the two will not necessarily meet, but from the side of the revolutionary process, they may meet to-day or to-morrow. The cause and effect of Eastern revolution may not coincide with Western, but their meeting is essential for the evolution of mankind.

Each religion has helped mankind, but Christianity has been dragged down by the West to materialism while the East has evolved higher, losing the external in Brahman. There is no Unity between the Religions, and no Religion is perfect. The task of the next cycle of Evolution is the Unification of all the religious common truths on the basis of Humanity. Every nation must evolve Freedom, and the standard for man is Faith in Himself for he will then be faithful in service to the World.

P.

The Sāmkhya System, by A. Berriedale Keith. The Heritage of India Series, 1924. (Association Press, 5 Russell St., Calcutta.)

This is a scholarly epitome of the historical origins of the Sāmkhya Philosophy, and its relations with other systems of thought and religion.

The author finds the seed of the Sāmkhya in the *Upanishads*, and not in any contemporary materialism, and looks on the Sāmkhya and Buddhistic philosophy alike as having grown, side by side rather than derived one from the other, out of logical investigations into the nature of the knowable, leaving the Unknowable, as a fruitless hypothesis, soon to drop into oblivion. With Jainism too the system is full of parallels. Classical Sāmkhya is distinguished from the Sāmkhya of the *Mahābhārata*, and especially of the *Bhagavad-Gītā*, concerning the date of which there is the usual sort of confusion. It is a little disappointing, in a book bearing this title, to find so little of the philosophy itself, and that little couched in such terms as can convey little to one unacquainted with the system; but to the real student, especially one who has to prepare for examination in Indian Philosophy, now that the Universities are beginning to give it the place it deserves in the syllabus, the need for such a book, epitomising the latest results of scholarly criticism and research, must be invaluable.

H. V.

BOOKS RECEIVED

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

Raja Ram Mohan Roy (G. A. Natesan & Co., Madras); *Rational Living*, by Hugh Wyndham; *Of Children*, by Florence Daniel (Daniel & Co., London); *The Philosopher's Den*, by Edgar J. Saxon; *My Conscience! A Farce in One Act*, by Edgar J. Saxon; *A Man's Religion*, by Rev. J. Tyssul Davis, B.A.; *Eating to Banish Disease*, by James Raymond Devereux; *Human Life and the Body*, by A. Rabagilati, M.A., M.D.; *Highways to Heaven*, by Edgar J. Saxon (C. W. Daniel Co., London); *Vedic Chronology and Vedānta Jyotisha*, by B. G. Tilak (Messrs. Tilak Bros., Gaekwar Wada, Poona City); *The Coming of the World-Teacher*, by Annie Besant (T.P.H., London); *Wealth, Beauty and Youth for All*, by J. T. Sunderland; *Youth and the Nation*, by T. L. Vaswani; *Voice of Aryāvarta*, by T. L. Vaswani (Ganesh & Co., Madras).

OUR EXCHANGES

We acknowledge with many thanks the following :

Theosophy in New Zealand (November), *The Speculative Mason* (October), *The Messenger* (November), *Theosophie in Ned. Indie* (December), *Isis Revista Teosofico* (September), *Theosophisches Streben* (September), *Bulletin Theosophique* (December), *The World's Children* (December, January), *The Theosophical Review* (December), *The Calcutta Review* (December, January), *The Canadian Theosophist* (November), *The Herald of the Star* (November), *Light* (November, December), *Teosofi* (March), *Papyrus* (September, October), *Mexico Teosofico* (December), *Teosofia* (October, November), *Modern Astrology* (December), *News and Notes* (December).

We have also received with many thanks :

Toronto Theosophical News (November), *The Cherag*, *Rincarnazione* (July, August-December), *The Beacon* (November), *Prabuddha Bhârata* (December), *Revista Teosofica Cubana* (November), *Teosofisk Tidskrift* (November), *Pewartas Theosofie* (December), *El Mensajero de la Estrella* (July), *The Young Theosophist* (November), *The Prohibition Movement in India* (September), *Theosofisch Maandblad* (December), *Brahmavidyâ* (August), *The Twenty-fourth Annual Report of the Ramakrishna Mission*, *De Theosofisch Beweging* (December), *The Occult Review* (December), *Revue Theosophique*, *Le Lotus Bleu* (November), *The Vedânta Kesari* (November), *Museum of Fine Arts Bulletin* (December).



THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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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.

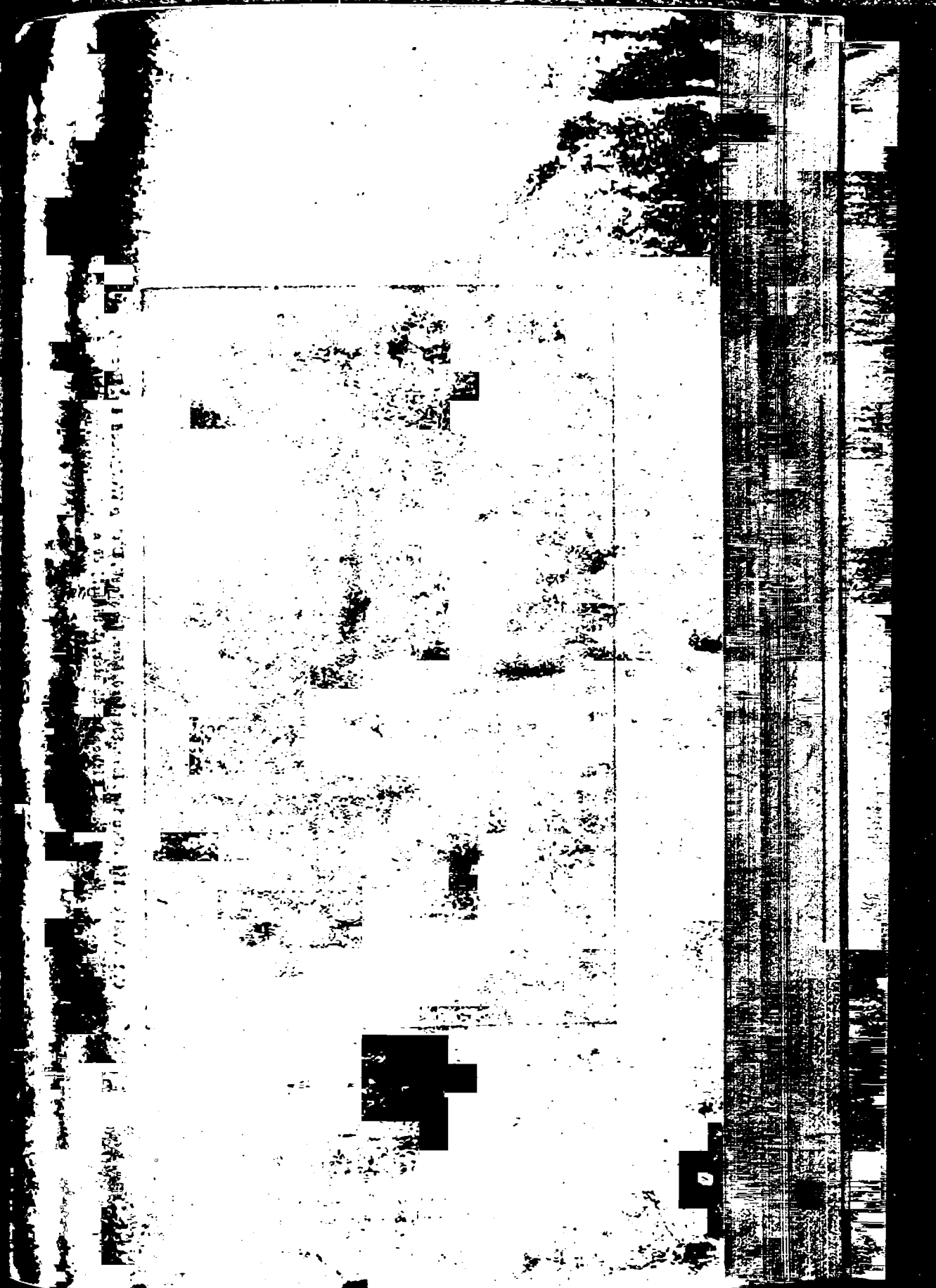
Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize 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.



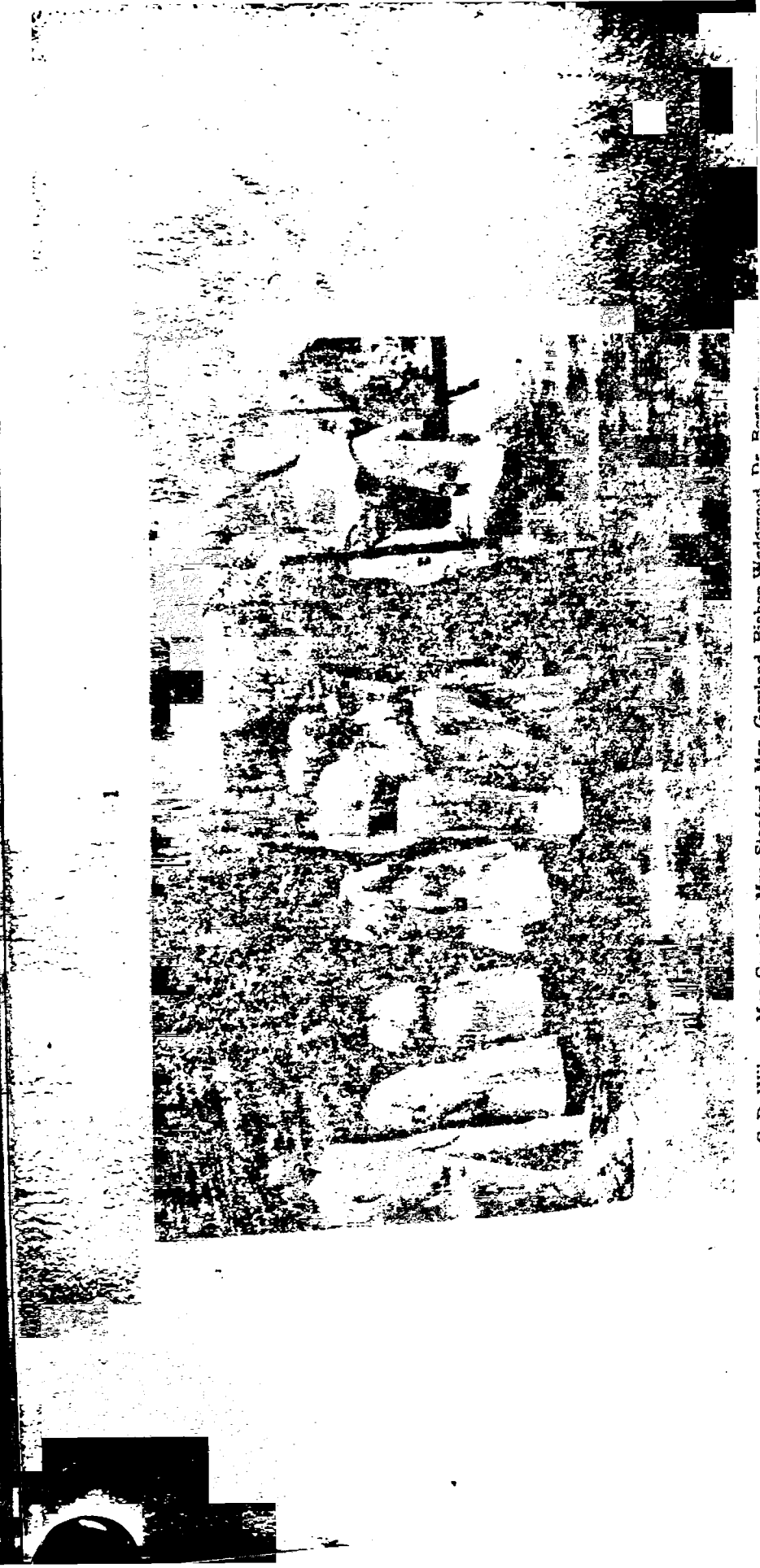
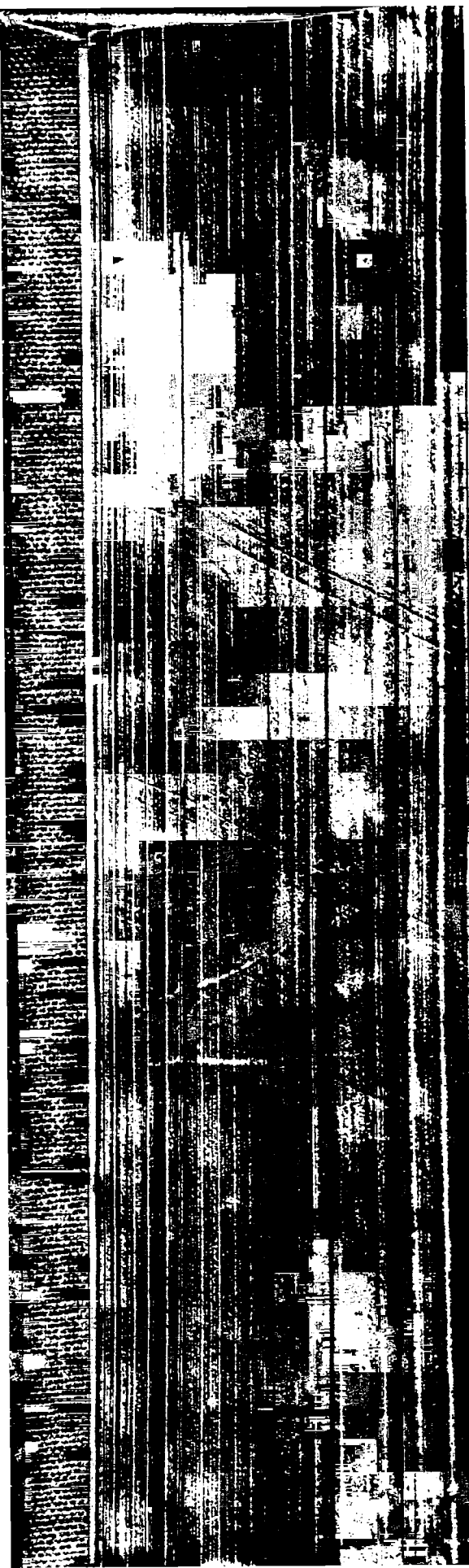


C. D. Wilson, Mrs. Cousins, Mrs. Stanford, Mrs. Gowland, Bishop Wedgwood, Dr. Besant,
Bishop Leadbeater, C. Jinarajadasa

THE THEOSOPHIST

ON THE WATCH-TOWER

ON February 4, Miss Bright, Krishnaji, Rajagopal and myself left Adyar, after the ever-memorable Jubilee Convention, and soon afterwards the remaining visitors also went their several ways, so that the Adyar Headquarters resumed its ordinary routine, filled with new life and new energy. For the first time the Voice that spake as never man spake, had sounded again in our lower ways in the ears of the great crowd that sat beneath the Banyan Tree; it was on December 28, adding one more sacred memory to a day already sacred to many of us, and we knew that the waiting period was over, and the Morning Star had risen above the horizon, presaging the dawning of a new Day. Several have told of what they saw: one wrote of the golden light like a pillar in which the physical body was veiled, with waves of exquisite rose-colour passing through and over it: another saw the figure of the World-Teacher floating above, or enveloping the tall slight form; another a great globe of light, too dazzling to look upon steadily. It recalled the words of the old Hebrew Prophet: "The Lord whom ye seek shall suddenly come to His Temple, even the Messenger of the Covenant, whom ye delight in." Then He was gone, and the



C. D. Wilton, Mrs. Constance M. Sturges, Mrs. Constance B. Wilton, Mrs. Constance D. Wilton.

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wonderful moment was over, leaving a deathless memory. Many letters have come from those who soon afterwards went away from India, speaking of the change wrought in them, of an indwelling calm, joy and peace which remained with them; "all things look different; life can never be the same again." But the work of the world must be taken up again, as we come back to it, and the memory remains in our hearts.

* * *

An interesting paragraph reached me in India, cut from the *Christian Herald*, a London paper, dated November 26, 1925.

The Coming World Leader.—Mrs. Annie Besant, the Theosophical leader, is shortly leaving for India to take part in the celebrations of the Jubilee of the Theosophical Society, which was inaugurated in New York on November 17, 1875. "The belief in the coming of another great world teacher figures in all the religions of the world," she told a reporter, "but a number of people believe that the time for his arrival is very near. This belief is partly based on the study of history and the observation of the sequence of events which have preceded the coming of a great leader."—It is remarkable how history repeats itself. Just before the first coming of Christ there was a widespread expectation of the coming of some "great one," and now, when students of Bible-prophecy believe the second coming of Christ is near, we find a mysterious expectation, even among heathen peoples, of the coming of a great world leader.

"Heathen peoples" are presumably the Eastern Nations, whose great religions were founded in the long ago. One of these has a Scripture in which Shri Kṛṣṇa, speaking, as He said later, "in a state of high Yoga," said: "Whenever there is decay of righteousness, O Bhāraṭa, and there is exaltation of unrighteousness, then I myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age."

His Coming is a recurrent, not a solitary, event. He came as the Christ, using the body of His disciple Jesus. He comes again, using the body of His disciple Krishnamurti. Many "of little faith" will doubt, as they doubted in Palestine.

* * *

We seem to be in a cycle of foundation-stone-laying and opening of new Lodges. I slipped out of the train at 1 o'clock a.m. on the 6th at Poona, to lay the foundation-stone of a building for the Poona Theosophical Lodge, on an admirable site given to it by a generous member in very pleasant surroundings, near the Servants of India Society and the Ferguson College. Mr. Jamnadas Dwarkadas came from Bombay to meet me, and conveyed me on to Bombay in the afternoon, the stone-laying having been followed by a lecture on "The Coming of the World Teacher" to a crowded audience in the large amphitheatre of the Ferguson College, and an interesting political conference, at the Servants of India Society, with some members of the old Mahārāshtra party. On February 7th, we motored to the land purchased at Juhu—a place on the sea-shore, a few miles from Bombay—for the Theosophical Co-operative Colony, where a Foundation-Stone was to be laid for the Co-Masonic Lodge "Concord," which is to have its building there. Bombay Theosophists made a holiday of the whole day—many of them are Masons—and when we arrived at 10 a.m. we found a crowd awaiting us, the whole place gay with flags, a regular festival. The stone was laid with Masonic rites, and Bombay in general, apparently, took some interest in the proceedings, for *The Indian Daily News* gave a very friendly account of the proceedings, and nearly a page full of pictures. We drove thence back to Bombay, for there was a political discussion in the afternoon, and a lecture on "Is a Coalition of Political Parties possible and desirable?" There was a packed and very friendly audience in the Hall, and hundreds outside in the compound and street; Mr. Jayakar, the leader of the Swarāj party in the Bombay Legislature—who had just resigned his seat, because he was elected on the Swarāj ticket of Council obstruction, and had become convinced of the value of Responsive Co-operation—in the Chair. The audience strongly supported my view that a coalition of parties on the

basis of Home Rule, given in the Commonwealth of India Bill, was eminently both possible and desirable.

* * *

Monday, February 8, began with an E. S. meeting, followed by some political work, and much writing, in a vain attempt to overtake my belated correspondence. I must apologise for the many unanswered letters which lie in reproachful heaps. February 9 was occupied by another E.S. meeting, and more political discussion and more writing, until with 6 p.m. came the Baby Welfare Week Opening, a function performed by H. E. the Governor of Bombay, after some Gujerāṭi music, and two interesting speeches from prominent workers in the cause. There was a huge crowd, and "loud speakers" were provided but their use was somewhat marred by the powerful echo; the place of the meeting was surrounded by houses, and their walls threw back the sound-waves. Sir Leslie Wilson made a very good speech, and my own address concluded the meeting. That same night I left for Hyderabad, Sindh, forty hours off, Mr. Shiva Rao meeting me at Ahmedabad and accompanying me on the way.

* * *

The visit to Sindh, long overdue, was a very successful one; its functions were various—Theosophical, musical, political, Scouting and Masonic. Hyderabad was reached at 1 p.m. on February 11, and thenceforward one scene of enthusiasm followed another, and we were smothered with flowers—most frequently the most fragrant of roses—not only in Hyderabad and Karachi, but by crowds at stations along the line as far as Multan. The Commonwealth of India Bill was evidently very popular in Sindh, and Theosophy very much respected. In the afternoon at Hyderabad there was a large Scout Rally, and 7 to 10.30 p.m. we spent in the consecration of the Vasanta Lodge, No. 121, and the installation of its officers. February 12 opened with

the celebration of the Silver Jubilee of the Hyderabad T.S. Lodge; it began at 10 with the "Common Act of Worship," then an interesting account of the Lodge, and an address from myself. At 2 p.m. there was a Conference on Responsive Co-operation, and at 4 a Ladies' meeting. At 5 p.m. in the crowded Town Hall the Municipality presented me with an Address; in the evening I lectured on "The Coming of the World Teacher," and again the Hall was packed. Next day, we began with an E. S. meeting, and a members' meeting and admissions. Then came the unveiling of a portrait of the founder of the T. S. Lodge, and its President, who was also Principal of the N. H. College; this was done in the College grounds, and I gave an address to the students. We left Hyderabad by motor and drove to Kotri, where a Municipal Address was presented, leaving Kotri by train for Karachi, where we arrived at 5.30. There was just time to dress and drive to the fine Public Gardens, where some 3,000 people had assembled to see the presentation of the Municipal Address, Mayor Jamshed R. Mehta, a good Theosophist, who had met us at Hyderabad, presided. The last function of a very full day was a lecture on the Commonwealth of India Bill. Sunday, February 14, was also busy. We began with an E. S. meeting at 9, and from 10 to 1 we had first a Committee meeting and then a Conference on the Commonwealth of India Bill. 350 delegates were present from all parts of Sindh, and Mr. Harchandrai Vishindas, M.L.A., the Chairman of the Reception Committee, presided, coming from Delhi for the purpose. It was a very interesting address, and at the end he placed me in the chair as President. There were four resolutions, unanimously passed and the speeches maintained a high level. One was from the Deputy President of the Bombay Legislative Council, another from the Principal of the local College. The resolutions were carried unanimously, one supporting the Bill, the others thanking the British Labour Party for accepting

it as an official Bill (thus ensuring its passage when the Labour Party returns to power); thanking Major D. Graham Fole; Mr. Shiva Rao for their work in Britain; and myself for my work there and in India. The next day had another E. S. meeting, a members' meeting and 20 admissions, a lecture in Sindh National College on the World Religion, a big Scout Rally, and departure for Multan City, where we arrived at 3.30 p.m. next day. A telegram announced that Shikarpur also had passed a resolution by its Convention Sabhā, "whole-heartedly supports the Commonwealth of India Bill, drafted by the Convention and now before Parliament". Sindh, like Maharāshtra, seems to be solid for the Bill.

* * *

Multan City was duly reached on February 16, and there the first business was the laying of the Foundation Stone of a building for the local T.S. Lodge. That made the third Foundation Stone since leaving Adyar, as well as the consecration of two Masonic Lodges in eleven days. Multan was in festival mood, and took me in procession through a gaily decorated bazaar. In the evening we had a packed meeting for a lecture on "The Coming of the World Teacher"; on the second day we had E. S. and T.S. meetings and a lecture on "The Bill," leaving late for Lahore. Lahore shewed, I am glad to say, a great revival of activity, on the one day we were able to give it. The train was an hour and a half late, and we had to drive straight to the Hall. The lecture was on the "Coming of the World Teacher"; to the lecture to ladies a very large number came—a good sign. Then followed a talk to T.S. members and admissions. The lecture on the Bill, in the Bradlaugh Hall was packed to an extraordinary extent with a keenly interested and enthusiastic audience. A very short E.S. meeting finished the day's work, and we left Lahore for Delhi at about half past nine.

* * *

I have before mentioned the movement for substituting what is called "a humane method of slaughter" for the present shocking brutality and cruelty in killing animals for food. It is led by the Duchess of Hamilton and Miss Lind-Af-Hageby. For a vegetarian like myself, to whom the slaughter of sentient creatures for food is altogether abhorrent, the very words "humane slaughter" sound paradoxical. Yet if men will kill for food, it is certainly a good thing to lessen the hideousness of the butcher's track. The Archbishop of Canterbury expressed his "earnest desire that every effort should be made to render the killing of animals for food as painless as possible". A "Model Abattoir" is to be erected at Letchworth, the Garden City, and is "designed to deal with 20,000 animals a year". *The Daily News* calls it a "Temple of Justice," and remarks that it was "probably the first time in history that a dedicatory service has been held at the starting of such a building". I compel myself to recognise that it is a "work of mercy" to lessen the pain of our younger brethren when we kill them that we may eat their bodies, yet I cannot help an inward jar when I read of the corner-stone of an abattoir being laid with a prayer to Christ as "the Chief Corner Stone," and "laying this stone in Thy Name," the Name of the All-Pitiful. It must seem quite absurd to meat-eaters when I say that I should feel ashamed to say the following:

Dearly beloved in the Lord, we are gathered together here to lay the Foundation Stone of this Model Abattoir, which we humbly trust may in due time serve as an example of pity, and kindly treatment of animals. And first, let us praise God's Holy Name for the mercy and goodness with which He has so far prospered our work of extending mercy to our humble brethren, the animals; and let us devoutly pray that He will of His good Providence, bless all who in any way help forward its completion; that He will protect from danger those who may be engaged in the building; and that He will send His blessing upon our undertaking. *Amen.*

O Almighty God, without Whose knowledge not a sparrow falleth to the ground, we pray Thee in Thy love to alleviate the sufferings of Thy creatures. Bring to naught the devices of those who

cruelly entreat them: and put into the hearts of men a spirit of humility towards them. Grant to us a truer and deeper understanding of the wonderful scheme of Thy creation. Reveal Thyself more fully as the Lord who savest man and beast; hasten the time when the creature shall be delivered from the bondage of corruption and when none shall hurt or destroy in all Thy Holy Mountain; through Jesus Christ our Lord. *Amen.*

After all, is it not perpetuating wrong treatment to speak of our "*brethren the animals,*" when we are building a place for their slaughter? We do not kill and eat those whom we recognise as really our brothers. By all means lessen the suffering—that is good work; but do not let us blind ourselves and others to the crime of slaughter by calling the victims our brothers. *The Daily News'* queer heading for a place of execution of animals a "Temple of Justice," seems to imply that the animals are criminals.

* * *

A splendid piece of work is presided over and carried out by Hakim Hafiz Md. Ajmal Khan in Delhi—The Āyurvedic and Unāni Tibbi College. I received, by the kindness of the Congress President, cards of invitation to its Convocation and tea-party to meet H. H. the Mahārāja Bahādur of Bharatpur, who was President of the Convention. The Hakim is trying to unite eastern and western medical science, that each may share its knowledge with the other. There is a magnificent range of buildings, and the widespread character of the work may be estimated by the fact that the Dawakhana (medicine-house, *i.e.*, pharmacy) received as income in the year under report Rs. 2,78,780, and handed over to the College as profits Rs. 96,291-13-0. It "supplies reliable Unāni medicines at reasonable prices". The Trustees have now started a pharmacy which will sell only Vaiḍik medicines, and it may hope, as it becomes known, to share its sister's success. The Young Mahārāja made an excellent speech in Hindi, and appears to be a good Theosophist in his religious ideas.

* * *

The beginnings of the work of the World University are seen—in addition to the paper on its principles and curriculum—in Four Extension Lectures to be given in the Hall of the Medical Association, London, by the eminent Professor Emile Marcault, late of Pisa University and now of Montpellier University, on “The Evolutionary Phenomenon in Psychology.” Judging by the syllabus and the ability of the Professor, I should think they would be profoundly interesting. Three lectures are to be given on “The Basic Principles of the World University” in the Lower Mortimer Hall, London, by Captain A. G. Pape, F.R.A.I. These are to be followed by three on “Modern Psychology” by Chella Hankin, M.D. Then follow four on “Present Day Science,” by W. R. C. Coode Adams, M.A., Ph.D. (Cantab.). The lectures are addressed to students.

* * *

It was decided, before we broke up at Adyar, that it was necessary for the successful working of the Theosophical World University to issue a series of Text-Books, and Dr. J. H. Cousins has been appointed as General Editor of the series. He will, if necessary, also act as temporary Registrar for the Adyar Centre of the T. W. U. Dr. Cousins brings to this very important work a quarter of a century's varied experience in education in both Europe and Asia. In Ireland he was head of the Civil Service Department of the High School, Dublin, and was demonstrator in physical geography and geology to such famous authorities as the late Professor Herbertson of Oxford and Professor Grenville Cole in a teachers' course in the Royal College of Science for Ireland. In 1916 he became lecturer in English in the Theosophical College, Madanapalle, India, and later was its Principal during the period when it was a constituent of the National University. In 1919 he was invited to Japan as special Professor of Modern English Poetry by the Keiogijuku University of Tokyo for a year. His work

there attracted much attention not only in the University but also in China and America, where the press reported his public lectures *in extenso* from the Japanese newspapers. The University rewarded him with the degree of Doctor of Literature. Dr. Cousins was the first, and is still the only, foreigner to be given that distinction. After his return to India he was transferred to the National University at Adyar. He was appointed in 1922 the Principal of the Brahmavidyāshrama, in which his contact with both East and West enabled him to develop a curriculum of synthetical study of great educational value. To this close interest in education Dr. Cousins adds a natural gift of literary expression. As a poet and dramatist of the Irish renaissance his works are regarded as second only in quality to those of the great leaders of the movement, Yeats and AE. In India he is also known as one of the chief advocates of the revival of pure Indian art and literature. Dr. Cousins has always been a favourite lecturer on Theosophy and philosophy. He looks at everything from the point of view of spiritual idealism, and is unremitting in labour for the uplift of all creatures. This triple quality of idealism, educational experience and literary expression he will now unite in the immense but inspiring task of bringing into existence a library of school and college texts of a unique order. Dr. Cousins will shortly publish a statement of the principles governing such books, and an invitation to educational writers in all countries to rise to the occasion and help to put education on its true foundation as a drawing forth of the highest nature of the student.

* * *

The interest felt in America in the Coming of the World-Teacher is shown by a letter received from the Theosophical Press, Chicago. It writes :

We thought perhaps you would be interested to see our American edition of your London lecture on The Coming. More than

15,000 have already been sold these three weeks in December, and the demand has just started, it seems.

Headquarters staff personally sent out approximately 1,300 to Chicago ministers hoping they would have ears to hear the great message. Vyasa Group of the Order of the Star in the East, New York, plans to send it to ministers in their city, and so it goes.

* * *

I am very glad to hear good news from Burma. The difficulty there has been that the movement was led more by Indians than by Buddhists. Now nine Buddhist Theosophists have come forward and have accepted Councilships in the T.S. in Burma, and the President is a Burman. There are four Indians, and one whose name looks like that of a Dutchman. That is a great improvement. Our young and promising brother Maunji has gone over there by invitation, and we hope much from his work, as the Lord Manu of the Fourth Race gave him His blessing when he was a boy.

* * *

I have just heard of the passing to the Peace of a member of the T.S., Dr. Mahendranath Ganguli, an old friend of Colonel Olcott, mentioned on p. 428, *Old Diary Leaves*, Vol. III. He left his body in December last. There may still be some who remember him, and for them I write these words. May Light eternal shine on him.

* * *

ZULVAKALFE

[This musical blessing is claimed to have been received from Mars. I do not know where it was first published, but the Order "Children of the Silver Star" is not unknown to some.—A.B.]

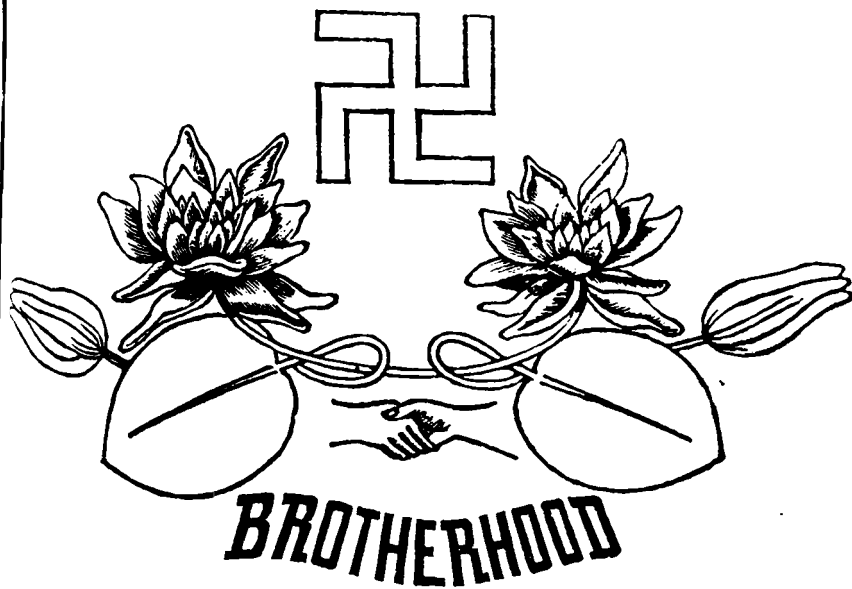
Peace be with you, near and far
 Children of the Silver Star ;
 Love unending, conscience clean,
 Strength assured and life serene.
 By the Light that knows no flaw,

By the Circle's perfect law,
 By the Serpent's life renewed,
 By the Wings' similitude,
 Peace be yours no force can break,
 Peace not death hath power to shake;
 Peace from passion, sin and gloom,
 Peace of spirit, heart and home;
 Peace from peril, fear and pain,
 Peace until we meet again
 Meet—before yon sculptured stone
 Or the All-Commander's Throne.

* * *

The young Roumanian National Society has suffered a great loss by the passing away of its General Secretary, Madame Fanny Seculici, at Port Said on her return to Roumania, after visiting the Jubilee Convention at Adyar. After Aden, heart trouble developed, and affecting digestion, grew steadily worse. At Port Said she was removed to the English Hospital, and in spite of the best care passed away after four days. May Light perpetual shine upon her.

There passed away, at Adyar, soon after Convention, Captain Evert Meuleman, a very old Theosophist of Holland. He was an old friend of Colonel Olcott. He passed away in his arm chair. He had been suffering for a considerable time from an affection of the heart. He was a member of the Supreme Council of Universal Co-Masonry. His body was cremated at Adyar, and all Masons present accompanied the body in full Masonic clothing, but with reverse regalia, and sang one chant, "Lord, now lettest thou Thy servant depart in peace." The President then set fire to the pyre. May Light perpetual shine upon him, and may he return soon to the Great Work.



THEOSOPHISING COMMERCE¹

By T. KENNEDY

If we are to define commerce as any transaction in which money is used as a means of exchanging goods or services, our task is seen to be that of applying Theosophy to almost

¹ Throughout this article the following words are to be interpreted as under :

Real Credit is the estimate of, or belief in, the capacity of a community or individual to deliver goods or services when, where, and as required.

Financial Credit is the estimate of the capacity of a community or individual to deliver money when, where, and as required.

Wealth is the rate at which a nation or any other corporate body or individual can deliver goods and services esteemed conducive to well being.

The Objective of an industrial system is to deliver goods and services to the whole of the individuals included in the Nation, or other corporate body, to which the system is attached, with the minimum amount of trouble to these individuals.

Money may be defined in the words of Prof. Walker ("Money, Trade and Industry") as "any medium which has reached such a degree of acceptability that no matter what it is made of, and no matter why people want it, no one will refuse it in exchange for his product".

every phase of human activity. In every detail of the life of the individual, his activities are absolutely governed and limited by the money system, and it is no exaggeration to say that in all civilised countries (so called) and the more civilised, the more true is the statement, the individual lives entirely by grace of the money system. Deprive the individual of money or limit his access to what has been called the life blood of the modern state and he is immediately faced with starvation, or is forced to accept the control of those who possess money, or control its issue.

The invention of this indispensable social mechanism marked however a great forward step in the upward evolution of humanity, from isolated units to groups of units of ever-increasing size, co-operating together for the saving of labour and the specialisation of the individual in particular forms of production or service. This marked the first step from primitive barter, and the first forms of money were in themselves valuable, *i.e.*, they possessed intrinsic value. But soon the development of civilisations, and especially the development of the use of machinery, made the use of valuable commodities, such as gold quite inadequate, and in comparatively recent years, the dealers in money, *viz.*, bankers and financial houses, have developed an elaborate system of cheques, or promises to pay, in order to cope with the ever increasing flow of production induced by modern invention and initiative. The result has been the development and building up in one country after another, Great Britain leading the way—of a huge power of production, which has multiplied the amount of production per individual engaged, by 2,000—3,000 per cent, as compared with one hundred years ago.

Such wonderful results were eagerly sought after by nation after nation, especially as their possession was obviously a great source of power and traders proved the advance agents

of these industrialised nations. But soon it was obvious that this wonderful power of production was not benefiting the vast majority of the citizens of such countries, and soon industrial strife within their borders was only checked by the growing antagonism between the nations themselves.

A whole philosophy of social conduct sprang from this dilemma in which humanity found itself, and if the end of the eighteenth century may be distinguished as marking the birth of the new idea of political democracy, the end of the nineteenth century marked the birth of the new idea of economic democracy. This found its chief exponent in the school of thought headed by Karl Marx, in which the nationalisation of the means of production was the means suggested to improve the obviously inadequate reward of those who were so largely instrumental in production itself. These ideas won a considerable amount of support, and even of application in various countries but it was not until the Great World War—(itself the result of our present financial system)—had broken up the existing social organisations, that Socialism was tried on a national scale.

The most thorough example of the conception of the nationalisation of the means of production, is that of Russia, and although it is true that the experiment has been carried on under very adverse conditions, the result of this and of other (partial) experiments has produced disillusionment amongst many thoughtful people, who formerly believed that the application of Theosophy to commerce could be best effected along such lines. In recent years, however, the money system itself has been subjected to increased scrutiny, and a rapidly growing number of students believe that it is in the money system itself, and not in the faulty humanity using that system, that the chief fault and the danger to Western civilisation lies. The astonishing spectacle of an almost unlimited ability to produce goods and services; with idle men,

idle plant, idle raw materials, all confronted with poverty, want, and a growing lack of economic security amongst ever-widening circles in each nation, demands the earnest attention of every lover of humanity, and particularly the attention of a body such as the Theosophical Society, charged with the spreading of brotherhood.

I shall assume it as proved that to-day the problem of producing enough of everything to give every citizen of the majority of nations throughout the world an ample sufficiency, has been solved. In the words of a brilliant exponent of the new economics :

The problem is no longer that of making supply equal demand, but rather that of making effective demand equal an almost unlimited supply.

But under modern conditions, demand, to be effective, must be expressed by the possession of money tokens. The power to issue money is, in most countries, exercised by the State to only a very limited extent, and the vast bulk of the money or financial mechanism is issued and withdrawn by tiny groups of private individuals in each State, acting as bankers and financial houses. This is done in accordance with a system, one of the dominating features of which is to keep money scarce, and the supply thus bears no scientific relationship to the production it is supposed to represent, much less reflects that wonderful potential flow. This defect, which is largely the result of our financial (or distributive) system not having kept pace with modern production, results in the whole productive and commercial system of each nation being diverted to the object of capturing these elusive financial counters, rather than producing goods and services. In fact, the main object of the industrial system has become that of controlling and curtailing production, so as to correspond to the very limited supply of money. The enormous potential flow of modern production is choked and strangled by the

narrow neck of the antiquated financial system, through which it must flow from producer to consumer.

This fact was observed long ago by Proudhon in France, and Chartist writers in Birmingham, whilst Arthur T. Fonda of Colorado, Professor Frank Parsons, Silvio Gesell, Michael Flurschein, Alfred Russell Wallace, and Ruskin, have all discussed the continual sacrifice of humanity on the altar of a faulty financial system. Before beginning to discuss the crowning contribution of a modern man of genius to the work of a long list of thinkers, I wish to mention three more, quite recent, contributions to this problem, which has baffled humanity for so long.

In his little book, *The Flaw in the Price System*, P. W. Martin, writing from Switzerland, makes a very lucid examination of one cause of the increasing failure of the volume of financial credit in the hands of consumers to equal the volume of prices. Here the evil economic effects of the re-investing of savings is illustrated, and all the virtues attributed to careful saving by the copy-books of our youth, are proved to be anti-social in their effect. As a matter of scientific fact, wealth is a flow, and cannot be saved, as proved by Professor Soddy, F.R.S., in his very interesting pamphlets *Cartesian Economics*, and *The Inversion of Science*. Here we have a scientist with a world wide reputation, forced to investigate the present financial system, because of its continual effect of depriving humanity of the benefit of most of the marvellous inventions and improvements contributed by scientists. In these works, Professor Soddy relates economics to physics, and shows how finance is causing the principles and ethics of human law and convention to run counter to those of thermo-dynamics.

But perhaps the most exhaustive proof that, underlying our present financial system, there is a fundamental mathematical error, is provided in the works of Foster and Catchings.

W. T. Foster was formerly President of the Reed College, U. S. A., and is now Director of the Pollak Foundation for Economic Research, and W. Catchings who was formerly President of the Central Foundry Company, and of the Sloss Sheffield Steel and Iron Company, is now a member of Goldman, Sachs & Co., and a Director of numerous industrial Corporations. In their book entitled *Money*, and more particularly, in their book on *Profits*, Foster and Catchings present statistical proof that industry does not disburse to consumers enough money to buy the goods that are produced. The following is a summary of their conclusions:

Progress towards greater production is retarded because consumer buying does not keep pace with production. Consumer buying lags for two reasons: first, because industry does not disburse to consumers enough money to buy the goods produced; secondly, because consumers, under the necessity of saving, cannot spend even as much money as they receive. There is not an even flow of money from producer to consumer, and from consumer back to producer. The expansion of the volume of money does not fully make up the deficit, for money is expanded mainly to facilitate the production of goods, and the goods must be sold to consumers for more money than the expansion has provided. Furthermore, the savings of corporations and individuals are not used to purchase the goods already in the markets, but to bring about the production of more goods. Under the present system, therefore, we make progress only while we are filling the shelves with goods which must either remain on the shelves as stock-in-trade, or be sold at a loss, and while we are building more industrial equipment than we can use. Inadequacy of consumer income is therefore the main reason why we do not long continue to produce the wealth which natural resources, capital facilities, improvements in the arts, and the self-interest of employers and employees would otherwise enable us to produce. Chiefly because of shortage of consumer demand, both capital and labour restrict output, and nations engage in those struggles for outside markets and spheres of commercial influence which are the chief causes of War.

As the Pollak Foundation offers a prize of 5,000 dollars for the best adverse criticism of this book, I am glad to bring it to your notice. I have also quoted this summary at length, because it offers an admirable presentation of the deadlock confronting the world at the present time, which we, as Theosophists, must solve, if we are to make brotherhood

the guiding principle of the New Age which is rushing towards us.

We have now established the following factors of the problem :

1. The world possesses an overwhelming power of producing goods and services.
2. These are distributed by a financial system, the outstanding feature of which is its failure to distribute purchasing power, in the shape of wages, salaries and dividends, at anything like the rate at which prices, or claims on that purchasing power, are built up.

To the superficial thinker, the obvious remedy is to increase wages and salaries, and it is astonishing, after the history of the past fifty years, and particularly after the experience of the past ten years, to find responsible labour leaders advocating and fighting for mere additions to wages, oblivious of the fact that such additions, must, under the present system, automatically re-appear in the prices of the goods produced, unless the capitalist is to go bankrupt. The indiscriminate multiplication of financial counters is also no solution of our problem, as has been amply proved during the past ten years in Europe, although the first result of such increases of the counters or tokens of exchange has been widely diffused prosperity amongst the majority of citizens in the economic area affected.

It has been reserved to the genius of an engineer, Major C. H. Douglas,¹ to provide the key to our problem, and to outline technical proposals which, if adopted, would usher in an age of prosperity and harmony such as the world has never known. Essentially scientific, Douglas would base financial credit in each economic area, on the real credit of such area, and takes the statistics of the total production and the total consumption of goods for that basis. Board of Trade returns already furnish most of the necessary statistics, and when the

¹ See *Economic Democracy*; *Credit Power and Democracy*, *Social Credit*, etc.

total values of imports are added to those of production, and exports to those of consumption, a true picture of the essential position of such an economic area or country is obtained. As the real cost of producing anything is represented by the goods and services consumed by the producers during production, together with the materials, machinery, buildings, etc., used and depreciated during that time, the statistics of total consumption represent the real cost of the total production.

In modern nations, this real cost of production is very much lower than the value of the total production, and merely a fraction of the possible total production which modern machinery and methods are capable of delivering. The just price is therefore much lower than the financial price, arrived at under the present system. Of course, the real credit of the whole community, being a communal possession, the issue of the corresponding financial credit would be controlled by a branch of the Treasury, using existing banking organisations for its issue and technical supervision. It would probably be found desirable to have a bank for each of the main industries of the country, but one great advantage of this whole conception is that it could be applied to the existing social organisation of any country without any dislocation, such as a wholesale nationalisation of the means of production would entail, particularly if these were expropriated.

This brings us to the three technical and financial provisions of the Social Credit Theory :

(a) That the cash credits of the population of any country shall at any moment be collectively equal to the collective cash prices for consumable goods for sale in that country (irrespective of the cost prices of such goods), and such cash credits shall be cancelled or depreciated only on the purchase or depreciation of goods for consumption.

(b) That the credits required to finance production shall be supplied, not from savings, but be new credits relating to new production, and shall be recalled only in the ratio of general depreciation to general appreciation.

(c) That the distribution of cash credits to individuals shall be progressively less dependent upon employment. That is to say, that the dividend shall progressively displace the wage and salary, as productive capacity increases per man.

For a fuller discussion of these provisions those interested must be referred to the extensive and increasing literature on the subject. Suffice it to say here that the application of these ideas, by any country, would injure no section of their community, if we except the loss of power to control their fellow-men citizens by that tiny fraction of the community represented by leading bankers and financiers. If we take Great Britain as an example, wages, salaries, and dividends could be maintained at existing levels, whilst the prices of goods bought for individual consumption could be immediately reduced 25 per cent. This could be done without loss to the holders of stocks by making an issue of credit from the National Treasury to make up the difference, on presentation of duly audited accounts. One of the essential features of Major Douglas's scheme is the control of prices, (which is not the same as fixed prices) and every manufacturer and retailer, working under the system, would be working on an ascertained and agreed margin of profit. Needless to say, this would remove the principal cause of industrial disputes, which together with the increased effective demand of the home market, and resulting increased turnover, would promptly turn the attention of manufacturers to the true objective of any industrial system, *viz.*, the production of goods and services with the least possible effort.

The justification for the issue of the Treasury Draft of 25 per cent towards reducing retail prices is found in the increased real credit of the community, which accrues from the increased trade which is assured by the lowering of prices. This would, of course, be checked by the periodical statistical investigation, and such investigations already made, show that a much greater reduction than 25 per cent is easily possible.

It has not been the object of this paper to enter into explanations, necessarily highly technical, of the detailed mechanism by which the wonderful potential production of modern science and invention can be induced and distributed. Rather has it been my task to outline the problem confronting Western civilisation, and to indicate a solution which offers more hope than many of us, in our most optimistic dreams, had imagined possible. As a result of a close study of these ideas, since first they were presented to an incredulous world some seven years ago, and checking that study by the experience of a life-time spent as manufacturer and merchant, I can recommend the Social Credit Movement as the most effective technical means of Theosophising commerce that are known at the present day.

If we, the members of the Theosophical Society, are to carry out that magnificent programme set out in the wonderful "Message from an Elder Brother," which is thrilling our members throughout the world, we must have a social form, a mechanism, which will make Brotherhood a living reality in the world. We have to cause the warring classes, castes and nations to cease from their quarrellings, but we cannot do so if they continue to use a financial system for every commercial transaction—be that merely the buying of a box of matches—which embodies a fundamental arithmetical error. I therefore commend the study of these ideas to all those of our members who wish to do immediate, practical, and most effective work in leading humanity out of the maze of trouble surrounding us, into the New Era.

Study then, but study first that which will most help you to help others . . . because only the wise man can be wisely helpful. However much you wish to help, if you are ignorant, you may do more harm than good.

And there is only a very limited interval of time, if indeed one of the inevitable results of our present financial system, in the shape of another war, is not already unavoidable.

It is the Law that we pass into a New Age, but the mode of that passing remains to be determined. Three paths appear before us. We can continue along the plutocratic path, to the servile State, where we have almost arrived. The natural reaction to that condition is the uprising of primitive man, in the form of bolshevism and revolution. Thanks however to these ideas, which have been thus beneficently sent into the world to meet this dire need, at this present time, we can, by their adoption, pass by a rapid stage of evolution, into a golden age of peace, harmony and leisure, such as the world has never known. Seldom have a body of earnest men and women, animated by a noble ideal, had such an opportunity to realise it, as that which is presented to you at the present time.

Great alchemists shall ye be, if you will, transmuting ignorance into wisdom, hatred into active love, suspicion into trust, separative pride into loyal comradeship.

If further inducement were necessary, surely we have it in the wondrous period we are living in.

It is the Law that Our Blessed Lord comes among you, be His welcome what it may, though even He may not outstay His welcome.

One essential condition of that Blessed Presence is Peace, particularly peace among the nations and by reforming our financial system we remove the chief cause of modern wars.

Let us then dedicate ourselves to these studies, to this task, facing, with dauntless courage, the tremendous opposition of the Dark Forces acting through high finance; knowing that Truth must prevail, and that we are guided by Those Great Ones Whom we desire to serve.

T. Kennedy

THE DESTINY OF EUROPE

By A. KAMENSKY

Some day I shall sing to Thee in the sunrise of some other world:
I have seen Thee before in the light of the earth, in the love of man.

R. TAGORE

WHEN a period of cosmic manifestation has come to an end and a new one is preparing for birth, then the world goes into an epoch of transition which is dark and chaotic; the Spirit no longer animates the forms, and they are in dissolution. But the germs of life are safe, waiting for the period of the next manifestation. These "golden seeds" contain all the previous experience of the period achieved and when the day of new manifestation comes, they then will send out shoots and leaves, and out of them will grow the world of to-morrow. These periods of rest and activity are rythmical in the Cosmos. It is the same with all periods of activity on earth. Before a new era begins, there is a transition period, a sort of human *pralaya*, which is always dark and chaotic. But the Spirit of God broods over the great waters and the golden seeds are there.¹ Sometimes lightning breaks the night, and then, for a moment, the golden seeds are seen. The darker the night, the nearer the dawn. It is God's plan for His Cosmos that Day should succeed Night, and that with every day we should be drawn a little nearer to

¹ They are taken care of by the Manu.

Him. For, that is the real meaning of evolution : Divine Light, union with perfection, bliss.

So the victory of Light is sure. Even when the night is at its darkest, we know that the real Sun, the Essence of all visible light, is always shining, only we cannot see it with our imperfect physical vision, "The Seers of the Essence of things, they see it."¹

This accounts for the interesting fact that the great ancient religions have taught of two suns, one visible, one hidden. You find it in the Vedic hymns, you find it in the sacred books of Egypt.

In the *Veḍas*, Sūrya, the visible sun, is led by the mysterious power of the God of light, Savitar ; and the prayer of the Hindū, the sacred Gāyaṭrī goes to this Spirit, the radiant Sāvitrī. The R̥shis speak also of this hidden sun, as Rohita, which is the source of light and the power of evolution, which builds "the bridges and the degree". In Egypt we find the same mysterious source of light and power in Ra, which is the hidden sun, in whom all evolution begins and to whom all returns. Osiris sets in Ra.

For us, on the earth, the will of the Divine Universal Spirit unfolds itself in the Law He has given to His universe ; it is the beautiful *Rita* of the *Veḍas*, the "heavenly harmony" of Pythagoras. And its melody sounds in the plan of the Manu, in the revelations of the Avatāras, in the *ḍharma* of the race.

The *ḍharma* of the Āryan nations is beautifully defined by our President in this manner :

"God has given to each nation on earth a special word, coming from the Eternal, which the nation must pronounce. Looking at the history of nations, we can hear this word, issuing from the collective mouth of the people, pronounced by its actions, and this is the contribution

¹ *Bhagavad-Gītā*.

of that nation to the achievement of the ideal and perfect humanity."¹

We are in the middle of the fifth race and the dawn of the sixth race will begin, while traces of the sixth sub-race of the Āryan race appear already in different parts of our globe. In Europe we feel the battle field between the mentality of the ruling race and the ideals of the coming one. Of course, the struggle is going on everywhere in the world, above all in India, America and Australia. In Europe we feel it perhaps in a very special and acute way, because here "separativity" and individuality have found extreme expression and the fight is going on everywhere, on all planes, between nation and nation, creed and creed, class and class, sex and sex, etc. On the other side, Europe is tired of fighting. She is athirst for peace. She is dreaming of unity; she wants fervently to realise the kingdom of heaven on earth. Great are her sins, but great also is her dream. And her destiny is in the scales of heaven. Will she be true to her dream? Will she rise and achieve her divine destiny? Or will she shut her eyes to her great mission and remain heavy and blind to the Light?

In the first case, her future is glorious, for great souls will come and bless her toil, and the sun of the coming Day will shine on her, as on a large international family, where collaboration will be a joyous necessity, freedom the condition, happiness the natural state.

In the other case, if she fails, then she will enter an epoch of decadence instead of a period of glory. Great souls will not be born to her. Primitive souls will be attracted to her, to learn their first lessons in citizenship and she will slowly sink to the low condition of a continent occupied by children and barbarians. This cruel fate awaits her in the event of her failure as surely as magnificent achievement will

¹ See *Dharma*, by Annie Besant.

be hers, if she succeeds. Her destiny is on the scales to-day, it is in her own hands. It depends on her being true, or untrue to her *dharma*, to her part.

But how may she know her *dharma*? How can we, Theosophists, help her to fulfill her destiny?

It seems to me, that we can find all the necessary indications if we study Theosophy, the great Light of the world.

Theosophy is that Ancient Wisdom, which shines in all the great religions of the world. Theosophy reminds us of the real Code of Manu, which lays down the scheme of Āryan evolution. Those who have studied the Code of Manu, know that not only the individual and the family receive great help in its wise regulations and laws, but that also a splendid and ideal social organisation finds its basis in those teachings.¹ It was an ideal plan for the evolution of the fifth race. But has the race understood it and fulfilled it? In ancient days, in India, something of the Divine Plan was realised. It has again and again been proclaimed at the dawn of great religions, under the direct inspiration of a great Teacher. But then it has been forgotten. The separative tendencies of the lower *manas* and the incredible pretensions of the growing personality have led humanity to spoil and distort the plan. The creation of many forms, mental, astral and physical, have induced each nation to think itself different from every other, and that each had to create its own road. Naturally, with evolution, forms must become more complex and rich, but Divine Law is the same for the whole race. We have all lighted our torches at the one Āryan Altar and, lighting it, we have made our vow to be true to it.

Now, what says the scheme of Manu? His ideal Plan takes for model the organisation of the family. Human society is composed of elder and younger members, bound together by love, confidence and duties. The elder must give

¹ See *The Science of Social Organisation*, by Bhagavan Das.

their force, their knowledge, and experience to support, to help and protect the younger ones. The younger must give their trust and readiness to follow the wisdom of the elders. The result will be a joyous collaboration. The mutual duties and obligations will blend with the feeling of responsibility and the loving feeling of self-sacrifice. The elder must serve the younger. The younger must trust the elder. Mutual loving help will give a healthy and happy basis for social life, as well as for family life.¹ This wise co-operation is the safeguard of civilisation. Wherever it is ignored, there is failure and misery. Wherever something of this healthy basis remains, we see success and prosperity, but because the wise Plan of Manu has been disregarded, and distorted, the world has, in our days, to go through such terrible trial and suffering. The East is the guardian of the treasures of the race, therefore it is so important that the West should know the East, that it should learn to value the priceless jewels of Wisdom, that it should begin to realise anew the great Plan of the Lord. Hence the necessity of recognising our Āryan mother, India.

This simple and wonderful scheme, the family order, can be applied not only to small human groups, but also to big states and even to international bodies, such as Federations, Nations, Parliaments of religions, Brotherhood of Races. Indeed we see already its germ in the League of Nations of to-day. For one of the problems is the "problem of minorities". And something very important is stated, that:²

To peoples who are not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilisation.³

¹ It is said that a man ought to look on old people as on his parents; on all equis in age as on brethren, on all younger ones, as on his children.

² In § 11 of "The Covenant of the League of Nations".

³ Permanent Mandates Commissions.

And some good work has been done on this new principle of responsibility and protection. This is a sign of the times, a sign of real progress for humanity. No more irresponsible ruling and exploitation of the weak, but a motherly care and protection given to them by the strong.

It is time Europe should study deeply Manu's Plan for the race, for the transgression of the Law carries with it terrible reactions: earthquakes and catastrophies on all planes. The protest of the weak and the oppressed are threatening the whole civilisation of to-day; for so great is our solidarity (we may be unconscious of it, but it is there), that any trouble in one country causes disturbance and misery in almost all others. Just as on the physical plane, an epidemic threatens the health of all beings, so it is with political and social diseases. We see it plainly in economical crises: but we should see it as well in psychological ones. The growth of neurasthenia, the mania for suicide, the loss of equilibrium by many forms of intoxication from the wildest theories, all this shows plainly that men are not in a healthy condition and that we are surrounded with dangers and diseases. Changes must come to relieve suffering mankind and we should not be afraid of them; on the contrary, we should help, wherever we can, to overstep the old forms, which have become too narrow for the unfolding Spirit and to build beautiful new forms, bigger and better than the old ones. Thus shall we avoid the catastrophic changes, brought on by revolutionary earthquakes. Indeed never has the world been in such sore need of wisdom as to-day; never has the vanguard had such a tremendous responsibility. But those who are to be the vanguard, must not run into extremes. They must not be carried away by a wave of emotion however popular; they must not think that the State can be ruled by the mob or by the man in the street,

for the State should be ruled by wisdom; quality, not quantity, should form its basis.

If we wish to be guarded against tyranny in any form, we must remember that the new Era, which we are entering, must be built by constructive, not destructive methods, by love and wisdom, not by hate and violence. Destructive methods are the weapons of the past, doomed to failure. The weapons of the new civilisation will be the weapons of the Spirit. Its methods are free and joyous co-operation, based on mutual trust and brotherhood. Duties, not rights, must be the sacred formulas of our new programmes; responsibility, and not personal hopes and demands. Democracy is coming to the front and we must greet her lovingly; we must enlighten her views, spiritualise her ideals; but we must not blindly follow her; we must temper her passionate cravings, we must help her to understand her responsibility in face of the rising generation. We recognise heartily her rights, but we do not wish to see her establishing a new tyranny. If Democracy wants to rule, let it not forget the experiences of the past, let it not be blinded by illusory formulas and tempting programmes. For a new civilisation to be born, it is not necessary to crush all the values of the past, to abolish the best of traditions, to be opposed to religion and literature, to demoralise children. Everything which is good and beautiful should be carefully preserved. For instance, there are old and new methods of education. We must not rush from the old to the new, rejecting the old entirely. We must take the best of both. (There are precious things in the old experiences; there are some very mischievous ones in the new one.) Let us be wise and not lose the smallest jewel for the crown, which we wish to place on the head of a liberated and redeemed humanity. If we throw away too lightly all our inheritance of the past, we shall run the danger of great loss and of winning nothing.

Transitional epochs are naturally chaotic and difficult, but we must do all we can to help chaos to evolve into cosmos. This we can only do with the help of Wisdom and there we come to our second point.

We have spoken of Manu's Plan. Now let us look at the Plan of the Bodhisattva.

We have been given beautiful and great religions, each one striking the keynote for the civilisation it was building. Each one has taught us the Law of Love, the Unity of God and the Brotherhood of Man.¹ But have we followed it? How many of us have remained true to it? Have not the majority of us fallen into superstition or atheism? Has not religion rejected science? Has not science negated religion? Has not love been forsaken? Has not hate of class, of race been preached? Have not selfishness and competition taken the place of friendly co-operation? Have we not seen enough of bigotry, fetishism and intolerance? Orthodox religions are weakening every day and churches are dying; and science is starving from want of spiritual insight. Both are weak alone. United, they will become strong and great. But they must recognise each other as sisters and walk together, East and West, two poles of civilisation, Mary and Martha; they must learn to understand each other, for the synthesis of science and religion will never be achieved as long as East and West continue to stand apart. If Europe wishes to realise her great destiny, she must clasp hands with India, our Āryan motherland, and through her—with the whole East. From India came the scheme of Manu; from the East came all great religions. There is still a greater gift which the East has in store for us and this is the Knowledge of God, the path to the Masters of Wisdom and of Compassion. It lives in all great religions as the hidden knowledge, but churches and priests have lost the keys. Who knows to-day the great mystic symbolism, the heaven

¹ The special *Dharma* of each religion. (*Dharma*, by Annie Besant.)

language of all teachers and saints? And so it remains in the depths of Sacred Scriptures, sealed and unrecognised by the mass. Especially is it so in the West, where Christianity is chiefly cultivating the exoteric aspect of the teaching.

Not so in the East, and above all in India. There the treasure-house of Esotericism has always been known, studied and applied to life. The doctrine of the Immanence of God has helped man to feel his identity with the Divine Spirit of the Universe. Religion in the East has built a heavenly bridge for the soul, that it may cross it and return to God. In the *Upanishads* it is said :

In the cave of the heart is the true Self, the Divine Spirit of man, the golden bird, which will unfold its wings and soar to its home, the heavens, as soon as man will have recognised his divine kinship with his Father above. The Knowledge of the Self reveals the highest home of Brahman. Purified by the serene light of true knowledge, man sees and is happy When the sages have reached him, (the Self) they become satisfied through knowledge, they are conscious of their Self, their passions have passed away, and they are serene and peaceful. The wise, having reached Him, who is omnipresent, devoted to the Self, enter into Him wholly He who knows that highest Brahman, becomes even Brahman

That is the secret of the ages, which the saints and the wise keep for us as is said in *Light on the Path*. And this the West must find, before it can achieve its great destiny.

Europe can be helped on all planes by the Wisdom of the East :

(a) on the physical plane, for her social organisation, by the plan of Manu.

(b) on the plane of the soul (astral-mental) for her fraternal relations by following the Law of his Religion ;

(c) on the plane of the Spirit, by the exoteric teaching, which opens to man the Nivr̥tti Path and brings him to the feet of the Master.

If Europe understands and learns the dh̥r̥mic lesson, then great will be her fate. Her social organisation will be based on the wise principle :

To everybody according to his needs; from everybody, according to his capacity. ¹

¹ And it will be clear that no social problem can be solved, unless the interest of all classes and all individuals is taken into consideration.

Freedom and tolerance will be the best protection of minorities. Joyous co-operation will make class war impossible. International law and supra-national spirit will be the true basis of peace. Individuals as well as nations will know and work out their Divine destiny. Science will no more stand proud and alone; churches and creeds will cease to fight, for man, realising his divinity, will know that there is only One Religion (where all are brethren) and one God. And he will learn to build the One Temple of humanity, where all creeds can pray together, bowing to the One Holy Power, who is the Source of all. Religion will be the Sacred Science, and Science—the twin-sister of Religion. Out of their holy Union will stream new waters of life, quenching the thirst of all human souls. Strengthened and inspired by these drops of *Amṛta*,¹ the wine of the Gods, men shall learn the real art, which is not only a fragment of music, or painting, or poetry, but which is above all the art in life, in which all the Muses take part, which expresses itself in their synthesis in the harmony of human life. Then beauty will rule the world, and so music, painting, architecture, etc., all arts must help her to shape the new world. And they will, for Devas will co-operate with man when he has purified himself; ceasing to wish for mere animal delights, he will rise to the happiness of the Gods. Beauty will bring divine joy, for every man will recognise the God in his brother and bow in reverence, as do the children of the East, when they greet each other. I finish with the Eastern greeting :

“God is in Thee ; God is in Me. God is in every living creature. I bow with reverence to the God who is in Thee.”

A. Kamensky

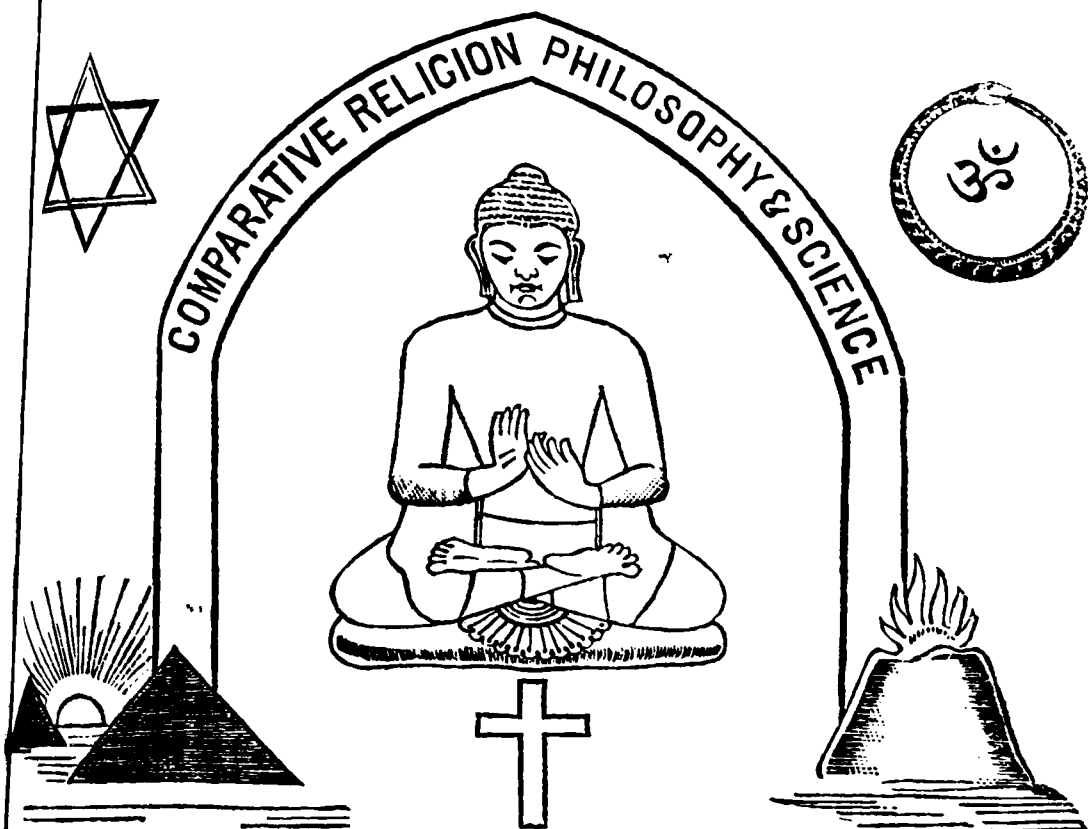
¹ The elixir of immortality.

RE-INCARNATION

[On the Isthmus of Panama where once stood a tropical forest is now Gatun Lake, a part of the Panama Canal; only dead tree trunks now emerge from the water with great numbers of orchid plants hanging from them.]

I AM the Spirit of a thousand trees—
Old dying trees with orchid-hanging boughs—
Now standing stark with cold and slimy limbs.
Once they were warm with my strong moving life;
Once little dawn winds frolicked from the seas
And romped in laughter with my baby leaves.
Soon I shall leave this worn old house I've loved . . .
My sacrifice, that ancient seas may meet.
A body is a wondrous thing to have—
It gives one work with friendly fellow-things;
Gives one the chance to yield unto that deep,
Deep longing to reach up—and ever up!
This is the spectacle of life and death . . .
The mystery that I, the Spirit, know,
Yet never whisper to my outer self
(My house—the body part that holds me so)
Lest this might shatter it in disregard.
Now I am going . . . I shall rest awhile
And brood on life itself—untouched by death—
Then I shall find a far off, sunny hill
Where little sleeping seeds are waiting me.
To them I'll whisper warm eternal thoughts
Of wakening and all expanding life,
As they prepare for me another home.
Then I shall rise again, and work,—and show
The ever flowing bliss of life, expressed.

CLARE LYON



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 607)

XII. THE DIMENSIONS OF MATTER AND SPACE

166. It was shown in the preceding article that one of the links between the mass of the electron, and the mass of

the atom of *Occult Chemistry*, depended upon the interpretation of a fundamental problem which has divided physicists into two schools, and when this problem is probed more deeply it will be found that questions of a still more fundamental nature are involved. These questions relate to the dimensions of space, and the contents of space. Up to recently physical investigations were concerned, for the most part, with the properties of the contents of space, but recently Einstein, and his school, have shown that physical phenomena can be treated as if they were the properties of space itself. In these writings it has been customary to quote the authority of writers on occultism in support of the conclusions arrived at, but on this most fundamental of all questions it is not possible to do so because, occult writers of the highest authority are themselves divided on the question, which may be thus stated. Has space more than three dimensions, or are the higher dimensions, beyond the third, the dimensions of the contents of space, and not of space itself?

167. The answer of *The Secret Doctrine*,¹ to this question is clear and emphatic :

The processes of natural development which we are now considering will at once elucidate and discredit the fashion of speculating on the attributes of *two, three, and four* or more *dimensional* space; but, in passing, it is worth while to point out the real significance of the sound, but incomplete, intuition that has prompted—among Spiritualists and Theosophists, and several great men of Science, for the matter of that—the use of the modern expression, the “fourth dimension of space”. . . . The familiar phrase can only be an abbreviation of the fuller form—the *fourth dimension of matter, in Space*. . . . So long as there are foot-rules within the resources of cosmos, to apply to matter, so long will they be able to measure it three ways and no more; just as, from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more.

¹ Vol. I, pp. 271-2.

168. On the other hand Bishop Leadbeater writes :¹

Many persons have come to suppose that the fourth dimension is an exclusive appanage of the astral world. A little thought will show that this cannot be so. Fundamentally there is only one kind of matter existing in the universe, although we call it physical, astral or mental according to the extent of its subdivision and the rapidity of its vibration.

Consequently the dimensions of space—if they exist at all—exist independently of the matter which lies within them; and whether that space has three dimensions or four or more, all the matter within it exists subject to those conditions, whether we are able to appreciate them or not.

It may perhaps help us a little in trying to understand this matter if we realise that that which we call space is a limitation of consciousness, and that there is a higher level at which a sufficiently developed consciousness is entirely free from this. We may invest this higher consciousness with the power of expression in any number of directions, and may then assume that each descent into a denser world of matter imposes upon it an additional limitation, and shuts off the perception of one of these directions. We may suppose that by the time the consciousness has descended as far as the mental world only five of these directions remain to it; that when it descends or moves outward once more to the astral level it loses yet one more of its powers, and so is limited to the conception of four dimensions; then the further descent or outward movement which brings it into the physical world cuts off from it the possibility of grasping even that fourth dimension, and so we find ourselves confined to the three with which we are familiar.

169. We thus find that advanced students of occult science are as clearly divided on the fundamental problem we are discussing as are the leaders of western science. What we may term the Maxwell-Lodge-Blavatsky school holds that space has only three dimensions, and that the higher dimensional properties are due to the contents of space, whilst the other, the Heaviside-Einstein-Leadbeater school holds that these higher dimensions are the property of space itself. It is not therefore possible to decide this question on authority only, as the authorities on each side appear about equally weighty. Madame Blavatsky is particularly emphatic

¹ *The Hidden Side of Things*, Vol. I, pp. 26-28.

on her side of the question for in one of her letters to A. P. Sinnett,¹ she says :

It made Master always laugh when he heard the "knots" made on a sealed rope or the *passage of matter through matter* referred to as the result of the action of a "four dimens. space," when "dimension" has nothing to do with it, and that such "dimension" is a faculty of *our matter*—as the physicists and chemists know it, and not anything pertaining to one of the "Worlds".

170. It may be well to point out here that to the student of occultism life and force are but two aspects of the same thing. What we feel as consciousness welling up within us is on the life side what on the form side we study as the forces pouring through the atoms of our bodies.

Each of these Forces has a living *Conscious Entity* at its head, of which Entity it is an emanation.²

The atom can scarcely be said to be a "thing," though it is the material out of which all things physical are composed. It is formed by the flow of the life-force and vanishes with its ebb. When this force arises in "space" . . . atoms appear; if this be artificially stopped for a single instant, the atom disappears; there is nothing left. Presumably, were that flow checked but for an instant, the whole physical world would vanish, as a cloud melts away in the empyrean. It is only the persistence of that flow which maintains the physical basis of the universe.³

171. It follows from the above that whatever can be said of consciousness can be also predicated of forces, and this may be of help in our attempt to solve the fundamental problem of dimensions, since we have direct experience of consciousness from within, but can only study forces from the outside. With this identity in our minds let us inquire why there should be two such distinct schools of interpretation covering the same range of facts. This can only be because

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 249.

² *The Secret Doctrine*, Vol. 1, p. 313.

³ *Occult Chemistry*, pp. 21-2.

both interpretations equally fit the facts. The equations of Einstein can be applied either to the elements of space or to the elements of space-contents without affecting the correctness of the mathematical treatment, and we shall see that this interchange applies equally to the logical reasoning of Bishop Leadbeater. So long therefore as this condition lasts there will be two schools of interpretation. It is only when new facts are added which are covered by one interpretation and not by the other that we can discriminate between the two. Now this is what has happened in our investigations. By means of the Maxwell-Lodge-Blavatsky interpretation we can make the link between the facts of occult chemistry, and the facts of western science, whereas by means of the Heaviside-Einstein-Leadbeater interpretation we cannot do this. Thus the Blavatsky interpretation covers the larger range of facts, and by the rules which govern rival hypotheses it is the one that for our purposes should be adopted.

172. The position may become clearer by means of an analysis of Bishop Leadbeater's statement. With characteristic frankness he takes us into his confidence both as to the experiences and as to the reasons why he interprets them in the way he does. The experiences of higher dimensions are the direct testimony of consciousness, and as such cannot be gainsaid. They are moreover in accord in both schools of occultism. But the reasons given for the interpretation are subject to the ordinary laws of logic, and the canons of logic may be applied to them. Let us attempt to do this.

Bishop Leadbeater says :

The dimensions of space exist independently of the matter which lies within them ; and whether that space has three dimensions or four or more, all the matter within it exists subject to those conditions, whether we are able to appreciate them or not.

This is quite true, but the next statement introduces controversial matter. He proceeds as follows:

It may perhaps help us a little in trying to understand this matter if we realise *that which we call space is a limitation of consciousness*, and that there is a higher level at which a sufficiently developed consciousness is entirely free from this. We may invest this higher consciousness with the power of expression in any number of directions, *and may then assume that each descent into a denser world of matter imposes upon it an additional limitation, and shuts off the perception of one of these directions.*

Of the above it might be said, that the words are the words of Bishop Leadbeater, but the voice is the voice of Madame Blavatsky. It is true that we may assume that each descent into denser matter shuts off perception in one direction, but this is to give away the whole case, for it is an illustration not of space imposing a limitation in accordance with the statement put in italics, but of the contents of space imposing such limitation, which is exactly the teaching of H.P.B., and quite contrary to the interpretation adopted by Bishop Leadbeater. The illustration chosen makes the dimensions of consciousness a function of the material vehicle in which it operates, and quite independent of the properties of space. We have only to reverse the operation to obtain any number of dimensions whilst space itself remains unchanged.

173. It is possible, perhaps, to describe a process of expanding consciousness from a lower to a higher dimension by means of a simple illustration. Let us suppose ourselves at the bottom of the vertical shaft of a coal mine looking up to the night sky. We should observe a small solid angle of the sky containing one or two stars. We should feel as if living in a linear universe in which all the forces operating upon us were along one line, the line between ourselves and the few visible stars. If now we slowly ascend the shaft of the mine, the small solid angle of the sky first visible to us would gradually enlarge until when we reached the surface

the portion of the sky visible would be from horizon to horizon, or half the sphere, which in mathematical measure is a solid angle of 2π units. By continuing our ascent along the same line until the earth became small the whole sphere of the stars would be visible to us which in mathematical measure is a solid angle of 4π . At the beginning of the operation our consciousness was a line consciousness, at the finish it is a surface consciousness. It has acquired an additional dimension. Transformed into terms of force in accordance with what is said in para. 170, we have been translated from a line-force universe into a surface-force universe, and viewed mathematically it would constitute a transformation from a force along a line to a flux of force through a spherical surface, and this transformation would be expressed by multiplying the line force by 4π . The process above illustrated is identical with that by means of which Maxwell¹ obtains an induction $4\pi e$, from an electric charge e , which has given rise to the rational units controversy in which Heaviside took such a leading part, and which is partially treated in para. 158, and the succeeding paragraphs.

174. The way in which a line force is transformed into a force through a spherical surface may be illustrated by a quotation which shows how the line force multiplied by 4π , becomes a surface force.

A field of H units means one where there would be H dynes on unit pole, or H lines per square centimetre. *It follows that a unit magnetic pole will have 4π lines of force proceeding from it: for there is unit field at unit distance away, or one magnetic line per square centimetre; and there are 4π square centimetres of surface on a sphere of unit radius drawn round the pole. A magnet whose pole-strength is m , has $4\pi m$, or $12.57 X m$, lines running through the steel, and diverging at its pole. The above mentioned rule is the origin of the 4π symbol which comes in so often into electro-magnetic formulæ.²*

¹ *Electricity and Magnetism*, Vol. 1, p. 88, para. 76.

² *Elementary Lessons in Electricity and Magnetism*, by Silvanus Thompson, p. 331.

It will be seen from the above that the 4π factor arises from the method of measuring forces, for this method ensures that a force along a line shall be always numerically equal to the surface force through unit surface of a sphere of unit radius, and as such a sphere contains 4π units of surface, the complete surface force is always 4π times the line force. Nevertheless the forces are not of the same character, for the line force is one dimensional and the surface force two dimensional. The method of measurement merely imposes the condition that the number representing the line force when multiplied by 4π , shall give us the number representing the surface force. If in a cargo of fruit, we always arranged that the number of apples should be 4π times the number of oranges, then if we knew the number of apples we could always ascertain the number of oranges, and vice versa, but by multiplying the oranges by 4π , we should not transmute them into apples. But what the school of rational units does is to multiply the number of oranges by the square root of 4π , $(4\pi)^{\frac{1}{2}}$, and divide the number of apples by $(4\pi)^{\frac{1}{2}}$, thus making the number of apples equal to the number of oranges.¹ In this way they draw a veil over a fundamental operation of nature, and bury one of the keys which opens the door between the facts of occult chemistry and the facts of western science.

175. We will now attempt to penetrate this fundamental problem in the light of what is said above, and show how it gives a possible solution not only of the dimensions of consciousness on physical and higher planes, but also of the corresponding electromagnetic forces and the interchange of matter or substance between the planes.

In paras. 163-164,² of the preceding article we showed how the mass of hydrogen and its 18 atoms could be built up

¹ *Electromagnetic Theory*, by Heaviside, Vol. 1, p. 124.

² Pp. 605-6.

by placing the electronic mass m' in each of its 302,400 spiral turns. Since hydrogen is now considered to be the mass unit out of which all the other elements are composed, it follows that m' is the small element of mass out of which all physical plane matter is constructed. Let us therefore concentrate attention on the mass element m' , and try to analyse its properties. Now mass is the measure of inertial force, so that our element of mass is also our element of force, and from what is said in para. 170 about force being identical with consciousness, it is also our element of consciousness. Let us first tabulate such observations as bear upon the subject we are studying, the references to *Occult Chemistry* being to the second edition. An enlarged drawing of the positive and negative atom will be found on page 21, Plate II.

Force pours in the heart-shaped depression at the top of the atom, and issues from the point, and is changed in character by its passage; further, force rushes through every spiral and every spirilla, and the changing shades of colour that flash out from the rapidly revolving and vibrating atom depend on the several activities of the spirals. (P. 10.) Positive bodies are marked by their contained atoms setting their points towards each other and the centre of their combination, and repelling each other outwards; negative bodies are marked by the heart-shaped depressions being turned inwards, and by a tendency to move towards each other instead of away. (P. 11.)

In the negative triad of hydrogen the three atoms are symmetrically arranged round the centre of out-welling force. (*Ibid.*) The forces which flow in the ten spiral whorls of which the atom is composed come from the astral plane or pass to the astral plane. (Pp. 21-22.) Atoms which pour force into the astral plane are positive. Atoms which receive force from the astral plane are negative. (P. 21.) Atoms exposed to an electric current arrange themselves in parallel lines, and in each line the depression at the base receives the flow, which passes out at the apex into the depression of the next in the line. The atoms always set themselves to the current.

(P. 23.) It seems probable that what modern science calls an electron, we (Bishop Leadbeater),¹ call an astral atom.

The atom is in reality a vortex, formed by the flow of the divine life-force.²

These ultimate physical atoms pervade all space of which we know anything.³

The Breath of the Logos is the force which fills these spaces :

They are full of His Life, of Himself, and everything we call matter, on however high or low a plane, is instinct with divinity: these units of force, of life, the bricks with which He builds His universe, are His very life scattered through space.⁴

176. We see from the above that Bishop Leadbeater considers it probable that the astral atom is identical with the electron, which is exactly the conclusion to which these researches have led us. The observation that the atoms form in a line when exposed to an electric current, the stream of force passing into the base of one atom and out of the apex into the base of the next is in full accord with the modern theory of the electric current if these streams of force are streams of electrons, for modern science regards an electric current as a flow of electrons along a wire from atom to atom. With this point clear in our minds, let us trace this flow from the point in space where it emerges until it reaches the three atoms of the negative triad of atoms in hydrogen above described. The individual electron whilst in this line of passage will have the charge and the mass given to it by the measurements of western science. It will be in open space, the volume occupied by hydrogen being as large relatively to the volume of the electron as the orbit of Neptune is to the volume of the sun. Its forces can therefore

¹ *The Science of the Sacraments*, p. 533.

² *Ibid.*, p. 532.

³ *Ibid.*, p. 530.

⁴ *Occult Chemistry*, Appendix, p. v.

operate all round a sphere, as in our coal mine illustration after we had been translated into outer space at an enormous distance from the earth. Its forces would not be linear but surface forces, and its electric charge a surface charge.

But when it enters the spiral of the atom this condition is changed, it has descended the shaft of the coal mine, and its forces can only act along the axis of the spiral. The surface force has become a line force, and has lost a dimension. Translating these forces into the equivalent consciousness, if the element of consciousness it possesses was previously four-dimensional, it will now be three dimensional, and translated back into electric charge, if in open space where the men of science measure it the charge was e , the charge becomes $e/4\pi = e'$, as given by our equation (43), and as shown in para. 163, this will have the effect of changing its mass from the mass m , as measured by science, to the mass $m' = m/(4\pi)^2$, and our construction out of it of the mass of hydrogen and the mass of the atom of *Occult Chemistry*, will follow as a consequence.

G. E. Sutcliffe

WORLD-RELIGION AND WORLD-SACRAMENT

By A. F. KNUDSEN

IS there not too much artificiality in religion? Without doubt there are some that are quite out of touch with actuality and with the facts of the higher planes of Nature, and of human consciousness. Much of this is due to the interpretations, much to superstition, and some to moral cowardice. Can we find a perfectly natural religion? Where is the boundary between man's natural function, and man's artificiality, and the third factor nonsense. What act pleases a fairy or an elemental? What makes no impression on any other intelligence? What attracts a Great Intelligence? What act is pleasing to the Great Guardian of Evolution? In answering these questions we get at the root of the efficacy and value of all Religion.

Is a World-Religion possible? It is all around us; what then is its ritual, and what its Sacrament? Is the "ancient sacrifice" of a humble and a contrite heart all-sufficing?

The Christ, when he taught the world as Jesus, evidently tried to give the world a deeper insight into Nature, and to stimulate man's respect for natural law and processes, as well as for the more mysterious and subliminal laws and aspects of the Ineffable. All His teaching, parables and similes are taken from everyday life and from household tasks. He links thus the known and the Unknown in one complete scheme; all is nature, all His Life; what is then this of which man is a

part? One can see the Master-naturalist in all his words. He strove to make man realise the immensity of his own nature, of his future growth, of the magnificence of just being man.

The Immanence of God in that what is, was accepted, but He strove to make men see that they were inseparable parts of the whole, both physically as flesh, and spiritually as Gods. All through His teachings you find the emphasis on the value of nature, the dignity of natural function, the sacredness of natural existence, of LIFE. He certainly saw God Immanent in all things, especially in the human heart: "Know ye not that ye are sons of God?" He asks it in despair of awakening an intuition of the colossal fact of which He is the example.

And He did not ignore the child. No, He exalted the child. It has been taken as symbol. He is pictured as the child. But to the Christ the child is no mere emblem or symbol, but a wonderful actuality; a demonstration of the truth He came to impress on mankind. "Be as a little child." Recollect and return to and be as a little child—the child you were three, or thirty, or seventy years ago; be the child in outlook, get back to the beginnings. Drop your sophistication.

Start life over again! What a sweeping condemnation of what we are when we grow up in the way our parents and priests and teachers want us to grow up. Because He saw the Immanence of God, the Presence of God in the Child's consciousness—guilelessness and the demand for Truth. The child questions, but it questions in full faith.

Then He took a little child and set it in their midst. He told them plainly: "of such is the Kingdom of Heaven." Did they comprehend? That was His first sacrament.

There are few that can see it even now, but there you have it. It is Horus again on the stage, it is Bālakṛṣṇa. The god-made image in His own likeness, the temple; it is the latest and most up-to-date manifestation of Himself in

matter. But none could take it in. There, in each child amongst them was the Presence of God : none could believe Him. Outwardly it is the brat, inwardly it is God ; can you grasp the Mystery, and the significance ?

The Light that lighteth all men that are born into the world, the very cause of their Being. A truth too mighty for sophisticated minds—and all grown-ups are sophisticated. A mighty truth—yet so simple ; no man cared to receive it, it was too intimate.

Thus He tried to make men reverence themselves by reverence for the child, for the Life in the child. But it failed. Centuries later some few men, artists, began to realise that Jesus as a child had been sacred, and his Mother too, and painted Him as divine. But the great wonder of Human-nature they do not yet see.

THE CHILD ; THE HEART OF THE CHILD ; that is THE HOLY GRAIL.

Every man should see God in every child ; in every boy and girl, yes, and in every man, and every woman. The Christ tried to make it clear. Our point of view blinds us !

In every man it is disguised, lost, buried in sophistication. But in the little child is the way to GOD open ; the temple is not yet commercialised. The child has direct intuition of Truth, of Justice ; no child cares for deceit. It is dismayed when it finds later that deceit is the rule, cultivated and organised. When it uses deceit later, it is in self-defence against the stupidities of the grown-ups. As a child, as an infant, the human being is guileless, candid. No child likes pretence, sham and substitution, that comes later by experience ; they are all trained to it, in all lands.

So the child, for a short three years, is the repository of Truth, the shrine of veracity, trusting, real. Oh how it is shocked, heart-broken, when it finds that truth is not wanted

in its own adult environment, nor by anyone else. So the chord is broken from the start, the human chord ceases to harmonise with the Infinite. That child-heart, every child-heart, is "The Sacred Heart" of mystic symbolism; That heart is the Holy Grail. The child is the Grail-bearer of Nature's Grail. It is the Presence, the Chalice, the Temple too. Think of it for a while.

But when men saw it not, were blind to actualities, saw no symbol and no value, no inspiration and no sanctity; when it was evident that the child awakened no awe, no reverence, no pity; when it failed as fact and as symbol to stir adoration; when that which God had made was rejected, then the Lord Christ turned to artifice. From the temple of the Divine and the cup not made with hands, he turned to the vessel made by man. Then came the second choice.

The chalice man-made, of gold; the bread man-handled; the wine man-pressed; the garments man-sewn; the words uttered by man, the ritual, the formality, the genuflections, each and every item man-made. Artificial like all its predecessors. Ah! Then men and women too could understand, and worship, thrilled, stirred to their depths. This was something that appealed to the imagination, it gripped and held, it fascinated. It put a bar between man and priest, it put a gulf between man and God, and man was comforted. That other, the living Symbol, the god-made Child, that was the Grail, this was a real sacrament. And man raised up his heart to God, and Christ could pour his Power, Himself, into it, and "man was saved".

By stooping from the real to its semblance, He won. Man was saved by using his own incompetency as far as it was useable. A Great Faith was established that has helped man, held man, won man to Christ, to God, to the God that is Himself. For salvation is but the saving of man, raising of him, to his own Higher Self.

And for many a long century to come this ceremony, with many another, will help men on and on to being That which they are, Christs in embryo—Gods in the making.

But there are souls who see; seers of the essence of things, Truth-seekers. They worship the Real in every Manifestation, they will see the Light in every child; the Christ-child in every baby; the God possible in every impossible man. How many such seers have we now amongst us? Hundreds, yes thousands. Will they respond to the call: "World-religion?" The call is a challenge to every Ego. Can it sense the Truth within itself?

See the world-significances, the Universal Symbols? See the World Sacraments. Clothe birth and marriage and death as you will, but see to their magnificence. See GOD in the harvest and the air you breathe; see God in the forest, see God in the silence of the desert and in the marts of men. See God in the storm and in the thunder of the cataract. See God in the nursing mother's breast and in the suckling babe.

Awaken to the wonder, penetrate to the marvel, back of the obvious. Notice and ponder. Wondering is the beginning of Wisdom. Make your devotions when you are in the Presence. Be your own priest. Walk with bated breath at all times. The reverential breath is so seldom awakened because we are so breathless in seeking the obvious. Give inspiration a chance to touch you, and it will come.

See in every child that which we have lost:
Simplicity; Directness; Reverence; Truth.

A. F. Knudsen



THE EVOLUTION OF MUSIC

By T. PROCTOR HALL

THE first rude beginnings of music antedate history. We are therefore driven to either speculation or inference as to how or when music began. It is true to some extent that the development of a child is a key to the development of the race ; but, bearing in mind that the unborn child is subject to musical culture, it is evident that the parallel will be less exact in music than in general development. At the age of two

years the development of the child corresponds roughly to the development of the human race when it attained the power of speech and became distinguishable in this and other respects from the rest of the Apes. The ages from two to six years correspond to the long period, extending probably over several million years, up to the discovery of the use of fire.

The basic elements of music are three :

1. Rhythm, including time and accent.
2. Melody, the succession of notes.
3. Harmony, the combination of notes.

Of these three the most fundamental, and in all probability the first to be developed, is Rhythm. The average small boy who is not partial to a song enjoys the rattle of a stick on a picket fence and goes into raptures over a bass drum. More than the other elements of music Rhythm affects directly the basal vital activities, heart action, breathing, walking, running, rowing, hammering, dancing, etc. All these activities tend to get into harmony with the rhythm of the music. The popularity of ragtime is due not to the relative absence of melody and harmony but to the presence of strongly pronounced rhythm. Rhythm is the skeleton of music. We prefer to see the skeleton well clothed, but we seldom admire a spineless body with bones too soft to give it a distinctive form.

The beginning of Melody is also pre-historic. As a form of emotional expression it must have arisen very early, possibly before articulate speech. In contrast with this, the third element, Harmony, is quite modern. It was all but unknown to the ancient civilisations, and most of the development of modern harmony has taken place within the last three hundred years.

A musical note, as distinguished from a noise, consists of sets of waves of equal length. The length of the wave determines the pitch of the note. The length in air of the wave of the note known as middle C on the piano is a little more than four feet (1.3 m.). A wave half as long belongs to the note one octave higher in pitch, a wave twice as long to the note an octave lower.

A musical scale, which underlies all attempts at melody, is a series of notes whose wave-lengths bear some simple relation to each other. The lowest note of the scale is called the keynote, and the wave-lengths of the other notes are conveniently expressed as fractions of the wave-length of the keynote.

Among the Greeks, about 700 B.C., several different scales were in use, each consisting of four notes. These

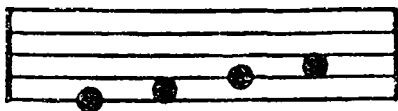


FIG. I. DORIAN TETRACHORD

"tetrachords" were afterwards combined in various ways,



FIG. II. PHRYGIAN TETRACHORD

forming a most bewildering variety of scales. Pythagoras is

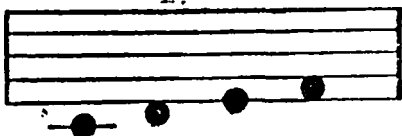


FIG. III. LYDIAN TETRACHORD

said to have brought from Egypt an octave scale which had

been in use there for nearly a thousand years. The Chinese are said to have used for 5,000 years a simple octave scale of

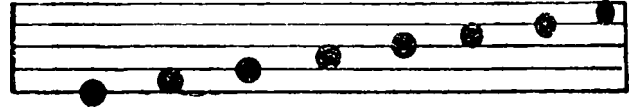


FIG. IV. PYTHAGOREAN SCALE

five notes, which is identical with the scale formerly used in



FIG. V. CHINESE SCALE

Scotland and which persists in the airs of "Auld Lang Syne," "Ye Banks and Braes," etc.

The modern "diatonic" scale is the Chinese scale with two notes (fa, ti) added ; or it is two Lydian tetrachords with a



FIG. VI. DIATONIC SCALE

full tone between. It was first recognised as a distinct entity by the monk Guido about A.D. 1000, who gave to the notes names similar to those they still bear.

The octave is evidently the natural unit of a scale, for whatever effect is produced by a given note, the note whose effect most nearly resembles the first is the note whose wavelength bears the simplest ratio to the first, namely, the note one octave above or one octave below the first. The effect of all the notes of a second octave will therefore be to a large extent a repetition of the effects of the corresponding notes of the first octave.

The relation of each of the notes of the diatonic scale to the keynote is shown in the following table :

Note . . .	do	re	mi	fa	so	la	ti	do'
Wave-length	1	$\frac{8}{9}$	$\frac{4}{5}$	$\frac{3}{4}$	$\frac{2}{3}$	$\frac{3}{5}$	$\frac{8}{15}$	$\frac{1}{2}$
Ratio . . .		$\frac{8}{9}$	$\frac{9}{10}$	$\frac{15}{16}$	$\frac{8}{9}$	$\frac{9}{10}$	$\frac{8}{9}$	$\frac{15}{16}$

The last line in the table shows what fraction the wave-length of each note bears to the wave-length of the note below it; thus measuring the interval between the notes. These intervals are of three sizes. The first two, $\frac{8}{9}$ and $\frac{9}{10}$, which are nearly equal, are called whole tones. The third, $\frac{15}{16}$, which is a little more than half as large as the others, is called a half tone. The Chinese scale avoids the half tone intervals by omitting fa and ti.

NOTATION

A thousand years ago musicians assisted their memory of a song by placing lines, curves and dots beside the written words. These marks which were called Neumes gradually evolved, the lines being placed regularly as a staff and the dots becoming notes. At first the notes were placed in any position on the staff at the pleasure of the writer, but it was soon found to be advantageous to assign a fixed pitch to each line and space. When this was done another difficulty appeared. If the notes of a harp or organ were tuned to the scale beginning with the letter C, and a tune written on that scale proved to be too low or too high for the voice of the singer, the organ could not be used as an accompaniment when the pitch of the tune was altered. It became necessary to extend the scale by adding a new note in every whole tone. Some of these new notes proved rather discordant unless their pitch was varied a little with each change of key. The

difficulty of writing twelve notes in each octave on a staff constructed for only seven was partially overcome by the

Neumes






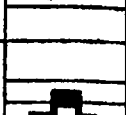
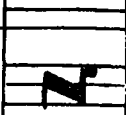
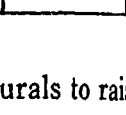
Century—	9 th	11 th	13 th
Fall (punctum)	◊	◆	
Rise (virga)	/	↗	
Up-down (clavis)	∧	7	
Down-up (podatus)	✓	∩	
Ascent (scaudicus)	! (with dot)	↗ (with dots)	
Descent (climacus)	! (with dot)	↘ (with dots)	
Circumflex (torcellus)	∩	∩	
Concave (porrectus)	2	∩	

FIG. VII

cumbrous device of using sharps, flats and naturals to raise or lower the pitch of a line or space by a half tone.

Attempts to write the scale so that it would be accurate in different positions on the staff gave rise to so much complexity

and confusion that Bach, a little over 200 years ago, proposed the "Tempered Chromatic Scale" which was soon adopted and is now in universal use in the western world. Bach

Tempered Chromatic	Natural Diatonic	
.5000	.5000	do
.5297	.5333	ti
.5612		
.5946	.6000	la
.6333		
.6674	.6667	so
.7071		
.7492	.7500	fa
.7937	.8000	mi
.8409		
.8909	.8889	re
.9439		
1.0000	1.0000	do
		$\frac{1}{2}$ $\frac{2}{3}$ $\frac{3}{4}$ $\frac{4}{5}$ $\frac{5}{6}$ $\frac{6}{7}$

FIG. VIII.

divided the octave into twelve equal intervals, each of which is approximately a half tone. While the tempered scale makes some sacrifice of exactness the practical conveniences

resulting are held to more than balance this defect. The diagram (fig. 8) shows both geometrically and by numbers the degree of exactness of the tempered notes.

In 1910 Dr. A. H. P. Leuf proposed to use the staff for the tempered chromatic scale, without sharps or flats, by using

TEMPERED CHROMATIC SCALE EXTENDED NATURAL SCALE

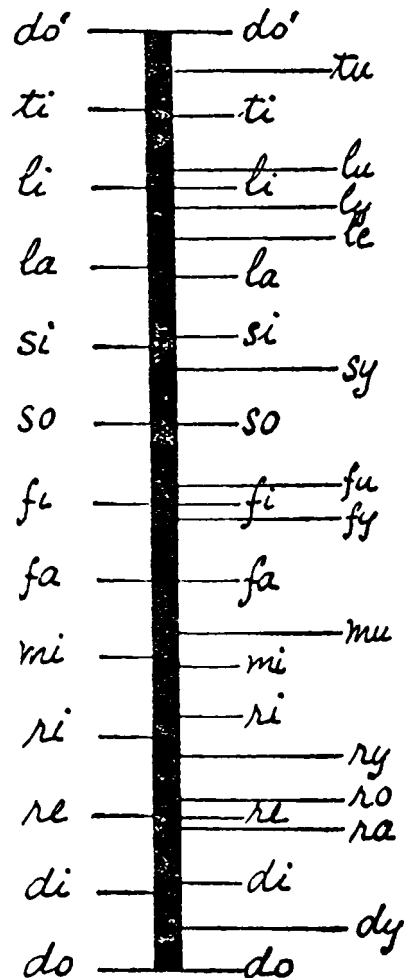


FIG. IX

one line, or one space for each chromatic note. With middle C remaining where it is, on the added line, there are just

twelve positions on the staff for the twelve notes of the scale. Professor Huntington proposes also to replace the staff signature by the numbers, calling the lowest possible staff 1, the next 2, etc. At the bottom of staff 1 is the lowest possible musical note, C, with 16 vibrations per second. A note lower than this is heard as a series of beats, not as a musical note. Middle C is on the line between staff 4 and staff 5. Each note has always the same position on the staff, and each chord has always the same geometrical form by which it can be easily recognised. The only objection to the use of this "Normalised" notation is the fact that it involves a change of system. As soon as we become fully awake to the wastefulness of the old system the change will be made.

'Through complexity to simplicity' has been a rule of the development of music. This is illustrated by the devices used to express the length of a note. About the year A.D. 1500 the relative lengths of the different notes depended upon the 'mode' adopted by the writer. Modes were either 'great' or 'less,' and each kind was either 'perfect' or 'imperfect'. In the great mode perfect a 'large' was equal to three 'longs'; in the great mode imperfect, to only two 'longs'. In the less mode perfect the long was equal to three 'breves'; in the less mode imperfect, to two 'breves'. These absurdities were gradually eliminated, and the relative length of the notes definitely fixed. By the year 1700 written music had reached practically its present form. A step that still remains to be taken is to agree upon an absolute value (say one second) for the note of unit length.

HARMONY

It is hard for us, who all our lives have been accustomed to the piano, the pipe organ and the orchestra, to realise that previous to the discovery of America by Columbus harmonies in music were practically unknown. In such accompaniments as the drum or the drone of the bagpipes, harmonies are accidental. The notes of the lyre, the harp and the flute were in unison with the voice of the singer; and all the singers, when there were more than one, sang in unison. The difference between the male and female voices may have first suggested the advantages of harmonic accompaniment. At any rate the harmonic intervals first used were octaves and fifths. Counterpoint and fugue also no doubt prepared the way for the development of harmony, a development which during the relatively short space of three hundred years has attained to a remarkable degree of perfection. This rapid progress is due in part to the fact that the mathematical theory of harmony, which was thoroughly worked out, became an aid to the instrument makers and to the composers in their work. The ground has been so well covered that little that is new or startling is to be looked for in this direction.

The alphabet of harmony is the intervals between the notes of the scale. In a full octave there are only twelve chromatic intervals, which are given in the table below in the order of simplicity of the wave-lengths of their notes. The simplest ratios correspond to the most complete concords, the less simple ratios to the milder concords, and the complex ratios to the discords. Each interval, whether concord or discord, may be used by the composer as he sees fit; but

outside of these twelve and their extensions he cannot go. The possible combinations of these intervals is therefore strictly limited, and composers who are ambitious for novelties must turn their attention elsewhere.

CHROMATIC INTERVALS	RELATIVE WAVE-LENGTH (APPROXIMATE)	CHARACTER OF INTERVAL	NAME OF INTERVAL
12	1:2	perfect concord	Octave
7	2:3	strong „	Perfect Fifth
5	3:4	„ „	Perfect Fourth
9	3:5	mild „	Major Sixth
4	4:5	„ „	Major Third
3	5:6	minor „	Minor Third
8	5:8	„ „	Minor Sixth
2	8:9	borderland	Major Second
10	9:16	„	Minor Seventh
11	9:17	discord	Major Seventh
1	17:18	„	Minor Second
6	12:17	„	Augmented Fourth

The three discords are seldom used. Thus the number of musical intervals is reduced practically to nine, out of which are to be formed all the chords of music.

ORIENTAL MUSIC

While western Europe and America were leading up to and developing harmony in music, the older civilisations of Asia continued with rhythm and melody alone. Having no reason to vary the notes of their scale from the exact harmonic positions, no such reasons as came from both notation and instrumentation in the west, and resulted in the tempered scale, they developed a delicacy of appreciation of changes in both pitch and quality of tone which leaves us far in the rear. One Eastern potentate, referring to the applause at a grand opera in Paris, said, "These people must have ears of horn."

Much of the oriental music is beyond the comprehension, or at least beyond the full appreciation of the occident. For a thousand years these two branches of the musical world have travelled along diverging lines. The flower of the western branch is the rosy richness of harmony. The flower of the east is a delicate lily of melody. Is it possible to unite these two, and from the union develop a world music that shall combine the vigour and the bloom of both? If this is not done, there is danger that the flower of the east will be destroyed and lost, crushed by the overwhelming force of western machinery. Our printed page of music will easily overcome a vocal melody that cannot be written on our scale; and our machine-made pianos and organs with their fixed and relatively crude scales tend to relegate to oblivion all music that cannot be at least approximately expressed on those instruments.

Several of the oriental scales contain from 22 to 25 notes in each octave. These have developed naturally, as did the diatonic scale in the west, and can therefore be understood by following out the mathematical principles of scales.

EXTENDED MUSIC SCALE

In building a scientific scale let us first write down all possible simple fractions whose values lie between $\frac{1}{2}$ and 1. Then if the wave-length of lower *do* be taken as 1, and therefore that of upper *do* $\frac{1}{2}$, the other fractions will represent the wave-lengths of all the notes within the octave. It is an open question how far this table of fractions should be extended—how many of the fractions are really “simple”. Tenths must be included because in ordinary music we have the ratio 9:10 between some of the notes and find it in many cases a useful interval. Elevenths and thirteenths are excluded

because they are prime numbers and have no simpler relation to any of the rest of the scale, and to include them would be in effect to include two new and independent sections of the scale unrelated to the rest. Fourteenths, fifteenths, sixteenths, and perhaps eightenths, might be included. The limit is found, not in the figures, but in our ability to appreciate subordinated harmonies.

TABLE

of all simple fractions whose values lie between $\frac{1}{2}$ and 1, representing possible notes within a single octave of the Extended scale. Elevenths, thirteenths and seventenths are excluded.

$\frac{1}{2}$	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	$\frac{1}{2}$
$\frac{2}{3}$	.	.	.	.	.	.	.	.	$\frac{2}{3}$	.	.	.	.	.	.	.	.	—
$\frac{1}{4}$	.	.	.	.	.	.	.	$\frac{3}{4}$	.	.	.	.	.	.	.	.	.	$\frac{2}{4}$
$\frac{4}{5}$	.	.	.	.	.	$\frac{4}{5}$	.	.	.	.	.	$\frac{3}{5}$	.	.	.	.	.	—
$\frac{5}{6}$	.	.	.	.	$\frac{5}{6}$	.	.	.	$\frac{4}{6}$	.	.	.	.	.	.	.	.	$\frac{3}{6}$
$\frac{7}{8}$	.	.	.	$\frac{6}{8}$	.	.	.	$\frac{5}{8}$	.	.	.	$\frac{4}{8}$	.	.	.	.	.	—
$\frac{8}{9}$	.	.	$\frac{7}{9}$	.	.	.	.	$\frac{6}{9}$	.	.	.	$\frac{5}{9}$	.	.	.	$\frac{4}{9}$	.	$\frac{3}{9}$
$\frac{9}{10}$	.	$\frac{8}{10}$	.	.	.	.	$\frac{7}{10}$	.	.	.	$\frac{6}{10}$	.	.	$\frac{5}{10}$	.	.	.	—
$\frac{10}{16}$	.	$\frac{9}{10}$	.	.	.	$\frac{8}{10}$	.	$\frac{7}{10}$	.	.	.	$\frac{6}{10}$	.	.	$\frac{5}{10}$	.	.	$\frac{4}{10}$
—	—
$\frac{12}{12}$	.	.	.	.	$\frac{10}{12}$	.	.	$\frac{9}{12}$	.	.	$\frac{8}{12}$	.	$\frac{7}{12}$	.	.	.	.	$\frac{6}{12}$
—	—
$\frac{14}{14}$	.	.	$\frac{12}{14}$	.	.	.	$\frac{10}{14}$	.	.	$\frac{9}{14}$	.	.	$\frac{8}{14}$	.	.	$\frac{7}{14}$	.	$\frac{6}{14}$
$\frac{15}{15}$	.	$\frac{14}{15}$	.	.	.	$\frac{12}{15}$	.	.	$\frac{10}{15}$	.	.	$\frac{9}{15}$	.	.	$\frac{8}{15}$	.	.	—
$\frac{16}{16}$	.	$\frac{15}{16}$	.	$\frac{14}{16}$	.	.	$\frac{12}{16}$	.	.	$\frac{10}{16}$	.	.	$\frac{9}{16}$	.	.	$\frac{8}{16}$	.	$\frac{7}{16}$
—	—
$\frac{18}{18}$	.	.	$\frac{16}{18}$	.	$\frac{15}{18}$	.	$\frac{14}{18}$	.	.	$\frac{12}{18}$	.	.	$\frac{10}{18}$	.	.	$\frac{9}{18}$	.	$\frac{8}{18}$

The next step in forming the new scale is to arrange all of the fractions in this table which (after each is reduced to its lowest terms) have an odd number in the denominator, into a single line in the order of their concordance. To the discords are added the middle note, f_i , of the tempered chromatic

scale, and a note midway between *ti* and *do* since this interval is much larger than the others.

PERFECT	STRONG	MILD	MINOR	BORDERLAND	DISCORDS
$\frac{1}{1}$	$\frac{2}{3}$	$\frac{3}{4}$ $\frac{4}{5}$	$\frac{4}{5}$ $\frac{5}{6}$ $\frac{6}{7}$	$\frac{5}{6}$ $\frac{7}{8}$ $\frac{8}{9}$	$\frac{8}{15}$ $\frac{14}{15}$ $\frac{14}{17}$ $\frac{15}{17}$
$\frac{1}{2}$	$\frac{3}{4}$	$\frac{5}{6}$ $\frac{5}{8}$	$\frac{7}{8}$ $\frac{7}{10}$ $\frac{7}{12}$	$\frac{9}{10}$ $\frac{9}{14}$ $\frac{9}{16}$	$\frac{15}{16}$ $\frac{15}{18}$ $\frac{14}{17}$ $\frac{15}{17}$

In order to make a scale that is symmetrical from the two ends, the second line is obtained from the first by inverting each fraction, then multiplying it by $\frac{1}{2}$. These two lines include all the fractions in the former table. The second discord in each line is almost identical with the first pair; for example $\frac{8}{15} = .5333$ and $\frac{15}{28} = .5357$. The second pair may therefore be omitted. Also $\frac{17}{24}$ is practically identical with $\frac{12}{17}$ in the middle of the scale.

As thus completed the new scale consists of 24 notes in each octave; or, if upper *do* be included, 25 notes, which are symmetrical about the centre of the scale, and which include

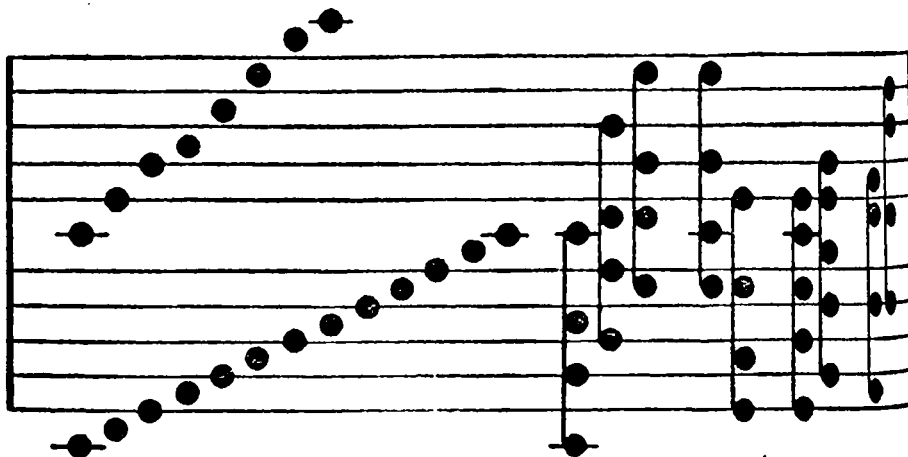


FIG. X

all the notes which are likely to be acceptable to a western ear for many years to come. If at some future time the scale requires further extension, the same principle is applicable to any required degree.

By a perfect interval is meant an interval whose lower-note impulses all coincide with certain of the impulses of its upper note. The octave is an example. An interval whose numerator is some power of 2 is potentially perfect, that is to say, can be made perfect by raising the upper note one or more octaves. The following intervals are potentially perfect: 2:3, 4:5, 4:7, 8:9, 8:15, 16:31.

Inspection of the new scale shows at once its superiority over both the diatonic and the chromatic scales. In the list of Minor intervals are six notes whose ratios to the keynote contain the number seven, all of which are entirely absent from the older scales. These six notes represent a large number of harmonies which are abundant in nature, in the sighing of the wind, the murmur of the waves, in bird and insect life, but which are altogether absent from western music.

The number of intervals possible in one octave of each of the scales is as follows :

Chinese scale, tempered	...	...	...	10
Chinese scale, natural	...	...	...	13
Diatonic or Chromatic, tempered	...	...	...	12
Diatonic, natural	...	...	...	19
Extended scale, natural	...	...	...	132

Equipped with a working knowledge of the Extended scale western musicians will be prepared to receive from the East its wealth of folk-songs, and in return give back the same sweet melodies enriched with the fulness of harmonies to which we are all as yet strangers.

EXTENDED NOTATION

The old staff notation carried a heavy burden when it was overloaded with the chromatic scale which placed

twelve notes where there was room for only seven. The twelve additional notes of the extended scale would be for it an impossibility. But without some sort of notation the extended scale is almost useless. Any device of the same general character of sharps or flats is objectionable because it involves the use of two signs to express a single note.

Until some better plan is devised I suggest the use of triangular marks to represent the new notes, reserving the rounded or oval forms for the notes of the diatonic natural scale and for the notes which closely approximate the

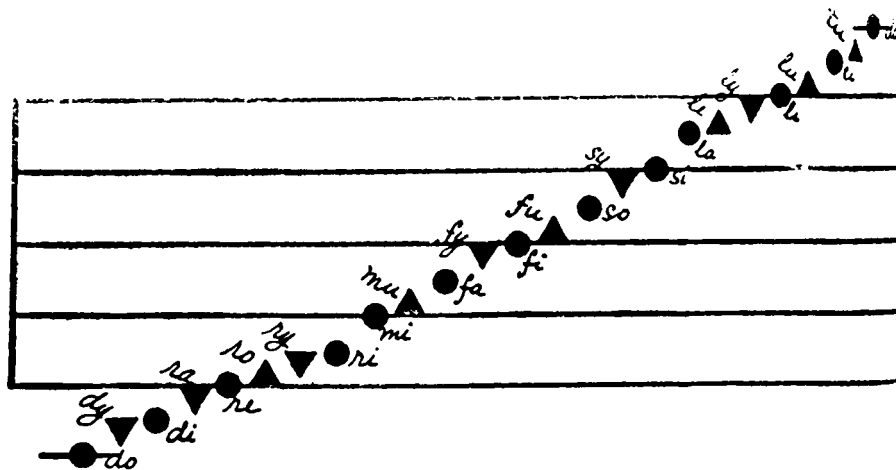


FIG. XI
EXTENDED SCALE. NORMALIZED NOTATION
(The new notes are triangular)

chromatic. When these triangular marks are used with the Normalised notation a reasonable clearness is attained. A new note is represented by a triangle whose base is on the line or the mid-space of the nearest of the old-note positions. If the new note lies above that base, the vertex of the triangle points upward; if below, downward.

In naming the chromatic notes I have followed the usual practice of calling the note that is one chromatic interval

above *do*, *di*, and so on with the rest. Then, selecting the following order of vowels from their occurrence in that scale,

Vowels, a e o y i u

Pronounced ah, (g)ay, oh, eye, ee, (b)oo.

The new notes are named from the old, as shown in the diagram below. This order is invariable. If, for example, the note *fy* is named, it is known at once that it lies between *fu* and *fi*; if *tu* is named its position is indicated as being above *ti*, that is to say, between *ti* and the *do* above it.

TABLE OF WAVE-LENGTHS

EXTENDED NATURAL SCALE				TEMPERED CHROMATIC	
Tones above Do	Note	Wave-length		Tones above Do	Wave-length
12	do'	1/2	·5000	12	·5000
11·45	tu	16/31	·5161		
10·9	ti	8/15	·5333	11	·5297 (9/17)
10·2	lu	5/9	·5556		
10	li	9/16	·5625	10	·5612
9·7	ly	4/7	·5714		
9·3	le	7/12	·5833		
8·8	la	3/5	·6000	9	·5946
8·1	si	5/8	·6250	8	·6300
7·7	sy	9/14	·6429		
7	so	2/3	·6667	7	·6674
6·2	fu	7/10	·7000		
6	fi	12/17	·7071	6	·7071
5·8	fy	5/7	·7143		
5	fa	3/4	·7500	5	·7492
4·3	mu	7/9	·7778		
3·9	mi	4/5	·8000	4	·7937
3·2	ri	5/6	·8333	3	·8409
2·7	ry	6/7	·8571		
2·3	ro	7/8	·8750		
2	re	8/9	·8889	2	·8909
1·8	ra	9/10	·9000		
1·1	di	15/16	·9375	1	·9439 (17/18)
0·55	dy	31/32	·9688		
0	do	1	1	0	1

In the Extended scale are twenty common chords, ten major and ten minor :

MAJOR COMMON CHORDS

MINOR COMMON CHORDS

Ratio 15 : 12 : 10, or 1/4 : 1/5 : 1/6

Ratio 6 : 5 : 4, or 1/10 : 1/12 : 1/15

GROUND NOTE WAVE-LENGTH	CHORD	GROUND NOTE WAVE-LENGTH	CHORD
1	do mi so	3/5	la do mi
2/3	so ti re	4/5	mi so ti
3/4	fa la do	9/10	ra fa la
5/6	ri so lu	1	do ri so
5/8	si do ri	3/4	fa si do
7/8	ro fu le	— — —	— — —
8/9	re fy la (approx- imate)	8/15	ti re fy (approx- imate)
7/12	le di mu „	7/10	fu le di „
8/15	ti ry fy „	9/14	sy ti ry „
9/16	li ra fa	— — —	— — —
— — —	— — —	2/3	so lu re
— — —	— — —	6/7	ry fy ly

A number of other chords are here given, all of which are minors :

Ratio 9 : 7 : 6	Ratio 8 : 7 : 6	Ratio 7 : 6 : 5
9/10 ra fu la	1 do ro fa	1 do ry fy
9/14 sy do ry	2/3 so le do	7/8 ro fa si
	4/5 mi fu la	7/9 mu so lu
	4/7 ly do ry	
	8/9 re mu so	
Ratio 7 : 5 : 4	Ratio 1/6 : 1/7 : 1/8	Ratio 1/6 : 1/7 : 1/9
1 do fy ly	2/3 so ly do	2/3 so ly re
7/12 le ri so	3/4 fa sy li	5/6 ri fy lu
7/9 mu lu re	5/6 ri fy sy	
	7/12 le do ro	
Ratio 1/6 : 1/8 : 1/9	Ratio 1/8 : 1/9 : 1/12	
6/7 ry sy ly	1 do re so	
7/12 le ro mu	7/8 ro mu le	

The last two of these ratios are really the same.

A chord consisting of three notes, A the lowest or ground note, B the intermediate and C the highest, derives its strongest character from the interval A-C, its second from the interval A-B, and its weakest from the interval B-C. In a chord consisting of four notes the interval from the ground note to each of the others is of much greater importance than the intervals between the upper three.

For the purpose of becoming practically acquainted with the Extended scale it must be constructed in permanent form. Wires or strings do not retain their pitch and are therefore unsuitable. Reeds are not easily tuned, but are fairly permanent. Metallic bars are permanent as to pitch, but the note is of short duration. Metallic tubes are better. Pipes are equally good. Whatever material is selected for the notes, the method of obtaining the correct pitch is of first importance. My plan is to take two pieces of the same wire, brass or steel, and mount them on the same sounding board with a vibrating length of one meter. Both wires are tuned to the lowest note of the scale, *do*, and are kept tuned until the pitch is fairly permanent. The 1 meter length is divided into centimeters, and a moveable knife-edge support is placed under one wire. The support has a knife-edge above as well as below the wire which it holds firmly without sensibly stretching it. The moveable support is placed in the position indicated by theory, which gives a close approximation to the correct position, and the exact note is obtained by ear, by sounding both wires together until the concord is obtained. Then the note of the scale is tuned to the shorter wire.

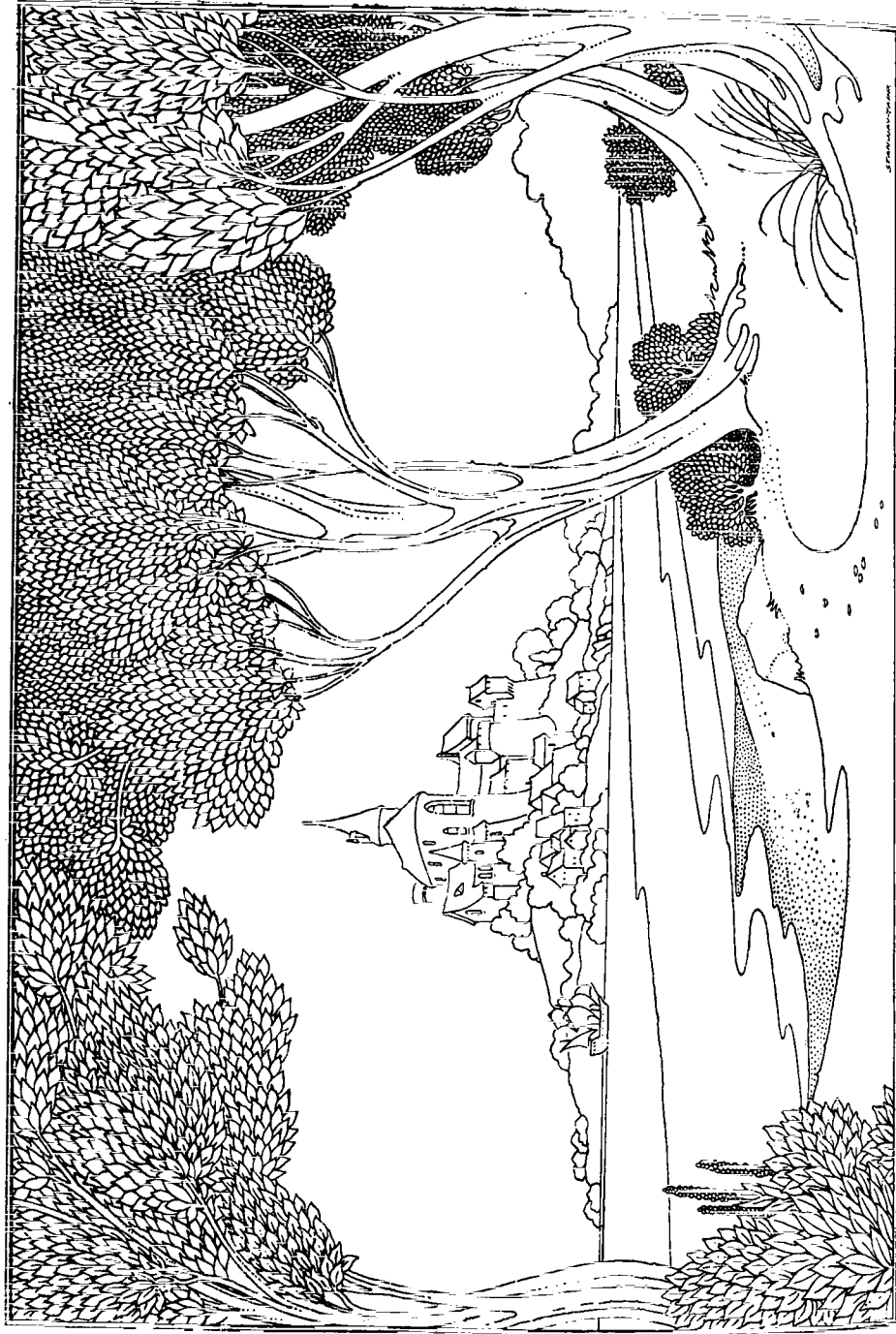
For example, to obtain the note *fy*, whose wave-length is five-sevenths the wave-length of *do*, set the moveable support

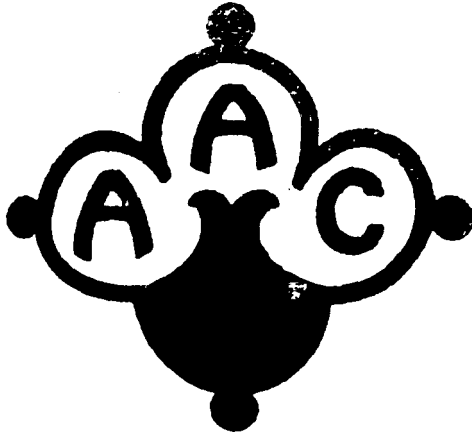
at 71·4 centimeters, tune it exactly to chord with the other wire then tune the note of the scale to it.

Some progressive orchestral leaders are already trying to obtain results that are outside of our musical scale, but in the absence of an extended notation are finding it uphill work. Their efforts show the need for some musical advance, and show that the time for it has come.

T. Proctor Hall







THEOSOPHY AND BEAUTY¹

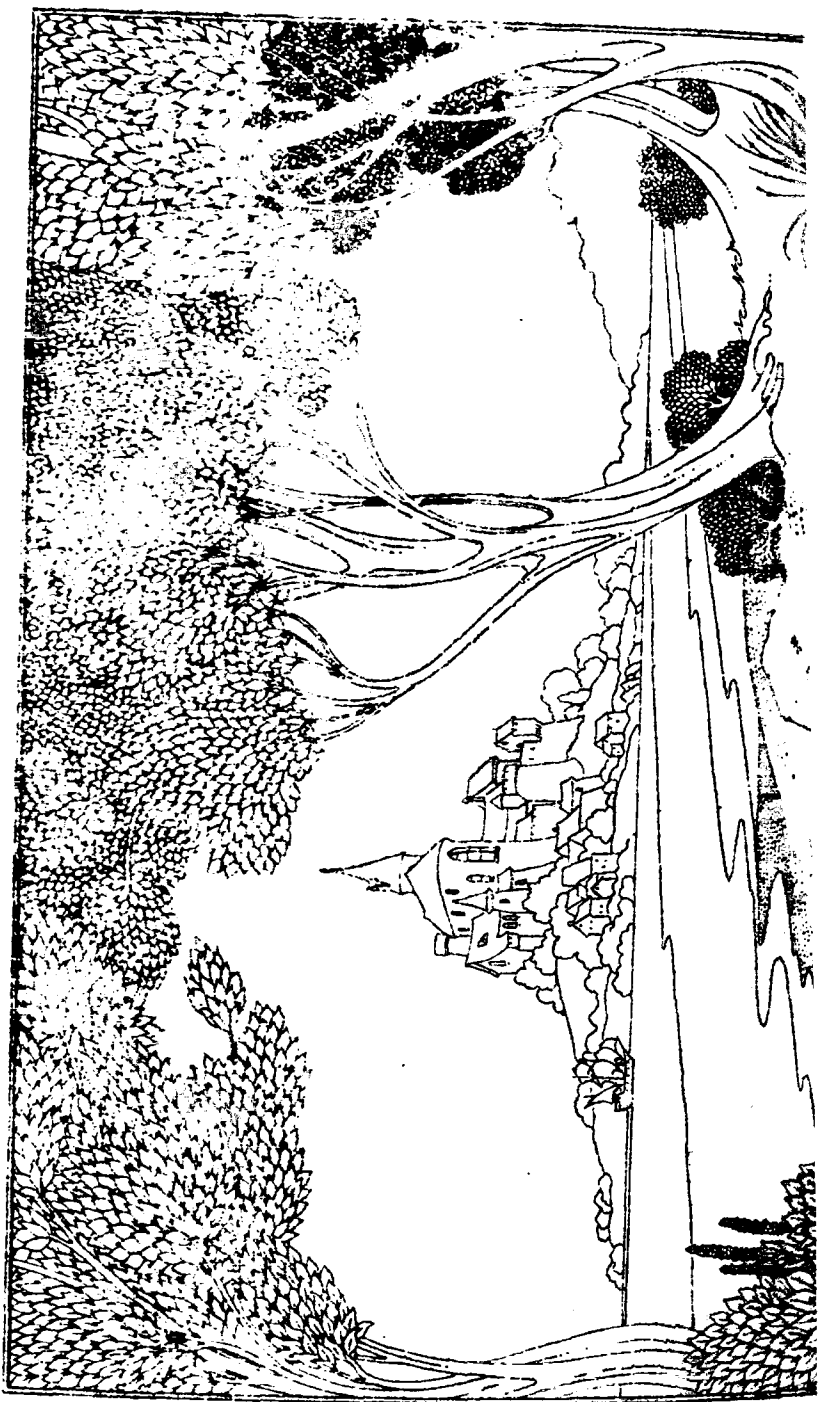
By STANWAY TAPP

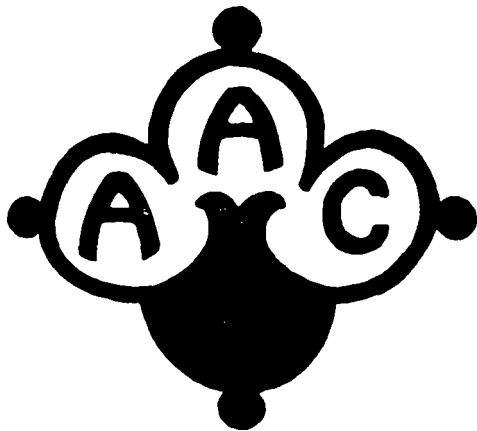
THE place of Art in the Theosophical Society is the same as in the outer world; but with this difference: the Theosophical Society is a Society of Ideals and Idealists. Therefore, Theosophists should understand art far better than the people in the world; they should be able to see below the surface, and understand the hidden side which is the real side.

The trouble is that, in the life of the world, art is regarded in the same way as sugar, (or as men's lives)—as a commodity, a thing to be brought and sold.

Art is not a thing—there is no such *thing* as art. You might have a gallery of the world's most beautiful pictures and yet not possess one scrap of art. You might possess examples of the finest sculpture in the world, and yet possess not a hint of art. Art is a spirit; it is an indescribable something like a charge of electricity. It lies in a work of art like the current

¹ An address to an Australian Lodge of The Theosophical Society.





THEOSOPHY AND BEAUTY¹

By STANWAY TAPP

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in the wire round a bar of soft-iron; if you are of the right type it will magnetise you just as the current magnetises the soft iron round which it runs. Beauty is in the eye of the beholder; it is a case of like attracting like. If you have beauty within you, and a receptive mood, the beauty that lies hidden, the soul, so to speak, of a work of art (a painting, a musical harmony or poem) may speak to you. I say "may," not "will". Please note that—for every man has not the same keynote in art. You, whoever you may be, will not find beauty in all poems, all pictures, all designs—only in those that *belong* to you, that nature has provided by some known or unknown hand for your helping.

Let me talk of pictures. A man or woman thinks out a picture and paints it. That picture exists because of the individual temperament of the artist. The birth of a real picture is like the birth of an advanced ego—unique, the result of the focussing of a number of forces in one place. The actual work of production may take years; the learning to produce may take many many years of previous study. My assistant wrote a letter lately in scrip copper-plate. He told me afterwards that he was practising six or seven years before he could do even that. It is as well to remember this sort of thing. I myself have been trying to understand the two words "colour" and "composition" for thirty years; I *don't*; I know enough to get along with; there are formulæ I can use; but I don't understand, and perhaps I never shall in this life. So I would ask you when you look at a picture to remember all the thought that went into it—if it is a good picture. Remember the agony of soul, the weariness, the keen, critical attention too, and balancing of infinite subtleties. I think people hardly realise that many a work of art is painted with the life-blood of the artist. Possibly that is why so many of us never do anything worth while; we have not the courage to make the necessary sacrifices. We are like the horses



ASPIRATION

STANWAY TAPP

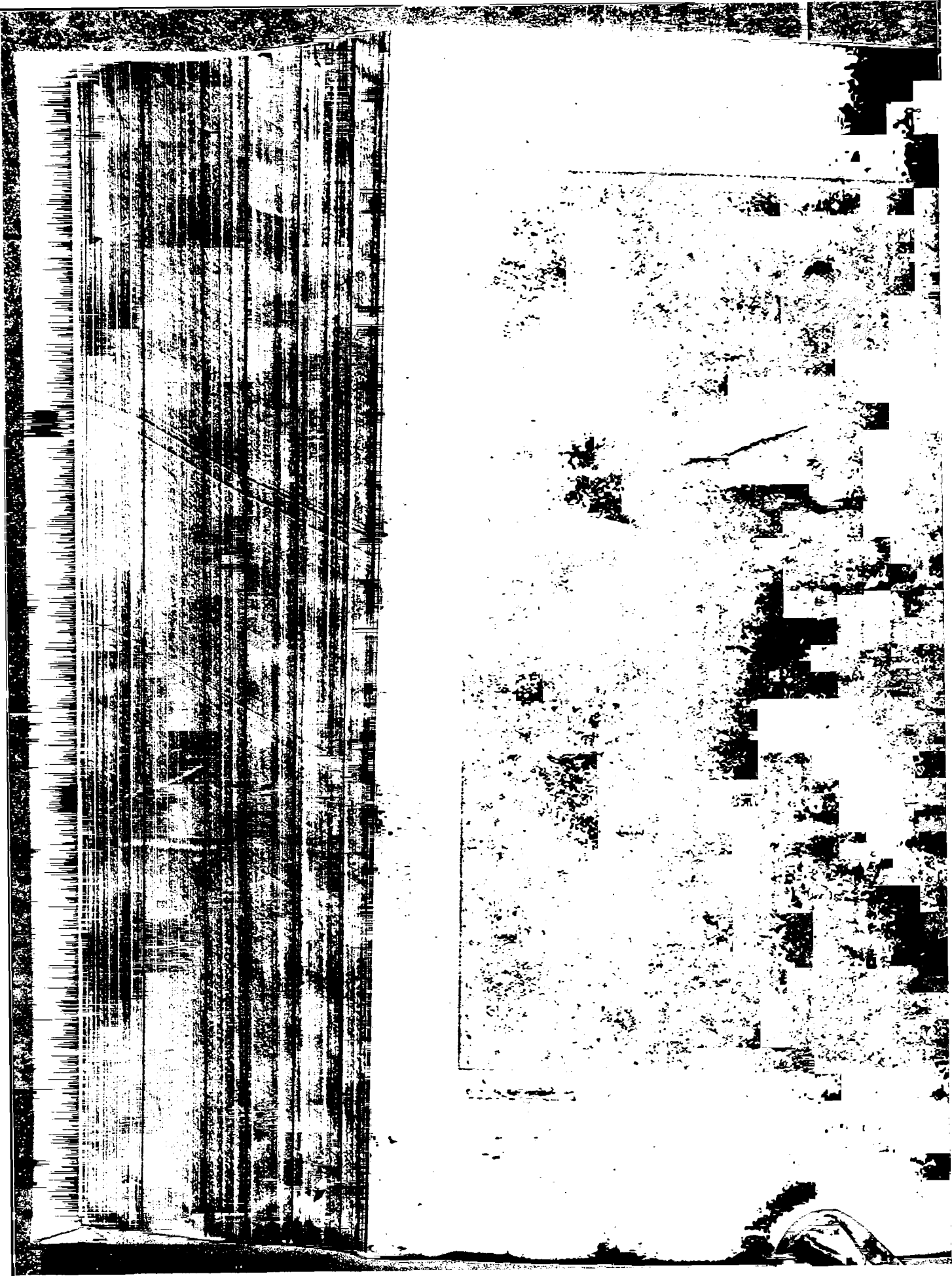
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ASPIRATION

STANWAY-TAPP



between the shafts. The public harnesses us and drives us down the road of banality—of cheap commonplaces; and, as long as we flatter it, feeds us. So we sell our souls for the chance to pay our bills and avoid being a public nuisance.

If you want to understand a work of art you must, absolutely *must*, avoid the usual attitude—"I like this: I don't like that—" of the general public. That is why I am talking like this. Theosophists are *not* the general public. As long as any one approaches art in a dictatorial spirit, art vanishes. Once you tell an artist what he *must* do, he becomes a mechanic. One writer says: "A work of art is the unique result of a unique temperament. Its beauty arises from the fact that the author is what he is. It has nothing whatever to do with the fact that other people want what they want." Please remember that, and you will be on the way to seeing something of what art means. When you approach art you should be negative and receptive—"What message has this for me?" If it has no message that does not prove it wrong—it merely proves that you do not understand. You must excuse my labouring this point, but it is the key to the whole situation. If you cannot look at art like this, art can have no meaning for you, and no place in the Theosophical Society. The public are not to be blamed for their attitude; politicians lie for them, flatter them, farm on them; merchants alternately cajole and bully them; shop-keepers flatter their whims and supply the needs of every silly idea that enters their mind. Why then should not authors pander to their lowest tastes, musicians to their jangled vibrations, and artists prostitute their art to flatter their absurd vanity—to tell them things easy of understanding, to make them feel "artistic"? Have you not seen advertisements—"Art in 12 lessons" or words to that effect? My dear people, you cannot—absolutely *cannot*, in a blue moon or any other period of time, teach art. You can teach drawing; you can teach how

to see, and to put down what is seen ; but art is a matter of the soul. *This* is what Theosophists should understand. It is the creative instinct on the mental plane, the drive to self-expression. It is the surging of the great Universal Life compelling the imperfect brain and hands of man to tell something of nature's mysteries. It is the whisper of the angels filtering down to earth. It is the overshadowing Divine Archetype compelling a human attempt to express It.

I am not rhapsodising ; I am merely trying to tell people who *should* understand, what art *really is* ; 'what art *actually might be*. Bishop Leadbeater has published a book about the forms created in subtle matter by the Service of the Church. Those of you who have seen his book will realise that in those forms is a hint of type after type of human architecture.

Every work of art is but a poor imitation of the thought-form behind it. What may be behind the thought-form only an occultist may say ; but you may, if you adopt the right attitude to the physical thing, possibly get in touch with its far more glorious archetype.

Look what this means. Art—sound, colour, form, the ideas and the rhythm of poetry, the appeal of good acting—they are all there as a means, a vehicle, for the transmission of forces which, if you choose them carefully, may help your evolution. Take colour. White light contains all colour. It is the One within which all things lie hidden. When it manifests, immediately the three qualities appear : the red of action, the blue of inaction, the yellow of harmony. If you are slothful, try red in your surroundings. If you are easily roused, if action dominates you, try blue ; but if you would have harmony, peace and mental stimulation, let yellow preponderate, and throw in a little red and blue for flavouring so to speak—not crude, except as points of emphasis, but as orange or green. That is roughly put ; but you will see the idea.



WEST AUSTRALIA

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WEST AUSTRALIA

STARWAY-TAPP.



Take lines. If you understand them, you can create any quality, any atmosphere you like. You can select furnishings that will make your house (or town for that matter) as irritating and petty as a jazz dance-tune, or you can give it a breadth and dignity that will raise you unconsciously to a higher level of living. The very panelling on your doors matters, yet we all generally leave it to chance. Even veranda posts matter.

It is difficult for me to say all I would like to without going into a great deal of detail; but you will see that if we believe in the hidden side of things; if we believe in action and reaction; if we believe that everything is a manifestation of divine energy which is raying out upon us, then we should try, as far as we can afford it, to make the lodge-room artistic, artistic in the sense that its colour and fittings will all be of the type to appeal to our own and other people's highest emotions and qualities, to rouse the best in them. There should be no "near enough" and no superfluties. This does not necessarily mean that we should always be trying to produce violent reactions. Often it means that we should be subduing and restraining reactions. Not only that, but we should try to carry this idea of the importance of art into the outside world. We should always be on the side of honest work; we should fight shams and "near enoughts"; we should try to understand art, to surround ourselves in our homes with dignity and refinement; with a few good books rather than a lot of inferior ones; a few good pictures; two or three good vases if we must have ornaments. We should avoid irritating patterns on the walls. Keep them subdued . . . a background to the pictures and people. We can only educate the higher sensibilities in ourselves by living in an atmosphere of refinement. Do not mistake the modern tendency to "freakiness" for high art. It is merely an irruption. Close up it looks big, like a volcano; at a little distance it is merely one of many roughnesses.

You may say this is all very general. Yes—but art is of importance to The Theosophical Society because it is a mode of life; it refines our perceptions; it enables us to live more graciously; it increases our range of life. It seems to me that all these are included in the work of The Theosophical Society.

Some people say they cannot see the colours an artist puts in his pictures. Very often, of course, an artist will fake his colours, because it enables him to sell his pictures better. But allowing that he is true to himself and nature, if he sees more than his fellows it is for the same reason that a tea taster has a keener taste than the ordinary man. The artist has focussed his consciousness on colour vibrations, and so is able to recognise more of them. The same reasoning applies to every form of art. The place art occupies in The Theosophical Society is simply the position of one factor, a very powerful one—in the helping of man's higher evolution.

And as to the duty of Theosophists to art. I would say that we should be open-minded, intelligent students of it, and missionaries of a better understanding; that we should be in the fore-front of every attempt to put examples of classical art before the public; that we should help as much as we can to educate people out of banal commonplaces, but always from the Theosophical point of view. Let me explain that. Art is a matter of degrees of subtlety. If a man can appreciate no flowers except cauliflowers, we can at least make his dinner table artistic. A salad may be a thing of beauty. If he can only appreciate pretty girls, introduce a classical head occasionally, and so on. A *child* can be taught to appreciate almost anything. If you stimulate its ideas with halfpenny comic papers its taste will be vulgar. If you use reproductions of antique statuary and Japanese prints its taste will be subtle. Unlimited photographs will probably make it commonplace. Again, we should not *condemn* the *outré*, the unusual; we should not even *condemn* bad work—merely look for its



TWILIGHT

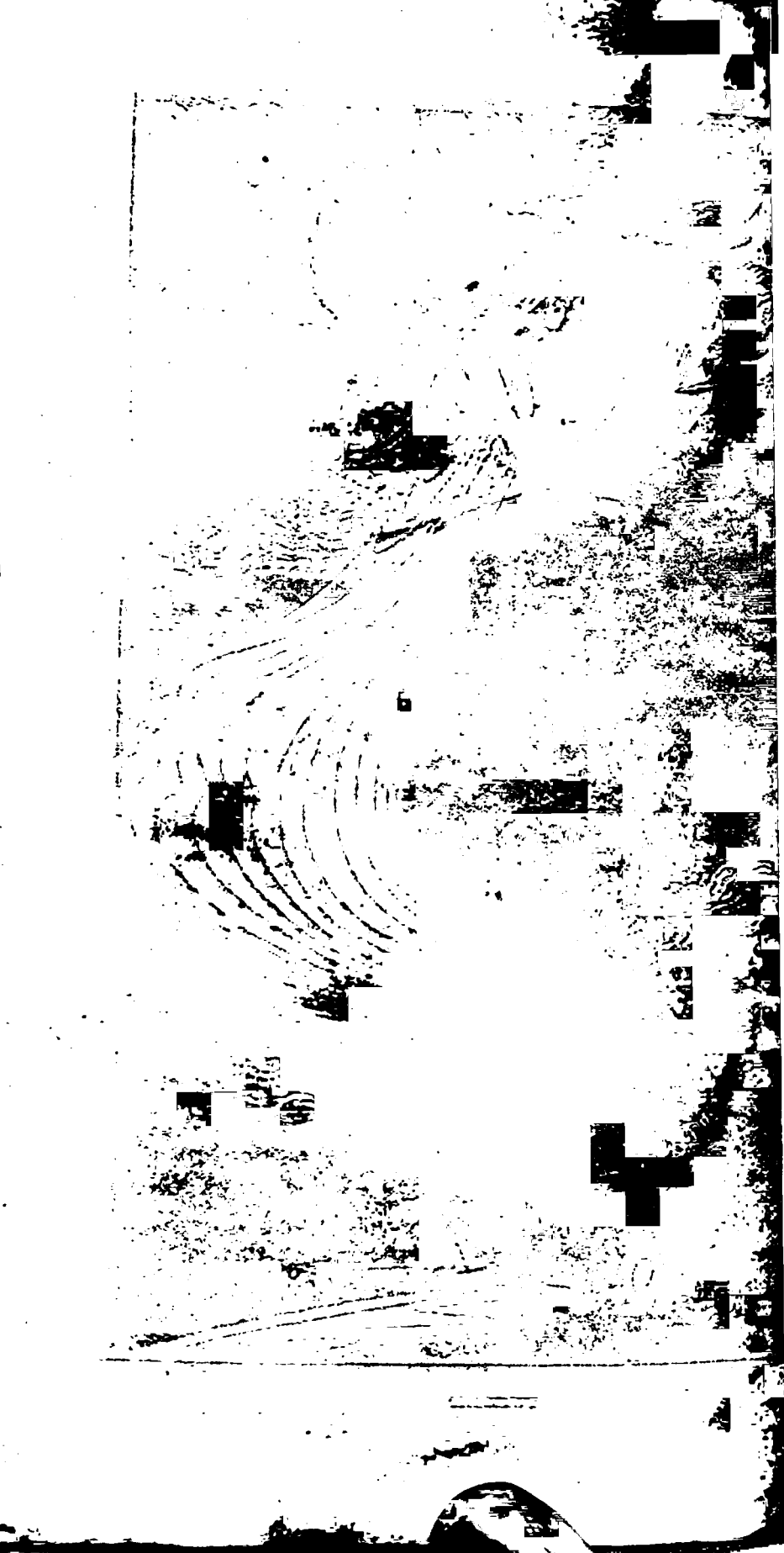
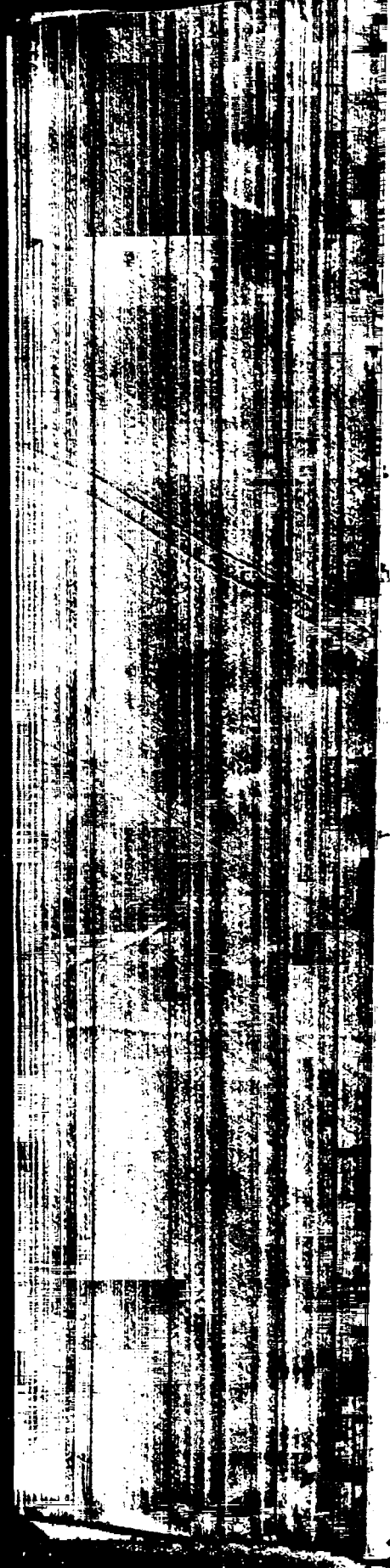
You may say this is all very general. Yes—but an importance to The Theosophical Society because it is of life; it refines our perceptions; it enables us to live more graciously; it increases our range of life. It seems to me that all these are included in the work of The Theosophical Society.

Some people say they cannot see the colours and details in his pictures. Very often, of course, an artist will use his colours, because it enables him to sell his pictures better. But allowing that he is true to himself and nature, if he is more than his fellows it is for the same reason. A tea taster has a keener taste than the ordinary man because the artist has focussed his consciousness on colour vibrations, so is able to recognise more of them. The same reason applies to every form of art. The place art occupies in Theosophical Society is simply the position of one of the very powerful ones—in the helping of man's higher evolution.

And as to the duty of Theosophists to art. I would say that we should be open-minded, intelligent students and missionaries of a better understanding; that we should be at the fore-front of every attempt to put examples of art before the public; that we should help as much as we can to educate people out of banal commonplaces, but from the Theosophical point of view. Let me explain. Art is a matter of degrees of subtlety. If a man can appreciate no flowers except cauliflowers, we can at least make his dinner table artistic. A salad may be a thing of beauty if he can only appreciate pretty girls, introduce a classical picture occasionally, and so on. A child can be taught to appreciate almost anything. If you stimulate its ideas with banal comic papers its taste will be vulgar. If you use reproductions of antique statuary and Japanese prints its taste will be subtle. Unlimited photographs will probably make it commonplace. Again, we should not condemn the *outré*, the unusual; we should not even condemn bad work—merely look



TWILIGHT



good points and pass on. Nature is grotesque at times. Unusual or even vulgar things are useful. We may learn from them; but it is not safe to take them as staple food, any more than we should live on ripe cheese and chocolates. We must throw ourselves on the side of sanity and honest work. It is curious how many of the beautiful things of life are the result of that combination—sanity and honest work; and how many more are produced by the addition of a third quality—the play tendency in man. You see this in Scandinavia, Lapland, Denmark, Russia, and in the art of the Middle Ages. Most of us are sophisticated; we have forgotten how to play. We only amuse ourselves; it is not spontaneous, but almost as business-like a thing as our business itself.

Art, like everything else that counts, is a paradox; every form of it is both right and wrong; wrong if you are capable of appreciating something better, right if you are below the standard. It is at the same time your slave and your master. You can dominate your surroundings. Select them, and they will retort by dominating you, quite unconsciously to yourself. Nature sets the standard of art, and art replies by teaching man to see nature with new eyes—by showing him a nature that he did not know existed. You cannot buy art. You can merely buy something which stimulates the art within you; but if you do not buy that something, the art within will lie dormant: you must feed it. You can never hope to understand art; but if you once fall under its spell, it will dominate and alter your life, rendering it far more vivid and glorious. You cannot value a picture; a unique work of art of any kind is priceless because it *is* unique. The first time the artist produces that unique something it *is* priceless. The second time, it is worthless, or only of the value of a colour-print.

Stanway Tapp

STANWAY TAPP

THE article on "Theosophy and Beauty" in this issue, and the accompanying illustrations, adds another figure to the gallery of Theosophical artists.

Stanway Tapp was born in Yorkshire forty-nine years ago into an environment of God-fearing dullness relieved by parental interest in art. His inborn art tendencies showed themselves at an early age, but had no chance of development until, after a period of schooling, useless from the point of view of art, he entered the Bradford Technical College. Here he passed every examination he entered either first class or with honours. Incidentally in his noon rest-time he made the acquaintance of Indian and Japanese art in the museum. Having to earn his living, he had to put his training to practical use in lithography, scene-painting, and drawing for lantern slides—with excursions into imaginative drawing when not otherwise engaged. He removed to London, but followed the same routine. He married and went to Australia to make his fortune in art and journalism. But the fortune was not brilliant—a navy was regarded in West Australia as a little lower than the angels (at eight shillings a day), but an artist (at five shillings) was regarded as a good deal below the navy. However, Mr. Tapp learned, through necessity, the extent of his own versatility in art, and ultimately became the manager of the art and engraving department of a West Australian newspaper.

Our illustrations show some of the fine mental and emotional endowment that Mr. Tapp brings to his true work of expressing his own soul and the soul of nature. "Rhythm" gives us the melodic quality of line, as though the artist were composing a tune with his brush while nature brooded over him rather than he over nature, and his sense of balance built a mount of spiritual aspiration and stability in the middle of the flux of water and leaf—but not quite the middle, for Tapp knows the artistic peril of a dead centre. The treatment of the leaves of the trees is probably a carry forward from his study of Indian painting in Bradford Museum. There is much beauty in the mediæval buildings on this hilltop of the imagination, and in the line that marks the wake of the homing ship. "West Australia" is a wan twilight conjured by silhouette. Little breezes scamper about the tree-tops, but there is no general direction—save the constant movement of the eye upwards from the comforts of home to the lovely adventure of the eternal skies. "Twilight" is a striking personification of the passage from daylight to darkness that, to the true lover of

nature, is, in some moods, the passage from exile to the beneficent presence of the Mother Night. Technically this drawing is a combination of the first two—of the melody of flowing line and the harmony of mass. The particularity of the sleep-flowers in the left-hand bottom corner, the languorous curves of the river, the ingathered repose of the human habitations, and the gracious Presence in the cloudy vastness, are the conjoint elements in a work in which conception, feeling and craftsmanship are happily combined. "Aspiration" is in a quite different manner from the foregoing. As a study of distance and height, of foreground detail and background generalisation, it is a gem. But it is something more than an artistic *tour de force*; it is a moulding of nature to the temperamental expression of an artist who is also an aspirant. The impossible hills rise from no land on any map: they are, in fact, the hills of impossibility, in the country of the imagination, that every true artist strives perpetually to climb in the provocative exhilaration of assurance that they are eternally unclimbable. In this work, as in the others (and still others that we have seen in his portfolio that came with him on his Jubilee Convention pilgrimage to Adyar) we see the motion of ascension; and we note in these four pictures a subtle artistic paradox in the fact that Mr. Tapp has placed the weight of significance at the top of his pictures, and not at the bottom. The plane of the earth is, with perfect accord with the aspirational temperament of the artist, but the point of departure into celestial amplitudes. Mr. Tapp is also a master of delicate colour.

Mr. Tapp found Theosophy in a search for illumination on the problems of life. Theosophy has entered into the essence of his art; and his desire (as seen in his address here published) is to bring art into co-operation with Theosophy in the labour of beautifying life.

JAMES H. COUSINS

AN IMPORTANT PUBLICATION. The Theosophical Publishing House has brought out *Two Great Theosophical Painters* by Dr. Cousins. The booklet contains the studies of Jean Delville and Nicholas Roerich, two world-famed artists who are also earnest Fellows of the Theosophical Society. (See THE THEOSOPHIST October and December, 1925). Every Lodge should take pride in having a copy on its table. The booklet is charmingly got up, with large photographs of the artists and reproductions of some of their works. Its price is only Re. 1-4-0.

TO H. P. B.

A NAUGHTY child, resists his mother's will
But older grown, and wiser, he obeys
'Twas so with me, and you, in former days
Dear mother, who with changeless patience still
Taught Truth, I was too foolish, then to see
But later learned, and by it, was made free.
I to your noble memory, pay my due,
Brave, passionate to help our blundering race
Gracious and loving, fearing no disgrace
If but your Masters' business called for you.
The Prophets, still we persecute, but they
In dying, guide our feet into the Way in expiation.

F. H. ALDHOUSE

H. P. B.

[After the Coulomb conspiracy against H.P.B. in 1884, Mr. A. P. Sinnett considered it advisable that a life of H.P.B. should be written, to help those who believed in her integrity to understand something of her complex nature. Part of the material for this book, which appeared as *Incidents in the Life of H. P. Blavatsky*, was supplied by H.P.B. herself. She wrote out page after page, and they were handed to Mr. Sinnett to utilise. A small part of this manuscript of H.P.B. was given to me a few years ago by the late Miss F. Arundale. During the Jubilee Convention, Mrs. Violet Christie has carefully collated H.P.B.'s manuscript with Mr. Sinnett's book, and the article which follows is a short summary of what she has noted. The principal fact which is interesting is that, as H.P.B. wrote her autobiography, she referred constantly to her link with the Masters. Mr. Sinnett evidently thought it more judicious after the Coulomb attack to say as little as possible on this aspect of H.P.B.'s life. The manuscript is not worth printing in its entirety, as most of it has been utilised almost verbatim by Mr. Sinnett.—C.F.]

READERS of *Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett, will remember that the biographical details of H. P. B.'s early life were taken from a book of memoirs written by her sister, Madame de Jelihowsky.¹ These were copied from her sister's journal by H. P. B. herself, who also

¹ *Personal and Family Reminiscences.*

added many footnotes explaining the methods used in the production of occult phenomena. Some of these footnotes were incorporated by Mr. Sinnett in the text of his book and some were entirely omitted—while others were “amended or edited”. These omitted and amended footnotes and unpublished material form the matter for this article.

We must remember that when Madame Blavatsky returned to Russia and her family after her travels in India and elsewhere, she excited a great deal of attention because of the extraordinary psychic happenings that took place around her. (We refer the reader to *Incidents in the Life of Madame Blavatsky* for an account of these.) At that time—1857-8 there was hardly any knowledge of psychic phenomena—spiritualism was also practically unknown in Europe or only beginning to be in evidence. We can therefore understand how puzzled were H. P. B.’s family and friends and their eagerness to understand Madame Blavatsky’s strange powers. Madame de Jelihowsky writes¹: “We very soon arrived at the conviction that the forces at work, as Madame Blavatsky constantly told us, had to be divided into several distinct categories. While the lowest on the scale of invisible beings produced most of the physical phenomena, the very highest among the agencies at work condescended but rarely to a communication or intercourse with strangers”.

To this H. P. B. adds a footnote (which she evidently expected Mr. Sinnett to use as editor of her sister’s memoirs). “This looks as though some of the living *Chelas* if not the Masters themselves had been at work around Madame B. so far back as in the year 1857-9. She also explained that the lowest on the scale of such invisible beings—were elementals, of course, for we know Mm. B. will have naught to do with shells or the elementaries.” Again when quoting her sister’s memoirs which read as follows: “It is said that harmony

¹ *Incidents in the Life of Madame Blavatsky*, p. 105, 1886 Ed.

helps wonderfully toward the manifestation of the so-called mediumistic force; and that the effects produced in physical manifestations depend but little on the volition of the 'Medium'." H. P. B. adds: "Quite the contrary we believe. And if so, then how about the best physical phenomena produced during the ruckus and confusion in the room, as the author tells us a few pages before? Had Mm. B.'s will nothing to do in the production of the manifestation then would harmony and quiet be the chief requisites, as well as complete passivity on her part—which was only as learnt later—only apparent. It is evident that while she could exercise a power over the Elementals, she had but to sit passive and quiet when the 'higher intelligences' or as the author calls them agencies, *i.e.*, the will of the Living Chelas or their Masters was the means by which the phenomena were produced."

A curious omission made by Mr. Sinnett occurs when he quotes Madame Blavatsky's explanation of the difference between: "Mediumistic or spook raps—or the raps by clairvoyant proxy"—"she never made a secret that she had been, ever since her childhood, and until nearly the age of twenty-five, a very strong *medium*, though after that period owing to a regular psychological and physiological training—she was made to lose this dangerous gift"—he omits the words "under her Master" after regular psychological and physiological training.

Describing her dual consciousness—when she was "somebody else" she would never say "who she was . . . not give any more explicit details—she only said she was with her MASTER during that time" Mr. Sinnett¹ omits this fact.

Referring to her writings—whether Russian or English² Madame de Jelihowsky elaborates: "For us it was evident—*whence* and by *what* caused. But H. P. B. was sincerely

¹ *Incidents in the Life of Madame Blavatsky*, p. 148.

² *Ibid.*, pp 205-206.

convinced from her very youth of the existence of some far away, *living* people who *helped her*, and that all her work was produced through the 'indirect help and influence' of some beings at *a great distance*, nay, that even the best pages of her *Isis Unveiled* were written 'under the dictation' of her Tibetan Guru or Master! During the very time of her writing this so very complicated erudite work, so full of abstract and most difficult philosophical subjects, so full, as she herself says of quotations from and references to several hundreds of authors of all nationalities and epochs—this is again what she wrote to her sister. (The letter is preserved and may yet prove of service.)" A footnote adds "Most assuredly it will, especially be a proof that Mm. Blavatsky credited *Isis* from the first to her Tibetan Masters and has not—as alleged by our opponents—invented the *Brothers* later on.—ED."

The following extract has also remained unpublished. "We have said she was a true Russian at heart, though she may sympathise as little with the Russian government as she does with every other. This was proven during the Russo-Turkish war. No sooner had it broken out than she began showing her warmest sympathy towards the Russian Army in every way she possibly could. In the New York papers one found her—during those days—ever fighting for her country by defending it tooth and nail, from its calumniators and enemies. In those days she had not yet begun writing for the most prominent journals of Russia, as she does now. Her articles were published only in the *Tiflis* and the *Odessa* daily papers. And we know that every penny she has ever received from the *Tifeinsky Vyestuik* office she gave it away for the benefit of Tiflis Barracks of the wounded."

We conclude with some extracts from the *MS.* which quotes an article called *Science et Theosophie* in the *Bulletin Mensuel des Sciences Psychological* of Paris—written by Monsieur C. Fouvety—editor of the paper.

“Says this well-known author: ‘Their aspirations (of the Theosophists) to unite Europe with Asia in the same intellectual bonds has a grand humanitarian sense . . . To place their two civilisations in intellectual communication . . . Such is the plan, such the aim and object of an enterprise, the initiation of which comes from Madame Blavatsky.’ Thus it is a *woman* who planned and undertook to achieve the execution of this grandiose project of a future union in an intellectual Brotherhood, of all the members of the human family and the realisation of its spiritual alliance! . . . further on while describing Mm. Blavatsky’s active work, he reminds the readers of a historical fact dating over half a century back and points out a strange coincidence between a prophecy of the St. Simonists and what Mm. Blavatsky calls her *second* birth. This is what he says in connection with it: ‘The world needed a woman so highly gifted as Madame Blavatsky (thanks!!!) to rise to the eminence of such an enterprise . . . and thus reminds me that the St. Simonists so far back as 1821 had begun announcing to the world the advent of a woman from the East, who shall unite the two populations of the East and West, and shall become the *Mother of the reformed society*. Deceived by their impatient fancy, some of the St. Simonists started and went in 1831 to the far East in search of that *woman-type*. Vain were their travels over Egypt, Syria and Asiatic Turkey: They found not what they had gone in search of . . . They had started on their journey too early: had they gone East 50 years later and pushed further on to India—they would have found in Madame Blavatsky—a Russian woman (from the East).’” A footnote adds “Mm. Blavatsky was born and bred in the East” . . . “in the process of realising the grand idea of that spiritual and intellectual union they had been so long dreaming about . . .’ It is with this view of the French philosopher and scientist that we conclude our truthful narrative about H. P. Blavatsky.

We had recently the means of ascertaining personally how many Hindūs feel for her an affectionate veneration, and prove it by regarding and even calling her their wise and affectionate Mother."

The MS. is characteristically concluded by these words:
"End of Flapdoodle."

VIOLET M. CHRISTIE

THE HOLY LAND

THE Holy Land is everywhere:
In all the world no rood of earth,
But angel-feet have trodden there;
And every land boasts of the birth
Of gentle saint and prophet wise,
Reflecting godhood in their eyes;
Who came the scourge of sin to break,
And make of earth a paradise;
And always paid with cross and stake!

The Holy Temple's everywhere:
Its mighty dome the hollow sky,
Where candle-stars burn glimmeringly;
The meadows breathe faint incense there,
And bird-choirs fill the sacred air,
With their ecstatic orison,
And everywhere His priest the Sun
Comes robed for morn and even prayer,
And breathes on all his benison!

And trees are holy every one,
As the cedars of old Lebanon;
And sacred every mountain height,
As Sinai's mystic mount, whereon
God's thunders trembled and His light!
Each city like Jerusalem
Is holy; sacred is the ground,
Not less than that in Bethlehem,
Where-e'er a babe and mother's found!

God's Chosen Race is all mankind;
And every land's The Promised Land,
Where people peace and joyance find,
In loving Him and His command.
To every race He sends His Son,
A gentle, holy Messenger,
To show that God and Man are one,
By love and peace and service spanned.
Rejoice, rejoice, the Holy Land,
And the Chosen Race is everywhere!

LEON PICARDY

THE PURCHASE OF ADYAR HEADQUARTERS

A REMINISCENCE OF H. P. B.

By G. SOOBIAH CHETTY

ONE evening in April, 1882, as I was returning from office, I noticed a large crowd near Pachiappas. There were many carriages waiting, amongst them was my father's also. On enquiry I learnt that a lecture was to be delivered by an American gentleman on "The Common Foundation of Religions". My father's presence assured me that the lecture must be worth hearing. I made up my mind to have the benefit of it. Though the crowd was "crushing," I managed to secure a position sufficiently good to hear every word spoken. The lecture was, as I expected, very interesting and illuminating. H. P. B., some time after, told my father that parts of it had been dictated by one of the Masters.

On returning home, I found that my father was one of the few who had invited Colonel Olcott and Madame Blavatsky to Madras, to form a branch of the Theosophical Society in this city. My father's permission having been obtained, my brother and I put in our applications for membership the next morning (27-4-1882). There were already over 20 applications received. Next evening, while addressing the applicants, Colonel Olcott made a reference to the Great White Lodge and said that, within a hundred miles of Madras, there lived One of this august Fraternity.

Three days after, my father directed my brother and me to go to Tiruvellum to make proper arrangements for the reception of the founders and the few friends who had been selected to accompany them. The object of the visit, we were told, was to pay respects in person to the Master who lived somewhere near this village. On the morning of the Sunday following they all arrived. A procession with music escorted H. P. B. and H. S. O. to the place assigned for their lodging. We waited for some time to be told when to get ourselves ready to go to the Āshrama, but to our disappointment we were told, after a long waiting, that we could not go, as the Great Ones do not appear before a crowd of layman, like ourselves. It was afterwards rumoured that only H. P. B. and Subba Row, had the privilege of going there. Even Colonel Olcott could not go.

At about five o'clock in the evening, H. P. B. came out. We walked around the village and a visit to the Old Temple was proposed. It is on a river bank. H. P. B. said it is an historic one, and is likely to become a centre of learning at some future time. It was a fine moonlight evening. We sat on the river bed, which was quite dry, till about 8 p.m. H. P. B. talked about several matters, her talks were very interesting. We dispersed to meet again at 10 p.m. We met in the open veranda in front of the lodging. A discussion arose as to who should be chosen to take up the presidency of the Madras Branch, when suddenly H. P. B. got up and held Subba Row's two hands in hers. There was silence, for a few minutes; then a rustling noise like the moving of a paper was heard; we then noticed a paper falling from the roof.

It was a Communication from Master M., I read it; I do not remember now the exact words; but there was a reference in it to Dewan Bahadur Naghanadhan Row, who was afterwards elected President of the Madras Branch.

We returned to Madras the next morning [Monday].

On the Wednesday following, H. P. B. drove into town; she met me while passing in Mount Road; she stopped her carriage, as I also mine. I got down immediately and went to her. She told me that she was leaving for Nellore and Guntur on Saturday, and desired me to accompany her. I said it might be difficult for me to obtain leave and that my going would depend upon this contingency. She insisted on my going and said it was Master's wish. I applied for leave the next morning and it was refused, and I communicated this to her and not having heard from her till Saturday morning, I thought I was not wanted. No, it was to be otherwise. She, on her way to the Boat Basin station—where a boat was waiting to take her to Nellore—called on my father and requested him not to stand in the way of my going with her. After some hesitation, he yielded and gave his permission. I could not at once go, as I was taking my dinner. H. P. B. left promising to wait for me at the Boat Basin. I left soon after and joined her at about midnight. We sailed within about 15 minutes.

The journey to Nellore was not particularly eventful. We reached Nellore on the evening of the third day. Next morning I was not feeling well, due to want of proper food during the journey. She advised me not to be particular about little things, and suggested that I should go to the well opposite and draw water and pour it over my head. I did as advised, though Colonel Olcott objected. I felt all right soon after.

Colonel Olcott had much writing to do and he was busy at his table. H. P. B. was talking to friends who had come to see her. She wanted to know what date it was. I said a calendar would be helpful. She looked at me for a minute or two; then a noise was heard as if something had fallen from the roof; due to the fall on her table—which was about

15 to 20 feet from where we were talking—of a diary for 1882. I picked it up. She tried to precipitate the name of the person for whom she intended it. She did not succeed.

That evening the Colonel spoke to a small audience on mesmerism. Next day about 40 members were admitted.

As far as I was concerned, this day was rather unwelcome. I received a telegram from my office, directing me to return at once. I telegraphed back asking for permission to resign. It was refused, and the next message was from my father advising me to return and not be foolish. H. P. B. permitted me to return remarking that she would not encourage disobedience to parents.

I returned, but only to get back again as soon as I could. No sooner did I join the office, than I applied for leave; it was granted, but without allowance, and I left Madras that very evening, travelling by train to Renigunta, and thence to Nellore by quick marches. I was in time to join the party of friends, who were preparing to go to Muthukur to meet H. P. B. and H. S. O., who were expected to return from Guntur. She was glad to see me back.

I sat with her while going to our lodging at Nellore, and she related to me what had happened during my absence and made a special reference to a Communication she had received from her Master. Without waiting for her permission, I requested Mr. V. V. Naidu to show it to me. He had it in his purse. I was not permitted to see it, nor to know anything about its contents. This was a lesson to me.

While in the carriage, H. P. B. asked me how it had happened that I was able to go to Madras, and come back to Nellore so soon. I told her that I had taken the overland route. We reached Nellore at about midnight.

Next evening a Brāhmaṇa Yogī—Brahmānanda Swāmy—came to see H. P. B. A long conversation was held. He was

a good Samskr̥t scholar, but not an Occultist. We stayed at Nellore for two days. Then we started for Madras not by the Boat Canal, but via Renigunta and thence by rail. We left Nellore after dark. Next morning we had to cross a wide stream; it was dry and the bed was very sandy. The carriages were hard to pull. H. S. O. and I got down from our carriages and helped the coolies to drag H. P. B.'s carriage to the other side. The Colonel remarked that I was responsible for this change of route, and said I should not henceforth sit with her in her carriage, she however heard this and as hitherto, made me sit with her in her carriage. We talked about many matters. Her talks were edifying and I benefited considerably by them.

The conversation turned on the Bombay residence, "Crow's Nest". She said it was a rented house; then I asked her if she would make Madras the Headquarters of the Society, if a suitable place could be secured. She said she would consider my suggestion, and communicate her decision to me after reaching Mylapore.

We reached Renigunta rather late for the train to Madras. We waited till next morning in the station waiting-rooms. At the station an incident happened: H. P. B. came where the scales were and wanted to be weighed. I put weight after weight, she weighed heavier than any and all of them. Then she weighed lighter as weights were removed. We arrived at Madras the next morning by the Bombay mail, where friends were waiting to receive the party.

A meeting of the Madras Branch was called for that evening. The Colonel was asked by H. P. B. to put the proposal regarding the transfer of the Headquarters to Madras. While doing so the Colonel said that if sufficient inducement were offered the proposal could be considered. Three friends came forward, promising to contribute Rs. 250 each in case a suitable place were secured. This was rather a good start.

I was encouraged to go ahead. No time was wasted in making a search and before next evening, I had information about the Huddleston Gardens—Adyar; our Headquarter Bungalow was then known by this name.

Details were then obtained as to the price, owner, etc. It was found that it had been mortgaged for Rs. 7,500. The owner was willing to sell the property for Rs. 1,000 subject to this lien. After the price had been fixed, my brother and I requested H. P. B. and H. S. O. to inspect the property. On the 31st of May, the founders, my brother and myself drove to Adyar. As soon as we reached the main building, H. P. B. got down and went straight upstairs. The rest of us went about inspecting the riverside bungalows, out houses, godowns, etc. H. P. B. after a few minutes, sent for me. I ran up to her; she said: "Soobiah, Master says buy this." Before leaving for Bombay, she was pretty certain that there would be nothing wanting on our part to secure the property for the Society, and see Master's desire carried out.

June and July passed without much being accomplished, though several attempts were made to obtain contributions. I received a letter from H. P. B. in August and I wrote to Mr. Iyalu Naidu to know exactly what he would do. He said he could lend Rs. 3,500 only and the remaining Rs. 5,000 should be secured elsewhere. Mr. Iyalu Naidu a few days later came to see my father and tried his best with his old friend whom he had known for nearly half a century, but with no result.

The parting of the friends was rather unpleasant. A fortnight after, I entreated my father not to let slip a very good opportunity of doing some service. He refused to do anything beyond contributing Rs. 250 towards the purchase. At about three in the morning (the next day) he called me and said he would give me Rs. 1,500 as soon as the day dawned. I could not sleep further, but waited anxiously for

the sunrise. He, then, gave this sum with instructions as to how the receipt should be worded. The advance was made and the property secured.

On the 17th of November following, the remaining Rs. 7,000 was paid, and the purchase completed. H. P. B. and H. S. O. entered the Headquarters as their permanent abode on the 31st of December, 1882.

G. Soobiah Chetty

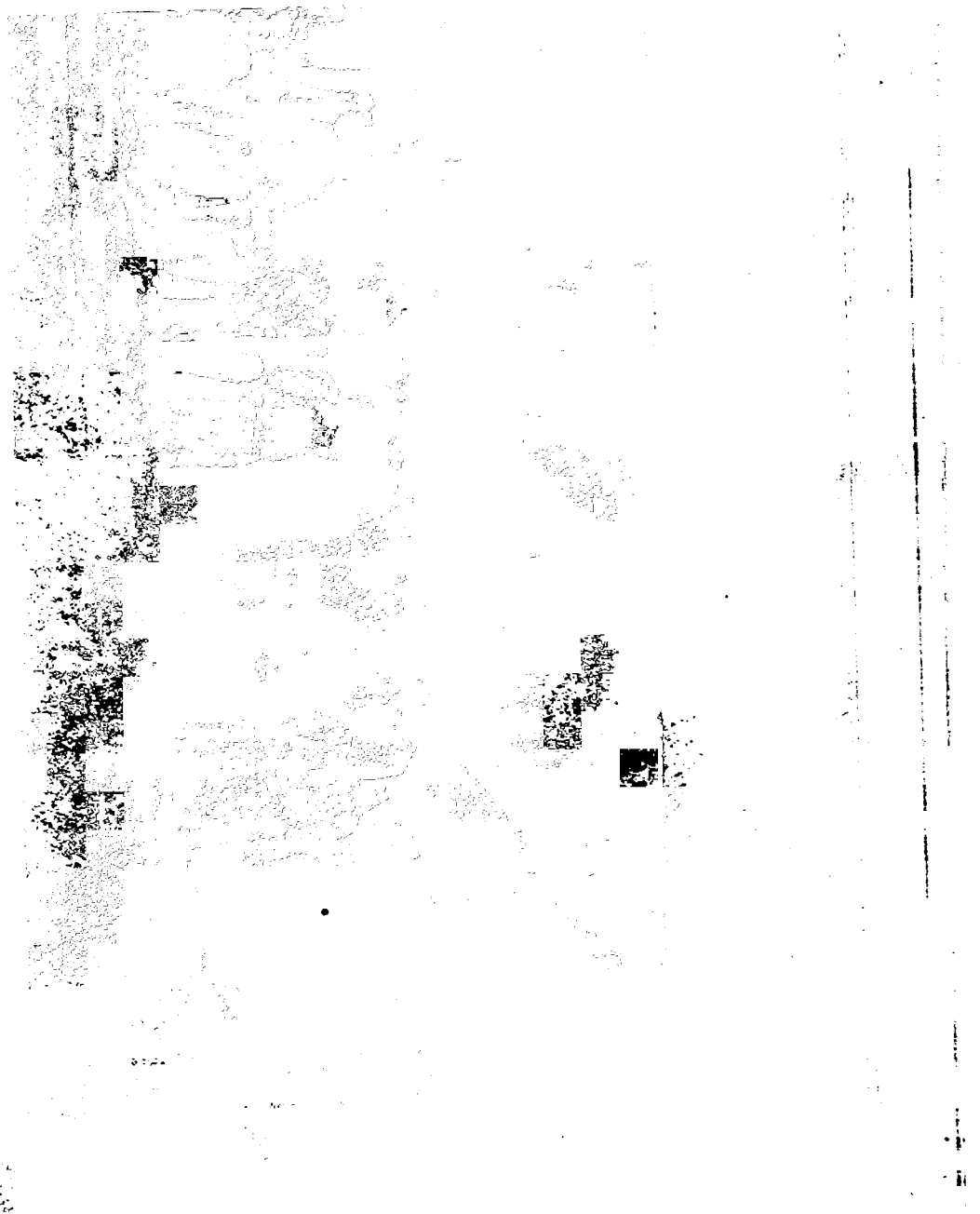
A RETROSPECT

By DOROTHY M. CODD

To speak of the Convention as a whole is difficult—it was something so big, of such vast import, of such a far-reaching scope; one could scarcely grasp it intellectually while it was still in progress, but afterwards in retrospect it is like a landscape gradually becoming visible through a morning mist that the rising sun dispels. Certain landmarks stand out prominently, and the mass impressions take shape and fall into perspective; insignificant objects that had appeared first in the foreground are seen to be the *mis en scène* of a central structure that shews itself more and more to be the outstanding feature of the picture.

The dominant theme of the Convention was an outpouring of splendid power, a royal power, the spirit of Power-and-Love. The channels were almost surcharged, and the force generated seemed to be so great that every soul and personality required to act as a medium for it, whether small or great; it was like a highly charged electric machine ready to spurt or fuse, and one was sometimes scared at the unexpected reactions of one's own temperament to the abnormal strain put upon it. In some it raised the keynote of their being, in others it stirred unawakened depths; some were gladdened with newly found beauty in their heart, and others were faced with a startling vision of inner discrepancy. It was as though a great and glorious battle had been fought—and won—and now we go, perchance with a wound or a scar, yet laughing warriors from the field; or it was as though the tide of life had swelled to a flood, and we had proved strong in its channelling to the world.

Like great lightships borne on the bosom of this mighty tide, certain thought-forms have been sent out as pilots of the world's hope, dynamic with the same superhuman inspiration, pregnant with the pure wisdom, and with the spirit of Love-and-Power, and will have surely changed for all time the spirit of our earth's dreaming. A deeper, grander realisation dawned upon us of the meaning of religion. It was not that we learned something of the teachings of Muhammadanism, or of Hindū ceremonial, nor was it indulgence of the delicious sense of fading boundaries and enlarging our intellectual horizon by impartially attending at church and temple, but the awareness that Religion itself, above all religious systems, is a thing that is real, living,



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To speak of the Convention as a whole is difficult thing so big, of such vast import, of such a far-reaching effect, that one could scarcely grasp it intellectually while it was still in progress. Afterwards in retrospect it is like a landscape gradually visible through a morning mist that the rising sun makes landmarks stand out prominently, and the mass of objects fall into perspective; insignificant objects that first in the foreground are seen to be the misshapen structure that shows itself more and more to be the chief feature of the picture.

The dominant theme of the Convention was an splendid power, a royal power, the spirit of Power. Channels were almost surcharged, and the force proved to be so great that every soul and personality required to be tested for it, whether small or great; it was like a highly sensitive machine ready to spurt or fuse, and one was conscious of unexpected reactions of one's own temperament to be put upon it. In some it raised the keynote of their being to unward unawakened depths; some were gladdened with beauty in their heart, and others were faced with a stark inner discrepancy. It was as though a great and glorious battle had been fought and won and now we go, perchance with a scar, yet laughing warriors from the field; or it was as though of life had swelled to a flood, and we had proved our channelling to the world.

Like great lightning bolts on the bosom of the earth certain thought forms have been sent out as pilots of the new dynamic with the same superhuman inspiration. The spirit of pure wisdom, and with the spirit of Love and Power, has surely changed for all time the spirit of our civilization. Deeper, grander realizations dawned upon us of the meaning of our life. It was not that we learned something of the teaching of Buddhism, or of Hindu ceremonial, nor was it indulgence in a sense of fading boundaries and enlarging our intellectual horizons impartially attending at church and temple, but that Religion itself, above all religious systems, is a thing that



Standing : C. V. Shah, T. Kennedy, A. Peña Gil, G. D'amato, Miss Bright, Prince Mirsky,
Dr. Lilly Heber, C. D. Wilson.

Sitting : A. A. Madril, C. Blech, C. Jinarajadāsa, J. Krishnamurti, Dr. Besant, Bishop Leadbeater,
Bishop Wedgwood, Bishop Arundale, Mrs. Arundale, Mrs. Gowland, L. W. Rogers.



3



4

universal; that out of it alone evolves right education, right culture, right view-points, and right behaviour; and that Religion and no other thing endures from century to century, from age to age, defying time, defying ignorance, superstition, materialism. And why? Because it is based on the unity of all life, seen and unseen, and is vitally concerned with every subject of human and divine interest. Thus we see that out of this the first great thought, emerge the others. Out of the One Religion emerge the true education based on spirituality, that education which is above creeds and nationalities, and seeks to train world citizens for world service; also that "higher" form of education which takes its language from souls which have long been schooled in the outer world and have stood all testings, and are now ready for life's deeper mysteries, which teaches men to work with angels, to handle Nature's finer forces, to look behind the veil of illusion and penetrate to the treasures of reality concealed in life's eternal heart. The promise of that return to us of the old-time Mystery Schools, where man and the angelic orders should draw into closer touch, was perhaps the item of most pulsating interest in the whole wonder-filled message.

Lastly, there was the manner of the Coming of the Lord of Love, in a certain way similar to the beginning of His Ministry when last He came—gently, almost imperceptibly. "Like a thief in the night" then He did a simple act of kindness, making more wine when it had run short at a wedding feast; this time with a few compassionate words of promise for the suffering heart of man. A sweet awareness stole into the faces of many as the rare and subtle influence made itself known with the few phrases; but some also appeared unchanged, unconscious, thinking merely some beautiful passage had been quoted; only as the day wore on, did many grow into the realisation that a blessedness, an unutterable sweetness, lay upon that day, so delicate that all too quickly the words of earth could blot it out, and yet it would return gently insistent. One's thoughts ran involuntarily back over the centuries to the deserted figure of Jesus, the dissatisfaction of His own followers, as He had not come with the pomp and power of an earthly potentate, the pathetic reproaches of His apostles when He had departed from their midst, persuading the unbelieving crowds: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty." Even so was it then; how will it be with us in the days to come? Shall we be eye-witnesses of His glory or, having ears, shall we hear, and not understand?

Dorothy M. Codd



3



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Dorothy M. Codd

MORE SNAPSHOTS OF THE JUBILEE CONVENTION

JUST in time for this number a few more photographs have been handed in and we take advantage of them so that all may enjoy them. We must however repeat that as illustrations they are not first class but as reminders of the Jubilee Convention they are of great value.

As far as possible we have added the names to the larger groups. All will enjoy the Frontispiece because all there look so exceedingly happy. The Vice-President leaving the rest of the party to be the bearer of happiness elsewhere.

We are glad to have No. V, it is very good of the President. Taken at the meeting of the T. S. Order of Service under the banyan tree. We must recall for ourselves the face of the Vice-President as the photographs fail to produce it clearly. Mr. Arthur Burgess and Mr. Ralph Thomson on the left, have done a great deal of work for this Order in England.

No. VI shows somewhat of the crowd under the banyan tree but not adequately, it is however a good photograph of a very difficult picture and shows, to a certain extent, to those, who do not know anything of banyan trees, something of their growth and many "trunkness". This is all one tree of enormous growth.

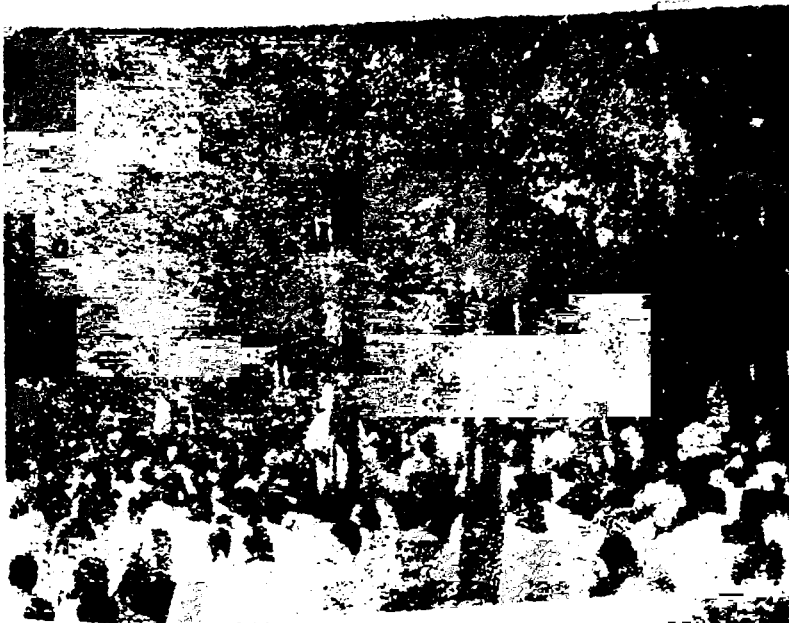
The next two illustrations (VII and VIII) are given to show the extent of the same tree outside it and again we find that it only gives a small idea of it which we must supplement for ourselves in imagination.

The Hindū Temple, (No. IX) is one of the most beautiful spots on the compound, since this Temple was erected, it is not as you will see completed and the tattees naturally spoil the picture, but it is a wonderfully restful place. Some of us gather at 6.30 a.m. and worship there daily. Many lessons have been poured forth there, many lessons learnt, many more to be learnt, so great is the Power that is centred within that Shrine.

In No. X we see Krishnaji in the midst of the Javanese who came to instruct us and to help us in all sorts of ways, by their dancing specially but more than that. It was taken at the entrance to the Parsee bungalow.



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As far as possible we have added the names to the large group. All will enjoy the Frontispiece because all there look so contented and happy. The Vice-President leaving the rest of the party at the bearer of happiness elsewhere.

We are glad to have No. V, it is very good of the President at the meeting of the T. S. Order of Service under the banner. We must recall for ourselves the face of the Vice-President. The photographs fail to produce it clearly. Mr. Arthur B. and Mr. Ralph Thomson on the left, have done a great deal of work for the Order in England.

No. VI shows somewhat of the crowd under the banner but not adequately, it is however a good photograph of a very large picture and shows, to a certain extent, to those who do not know anything of banner trees, something of their growth and many of their uses. This is all one tree of enormous growth.

The next two illustrations (VII and VIII) give some extent of the same tree outside it and again we find that a small idea of it which we must supplement by our own imagination.

The Jubilee Temple, (No. IX) is one of the most beautiful of the completed since this Temple was erected, it is not so perfect as we would naturally suppose. Some of its parts are wonderfully well done. Many lessons have been given in its worship here and there. Many lessons have been given in its many lessons here, many more to be learnt, so great is the temple that is centred within that Shrine.

In No. X we see Krishnaji in the midst of the temple. He came to instruct us and to help us in all sorts of ways, to be doing specially but more than that. It was taken at the Jubilee Parsee bungalow.



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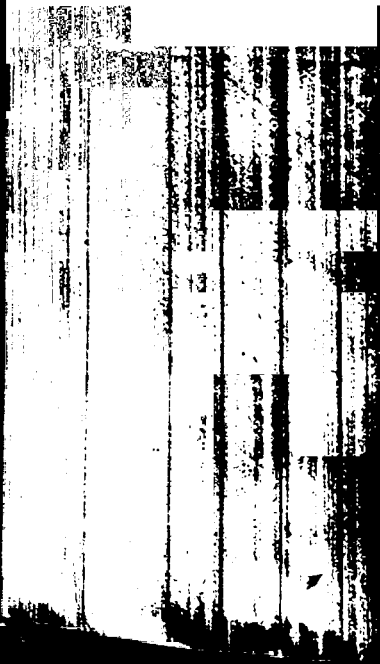
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Nos. XI, XII, XIII, and XIV are different views of a Masonic procession. In last month's issue we showed the procession that led to the Masonic Opening of the new Star Headquarters, these were of the same people on their way to and from the laying of the foundation stone for the Christian Church. Note in No. XIII Miss Willson stands out, also Dr. Trilokeker and Miss Herrington (the Grand Secretary for the Eastern Administration); these last two in the procession (so the picture appear to show, but not in actuality). In No. XIV we find the ever smiling General Secretary for Wales (Peter Freeman) and in front of him Bishop Irving Cooper and Maharajadasa walk. Our series would I am sure not be complete without two more views of the huts, those huts which taught us lessons from start to finish. The huts where battles of all kinds were fought and won. They will ever be remembered and those who had not the honour to be inside them will be glad to see a picture of the outside. These are rather good pictures. The picture in No. XV leads from Olcott Gardens and the sea is close by. The glorious sea which transmutes so much and ever the exchange is on the good side and it seems to give us more than due measure.

-W.



7



8

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W.

THE ADYAR LIBRARY

By A. F. KNUDSEN

ADYAR meant much to us who knew it of old, and we revelled in the special Convention, and in the new Convention magnetism. We took it all in with the perspective of many a year and many a visit, and some who are inveterate Congress-delegates compared, as connoisseurs, the European Congresses, the old ones, the Paris World-Congress, Vienna, Ommen, etc. And Adyar revelled in her new garb, the Deva expanded and shone with a new brilliancy, the twenty-eight national magnetisms and the 2,957 personal auras brought by the delegates were stimulating and left naturally a permanent record in the Ākāsha.

The most lasting of these new records were of course the gifts of devotion, of reverence, of worship, poured out by hearts which had yearned for a glimpse of Adyar for years, and had in many cases suffered hardship in saving for the undertaking and in the 3rd class steamer trip. Many brought this gift, all the greater for the fact that it had been brought many times before, and knowing what it was for. But we are students, and acquiring skill in action on the battle-field of self-education, and we love books. We hail the new book, we hail the ancient book translated so as to be available, we know the use of a book and its value as incense on the altar of Omniscience. We turned to the altar as indicated by the Library. We wandered along the shelves, we browsed on the titles and the authors' names. We wondered and philosophised on the making of so many books. It is so easy to be tempted into the same indiscretion, and plan the book you would like to issue, the book of your being, and then know that that never has been written; a book is only the unloading of the mind so that the mind's contents may be rearranged. What a relief it must be to have unloaded your mind of a big book. You do not have to wrestle with it, you have absorbed the essence, taken the meditative synthesis out of it, it is the other man who must perforce, yet voluntarily, wrestle with your book. Your book is then an egoic house-cleaning, a scribbled meditation, of most value to the author. Would it not be wisest then to lay the book away as a MS. unprinted, for we are deluged with books and do not know till read which are readable. God bless the reviewer who does not recommend a book, but just states its contents, and a slice of its matter so that we may know its style.



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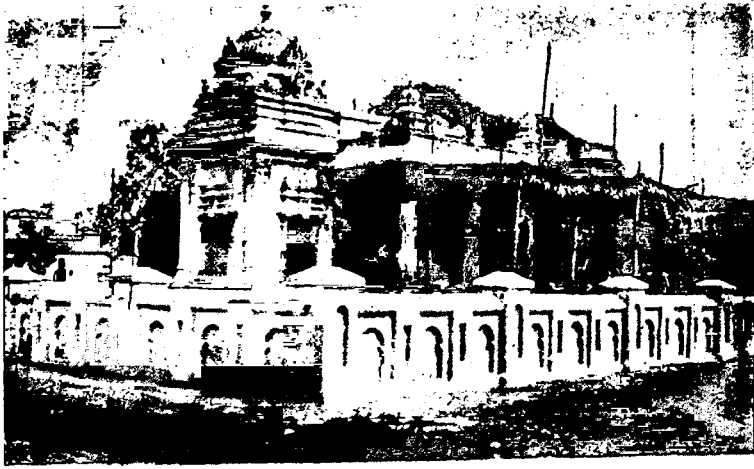


THE ADYAR LIBRARY

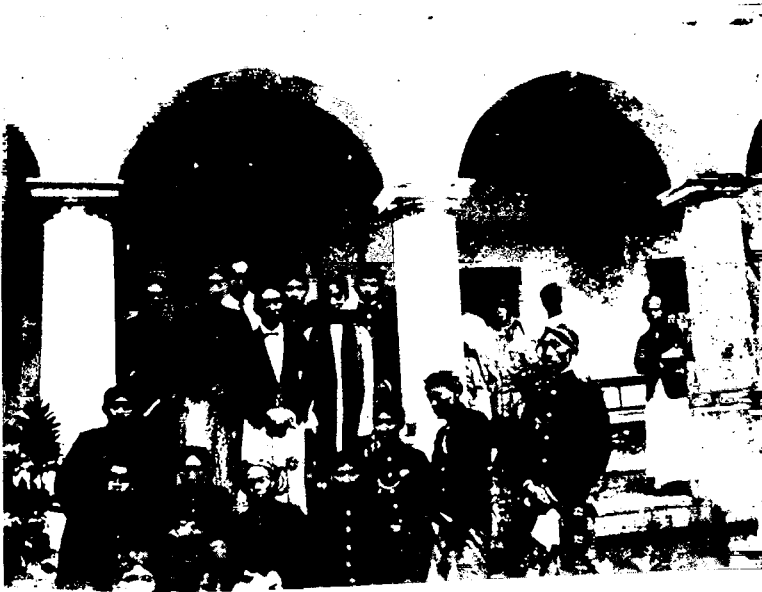
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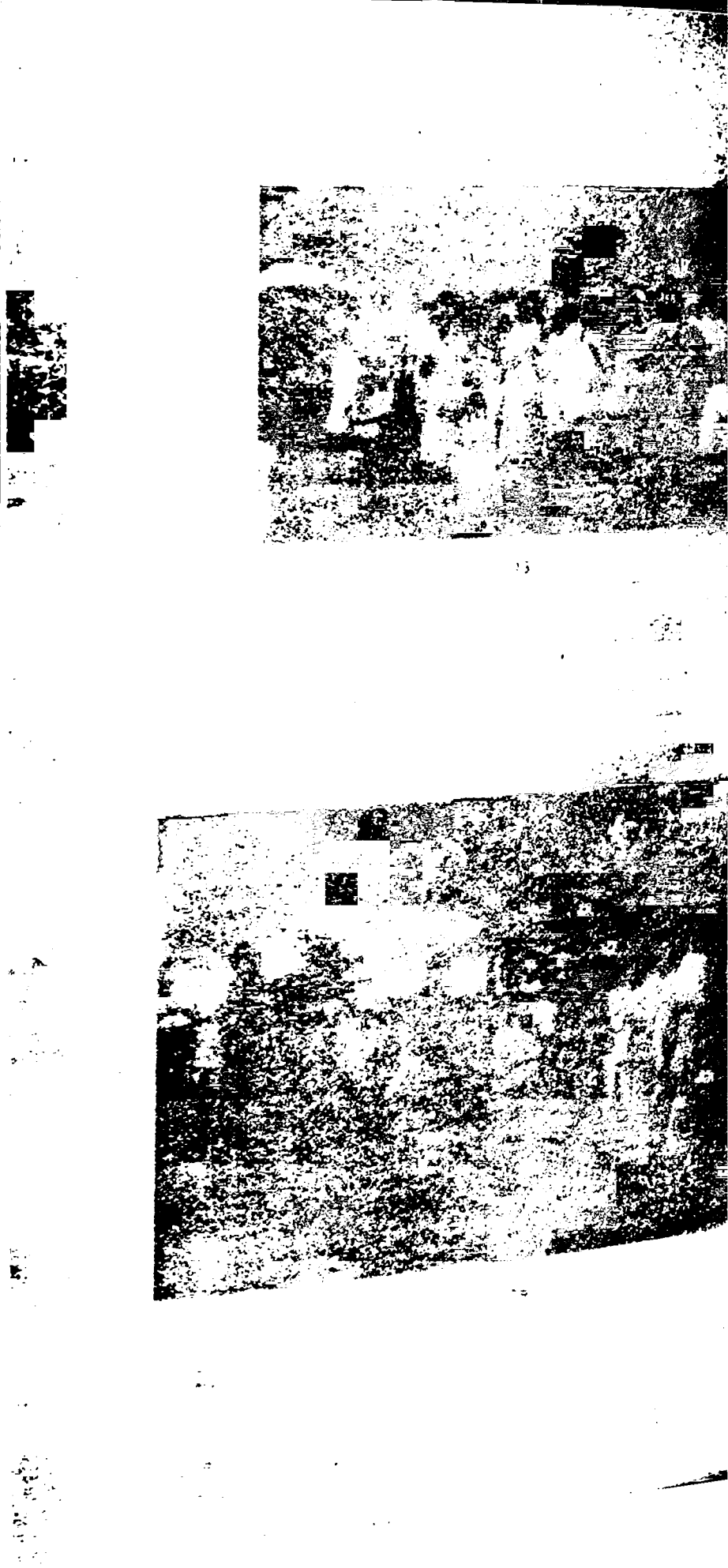
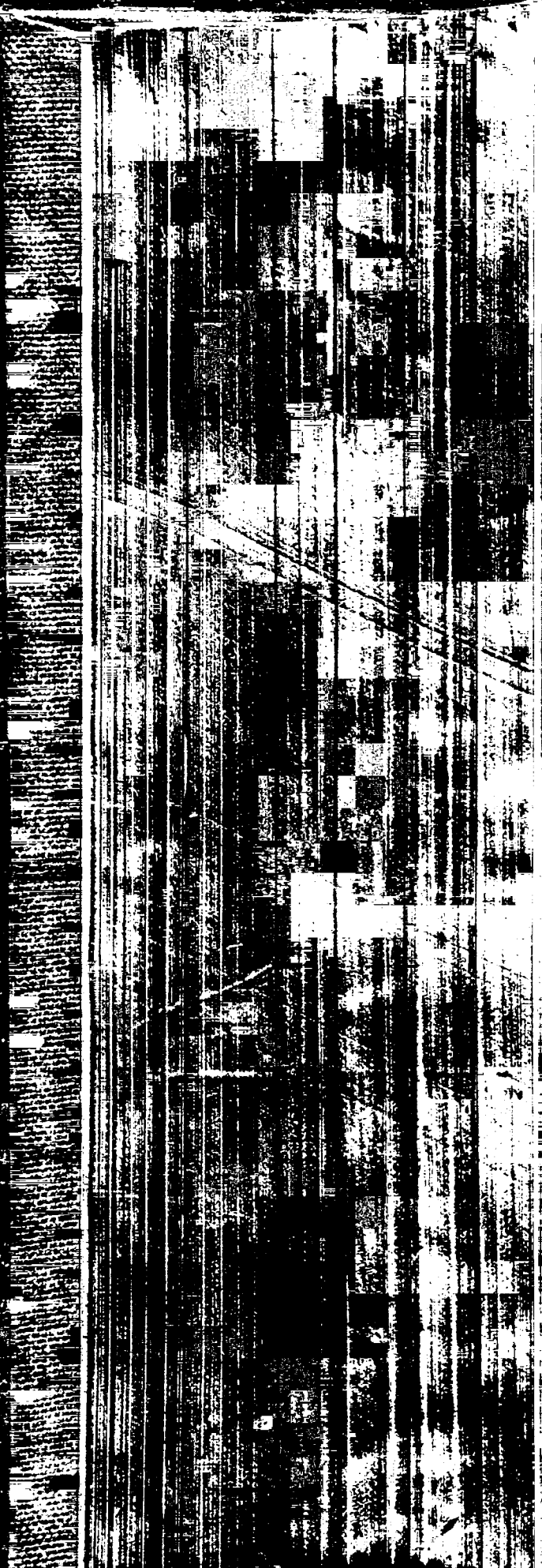
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The danger of browsing about in a bookshop is the possibility of buying one in an unguarded moment. In a library you are protected from your impulses, and before you reach the shop your impulse has cooled off, and the "best seller" lost one sale. But in Adyar Library there is a different spirit, there is of course the fiction department, but it seems to shrink from notoriety, for it is taken seriously, every work of man is taken seriously (or as seriously as possible) by Theosophy; so fiction and the reader of fiction keeps out of the limelight. Fiction must be modest in the presence of the *Mahābhārata*, to say nothing of *The Book of the Dead*, and the *Vedas*.

The great reading room is always full of readers at Adyar. Students from all lands are there, mostly on research work, seeking references, correspondences, corroborations and other long words. How intent they are, how quiet, how bright their eyes. Each seeking the *Uktadeva*, the Goal of his own contrivance, each helping the other by maintaining the atmosphere of interest, of non-interference with one another.

The Eastern wing geographically is the Oriental Section in fact. You come in through massive, artistically carved doors open to all students. Here is the real atmosphere of Asia, the stabiliser, ancient days. The Library has a wonderfully sweet and dignified air, but it is full of things that are historical for the T.S., that are not books. But these things help create the atmosphere, unique, exotic, almost religious, that is the distinctive attraction of Adyar Library. There are perfumed palm-leaf MSS. centuries old, with the aura of devotion, hereditary reverence, trained and purposeful concentration; and the hereditary student caste studying them as of old. Relics of P.B. and Col. Olcott, that are rapidly becoming sacred; a sword and a pipe, images of Chinese temples, symbolism from all lands. Buddhas in Greek style from Peshawar, (the *Swat Valley*) reminding of Alexander the Great. Shelves and shelves of books, MSS. and photos, from far back centuries, in all the languages of Asia past and present; many are rare, unique, original, and of untold value. We are told that there are 15,000 MSS. and 50,000 printed books, the latter mostly Western. The MSS. and Folios are Oriental, and comprise the *Vedas*, *Purānas*, *Dharmasāstra*, etc., *The Gīṭā*, *Upanishads*, *Mantra*, *Sāstra*, the Buddhist Texts, etc., etc., in Devanāgarī, Pālī and many other styles of script. Here in this department we find the students of the origins of Truth, of Mysticism, of ceremonial and worship, and they find the oldest, the newest, and an endless variety. The origins of Belief they must seek, perforce, elsewhere. In Adyar one finds the thought of man in every known phase.

"If Adyar was nothing else," said an F.T.S. from Czechoslovakia, "only the Library, it would be well worth the Pilgrimage to India: that a setting to minds like A.B., and a dozen others, what a setting to a University." And she went on about the World-books, World-University, World Religion, how out in this atmosphere of universality, this whole, still, emotionally peaceful and mentally concentrated



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place, one could expect to attain the Universal Consciousness. Here the trees and flowers seem more alive, just because they are among deep impressions, gardens of emotions, flowers of thought from mature minds, inspirations of ideals and spiritual yearnings from the Archetype Itself. And as the flowers, so the students must necessarily expand, unfold, and partake of the nobility, arrive at last at the certitude of Verity. What a world it is when we can see it all in one visualisation, it takes Vision however to do so.

Every one, even the pilgrim who sojourns at Adyar but for a month, takes away a lasting impression. So deep is it that one returns to one's home country not only wishing to impart something of it all, but actually changed, charged as it were, equipped to give automatically somewhat of that to those who have not been here, that they too may have it in their aura. That impression, that gift of the T. S. Headquarters, is actually a growth, a spiritual achievement, an extension of consciousness that has brought one's spirit nearer to Earth; or one might rather say one has had the certitude of Verity implanted in one's heart.

All have found something, only a few have the courage to talk about it and it is better so. Some have the fate that they must be "father-confessor" to those who cannot contain all they are whether good or ill. And it does no harm to share what there is of good with others.

A. F. Knudsen

STATEMENT PASSED BY THE GENERAL COUNCIL OF THE THEOSOPHICAL SOCIETY

THE following Statement was passed by the General Council of The Theosophical Society at the Jubilee Convention, 1925:

THE BASIC TRUTHS OF RELIGION

Theosophy, the Divine Wisdom, is the root of all the great religions, living and dead; all are branches of that ever-living Tree of Life, with its root in Heaven, the leaves of which are for the healing of the nations of the world. Each special religion brings out and emphasises some special aspect of the Truth, necessary for the evolution of humanity during the age it opens, and shapes the civilisation of that age, enriching the religious, moral and cultural heritage of the human race.



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place, one could expect to attain the Divine. The trees and flowers seem more alive, and the deep impressions, gardens of emotions, and the minds, inspirations of ideals and spiritual type itself. And as the flowers, so the human mind expand, unfold, and partake of the new certitude of Verity. What a world! In one visualization, it takes Vision however long.

Every one, even the pilgrim who has spent a month, takes away a lasting impression. When he returns to one's home country not only is he changed, but actually changed, charged automatically somewhat of that to those with whom they too may have it in their aura. Theosophical T. S. Headquarters, is actually a growth, an extension of consciousness that has been implanted in Earth; or one might rather say one has been implanted in one's heart.

All have found something, only a few have found about it and it is better so. Some have become "father-confessor" to those who cannot see good or ill. And it does no harm to share with others.

STATEMENT PASSED BY THE GENERAL OF THE THEOSOPHICAL SOCIETY

THE following Statement was passed by the General Theosophical Society at the Jubilee Convention.

THE BASIC TRUTHS OF RELIGION

Theosophy, the Divine Wisdom, is the religion, living and dead; all are branches of Life, with its root in Heaven, the leaves of which are of the nations of the world. Each special religion emphasises some special aspect of the Truth, necessary of humanity during the age it opens, and always of that age, enriching the religious, moral and cultural human race.



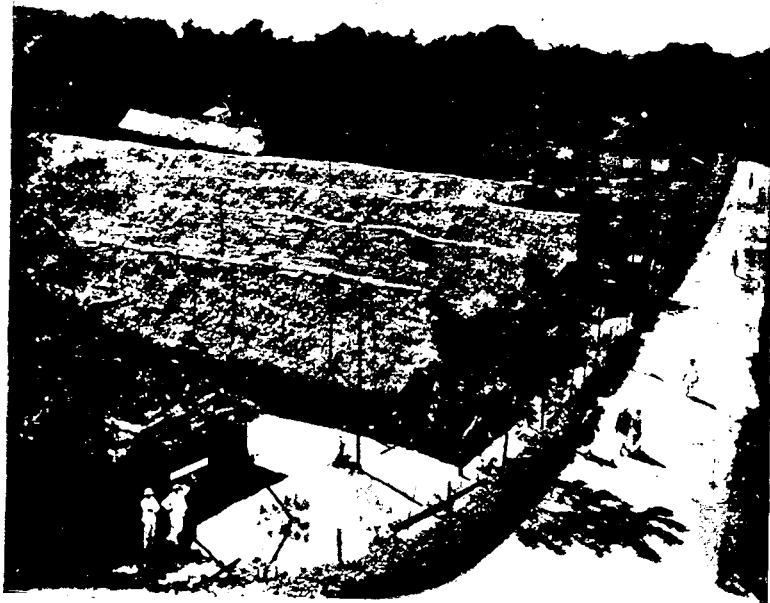
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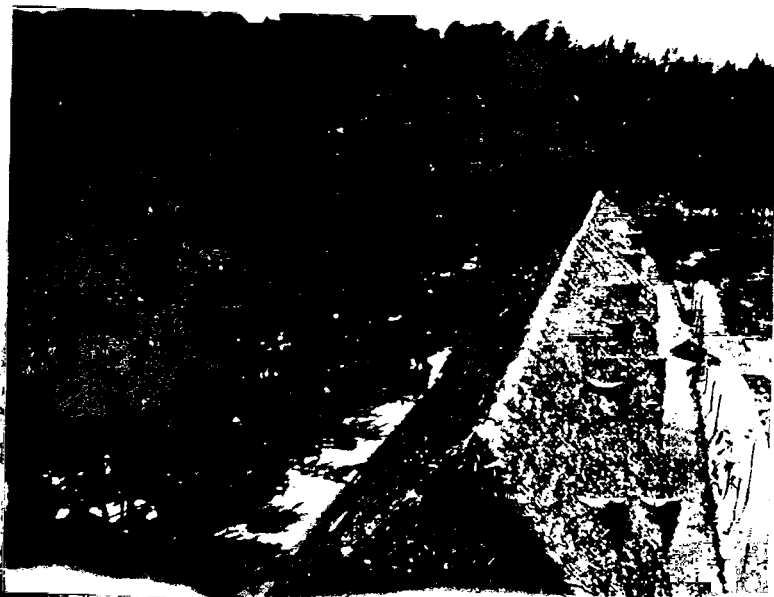


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The World Religion, of which all special religions are integral parts—whether or not they recognise their places in the World Religion—declares:

1. There is one transcendent Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several existence whereby and wherein all things which exist live and move and have their being.
2. For our world this Life is immanent, and is manifested as the Law, the Word, worshipped under different Names, in different religions, but ever recognised as the One Creator, Preserver and Regenerator.
3. Under Him, our world is ruled and guided by a Hierarchy of the Elder Children, variously called Rshis, Sages, Saints, among whom are the World-Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named, Devas, Angels, Shining Ones—discharging functions recognised in all religions.
4. Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping the fruits as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, who rule and guide the evolving lives in all stages of their growth.

These are the Basic Truths of the World Religion, of which all religions are specialised branches; to proclaim and teach these the Theosophical Society was founded and exists.

The World Religion will thus help in preparing the way for the coming of the World-Teacher, who shall give to the Basic Truths the form suited to the age He will open—the Age of Brotherhood.

The Theosophical Society admits to its fellowship all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus.

J. R. ARIA,

Recording Secretary, T.S.

23rd December, 1925.



The World Religion, of which all special religions are integral parts—whether or not they recognise their places in the World Order—declares :

1. There is one transcendent Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, whereby and wherein all things which exist live and move and have their being.

2. For our world this Life is immanent, and is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognised as the One Creator, Preserver and Regenerator.

3. Under Him, our world is ruled and guided by a Hierarchy of His Elder Children, variously called Rshis, Sages, Saints, among whom are the World-Teachers, who for each age re-proclaim the essential truths of religion and morality in a form suited to the age ; this Hierarchy is aided in its work by the hosts of Beings—again variously named, Devas, Angels, Shining Ones—discharging functions recognised in all religions.

4. Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

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J. R. ARIA,

23rd December, 1925.

Recording Secretary, T.S.

CORRESPONDENCE

"A DREAM OF CO-OPERATION FOR OCCULTISM"

DR. WELLER VAN HOOK will be happy to know that a number of steps towards the realisation of some of his dreams, as mentioned by him in THE THEOSOPHIST of February, have been taken at Adyar in recent years. The Adyar Library has been considerably enriched in the special departments that he names, and there are signs of a substantial expansion in the direction of a museum and art gallery. Materials in plenty can be had if only philanthropists A and B, whom Dr. Van Hook visualises, will turn up with the necessary means to put up a building and equipment and carry on research.

I am glad to say that in the Brahmavidya Āshrama we are working, though as yet "in a modest way," towards the studies that Dr. Van Hook indicates. The curriculum at present being followed (after three sessions of analytical and evolutionary study) embraces a synthetic survey of substance, form, vitality, consciousness and super-consciousness, as seen in the kingdoms elemental, mineral, vegetable, animal, human and super-human. The researches of both occult and ordinary science are studied side by side, with very illuminating results. The work is at present mainly cultural in purpose, but paths to special research have shown themselves in various directions, and some of these will be taken up just as soon as the necessary paraphernalia has been obtained. The beginnings of laboratory work in experimental psychology will probably be made next session. This will add valuable oriental data to the present data which suffer from being too exclusively occidental. The studies will have a special value in being guided by occult principles. We also hope to take up anthropological research under expert guidance, especially in the study of the mechanism of consciousness. Our literary and philosophical studies are at a high level: their results will be made available according to our means for publication.

Dr. Van Hook will, no doubt, hear of the Āshrama's work from some of the American delegates to the Jubilee Convention. It is hoped that similar study centres will be started in many countries with mutual exchange of work accomplished.

JAMES H. COUSINS,
Principal,
Brahmavidya Ashrama, Adyar.

REVIEWS

World Problems of To-day, by Annie Besant, D.L. (T. P. H., London. Price 3s. 6d.)

These six lectures were delivered in London in the autumn of 1925. They show the venerable President of the Theosophical Society at her best, and convey a sense of her great vitality, continuity of purpose, and insight into the basic principles which alone will afford relief, and even cure or remove the problems. To the student of personality as well as of problems these subtle and yet clear expositions of the fundamental principles afford a unique opportunity for study of the lecturer herself. For they are a very close parallel to the nine lectures of eighteen years ago issued as *London Lectures, 1907*. One of these, the last, was practically the Inaugural Address as President, for she then took office for the first time, being re-elected twice since. There one finds the plan of campaign laid down which now is bearing much fruit as well as some criticism. When will mankind learn that the critic is he who fails to understand?

World Problems of To-day is a book of 144 pages for the thoughtful and conscientious citizen. The pages are full of hints as to the solution of the problems; each lecture a careful analysis of the human factor back of the problem. But there is no panacea offered, except faith in the essential goodness in the human heart, only the principles, the factors, the causes, for the President of the Theosophical Society is talking to the world at large when she addresses this English audience, and she gives the basis of human society. The Great Civilisations, the Malay, the Chinese, the Indian, the European, have all somewhat to add to their achievements and the Law of Evolution demands that they grow or they will die. And Europe needs the hints, the self-complacency of achievement, of consummation, is not for the young, and our Europe is young as a civilisation, barely more than 1,500 years in the northern Sub-race. So change must come and we who have been in the "trenches" against slums and sweat-shops, child-labour and worse than useless schools, hail

with joy these short, clear, terse statements of the basic principles on which natural evolution can go on to a natural and therefore correct, human society, comprising all stages of culture.

The contents are :

A Survey of World Conditions. Shall They be Changed by Force or by Reason? II. The Problem of Colour. III. The Problem of Nationality. To whom does a Nation's Land Belong? National and International Morality. IV. The Problem of Education. Education and Culture; the Necessity of Beauty in a Nation's Life. V. The Problem of Capital and Labour. The Organisation of Production and Distribution. VI. The Problem of Government. Autocracy, Aristocracy, Democracy, Rights and Duties. Order or Chaos? Brotherhood or Death?

But there is no use reading a book like this if you are not going to be fired with a lasting enthusiasm, as the author is, and take up the work that lies at hand as a labour of love, for the glory of God and the benefit of humanity.

A. F. K.

Theosophy as the Basic Unity of National Life. (T. P. H., Adyar, Madras, India. Price Re. 1-8 and Re. 1.)

These are the four Convention Lectures delivered in Bombay at the Forty-ninth Anniversary of the Theosophical Society, December, 1924. As such they need no further praise, for the booklets of the four Convention Lectures have been appearing for thirty years, and we have a habit all over the world of looking out for them, for they are all worth having. This time, as has happened before, there is a number of lecturers, all holding to the same title, each giving us the benefit of a new angle of vision. It is as if a Vihāra were described from North, from East, from West, from South, so we visualise it better as it really is. Where, as in this case, the Lecturers are closely united in the theory of the subject it makes the unity-in-diversity most entertaining. The subject of the four long lectures, each as usual on a separate day, is given in the title of the book. The subtitles in the table of contents are :

- I. The Real and the Unreal in a Nation's Life, by Annie Besant.
- II. The Citizen as a Divine Agent, by J. Krishnamurti.
- III. Brotherhood as a Reality, by the Lady Emily Lutyens.
- IV. The Spiritual Organisation of a Nation, by C. Jinarājadāsa.

All the lectures deal with the application of fundamentals in daily life, Dr. Besant as is her wont, shows the way in the laws of the spiritual world, the laws of Life itself. The lecture by the youngest of the four, Mr. J. Krishnamurti is a gem, in the way that the unattainable Ideal is still shown to be the practical, the sought, the

goal aimed at. It must have been splendid to see the eager youth saying:

A priest should be the embodiment of Divinity, should be so cultured that he understands the temperament of the people, so learned that he can sympathise with the unlearned, so magnificent that he can embrace the insignificant, so glorious that he can kiss the feet of the inglorious.

He is all that, yet it takes courage to say it. As to the citizen he says:

A true citizen, a divine agent, must have the capacity, the desire and the will-power, to restrain himself in everything for the harmony of all.

Again a challenge, yet awakening a response.

Lady Emily Lutyens makes a strong plea for the woman and the child, without whose co-operation the work of man is barren of results, and for the right of youth to grow up nourished and educated up to the limit of capacity. Without that of course citizenship and culture are but empty words, yet it is lacking in every country of the world to a large extent.

Last but most timely is the lecture by the Vice-President of the Theosophical Society. He brings in all his innate Indian insight, his Cambridge culture, his deep scientific training, and gives us 27 pages of interpretation of Dharma, that is good for all of us, especially we who are so sure that our citizenship and our nation is unexceptionable. Our first cry is impossible! Then we see that all that is said is true, is applicable, attainable by many at least, and therefore to be achieved by all who can possibly do it. If you have never made the effort to be a perfect unit in a perfect Nation, get this booklet and try now.

AMERICANUS SUM

The Theosophical Society and the Occult Hierarchy, by Annie Besant, D.L. (T. P. H., London. Price 2s. 6d.)

The sub-title explains that these three lectures were delivered in the Kensington Town Hall, London, to Fellows of the T.S., October, 1925. They all deal with the intimate inner history of the Theosophical Society, and it is very significant of the times that they are now published in book form, for they are a short yet very full account of all the incidents and directions given by the Elder Brothers from the first, and up to the Fiftieth year of the T.S.

In the first Lecture Dr. Besant tells of the first meeting of H. P. B. with "the Master of her dreams," in the flesh, in Hyde Park. Then

we hear of a number of interviews, and the part the Masters took in the founding and constitution of the T. S. The whole story shows the testing of the world in its power of intuition, of seeing the noumenon. As the author says of phenomena: "They are no use, either mentally or morally, to the recipient, unless that recipient has the power of answering from within himself as the test of their reality." So there was a time in the outer T. S. when the Masters seemed absent, but not for long, there were some F. T. S. to whom They were a living reality. Meanwhile the form of the Society was altered, the Eastern School was founded. The movement spread apace. Some were reasonable enough to take the methods of occult training as they found them. The difference between intellectual study and Occult Science is clearly stated.

In the second and third lectures the growth of the Theosophical movement and its significant influence on the present and the future is shown, in education, religion, etc., etc. Some pithy lines are well worth remembering, as: "Fear is the most paralysing thing you can have, and the most active creative force in us is thought." The book is a concise introduction to the Occult Hierarchy, and the Path.

The Coming of the World-Teacher, by Annie Besant, D.L. (T.P.H. London. Price 6d. net.)

This, like the above is compact, concise, a complete handbook on the subject. In the logical, clear style of the author, it tells us why so many hold that belief indicated in the title. She explains the title "World-Teacher"; the ladder of evolution; the many Comings in the past, the Coming as the Christ. Then, among many details, she explains the Aryan Race, its origin, its future, the White Island; the Immanence of God and the Solidarity of Man.

Then the many emigrations, the Sub-races and the new religions, beauty for the Greeks, etc. Following this the Science and Christianity of the Teutonic Race. Reincarnation in the Church, Service as a tenet of Christianity, the awakening of a public conscience, and sense of public responsibility. Then the dawn of the new Race, the sixth Sub-race. All that pertains to this is summarised in Mrs. Besant's inimitable manner, for she is a Master-educator. The lecture closes with the Invocation, "O Master of the great White Lodge."

A. F. K.

The Growth of Civilisation, by B. Rajagopalan, M.A. (T. P. H., Adyar. Price: Re. 1-4; Cloth Re. 1-12.)

This is No. 5 of the Brahmavidyā Library, being the transactions of the Brahmavidyā Āshrama, Adyar. This most interesting series of small but deep books consists of: 1st, *Brahmavidyā*, by Annie Besant, D.L., P.T.S. 2nd, *The Āshrama Ideal*, by G. S. Arundale, LL.B., M.A., etc. 3rd, *The Philosophy of Beauty*, by Dr. James H. Cousins. 4th, *Gnosticism*, by Mary W. Barrie, M.A. They represent the textbooks demanded by the New Education, for they do not assemble facts in encyclopædic quantity, but the law, the principle underlying the subject-matter, the synthesis. This draws out the latent faculty and equips the student with the power to handle the facts of his own observation, a faculty so rare that in "Science" (New York) some little time ago a writer urged the Society for Psychological Research to cease from labour as there was no one fit to be trusted with the deduction of the laws from the vast array of facts collected. That is in the scientific camp. The Theosophist has already done so for himself and goes onward with a real grasp of the world we live in.

The Growth of Civilisation comes very opportunely, for we might have doubted that civil intercourse between peoples existed. It covers the basic principles, is concise, compact and synthetic. If aphorisms are a sign of mature thought the author is to be congratulated for the book teems with the short, pithy and epigrammatical statement that is provocative of thought.

There is probably no other commentary on civilisation extant that is so sure of its fundamentals, so comprehensive, and at the same time so short (117 pages), so readable, and in such perfect un-hackneyed English. The only danger is that one used to much wandering in the desert-waste of words, reads it through in too short a time, and looking for an array of facts fails to hold the synthesis presented. That is true of all this type of book for the children of the new age. A complete series of these textbooks for the New Educational Ideals, for the Brahmavidya Āshrama, and eventually for the World University, is a very large order, it will be a growth taking time, but it certainly has made a very real beginning.

KAHUNA

The Seven Rays, by Ernest Wood. (T. P. H., Adyar. Price Rs. 2.)

This is another of Prof. Wood's great little books that are so well-beloved by the earnest students. Like the others there is a wealth of hint, fact, and advice in this book that stimulates the reader to pass through the portal into the domain in which the book is written. The book is described by the writer as a "handbook," but it is a very timely as well as important and effective contribution to Theosophic literature, for it is the second book of this new epoch, the epoch of the study of the Rays, of the World Religion; which was ushered in with Bishop Leadbeater's book *The Masters and the Path*, only last year. Previous to that we have had nothing regarding the Rays, it was a *terra incognita*. Prof. Wood gives us now the second, with expansions, explanations and additional detail, opening great vistas for self-study, investigation and realisation.

The book is in three parts, with twenty-one chapters and all contained in 153 pages, just seven pages to each essay, yet that is Ernest Wood's magic as a teacher. And a grand magic it is when you really apply it to yourself.

Part I: "The Source of the Rays," is in ten chapters and makes clear the deepest of metaphysics; concise, instructive, each line is worth remembering. In this part are six original diagrams which fill many a gap in our concepts, and remove many an old misconception as to man and his Monad. Some of the short chapters as on "Love-Power," "Will-Power," etc., are delightful, linking the profound with the daily experience and illustrating cosmic principles with the salesman and the flapper.

Part II: "The Seven Rays," in eight essays, deals with each in the usual order, and ends with a most luminous exposition of the table which appeared in *The Masters and the Path*. Did Bishop Leadbeater make his comment, printed on the inside cover, before or after reading this? It is true of course of every page of this all but too compact book.

Part III: "The Great Use and Danger of Knowledge of the Rays," is the most valuable part of the book, and is one that cannot be dispensed with. First there is the explanation of how to find what Ray you are on, and how to use it without being one-sided. Then "Progress without Danger," goes deep into the balanced expansion of power.

When a man knows what his ray is, he has discovered his strongest power . . . The great use of this knowledge about the rays is that you should find and feel your power, and then employ it to the utmost to develop the other qualities in yourself that

are relatively deficient . . . remember that all strong human vices indicate a deficiency of character in company with certain strength . . . In choosing his three lines of training no one should do violence to his predilections.

Such are the incisive, aphorism-like injunctions one finds on every page, for the book is not written for show, but for the large number of students on all continents who look to Prof. Wood for scientific guidance in evoking the Higher Self. *The Seven Rays* makes a perfect cycle with his other powerful books, viz., *Concentration*; *Memory Training*; *Character Building*; *Personal Psychology*; etc., etc., for character is the synthetic power.

KAHUNA

The Story of Atlantis and Lost Lemuria, by W. Scott-Elliot.
(With six maps.) (T. P. H., London. Price 7s. 6d.)

The Story of Atlantis being the substance of an address delivered at a meeting of the London Lodge was first printed in 1896. *The Lost Lemuria* appeared later in 1904. This year the T. P. H., London, have united both these important contributions to knowledge by clairvoyant investigation in one attractive volume, with the six maps complete. This reproduction is very timely, for both these works have been difficult to procure these last few years. The Theosophical Society has now become such a world-wide organisation, that if every Lodge possessed at least one copy, it could bring the knowledge of its contents before the public to-day when our newspapers are daily giving scientific announcements concerning the discoveries of ancient cities and civilisations, as well as the rediscovery of ancient myths as actual facts. A demand would then be created for this work and a public be educated up to the point of understanding that clairvoyant investigation may be, under certain conditions, a reliable instrument of research.

A student of Theosophy, who is interested in present day world conditions, seeking to know the meaning of existing world complexities, would do well to study this book in order to gain therefrom, a truer perspective of the problems, now confronting twentieth century civilisation. Cycles repeat themselves and the hill of evolution is climbed by a spiral process. It is currently said that the present conditions of European civilisation and War were paralleled at the break up of the Roman Empire. One might go much further back and learn from the story of Atlantis that 210,000 years ago a closer parallel existed on a much larger and more exact scale. We learn of air-ships having a very powerful force at their disposal, and directing

the current against other vessels; of bombs thrown by some sort of lever and destroying whole companies of men by the noxious gases generated in explosion.¹ We also learn how some of our modern difficulties might be solved, for though Atlantis was more densely populated than England or Belgium, nevertheless under the government of Adept Emperors, poverty and want were undreamt of things in those days. No doubt the system of land-tenure and the co-operative organisation of all forms of labour had much to do with the social well-being of those ancient times.

We are very glad to see this early and very interesting work of the London Lodge so well reproduced and ready to meet the present growing demand for Theosophical literature. We think it should be well advertised and brought again to the notice of the public.

Thought-Forms, by Annie Besant and C. W. Leadbeater. (The T. P. H., London. Price 12s. 6d.)

This valuable work, first published in 1901, was reprinted in 1905 and now after a space of twenty years, the T. P. H., London, has brought out a fine reproduction in good clear type, while both the paper and numerous plates are severally excellent.

This is one of many valuable works, given to the world by our Leaders, which has never grown out-of-date, indeed one may say that its usefulness grows as the years pass on. Essentially introductory to one of many branches of occult study, to-day its usefulness is greatly enhanced. An ever widening public, throughout the world is coming into touch with Theosophy, through many and varied avenues of approach, either directly through the Theosophical Society, or indirectly through the Liberal Catholic Church, Co-Masonry, perhaps New Thought, Spiritualism, etc., this varied public will naturally wish to know and understand something of the invisible worlds and powers of nature, something of the new field of knowledge and experience to which they have been introduced. Thus whatever useful part *Thought Forms* has played in the past towards spreading Theosophy, we are sure that a much larger sphere awaits this new edition in the near future.

We congratulate the T. P. H. very heartily on this timely venture, and wish it a much deserved success.

A. C. D.

¹ Page 54.

Two Great Theosophist Painters: Jean Delville, Nicholas Roerich, by James H. Cousins, D.Lit. (T. P. H., Adyar. Illustrated. Price Re. 1-4.)

A simply yet tastefully gotten-up gift-book or souvenir for the T.S. Jubilee Convention. The quarto pages lend themselves well to the fine portraits of our illustrious brothers, and four of their lovely and very significant pictures, for both of these artists are teachers, symbolising great truths in all their works. The Text is in Dr. Cousins' genial style, and first appeared in THE THEOSOPHIST and in *The Madras Mail*.

A DELEGATE

The Life and Horoscope of Madame Blavatsky.

We are indeed indebted to A. F. Orchard and A. Fletcher, the authors of *The Life and Horoscope of Madame Blavatsky*, for its publication at this time, when in celebrating the Jubilee of the Theosophical Society our thoughts are naturally directed towards its founder and *Light Bringer*.

The pamphlet is written partly as a vindication of the character of Mme. Blavatsky, and where could a more impartial advocate be found than Astrology based as it is on symbolism and abstract thought? Bias when found, being always due to the personal instrument not the science in itself.

It is with great satisfaction that I find the ascendant computed as Cancer rising, and hope that it may now be generally accepted, having the support of Mr. E. H. Bailey who has rectified it from events in the Radical, and Pre-Natal Epoch, of which he is an expert.

I was never in sympathy with the map giving Gemini as the ascendant, and now, in addition, with the clear and able way in which the authors have shown how this map gives a sure interpretation of the character and temperament of Mme. Blavatsky, we may, I feel, accept it as final.

The position of the planets in connection with the 3rd and 9th Houses are what we should expect with such a mentality as that of Mme. Blavatsky.

The authors have been very happy in their delineation showing a true Astrological desire for truth and a sympathetic understanding of human nature, so that in putting down the pamphlet both my intellect and intuition united in appreciation.

W. P. R.

A Man—Finished, by Giovanni Papini. (Hodder & Stoughton, London. Price 10s. 6d.)

Giovanni Papini is known to the English public by two remarkable books, the one under review and another, *The Story of Christ*; both of them are extremely well translated, so that one feels the virility and charm of the Italian prose through its English disguise. One is brought into contact not only with an arresting personality, but with a master of Italian literature.

A Man—Finished was published in Italian ten years earlier than the other book, though more recently translated into English. The one may be said to be an inevitable outcome of the other; and both should be read to properly appreciate either. Of that under review its author writes: "What is of importance in this work is the story of a soul, the story of my own soul." In the form of a biography he lays bare the course of his inner experiences, dissects himself, as well as the world he lives in, and forces one to ask oneself the same questions which disturb his soul in the search for truth. Herein is traced the story of a solitary childhood, with one happiness only—books; of a youth burning with the thirst for knowledge, embittered, scornful, darkened with pessimism, but illumined with one unforgettable friendship and a passionate ambition; of a manhood which begins with a gigantic attempt to achieve godhead and is crushed to the earth—ends in a failure, but rises, still unconquered.

The story may be, or might have been, your story or my story, as we draw, or drew, near the entrance to the steep and narrow path that leads to divinity. It is impossible to read it with indifference; to do so would prove one unusually blind and stupid. Apart from its interest as the revelation of an unusual and somewhat rare type, there is the beauty of the presentation. Only a deeply poetical mind could produce such a profound impression, could engage one's sympathy with a type so amazingly egoistic, could make one forgive the hatred and the scorn, remember only the sorrow, and rejoice in the unconquerable pride. It is not a pretty character that is revealed, but it is strong, brave, and desperately aspiring. From cover to cover, the book is a masterpiece of analytical thinking, clothed in the lovely hues of poetry. It is the work of an artist, "though not a work of art but a confession". One quotation will sufficiently illustrate its style:

Within the circle of these dark and pointed hills, in these fields, poor in flowers and grasses and rough in stones, in the shade of these sturdy, untended oaks, to the sound of this clear and narrow stream which will flow through Rome broad and dirty,

beneath this sky which is really blue, is transparent and delicate even when it is strewn with clouds, I have come once more to know the true smell of the earth, the taste of the air, the flavour of bread, the pleasant heat of a fire of logs and brushwood. Little by little life has won me back through the beauty of its simplicity. I have become a child again, have become primitive, wild, sylvan.

No review however can adequately convey its charm nor its honesty, poetry, strength and singleness of purpose. It must be read. Beg, borrow, or "otherwise acquire" it.

A. E. A.

Names and their Numbers, by Mabel L. Ahmad. (William Rider & Son, Ltd., London. Price 2s. 6d.)

Here is a clearly written little manual, which should be extremely popular, since it makes it extremely easy for the moderately intelligent layman to dabble in magic of a fairly harmless kind. Few can resist the temptation at least to reduce their own names to a numerical synthesis, and remarkably interesting are the results so to be obtained. Mrs. Ahmad is explaining the system of her late husband, who seems to have had a deep knowledge of numbers and their correspondences to universal rhythmic vibrations; but naturally, in so small a manual, no very comprehensive view can be given of underlying causes.

So this is a practical code, and superior to most, inasmuch as it takes into account the eccentricities of a non-phonetic alphabet like the English one, and gives detailed directions what to do in the cases of every conceivable combination of sounds.

It is a little difficult to understand why some of the sounds are grouped together—as "ea" in "rear" and "tear" with "a" in "lane" and also in "Mary," but it is hardly to be expected that all anomalies can be explained, and it is for those interested to prove experimentally the truth or falsity of the assumptions.

H. V.

The Way of Attainment, by Sydney T. Klein. (W. Rider & Son Ltd., London. Price 5s.)

"The invisible is the real" might be the leitmotiv of this interesting book. We live in a world of appearances; we move in thought-environments created by us and which exert a physical domination over us in our everyday life; we are governed by objective shadows and illusions. Our outlook is limited and very few are able to escape from the fetters of the outward forms which, being the unreal, we see as the *real* things. We must turn our thoughts, our mental attitude, our life, to that inner, spiritual world, in order to realise the divine within, transcend our self-consciousness and reach to God-consciousness.

This has been the author's aim. His "object in writing is again based on the desire not so much to teach as to help others to think to their advantage". To that end he presents very many modern scientific facts by which the reader is led to visualise some of the wonders beyond the senses.

In order to classify this book as really excellent, it would be desirable to find the author's erudition in Hebrew writings equalled in other religions. We cannot, for instance, agree with him when he says that Buddhists teach that Nirvāṇa means annihilation or absorption of the real individual self. Nirvāṇa is "a state of happiness full of peace, which we are unable to understand".

A. P. G.

Esoteric Philosophy of Love and Marriage, by Dion Fortune. (W. Rider. Price 3s. 6d.)

This book seems to be a mixture of new thought and conventional thought. It is a little difficult to sort out the two ways and to get a clear idea of what the author wishes to convey.

It is however helpful in that it discusses a subject that none can evade if he would keep up with the times. From this standpoint it will have its use and it is written so that all can read it for it is clearly expressed as far as it goes. We recommend it.

W.

BOOKS RECEIVED

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

An Occult View of Health and Disease, by Geoffrey Hodson (Theosophical Publishing House, London); *Love, Marriage and Parenthood*, by Mary Pendlebury, M. R. S. T. (Simla); *Thirty-ninth Annual Report of the Bureau of American Ethnology, 1917—18*; *Bureau of American Ethnology, Bulletin 78*; *Annual Report of the Smithsonian Institution, 1928* (Washington Government Printing Office); *To the Goal*, by Sohrab A. Calianiwale (Sunshine Publishing House, Princess Street, Bombay); *Two Poems on India*, by N. Seshadri, B.A. (The Caxton Press, Bangalore); *The Growth of Civilisation*, by B. Rajagopalan, *Letters from the Masters of the Wisdom, Second Series*, by C. Jinarājādāsa; *The Seven Rays, A Theosophical Handbook*, by Ernest Wood; *The Hidden Life in Freemasonry*, by C. W. Leadbeater 33°; *Two Great Theosophist-Painters, Jean Delville, Nicholas Roerich*, by James H. Cousins, D.Lit.; *Towards Discipleship*, by J. Krishnamurti; *Theosophy as the Basic Unity of National Life*, by Annie Besant, J. Krishnamurti, Lady Emily Lutyens, C. Jinarājādāsa (T. P. H., Adyar, India); *The Theosophical Society and the Occult Hierarchy*, by Annie Besant, D.L.; *World Problems of To-Day*, by Annie Besant, D.L., T. P. H., London).

OUR EXCHANGES

We acknowledge with many thanks the following :

Theosofie in Ned. Indie (January), *The Servant of India* (January, February), *Kirfath Sepher* (December), *The New Era* (January), *Modern Astrology* (January), *Theosophy in South Africa* (November, December), *League of Nations* (December), *League of Nations, Important*

League Council, The Calcutta Review (January), *Theosophy in Australia* (December, January), *The Herald of the Star* (December), *The Indian Review* (January), *Revista Teosofica—Isis* (October), *Light* (January), *Revista Teosofica Chilena* (November), *Bulletin Theosophique* (January), *Papyrus* (November), *The Theosophical Review* (January), *The Canadian Theosophist* (December), *The Speculative Mason* (January).

We have also received with many thanks :

Theosofica (December, January), *Bureau of Labour Statistics No. 395, Prysład Teozoficzny Bollettino Ufficiale* (December), *The Beacon* (December), *Commercial Education* (January), *Nature* (December, January), *The Round Table Quest* (January), *Teosofisk Tidskrift* (December), *The Signal* (January), *Revista Teosofica Chilena, Special No. 1875—1925, Revista Teosofica Cubana* (December), *Theosophisch Maandblad* (January), *The Young Theosophist* (December), *Vaccination Inquirer* (January), *The Vedānta Kesari* (December), *The Cherağ Le Phoenix* (January), *Pewartā Theosofie* (January), *El Mensaje* (December), *El Loto Blanco* (December), *Koinonia* (January), *Revue Theosophique Le Lotus Bleu, The Vedic Magazine* (January), *The Indian Library Journal* (January), *Service* (January), *The Benares Hindā University Magazine* (January), *Focus* (January), *The Charleville Times* (January), *Reincarnation* (January), *Health Culture* (October, November, December, January), *Monario* (September, October), *Prabuddha Bhārata* (February), *The Review of Religions* (January).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1925, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
"North China" Lodge, T.S., Tientsin, China, Charter Fee and Fees and Dues of new members, per 1925 ...	62	0	0
T.S. in France, part payment of dues for 2,717 members, per 1925, £9-14-1 ...	127	6	9
Shanghai Lodge, T.S., Entrance Fee and Dues of a new member, per 1925 ...	6	13	6
Australian Section, T.S., per 1925, £25-0-0 ...	331	4	0
Barbados Lodge, T.S., 18 members, per 1924 and 1925, £9-0-0 ...	117	12	2
	645	4	5

Adyar
10th September, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1925, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
A "Friend," Adyar	1,000	0	0
Melbourne Lodge, T.S., "White Lotus Day" Gift, £6-8-9	85	5	0
Mr. Ratansi D. Morarji, Bombay	100	0	0
"Anon," Bombay, for Food Fund	101	0	0
Besant Lodge, T.S., Bombay, "White Lotus Day" Gift ...	56	0	0
	<u>1,342</u>	<u>5</u>	<u>0</u>

Adyar
10th September, 1925

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Chicago, Ill., America ...	Fiat Lux Lodge, T.S. ...	8-5-1925
Manila, Philippine Island, America ...	Manila ..	19-5-1925
Altoona, Pennsylvania, America ...	Altoona ..	27-5-1925
Nashville, Tennessee, America ...	Nashville ..	1-6-1925
Bayamo, Republic of Cuba ...	Orfeo ..	15-6-1925
Asuncion, Paraguay ...	Fraternidad ..	15-6-1925
Chicago, Peru ...	Cristo ..	15-6-1925
Tientsin, China ...	North China ..	24-8-1925

Adyar
7th September, 1925

J. R. ARIA,
Recording Secretary, T.S.

A NEW NATIONAL SOCIETY

A Charter for a National Society, to be called "The Theosophical Society in Yugo-Slavia" was issued on September 14th, 1925, to Gospojica Jelisava Vavra, *pro tem* General Secretary, with its administrative centre in Zagreb, Yugo-Slavia.

Adyar, Madras.

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th September to 8th October, 1925, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Finland, 595 members, per 1925, £19-16-8	259	12	0
„ „ France, balance of dues for 2,717 members, £11-7-1	148	10	9
Shanghai Lodge, T.S., two new members, per 1925	15	4	4
New Zealand Section, T.S., 855 members, per 1925, £28-10-0	374	1	4
Hongkong Lodge, T.S., 6 new members, £2-5-0	31	9	5
T.S. in South Africa, 351 members, per 1925, £11-14-0	153	4	4
Indian Section, T.S., Benares City, part payment of dues, per 1925...	161	8	0
T.S. in Scotland, 794 members, per 1925, £26-9-4	346	0	0
„ „ Wales, per 1925, £10-10-0	137	8	9

DONATIONS

Miss E. Banks, Kotagiri, for expenses of Jubilee Convention	200	0	0
Mr. Wm. Mc Lellan, Glasgow, for a Motor truck, £150	1,964	4	10
	3,791 15 9		

Adyar
8th October, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 8th October, 1925, are acknowledged with thanks :

DONATIONS

					Rs. A. P.
Anon, Java ...	...	...	...	...	328 7 0
Donation under Rs. 5 ...	...	...	...	...	3 4 5
					<hr/> 331 11 5

Adyar
8th October, 1925

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
San Juan, Porto Rico ...	Annie Besant Lodge, T.S.	20-7-1925
Geneva, Switzerland ¹ ...	Giordano Bruno " "	3-9-1925
London, England ¹ ...	Union " "	3-9-1925
Belgrade, Yugo-Slavia ¹ ...	Yaroslav the Wise " "	14-9-1925

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Berlin, Germany ...	Adyar Lodge, T.S.	... April, 1925
San Antonio, Tex., U.S.A.	San Antonio " "	... 1-5-1925
Linden, Md., U.S.A. ...	Linden " "	... 8-6-1925
Fort Wayne, Ind., U.S.A.	Fort Wayne " "	... 30-6-1925
Reading, Pa., U.S.A. ...	Reading " "	... 25-6-1925

CHANGE IN THE NAME OF LODGE

All the members of the Shri Krishna Lodge, T.S., Bombay, India, having joined the Dharmalaya Lodge, T.S., of the same place, the name of the Dharmalaya Lodge is changed into "*Krishna Dharmalaya Lodge*," T.S., from September, 1925.

Adyar
6th October, 1925

J. R. ARIA,
Recording Secretary, T.S.

¹ Directly attached to Adyar Headquarters.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 9th October to 10th November, 1925, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Argentine Section, T.S., 470 members, per 1925, £23-10-0	307	12	8
T.S. in Porto Rico, 197 members, per 1925, £6-11-4	85	0	0
„ „ Austria, per 1925, £1	13	1	8
„ „ Uruguay, 149 members, per 1925	67	0	0
„ „ England, 652 members, per July and August, 1925, £21-14-8	284	11	3
T.S. in America, 7,049 members, per 1925, £234-19-4	3,079	3	9
„ „ Spain, 435 members, per 1925—26, and 42 members, per 1924—25, £15-18-0	208	3	0
T.S. in Bulgaria, 150 members, per 1925, £5	65	5	5
Canadian Federation, T.S., new members, £0-18-4	12	0	0
T.S. in Egypt, 90 members, per 1925, £3	39	4	1
Mr. Irving J. Davis, Wilmington, U.S.A., per 1926	15	0	0
Indian Section, T.S., Benares, Balance of Dues, 4,122 members, per 1925	1,899	8	0
T.S. in Norway, 250 members, per 1925, £8-6-8	108	0	0

DONATIONS

Uruguay Section, T.S., for Convention Expenses	33	0	0
Mr. Peter de Abrew, Colombo, for Convention Expenses	100	0	0
Mrs. M. Higgins,	50	0	0
A Scottish friend through Dr. Cousins for Lecture Hall for Brahmavidyāshrama	500	0	0
Mrs. M. V. Garnsey	10	0	0
Under Rs. 5	1	15	6
	6,879	1	4

N.B.: In the November issue please read : £150 for Motor truck from Scottish friends through Mr. Wm. McLellan.

Adyar
10th November, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 9th October to 10th November, 1925, are acknowledged with thanks :

DONATIONS

					Rs. A. P.
" A Friend,"	Adyar	...	...	...	... 1,000 0 0
					<u>1,000 0 0</u>

Adyar

10th November, 1925

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Latrobe, Australia	Latrobe Lodge T.S....	1-1-1925
Tocopilla, Chile	Krishnamurti	16-2-1925
Valdivia, Chile	Annie Besant	21-4-1925
Ponce, Porto Rico	Maitreya	20-8-1925
Cannanore, India	Gautama	27-8-1925
Talca, Chile	Talca	5-9-1925
Temuco, Chile	Olcott	8-9-1925
London, England ¹	Saraswati	19-9-1925
Ghazipore, India	Sarada	22-9-1925
Bacup, Lancashire, England	Bacup	25-9-1925
Siliguri, Bengal, India	Santee	30-9-1925
Pelotas, Brazil	Annie Besant	1-10-1925
Chichester, Sussex, England	Chichester	2-10-1925
Roubaix, France	Fraternitas	1925
Kediri, Dutch East Indies	Kediri	1925
Sofia, Bulgaria	The Holy Cross	1925
"	Orpheus	1925
Barcelona, Spain ¹	Aguarius	16-9-1925
Oporto, Portugal ¹	Fraternidade	16-9-1925

Adyar

10th November, 1925

J. R. ARIA,

Recording Secretary, T.S.

¹ Directly attached to Adyar Headquarters.

NEW YOUTH LODGES

Lodge			Chartered issued
Sukkur	...	...	4-4-1925
Salem ...	...	...	4-4-1925
Bhavnagar	...	...	29-4-1925
Āvidha	...	...	29-4-1925
Natherbagan (Calcutta)	...	...	10-5-1925
Cuddalore	...	...	22-5-1925
Bāngalore (Cantt.)	...	...	2-7-1925
Kadiri ...	...	...	5-8-1925
Wasad ...	...	...	27-8-1925
Siliguri	...	...	27-8-1925
Chickānayakanahalli	...	...	8-9-1925

K. S. SHELVANKAR,

Secretary,

All India Federation of Young Theosophists.

MEMORANDUM FOR THE DIRECTOR

RE: [Illegible]

1. [Illegible]

2. [Illegible]

3. [Illegible]

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5. [Illegible]

6. [Illegible]

7. [Illegible]

8. [Illegible]

9. [Illegible]

10. [Illegible]

Very truly yours,
 [Illegible Signature]

Special Agent in Charge

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1925, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Brazil, 297 members, per 1925	242	5	2
65 " in arrears	42	2	9
	284	7	11
Chilian Section, T.S., 226 members, per 1925, £ 7-10-8	98	8	6
Italian " " 612 " " " 5-0-0	65	5	6
Mr. Julius Arnold, Shanghai, per 1926	15	0	0
T.S. in Iceland, 276 members, per 1925, £ 9-4-0	120	5	2
" " Portugal, 290 " " " 6-0-0	78	6	1
Burma Section, T.S., 212 members, per 1924-25	106	0	0
Orpheus Lodge, T.S., Tokyo, Japan, 8 members, per 1925, £2	26	0	4
Hongkong Lodge, T.S., Fees and Dues of 4 new members, per 1925, and Dues of 67 members, per 1926, £18-5-0	250	10	9
Hongkong Lodge, T.S., Mr. Vishnu Singh, per latter half of 1925, 2s. 6d.	1	11	0
T.S. in England, 333 members, per September and October, 1925, £11-2-0	145	6	6
T.S. in Mexico, 493 members, per 1925, £14	183	6	8
Charter Fee for Kediri Lodge, T.S., Netherlands-Indies	15	0	0
T.S. in Canada, Toronto, 635 members, per 1925, £21-12-0	282	14	3
Brotherhood Lodge, T.S., Canada, a new member, per 1926	3	8	0
Mr. Kerr Pearse, London, per 1926, £1	13	0	0

DONATIONS

T.S. in Brazil	128	7	0
Misses Nellie and Alice Rice, Honolulu, £50	655	1	7
Under Rs. 5	3	5	0
	2,476	8	3

Adyar
10th December, 1925

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS
FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1925, are acknowledged with thanks :

DONATIONS

	Rs. A. P.
Misses Nellie and Alice Rice, Honolulu, £1-11-11	... 20 14 6
"Anon," Java	... 330 13 11
"A Friend," Adyar	... 600 0 0
	951 12 5

Adyar

10th December, 1925

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

A TRANSFER OF SECTIONAL CHARTER

An application for the transfer of Charter having been received from the existing eight Lodges in the T.S. in Czechoslovakia which are loyal to the Parent Society through their temporary General Secretary, Mr. Oscar Beer, it is hereby officially notified that the Original Charter of the T. S. in Czechoslovakia dated 7-2-1909 has been transferred to the existing eight Lodges through their temporary General Secretary Mr. Oscar Beer on the 8th December, 1925, whose address is Warnsdorf 11/137, Czechoslovakia.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Tegucigalpa, Cuba	Subirana No. I Lodge, T.S.	16- 7-1925
Tehuacan, Mexico	Jupiter	27- 9-1925
Fajardo, Porto Rico	Amor Fraternal	10-10-1925
Humacao, Porto Rico	Henry S. Olcott	10-10-1925
Sweden	Arvika	30-10-1925
London, England	Margaret Dudley	31-10-1925

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Paddington, England	Gnostic Lodge, T.S.	26-10-1925

Adyar

7th December, 1925

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th December, 1925 to 10th January, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs. A. P.
T.S. in Ireland, 115 members, per 1925, £3-16-8 ...	49 14 0
Barbados Lodge, T.S., Hastings, 2 new members, per 1926, 20s.	13 0 0
H.P.B. Lodge, T.S. (Canadian Federation), 10 new members, per 1926	36 5 0
T.S. in Denmark, 240 members, per 1925, £8	104 10 6
Hongkong Lodge, T.S., 7 new members, per 1926, £3-10-0	45 13 10
Swiss International Federation, Entrance fee of a new member, 5s.	3 4 0
Harmony Lodge, T.S., Canadian Federation, Charter fee, £1	12 14 8
T.S. in Yugoslavia, 122 members, per 1925 and 5 Charter Fees, £10	131 0 11
Captain B. Kon, Tokyo, Japan, per 1926	15 0 0
Mr. Manuk, Hongkong, per 1926	15 0 0
T.S. in Chile, 231 members, per 1925, £7-14-0...	100 10 7
Mr. W. C. Burrel, Manila, per 1926, £1	13 1 8
T.S. in England, 395 members, per November, 1925, £13-3-4	172 5 10
Mr. V. R. Menon, Singapore Lodge, T.S., per 1925 and 1926	6 10 0
Singapore Lodge, T.S., 1 member per 1925 and 2 new members, per 1926, 25s.	16 4 0
To be carried forward ...	735 15 0

DONATIONS

	Rs. A. P.
Carried forward ...	735 15 0
Washington Lodge, T.S., for Convention Expenses, £1 ...	13 1 8
"Anon" for Food charges of poor delegates ...	100 0 0
Ygdrasil Lodge, Minneapolis Lodge, and St. Paul Lodge ...	79 0 0
Singapore Lodge, T.S., for Convention ...	25 0 0
Mr. H. Frei, Colombo ...	200 0 0
Multan Delegates, T.S., for Convention ...	7 0 0
Baroness J. van Isselmuden, for Convention ...	25 0 0
	1,185 0 8

Adyar

11th January, 1926

A. SCHWARZ,

Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1925 to 10th January, 1926, are acknowledged with thanks:

DONATIONS

	Rs. A. P.
Mr. Frank L. J. Leslie, Harrogate, £5 ...	65 7 5
„ E. C. Flury, Madras ...	100 0 0
„ N. C. Bhavnani, Bombay ...	5 0 0
"A Friend," Adyar ...	1,200 0 0
	1,370 7 5

Adyar

10th January, 1926

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Bellevue, America ...	Everett Lodge, T.S. ...	13-2-1925
Cracow, Poland ...	Service „ „ ...	1-6-1925
Asheville, America ...	Blue Ridge Lodge, T.S. ...	26-6-1925
Inglewood, America ...	Inglewood „ „ ...	1-7-1925
Spokane, America ...	Eleusinian „ „ ...	8-7-1925
Cebu, P.I., America ...	Cebu „ „ ..	11-7-1925
Arden, America ...	Arden „ „ ...	9-9-1925
Aurora, Ill., America ...	Aurora „ „ ...	28-9-1925
Joliet, Ill., America ...	Joliet „ „ ...	12-10-1925
Wrexham, Wales ...	Y. Wen Fro „ „ ...	24-10-1925
Toledo, Spain ...	Adelante „ „ ...	7-11-1925
Jaslo, Poland ...	Vasanta „ „ ...	11-11-1925
Lodz, Poland ...	Dharma „ „ ...	15-11-1925
Warsaw, Poland ...	Wici (Relay) „ „ ...	23-11-1925
Riga, Latvia, England* ...	Anglo Latvian „ „ ...	27-11-1925
Abingdon, England ...	Abingdon „ „ ...	5-12-1925
London, England ...	Judge „ „ ...	5-12-1925
London, Canada* ...	Harmony „ „ ...	21-12-1925

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Constantinople † ...	Byzantine Lodge, T.S. ...	5-12-1925
Penzance, England ...	Penzance „ „ ...	„

Adyar

J. R. ARIA,

7th January, 1926

Recording Secretary, T.S.

ERRATA

We regret that in the December issue 3 Lodges, Saraswati (England), Aguaris (Spain) and Fraternidade (Portugal) were quoted as being "directly attached to Adyar Headquarters," they are attached to the National Societies in their respective countries.

* Directly attached to Adyar Headquarters.

† Directly attached to the T.S. in England.

NEW LODGES

Date of Issue of Charter	Name of Lodge
12-1-1922	Everett Lodge, T.S.
1-2-1923	Service " "
2-2-1923	Blue Ridge Lodge, T.S.
3-7-1923	Lakewood " "
3-7-1923	Blount " "
11-7-1923	Oak " "
2-2-1923	Arden " "
2-2-1923	Antonia " "
12-10-1922	John " "
11-10-1922	Y. W. M. " "
7-11-1922	Adrian " "
11-11-1922	Vassar " "
12-11-1922	Dixie " "
12-11-1922	Windsor (Relay) " "
12-11-1922	Albion Lodge " "
2-12-1922	Abingdon " "
2-12-1922	Adrian " "
11-12-1922	Hartford " "

LODGES DISSOLVED

Date of Revocation of Charter	Name of Lodge
2-12-1922	Dynamin Lodge, T.S.
"	Pennace " "
"	J. P. " "
"	Footling " "

ERRATA

The December issue of Lodge Proceedings (page 14) and Proceedings (Part 1) were printed as "to Albany Headquarters" they are attached in their respective countries.

For Headquarters
T.S. in England.

J. R. Allen, at the Grand Lodge, Albany, New York.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
North China Lodge, T.S., Tientsin, per 1926	7	0	0
Mr. Arthur J. Wedd, Colon, Panama, part payment, per 1926, 10s.	6	8	10
Federation of Young Theosophists, per 1925	142	8	0
T.S. in England, 247 members, per December, 1925, £8-4-8	107	13	2
Nairobi Lodge, T.S., 25 members, per 1925, £6-5-0 ...	81	13	6
Hermes Lodge, T.S., Canadian Theosophical Federation, 2 new members, £0-11-3	7	6	0

DONATIONS

Mr. J. H. Perez, Cairo, for Jubilee Convention Expenses	250	0	0
Mrs. J. Graham Pole " " "	100	12	11
" A. C. Duckworth " " "	685	3	7
" Charles Blech " " "	50	0	0
Madame Héline Lazar, Roumania	50	0	0
Mrs. H. Whyte, for Jubilee Convention Expenses ...	16	0	0
" Scott " " "	10	0	0
Miss Hardbottle " " "	13	0	0
Baroness J. Van Isselmuden, for Jubilee Convention Expenses	15	0	0
Mrs. E. Hay, for Jubilee Convention Expenses, £10 ...	130	0	0
Under Rs. 5	3	0	0
	1,676	2	0

Adyar

10th February, 1926

A. SCHWARZ,

Hon. Treasurer.

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FINANCIAL STATEMENT

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DONATIONS

				Rs. A. P.
Mrs. J. Graham Pole, for Food Fund	30 0 0
Under Rs. 5	1 0 0
				<hr/>
				31 0 0

Adyar
10th February, 1926

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Amal, Sweden	... Amal Lodge, T.S.	... 6-11-1925
Stockholm, Sweden	... Leadbeater Lodge, T.S.	... 16-11-1925
Allahabad, U.P., India	... Krishna " "	... 28-11-1925
Puri, Orissa, India	... Jagannath " "	... do.
Lares, Porto Rico	... Hacia La Luz " "	... 5-12-1925
Riga, Latvia*	... St. Graal " "	... 7-1-1926
Prague, Czechoslovakia*	... Vasanta " "	... do.
Reval, Esthonia*	... Kitej " "	... do.

Adyar
10th February, 1926

J. R. ARIA,
Recording Secretary, T.S.

ERRATA

We regret that in our last issue (February) we announced that the "Anglo-Latvian" Lodge at Riga, Latvia was attached to Adyar Headquarters, it is attached to the T.S. National Society in England.

* Directly attached to Adyar Headquarters.

JUBILEE CONVENTION, 1925

Increase in charge for Cubicles. It was announced that cubicles for Indian delegates 12×7 ft. could be ordered for Rs. 6. This rate has been increased to Rs. 7-8-0.

Oversea Visitors. Visitors not accustomed to conditions of life and travel in India are again reminded that they must bring with them (unless they mean to purchase on arrival) all bedding—*i.e.*, sheets, pillows, pillow-cases, and light rug or blanket (razai), towels, and mosquito net. If light rug (razai) and mosquito net are to be provided by the Housing Committee, the money for them must be remitted beforehand. Cost of razai Rs. 11; of net Rs. 12½. The Housing Committee cannot undertake to purchase sheets, pillows, pillow-cases and towels. These can be purchased at the ports of arrival.

Convention Committees: The following additional committees have been appointed, with power to each committee to add to its number, with the sanction of the Executive.

- (a) **Conveyance:** J. R. Aria, G. Soobiah Chetty, Y. Prasad.
- (b) **Decorations:** Dr. J. H. Cousins, Mrs. D. Jinarājadāsa, Mrs. A. E. Adair, S. Raja Ram, Sundara Sarma, A. P. Bannerjee.
- (c) **Entertainments:** G. V. Subba Rao, Dr. J. H. Cousins, Mrs. M. E. Cousins, Mademoiselle Marcelle de Manziarly, Mrs. A. E. Adair, Mrs. Malati Patwardhan.
- (d) **Arts and Crafts Exhibition:** Mrs. A. E. Adair, Dr. J. H. Cousins, Mlle. M. de Manziarly, Mlle. Y. de Manziarly, A. de la Peña Gil, Sundara Sarma, A. P. Bannerjee.

Concessions on Railways: Application has been made by the Executive to the principal Indian railways for concession to delegates, if possible of one fare for both going and return, for *all* classes. Replies are slowly coming in. Concession is refused, to date of issue of this notice, by H. E. H. Nizam's G. S. Ry. and Bengal and North Western Railway.



The following is a list of the names of the members of the committee on the part of the Senate, and of the names of the members of the committee on the part of the House, who have been appointed to investigate the charges against the President of the United States, and to report to the Senate and the House respectively, on the 15th day of July, 1868.

SENATE

Chairman, Charles S. Sumner, of Massachusetts.

Members, William H. Seward, of New York; Charles A. Smith, of New York; Charles C. Johnson, of New York; Charles D. Adams, of New York; Charles F. Johnson, of New York; Charles G. Johnson, of New York; Charles H. Johnson, of New York; Charles I. Johnson, of New York; Charles J. Johnson, of New York; Charles K. Johnson, of New York; Charles L. Johnson, of New York; Charles M. Johnson, of New York; Charles N. Johnson, of New York; Charles O. Johnson, of New York; Charles P. Johnson, of New York; Charles Q. Johnson, of New York; Charles R. Johnson, of New York; Charles S. Johnson, of New York; Charles T. Johnson, of New York; Charles U. Johnson, of New York; Charles V. Johnson, of New York; Charles W. Johnson, of New York; Charles X. Johnson, of New York; Charles Y. Johnson, of New York; Charles Z. Johnson, of New York.

HOUSE

Chairman, John A. Bingham, of Ohio.

Members, John C. Schuyler, of New York; John D. Schuyler, of New York; John E. Schuyler, of New York; John F. Schuyler, of New York; John G. Schuyler, of New York; John H. Schuyler, of New York; John I. Schuyler, of New York; John J. Schuyler, of New York; John K. Schuyler, of New York; John L. Schuyler, of New York; John M. Schuyler, of New York; John N. Schuyler, of New York; John O. Schuyler, of New York; John P. Schuyler, of New York; John Q. Schuyler, of New York; John R. Schuyler, of New York; John S. Schuyler, of New York; John T. Schuyler, of New York; John U. Schuyler, of New York; John V. Schuyler, of New York; John W. Schuyler, of New York; John X. Schuyler, of New York; John Y. Schuyler, of New York; John Z. Schuyler, of New York.

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THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL 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, teachings and beliefs 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 NATIONAL BUREAU OF INVESTIGATION

UNITED STATES DEPARTMENT OF JUSTICE
WASHINGTON, D. C. 20535

MEMORANDUM FOR THE DIRECTOR

SUBJECT: [Illegible]

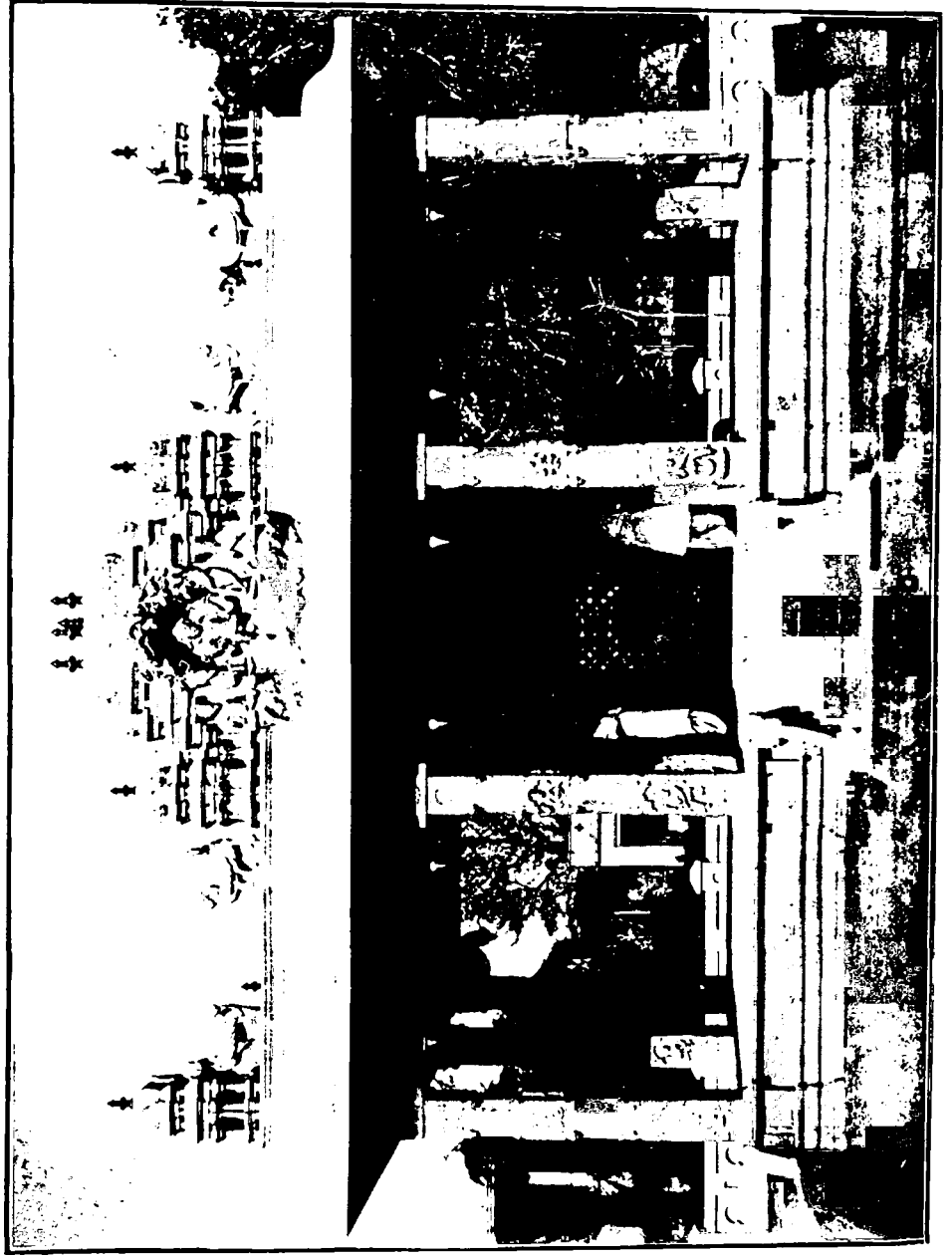
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EXHIBIT

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APPENDIX

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THE HINDU TEMPLE, ADYAR—FROM THE EAST

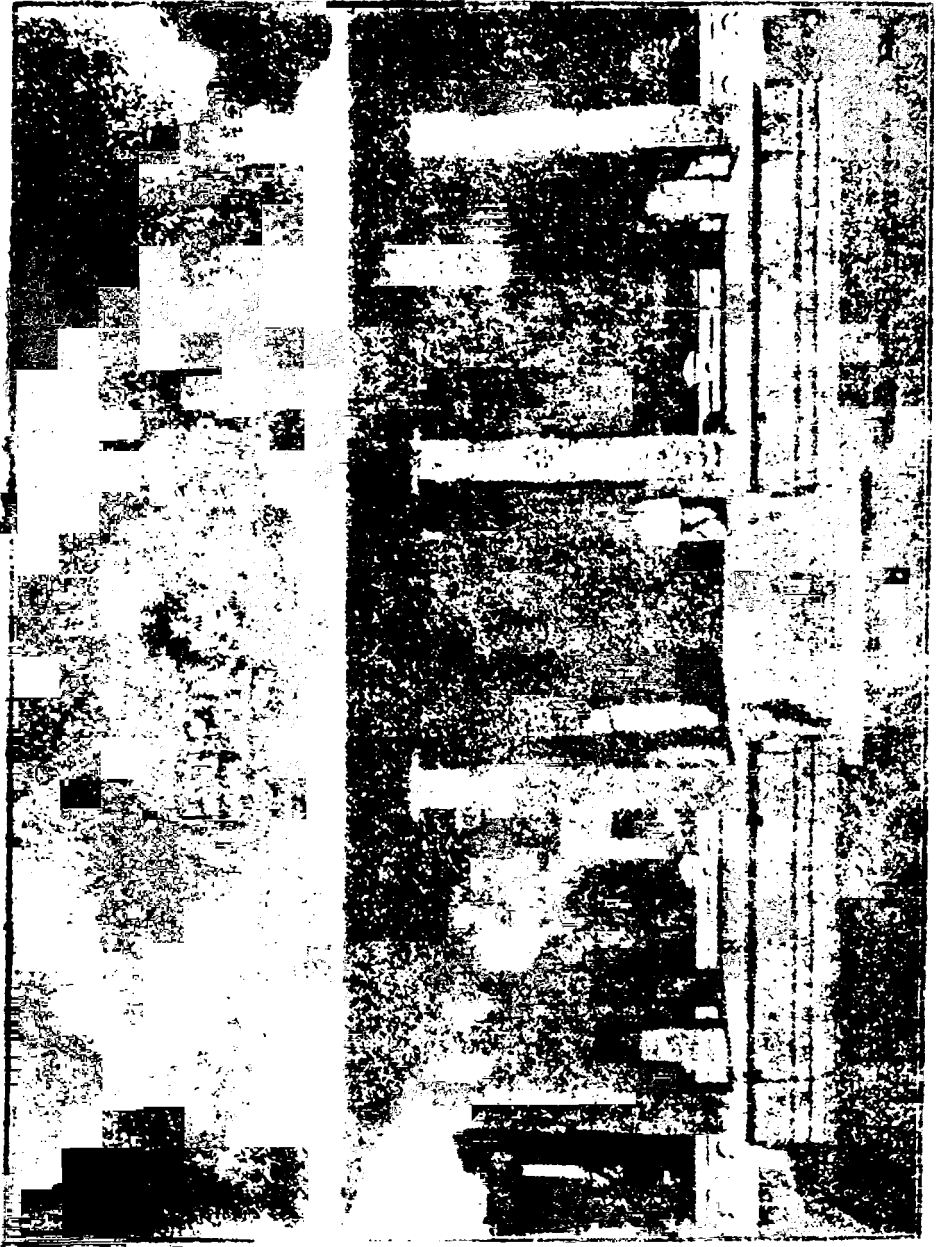
BUILT BY THE BHARATA SAMAJA

THE THEOSOPHIST

ON THE WATCH-TOWER

AS I wrote in *New India* on March 22: "The Theosophical Society has suffered a great loss in the passing away of Paṇḍit Mahadeva Shastri, the Director of the Adyar Library. Quiet and unassuming, but learned in Samskr̥t and widely read in Samskr̥t literature, he added several valuable translations to those left by his predecessors. It will be difficult to fill his place, for he was a devoted Theosophist as well as a learned Paṇḍit, wide-minded yet reverent, friendly to all Faiths, while profoundly attached to his own. Such a combination is not easy to find, and he will long be missed. He had been suffering for a long time from diabetes, but the end came with unexpected suddenness. Only on Saturday evening, did I hear that the disease had taken a serious turn. I went over at once, and recognised that the passing away was not likely to be long delayed. He left the body on Sunday, March 21, at 8.15 a.m. The body was cremated the same afternoon at the spot set apart for the purpose, and a large gathering of friends followed his body to the cremation-ground.

"He has gone to the Masters whom he faithfully served. He is in the Peace; the suffering is for those he has left behind. His home will seem very empty to the loved ones of his family. But they know that with their



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beloved all is very well. Death is but a passing incident, often repeated in an endless life, and our dear ones are not lost, when they pass into another room in the All-Father's House."

*
* *

His friend, Mr. S. Rajaram, the Head of the Theosophical Publishing House, contributed to *New India* the following account of his literary work :

It is with feelings of deep sorrow that I write of the passing away of Pandit A. Mahadeva Shastri, the well known Vaidik Scholar, Reformer, and Director of the Adyar Library. A life-time of devotion to and research in the Vedas, with a view to apply the true Vaidik teachings to the present confused social life of India, came to a sudden end yesterday. After a very brief ailment, the deeply loved and venerated Pandit passed away at 8.15 yesterday morning at his residence in Adyar. From the time of his retirement as Curator of the Oriental Library, Mysore, he took up the duties of Director of the Oriental Library of the Theosophical Society. His activities were not confined to his official duties alone. It is not possible in this brief notice and at this time even to recapitulate all his achievements in the fields of research in Hindū Religion and Social Reform. He was a keen student all his life. His clear expositions have, from time to time, been published in the Magazine *Dharamaprachāra*, which he was conducting while in Mysore. The various booklets on Social Reform such as: (1) *The Vaidic Law of Marriage or The Emancipation of Women*, (2) *Social Reform on Shāstric Lines*, with an exposition of the principles of the Vaidik Exegesis, (3) *Social Reform in the Light of Hindū Scriptures*, and (4) *Vaidic Religion and Caste or the Basis of United Humanity*, etc.; his translation of the *Bhagavad-Gītā* with Shri Shankara's commentary thereon, considered as the best in the field even by Oriental scholars, of the text and Shankara's commentary on *Ṭaitṭīriya Upanishad*, and the translation of *Amṛtabindu*, *Dakshināmūrti Stotra*, *Praṇava-Vartika* and *Dakshināmūrti Upanishad*; above all, the editing and issue of the 4 out of the 5 volumes of the Minor Upanishads with the commentary of Shri Upanishad Brahma Yogin in Samskr̥t; and latterly, his work as the High Priest of Bhāraṭa Samāja and the Editor of *Bhāraṭa Dharma*—all these speak to the depth of his scholarship and learning. He used his enlightened intellect for the elucidation of several knotty social problems of the day, and was himself an exemplar in life in the way of disregarding the social barriers raised by caste rigidities. As a man, he was extremely unassuming, simple and good, devoted to his work and his Leader, and as a friend, it is rare to find his equal in cordial understanding, loving comradeship, and affable and ennobling company. His passing away has created an irreparable loss in the various places he was so ably filling, and the duties of which he was so wisely discharging with great patience and illumined thought.

We offer at this hour of her sore trial, our most sincere condolences to Mrs. Mahadeva Shastri, who has been so faithfully following him in all his activities and who has been in no small measure contributing to the social improvement of her sisters here and hereabouts, and also to the sons of the departed, including Mr. Krishnan, now in charge of the Olcott Pañchama Schools in Madras.

The high esteem and love in which the deceased was regarded was shown by the attendance of all inhabitants of Adyar—Indian and of all other Nationalities—who were present at the cremation, which was conducted in the orthodox style by Brāhmaṇas from Mylapur, in the benign presence of Dr. Besant.

* * *

Mrs. Mahadeva Shastri was a true help-mate to her husband in his activities as a Social and Religious Reformer, and worked hard among her woman friends for the great work of replacing Indian Womanhood in the high position held by it in Central Asia, and for long after the Āryans came down into India in the tenth millennium B.C. The Paṇḍit took a keen interest in purifying Hindūism from the many accretions which have encrusted it during the long efflux of time, and while non-aggressive and ever thoughtful for the feelings entwined with religious customs, he tried to lead his brethren back to the sublime philosophy of the elder days, as in some of the books above-mentioned, and he rewrote the recurring ceremonies in Hindū life in the purer Vaiḍik forms. The formation of the Bhāraṭa Samāja, the building of its Temple at Adyar, prepared the way for its present development under the inspiration of Krishnaji, and he had the joy of seeing the work begun by the elders taken up and perfected by the younger band surrounding Krishnaji. It could not have been so quickly established, had it not been for the solid work of the Paṇḍit and his friends, T. Ramachandra Rao and others.

* * *

I very deeply regret to hear of the passing over of our valiant and useful comrade, Mme. Seculici, the General Secretary of the T. S. in Rumania. M. Perez, General Secretary of the T. S. in Egypt, wrote that after the steamer left Aden, her heart seemed to be affected, and she was so

ill that Mr. Perez removed her from the steamer to the English Hospital. After a few days, her heart, which was constitutionally weak, in consequence of an infection of malignant malaria, refused to function, and she passed away on the 30th of January. The young Section has suffered a heavy blow in this departure of its talented and loved General Secretary. Mme. Seculici will be greatly missed, for she held a position both in literary and in Court circles, and her books on Rumanian traditions were much liked. A cultured and charming woman, and a devoted Theosophist, she leaves a chair empty that will not be easily filled. But those who guide the Theosophical Society are the best judges of the place in which Their servants can be most useful. Mr. Bertram, the late Presidential Agent, was returning to Rumania to help Mme. Seculici, and we trust he will go on to the bereaved Society and give its new Secretary the benefit of his mature experience.

*
* *

The Theosophical Society in England has temporarily lost one of its best Educationalists, and a little group of members a dearly loved and trusted comrade and friend, in the passing away of Harold Baillie-Weaver, affectionately called "Padre". He was, indeed, a true father to many, and a trusted adviser, wise, tender, and strong. The World University has lost in him its first Registrar, but owes to him a well-thought-out foundation. The Letchworth School will mourn its ablest guide, who watched over it with a young man's enthusiasm and an old man's wisdom. How much we shall miss him we shall only learn gradually, as we turn instinctively to ask him for advice and find an empty chair. Yet he deserved to be called Home, for he had suffered much physically for several years. His welcome on the other side was sure, and the gracious greeting: "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

*
* *

Our American brothers have met with great discretion and tact the outburst of sensational news which occurred in the States in the middle of last December, news which reaching England a week or ten days later, gave rise to the cables of enquiry to India that puzzled us at the time. The theme was, of course, as to the "announcement by Mrs. Besant of a new Messiah"—a newspaper-created "announcement" not made by me, but invented by the *Morning Post* and followed by other English journals—when a lecture on "The Coming of a World-Teacher"—the gist of which has been given by me for some years, without causing any excitement—was delivered in London just before I started for Adyar last November. The effect of the well-directed work of our good brother Fritz Kunz and his helpers is seen in the *New York Herald* of January 24, 1926, that has just reached me. This leading New York newspaper, which circulates all over Europe—there is in the issue referred to a list of 21 European agencies which sell the paper—has a long article, headed: "Message of the New Messiah proclaimed in India,"¹ that gives a sober and rational sketch of Krishnaji's youth (containing some of the minor inaccuracies which have crept into accounts written by scribes rejoicing in a lively imagination), but quoting verbally some of the statements made at the Star Camp in Ommen last year, including also those on the Basic Truths of Religion and on the Fellowship of Religions. I am very grateful to our American brothers for their useful work and to the *New York Daily Herald* for its sober and generally very accurate article, which we reprint elsewhere. If we are right in affirming that the world is once more on the threshold of a New Era—the sixth in the series, begun in the establishment of the Mother-Race in the (now), Gobi Desert, where an American Expedition is uncovering a huge city—then all should suppress any kind of excitement, should keep their minds open, but *sanely* critical, watching and weighing the significance of the rapid changes going on

¹ See p. 96.

around us. Those of us who look for the coming of the Lord should hold our emotions under control, so that they may not hurry us into unwise activities, but be directed into useful channels. Excitement blurs understanding, and repels the thoughtful.

* * *

We print a very interesting communication from M. Gaston Polak, the General Secretary of the T. S. in Belgium, on "The Association of Hebrew Theosophists".¹ I am very glad to welcome the Association; it would indeed be splendid if some of the Nation which ignorantly rejected the World-Teacher when He came to them, using the body of a Jewish disciple as His vehicle, should welcome Him on His return 2,000 years later. Who knows what word He may have for the ancient people to whom He came on his previous visit, when He manifested Himself in Palestine. Will He lift them up again among the Nations of the world? S. Paul looked forward to such a revival of his people, and likened it to "life from the dead".

* * *

It is evident from some suggestions which have fallen from Him, that the World-Teacher is full of the tenderest compassion for the poor and the suffering; as of old, He comes to those who most need help. A Fellow of the T. S. writes:

We have here (Italy), as in Germany and formerly in Russia, members who have large fortunes, even millionaires, near whom live other members who live in damp garrets, short of even the necessaries of life.

How will He measure the Brotherhood we profess, when He sees the Bombay chowks and the mansions of Bombay millionaires?

* * *

Sometimes a casual visitor brings very interesting news, and this happened a little while ago at Adyar, after two American ladies had been announced. One of these was Mrs. Valeria Langeloth, who had been left a widow with

¹ See p. 103.

a large fortune, and with it had carried out a dream of her husband, Mr. Jacob Langeloth, in which she shared. It was :

The establishment of a home in the country, where people of education and refinement, but of moderate means, could resort for the recreation and the conservation of their health. Mr. Langeloth felt that beautiful environs, impressive buildings, dignified interiors and a genial happy atmosphere would combine to make the home of his vision a place where thousands of men and women of culture, on the "borderline" between health and illness, could spend some time each year to recuperate and be saved from a complete breakdown.

We print elsewhere a little speech of Mrs. Valeria Langeloth, that was broadcasted.¹ It seems to me that that is a really beautiful form of charity, brightening the grey lives of poor educated people.

* * *

I have been surprised to receive a contribution, entitled "Is Mrs. Annie Besant Alive?" from Mr. B. N. Megusi, a forty-years old member of the Theosophical Society. He writes :

The last Surat Division Theosophical Convention was held at Billimora on the 27th and 28th February, 1926, where I had the honour of welcoming delegates, as chairman of the Billimora Theosophical Centre. In my address of welcome I told the delegates that the real Mrs. Annie Besant was dead since her 60th birthday, and that a Mahātmā was working through her body since then.

In confirmation of this fact, I have to refer your readers to *The Theosophist* of the month of March, 1894. In this number of *The Theosophist*, the well known Astrologer "Sepharial" published a horoscope of Mrs. Annie Besant with full detailed life-reading; in the concluding portion of this he writes :

"Annie Besant will live to her 60th year, but will not reach her 60th birthday; the Sun in her 8th House meets the square aspect of Saturn by direction, and the Moon reaches an equal degree of the sign Virgo, thus forming an evil aspect to both the Sun and Saturn from the 6th House. The 3 most evil Houses, 6th, 8th and 12th conspire to the same effect; and in March, 1907, Saturn will be transitting the place it held at birth. The Full Moon at the end of February, 1907, will fall in the same fatal degree of the opposite sign Virgo, and in the 6th House, on the place of the Moon by direction. The lungs and abdominal viscera will both be affected. The

¹ See p. 108.

voice which has been uplifted in the cause of so many suffering fellow-creatures will not have the power to plead its own, even if it would. The Annie Besant of our sketch will pass away, but the memory of a noble soul will remain in the hearts of the people, and, as we have said, her name will endure." "SEPHARIAL."

From this extract it is evident that the soul we recognise as Annie Besant is now no more since the year 1907, but that another Higher Soul has taken possession of her body and is working through her.

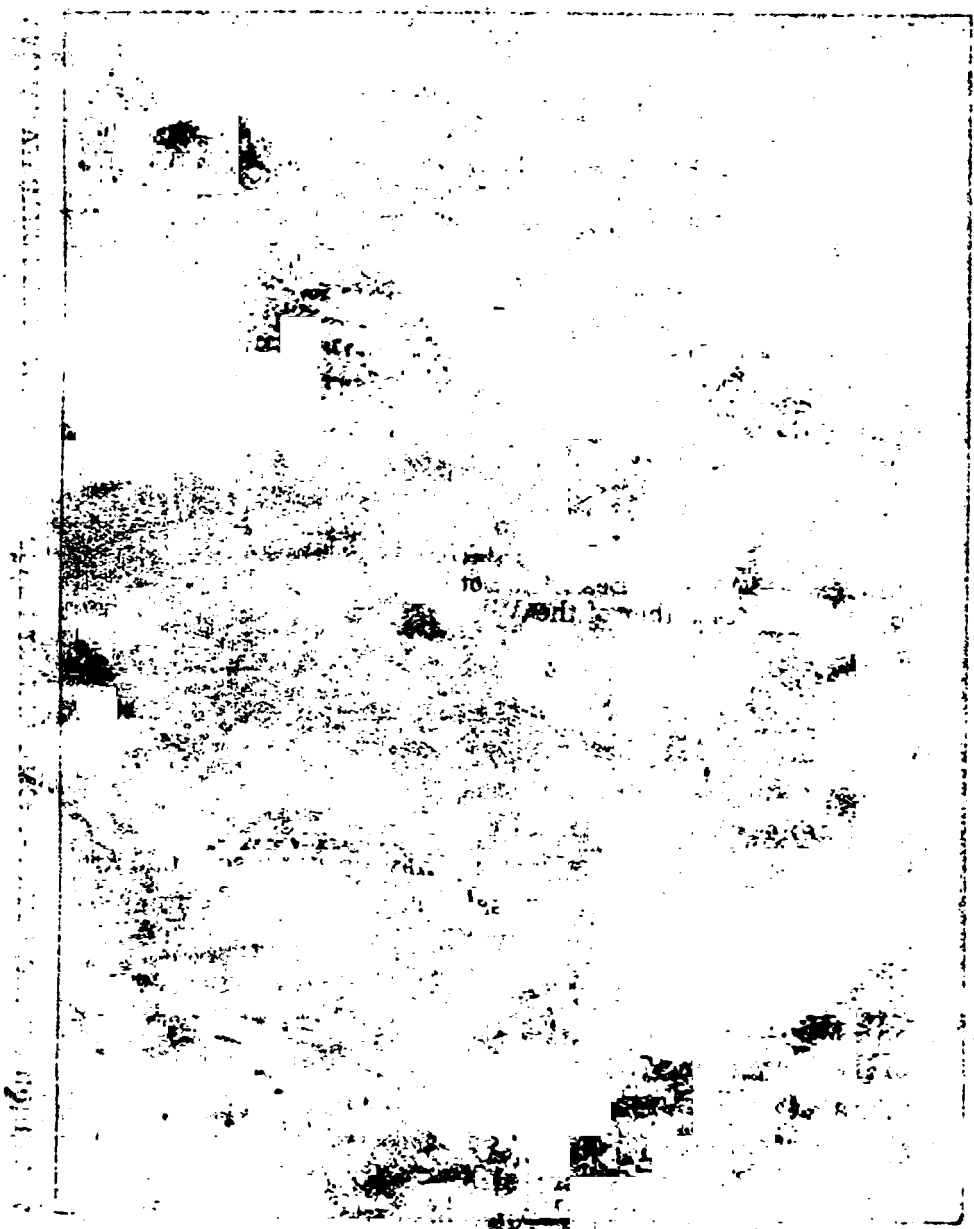
The Theosophist from which the above abstract is published was edited by Annie Besant herself in the year 1894, and it is certain that she must have seen her horoscope and life delineation. Had the prediction come wrong she would have publicly stated so in *Theosophist* in the year 1907. As she has not refuted it, we may take it that the body of Mrs. Annie Besant does not contain her own self, since the year 1907, but a Higher Soul of the White Brotherhood.

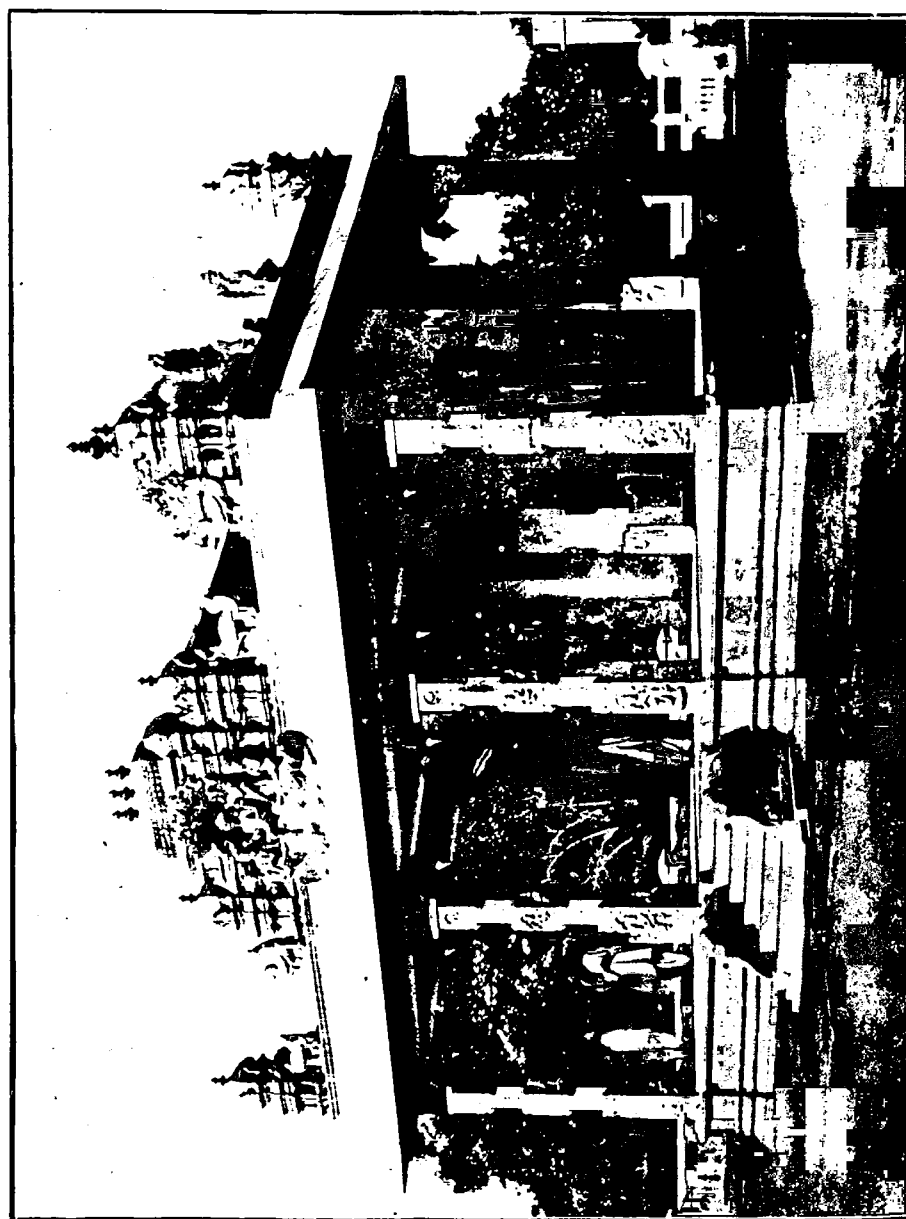
Will not our Beloved Chief, Dr. Annie Besant, give us some satisfactory explanation in the next issue of the *Theosophist*, in regard to this matter? To me, it is certain that the entity now working through Mrs. Annie Besant is not her real soul—which left her body in 1906—but a Brother of the White Lodge, working through her body.

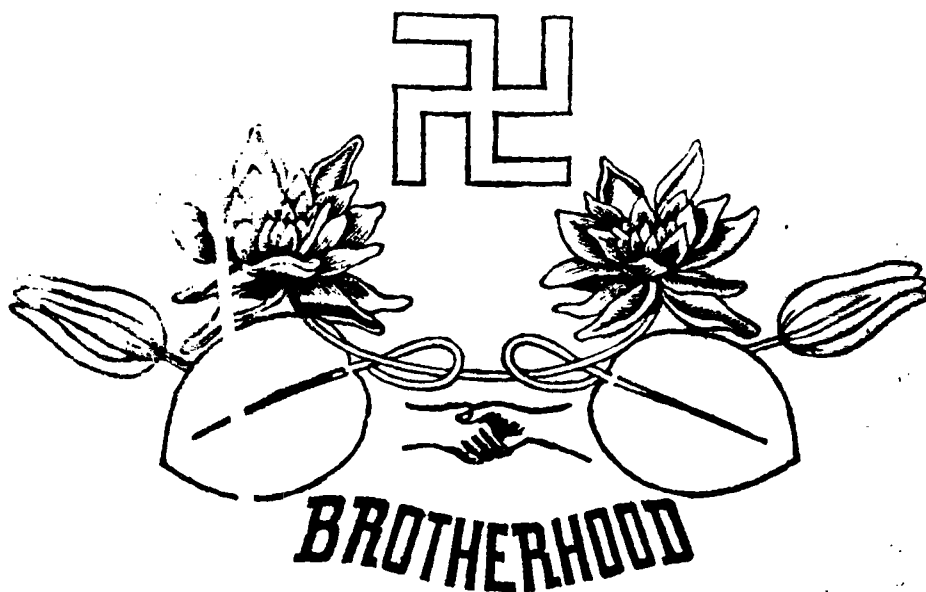
Billimora
15-3-26

BURJORJI N. MEGUSI

I am afraid that I must disappoint my good Brother. I do not remember seeing the above prophecy in *The Theosophist*, but I remember Mr. Alan Leo telling me in 1907, that I ought to have died, and that my not having done so "had knocked the bottom out of English astrology". I also remember that when I left England in 1906, many people wept abundantly at the station, and I wondered why; they were too polite to tell me the reason, but I learnt later that they expected never to see me again. I must really apologise for being alive twenty years after I ought to have been what people call dead. But I really am still in the body I have worn for nearly 80 years, and it is quite a good body still. Moreover, if one of the great Beings we call Masters had needed a coarser body than His own for some purpose, surely He would not have chosen that of an old woman. (I did not edit *The Theosophist* in 1894, nor till 1907.)







WARCLOUDS

By W. J. HEYTING, F. NZ. INST.

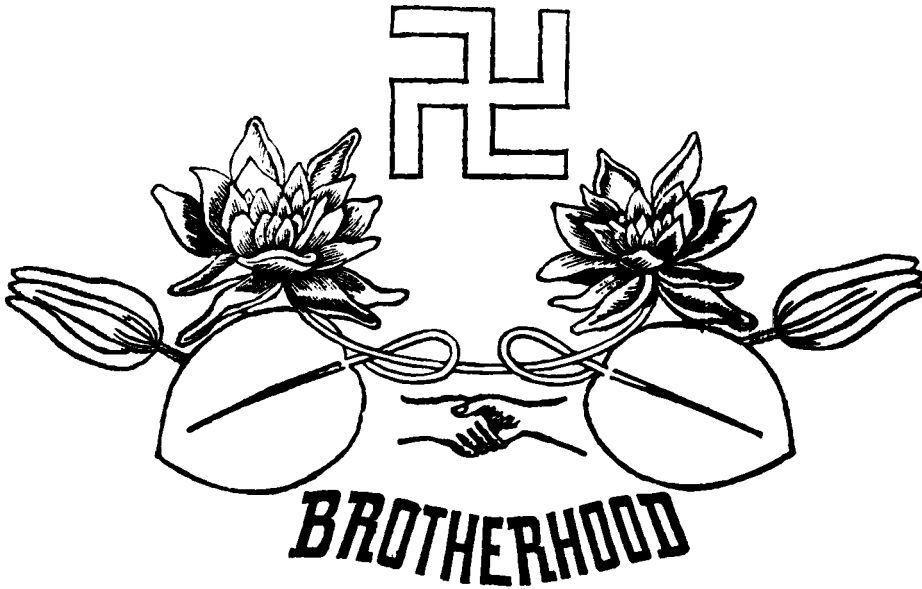
IN connection with the Department of Government at the Harvard University, Dr. Frederick Adams Woods—America's most noted biologist—directed a complete list to be made of all the periods of war and peace in the histories of the most important countries of Europe; the list to start as far back in the past as possible. To his own surprise he found that

for England and France the second of the four hundred year periods is just the same as the first or earlier of the four hundred year periods—fifty per cent in each case—half peace and half war.

He writes further:

I am asked what are the causes of war? Why is it never asked, what are the causes of peace? It seems always to be assumed that war is an exceptional or unnatural state of existence, whereas the truth is quite the contrary, for the records of history prove that for the last thousand years mankind has fought about half the time.





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During the period before the last world-war Europe lived in a state of peace for an unusually long period. It is true, there were minor wars, but for nearly a century ; since the Napoleonic wars, there were no great wars. This period of peace was largely due probably to the fact that Europe's attention was somewhere else, namely in the financial expansion in the United States of America. Millions immigrated to the United States from Europe and this sudden depopulation of Europe and the peaceful expansion of power, territory and interests in the United States somewhat modified conditions in Europe and nations did not feel the same urge towards territorial expansion through war.

Because we lived through an unusually long period of peace, the great war came as a surprise to many. We had become unaccustomed to war. Idealists spoke of a war to end war, and however admirable their sentiments, such an attitude clearly shows an ignorance of the evidence of history. As a cynic remarked, instead, we ended the war with a peace to end peace ! It is of course perfectly true that merely because a thing has occurred many times in the past that in itself is no proof that it will occur again. But if the same causes that were previously at work repeat themselves, there is no other alternative but that the same result will follow. Moreover human nature is not likely to change overnight. If we have been spending half our time fighting for the last ten centuries it is unlikely that suddenly we shall fight no longer, that we have fought a war to end war for ever. The causes of war in the past have been many, and scientists to this day are unable to tell just exactly why nations go to war beyond the fact that they are essentially geographical and topographical, and that racial differences and racial hatreds are as nothing compared to geographical alignments.

This however remains clear, that while economists think it is money, politicians, social conditions, statesmen, desire for

expansion, which cause war, these are only the outer excuses for a tendency which the belligerents have scarcely themselves analysed nor understood, and which is to be found deeply rooted in the very biology of man. Some of these supposed causes have sometimes been present, sometimes not, but just the same, nations go to war.

It is difficult to separate cause from effect, but there is one tendency in nations which in the past has always been associated with war; and this is the tendency towards the centralisation of power in the hands of one man. Where this centralisation occurs simultaneously in several nations, and where in any one nation, it makes no difference which, the people have become unusually self-conscious and therefore easily slighted, taking quick offence, we have the ideal condition for war. Says Woods :

Autocrats and specially great autocrats are, more often than they should be on the laws of chance, associated with periods of war and especially with great wars.

Now, what do we observe in several of the nations to-day? Immediately after the war, democracy became fashionable—it nearly always does after a great war—in most of the European nations including even Turkey, of all nations the least to be suspected of having such inclinations. By slow degrees however the fashion to be democratic is dying out. Italy has accepted the rule of a very great autocrat; a man, the only man since Napoleon, to combine in his own person the offices of Prime-Minister, Minister of Foreign Affairs, Minister of War, Minister of Marines and Minister of Aeronautics! Germany, after a brief democratic tendency—not wholly past—has welcomed the war-hero Von Hindenburg, and is drifting towards further centralisation of power. England, after a brief trial of a too generous liberalism, which if continued longer would with little doubt have ended in tangled political skeins, has returned to greater conservatism.

In the United States the Federal Government for one reason or another is having more and more duties and powers delegated to it at the expense of the States which however are themselves not anxious to assume the responsibilities that are more properly theirs, while an unusually autocratic man for America, Vice-President Dawes, is more and more becoming a hero.

Japan's friendly treaty with England has lapsed and England instead of renewing it has made a treaty with America instead. Japan resents America's Exclusion Act, aimed more or less deliberately at her. England, some months ago assigned some £15,000,000 of Australia's debt to her of £20,000,000 to J. P. Morgan in America, so that now America has a financial interest in Australia's welfare. If Australia is injured America will not get her money. Meanwhile the American Fleet has been to Australia to reassure friendly relations, while the Hawaiian Islands as outposts are being enormously strengthened. What enemy does America fear? Australia too, be it remembered, will not admit Japanese, while Japan is over-populated and there is plenty of territory in America and especially in Australia.

Meanwhile we read :

German political thought since the war has been gravitating towards Russia and the Orient. The negotiations for a security pact are an attempt to attach Germany to a consortium designed to protect Western civilisation against the Oriental danger. But Germany hesitates to join the League of Nations frankly as a Western Power and definitely to break with the East.

At this writing Germany has joined the League; apparently she has made up her mind to "break with the East". An important Hamburg review holds that :

The Powers of Continental Europe are too closely connected both with the Anglo-Saxon and with the Asiatic group to be able to maintain neutrality in the impending conflict over the Pacific and over Asia, which will thus be fought out on the Rhine. There have been definite indications of a *rapprochement* between France and Japan after France's endeavour to reach an anti-British understanding

with the United States were frustrated at the Washington Conference. There is thus the possibility of France joining hands with the Oriental group across the Continent, which would spell disaster for England. Germany may yet be again placed in the necessity of making a choice.

Apparently her choice has been made. This is the way Germany feels as she speaks quite positively of the alignment of forces. During the Smyrna trouble after the war, nearly all the ammunitions and guns that Turkey used were of French make. France has no outstanding leaders, a Ministry like the Painlevé-Briand-Caillaux trio would certainly not have been trusted during a war. Surprising as it may seem just now, the French will be glad to receive Mussolini as their leader in time of trouble if he should promise, as he is certainly able, to help them out of their trouble even as they received Napoleon so unexpectedly. The similarity between Napoleon and Mussolini is more than striking; similar in appearance, similar in character, similar in their life's biography, while Napoleon was himself really an Italian. As for Napoleon Italy may also prove too small for Mussolini!

France, Japan, Italy, Turkey on the one hand; England, America, Germany on the other. Japan is not likely to do anything until she has England's hands tied in Europe and her Fleet occupied. Russia is a doubtful quantity, while China will not go outside her own territory to fight, though she may rapidly put an end to the British and American "extraterritoriality" in China.

We read that to-day there are one million more men under arms, or ready at any moment to take arms in Europe than in 1913, while notwithstanding disarmament Germany is only 10 per cent less armed than in 1913. The theory that a nation in debt cannot fight is exploded, provided that she can support herself with necessities of life and war from within, or be allied with a nation that can do so to help her.

What will come out of it all? We shall almost need a Julius Cæsar to counteract a Napoleon! Some will smile at the idea of alliance between Germany and England; some smiled at the alliance between England and France in the face of the fact that they have been historical enemies.

Of course nothing is inevitable, and it may be that a war can be averted; appearances are against it. However much we may dislike war, unfortunately nearly all of us are war-willing in the sense that all of us would be prepared to go to war if the reason seemed sufficient. Though our moral judgment may rebel against it in our saner moments, it is the part of folly to close our eyes to facts merely because we dislike them or do not approve of them. When the war-fever—for that is what it is—comes over us, as it periodically does, our whole outlook is different and things seem justifiable of which before or after we could not dream. We invoke honour and noble indignation to uphold our acts; how full are the pages of history with such justifications, always made on both sides of the battle-line by each soldier to himself, each orator in his flaming rhetoric to the crowded multitudes, by each wife in her heart to give her strength in patient waiting and uphold her courage at the bedside of her fatherless first-born.

One hopes that the result will be a realisation on the part of national leaders that they are dealing with forces beyond their control, that in spite of all their theories they are themselves surprised at what happens nevertheless, that the people will be more willing to give power to those more in touch with the deep undercurrents of world affairs; those silent men who unlike the loud mouthed politicians seek no outer glory but to serve, for they know too much, and their knowledge makes them humble. One hopes that after it all the people will elect to positions of authority an Aristocracy of Souls—men and women of deep spiritual insight; and while

human nature will not quickly change, they at any rate will be able to divert the warring tendency along safer and less brutal lines. They are already in the making ; unheard, unseen they work. When the wave of world affairs has reached its climax and the crest falls, they will be thrown to the top ; now in the depths below gathering their forces and brooding over their destiny listening to the message of their supreme Teacher, the Ideal which they will have to enact during the next scene when that ideal has perhaps been and gone to the surface of the world perchance unknown except later through the work of those knights of the Ideal at the helm of State. With such in power, we may safely abandon once more the fashion of democracy and be led to greater glory by the rule of the wise. With them as fathers and mothers we can safely trust to the laws of heredity to uphold the noble heritage and leave a line of Spiritual Kings ; indeed patiently they wait and bide their time.

W. J. Heyting

THE VICES OF VIRTUES

By SATURNIAN

The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary—not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone.¹

IT has always been the custom to extol virtue and denounce vice, and those of us who still retain remnants, more or less in evidence, of what might be termed “conventional thought,” are apt to be surprised that, in the above quotation, virtues are referred to so lightly and so inconsequently, in view of, what is generally considered to be, their supreme importance in the make-up of the individual.

We would have to go back several thousand years and delve into the wisdom of ancient Egypt in order to discover a truer perspective, a finer sense of proportion and, concurrently, a more balanced outlook in regard to these opposites; and, when it is realised that *Light on the Path* is an exposition of Hermetic philosophy, it is possible to appreciate the more correct notion of the part that vices and virtues play in man's progress towards Divinity.

Vices, as they are overcome, are stepping stones on the Path and, as in process of being eradicated they have a pernicious habit of bobbing up again and again (sometimes extending over many lives), it is not difficult to realise that, when these are finally surmounted, sure progression is a *sine qua non*.

¹ *Light on the Path*.

Virtues, on the other hand, constitute a menace rather than obstacles that have to be overcome because, in their very nature, they are bound to cast a glamour over the aspirant and, in the majority of cases, are the means by which the great enemies to evolution are enabled to compass one's downfall.

Every one, who has reached a definite stage on the journey, runs this risk, the risk of being attacked and overthrown through a virtue or virtues, generally by means of those which have run to excess.

Let us therefore see how this takes place in the case of one who is dominantly Sixth Ray, the devotee seeking something on which to expend the particular energising force of the Ray which would manifest as devotion to some person or ideal.

The tendency to concentrate in one particular direction, whether it be on an object or an idea, engenders one-pointedness which may be compared to a line of thought making for itself a track or groove which, as it increases in depth, more or less obscures and finally obliterates everything external to it.

This produces, in course of time, a habit, an automatism in the vehicles preventing them from appreciating anything outside the groove, becoming in the process more and more out of sympathy with things and ideas external to that particular line of thought and gradually leading the mind and emotions into active hostility, hatred and possibly cruelty.

Take Catholicism in the middle ages and we trace the Sixth Ray virtue from pious devotion to extreme devotion, from extreme devotion to intolerance, from intolerance to hatred, from hatred to persecution, from persecution to torture and behold! the Inquisition; the original motive being the "saving of a soul," "the plucking of a brand from the burning".

Now let us take the Fifth Ray, the ray of the scientist, the accurate searcher after truth, truly a noble calling being as it is, and as it ought to be, for the benefit of mankind.

It will be admitted that medical science has for its object the amelioration of man's lot, and can it be denied that its achievements in the realms of allopathy, homeopathy, and surgery have been of the greatest value in the relief of suffering and the prevention of curtailed longevity.

We see the patient and indefatigable scientist in his laboratory oftentimes risking his life in dangerous experiment and, in his quest for causes inimical to life, undertaking hazardous journeys for the purpose of discovering something that may possibly be of only problematical benefit to his fellow beings.

In the great majority of cases the profession of medicine stands out as one of the noblest walks in life, but, alas! some of its followers have been led by that unquenchable thirst for knowledge to experiment on animals, doubtless with a laudable motive, but, nevertheless, one that is a sure road to callousness, to hardness and total lack of sympathy; for are there not a few to-day who, realising that vivisection on animals has not produced the results expected, because the beings belonging to that lower kingdom differ materially in their constitution from that of man, are quite prepared to experiment on human beings, suggesting that the live bodies of condemned criminals, and the inmates of pauper asylums would be fitting subjects on which to operate and experiment for the future benefit of their more fortunate brothers.

Consider a virtue such as purity and imagine it carried to excess in any single individual, producing, as it would do a hypochondriacal fear of contamination from the external world of things.

It is easy to see that such a person would become, in course of time, not only a public nuisance and a source of trouble and anxiety to his friends and relatives, but a curse to himself.

Again, honour, that virtue so difficult to define and explain in mere words; we all know what it means and we all have

our codes which are generally made to fit or harmonise with our own particular idiosyncrasies.

We see its operation in what are termed scruples and principles (I do or do not do this on principle), and, in some forms of what is called pacifism, we come across its unbalanced exponents, for we all know the type that denounces war with the enemies of its country and preaches bloody revolution within its borders.

Take any virtue and carry it to excess: the result is a foregone conclusion, for one-pointedness and single mindedness, those useful virtues when rightly applied, will, if permitted to run to excess, invariably lead one by subtle stages through dogmatism and instability to insanity and madness, fatal not only to the individuals themselves, but, what is of far more importance, extremely detrimental to their fellow men.

The devotee who creates in imagination and therefore makes real to himself what he desires to see, is easily recognised by the seer, but to those who have not vision he constitutes a menace and a snare.

We Theosophists have often been labelled cranks and dreamers when we ought to be regarded as pre-eminently sane; and surely our influence in the world would be increased an hundredfold if we are able to meet people on their own ground and convince them that we were not merely ignorant enthusiasts.

Our duty is so clear: we know what the *raison d'être* of our great Society is, and, if this wonderful Convention of 1925 has not been able to convince all of us, who were privileged to attend it, as to what our future work is to be, then it has been a colossal failure.

Yet there is no need to call on optimism in order to emphasise what must have been obvious to all our follows who came to Adyar for the Jubilee Convention; the spread of Theosophy in the past has been great, but is it too much to

expect that its centenary, which not a few of us will celebrate in new physical bodies, will be marked by the general acceptance of the Great Wisdom Teaching by every civilised nation in the world? To achieve that consummation is the work that lies before us, and we shall carry that through only if we preserve our balance and our sanity: therefore, let our one-pointedness be from that point within the circle from which all parts of the circumference are equidistant for, in that conception, we cannot go wrong.

Saturnian

FREEDOM

By E. G. COOPER

FREEDOM to act as I like: freedom to speak as I like: freedom to think as I like. Who is this "I"? and what is this freedom? If the "I" is the personality, the lower self, then there are rocks ahead, however alluring the prospect may appear.

The great War broke down many barriers which most people were glad to be rid of, but it left as one of its legacies certain catchwords, of which freedom is one; a word ever on the tongue, used too lightly, especially by the very young, but often used with as little real thought by the older generation to denounce all that is flighty in the youth of to-day.

What do we really mean by this word? Does it mean freedom from restraint, freedom from all those conventionalities which are so old-fashioned and boring, freedom from the daily grind of living up to our old ideals? If that is our conception of freedom it will very speedily lead to license, to that kind of liberty which the lower self desires. For the lower self revels in emotional crises, it thoroughly enjoys pampering the body, and allowing the mind to wander in every direction but that of strenuous thought; it is a butterfly which desires to flutter where it wills. At the outset this kind of freedom may appear to be leading to the most delightful emancipation but in reality it is the beginning of a terrible thralldom in which we

call ourselves free but use our "liberty for a cloak of maliciousness".

It was this deluded idea of a false freedom which has been the undoing of Russia. The leaders maddened by the bondage of the old regime, drunk with the idea of such a liberty as the world had never experienced, turned their country into a hell, where fear and starvation stalked unmolested through the land. These so-called leaders were free to speak and act as they chose, and they chose blasphemy and rape, destruction and murder. This is an extreme example of liberty run mad, but nevertheless it had its beginnings in a desire for freedom, and freedom at any cost.

There is another kind of freedom—that of the young soul or savage, who is untrammelled because he knows no better. He has not yet become a law unto himself, and until he does, his is the freedom of ignorance, of lack of responsibility. It is like the false dawn which only gives promise of that which is to come. It is like the freedom of the unfettered bird who knows no time save that of break of day and sunset, who knows no law of environment; but who ranges hither and thither through the blue sending up songs of happiness to an unknown God.

Let us try to look at freedom from the point of view of the Higher Self—the only real "I" which exists for any of us, even though our conception must fall so immensely short of what that view may be. "To act as I like"; this will mean freedom to serve mankind, using all our talents, all our energies, all our worldly assets more and more freely in service for our fellow men. If we desire comfort in order that our bodies may be rested to do our work better, we shall see that others also may share our comfort, for the work is one though the details vary. Again if work is to be done we shall not take it selfishly all upon ourselves, because we know that others also need the training which

that work can give, even though they may not do it as quickly or as well as those who have had a longer experience. Then work must not be allowed to trammel us. We must learn to lay it down without regret; to sit lightly in the saddle and so be ready for any emergency. There never need be any fear of being idle, for opportunities will always open up to him who grasps his opportunities, if not on one plane then on another.

“To speak as I like”: we shall use speech only for the helping of mankind and for the championship of the oppressed. If we need an example of what may be done by the help of speech we have only to turn to our President, Dr. Besant, who has, from her earliest years, worked with the unswerving determination to champion the weak and the downtrodden, to keep their cause before the public eye, to sway public opinion in their favour, and to work for their freedom. In the thousands of public lectures she has given, is there even one in which she has not raised her voice in the cause of suffering humanity? None of us possibly have her gifts or her great opportunities—which she has won by her strenuous endeavour—but we each have our own, which we have also earned according to our particular degree of earnestness and by the measure of our desire to help. Fresh opportunities will only open up if we use what we have with common sense and tactfulness in the succour of the oppressed.

It is our business to realise our responsibility as a nation, as well as an individual, and it is for us to do what we can to understand something of that responsibility we owe to the people who are within our Empire. And when we have read and studied and tried to understand, the opportunity will come, maybe in a tram or a train or in the market place, for us to speak the word which will dispel a little of that ignorance which is at the root of all international misunderstanding. But we must *know* the word before it

can be spoken, for it is the truth only which shall make us free.

“To think as I like.” As we proceed along the Path which leads to liberation we shall use speech less and less, because our thoughts will become ever more and more potent, and we shall learn to be rather than to act. Thought can help so tremendously and harm so irrevocably. We hear many people say “Surely I can think as I like, thoughts are free.” Possibly if people had trained themselves to think more definitely this world would be a sadder place than it is to-day; but they have not, and so when they are angry their thoughts do not kill, they only surround the people who have given them cause for annoyance with a thick miasmatic veil of depression and discomfort which reacts upon the sender.

Even if there is no ill-will behind the thought it may still have a bad effect, as in the case of people who are ill. If their friends keep sending well meant thoughts of distress and so-called sympathy, all the while thinking of the sufferer—the unfortunate catchword for describing a sick person—as ill and suffering, what are they doing but wrapping a mantle of pain tightly around them, besides failing to help them in any way to hrow off their sickness. What kind of freedom of thought is this?

But if thought can harm, consider how free we are to help. If every household contained but one person who continually and persistently thought happy thoughts and constructive thoughts, it would have a very great effect upon not only their own households but also upon their town and even upon the nation itself.

It is only those who have earned the right to freedom who are free to act, to speak, and to think as they please and those are the people who have not been too proud to learn from those who have passed on ahead of them. It may be a very

brave thing to cut one's own path up the mountain side, but we are a little apt to hit those who are climbing immediately behind when we hurl boulders from that path and release branches so that they swing back and slash others in the eye. It is sometimes better to follow the trail of those ahead of us. We shall have plenty of hard climbing, and we need not fear the track will be too easy; the rocks are plentiful, but if we take this trail it may give us an opportunity to lend a hand to those who come after, just as those ahead have lent a hand to us over the difficult bits and up the precipices. It is better to take this path than to go wandering about in an unknown, uncharted country, without a guide and without a compass.

The greatest freedom is only enjoyed by those who are continually accepting bigger and bigger responsibilities. Take the crew of a ship. Who is the only person on board who is free to do as he pleases? Only the Captain; and yet the Captain is the only one responsible for the lives of all on board. Night and day he is responsible. He it is who is responsible for all the organisation on board; and what is his freedom? It is the right to be called upon at any time of the day or night to decide any serious question concerning the comfort and safety of all on board. His freedom has been earned by obeying the orders of his superior officers before he attained to this highest responsibility of all. Just the right to think and plan for the security and well being of all beneath him. This was his emancipation from service, that he might become, in the highest sense the servant of all on board the ship to which he was appointed as Commander. Well might he say with S. Paul, "For though I be free from all men, yet have I made myself servant unto all."

Possibly perfect freedom consists in the ability to enter into the sorrows and the difficulties of others without trammelling oneself or becoming entangled in them. Perfect freedom

means bursting the bonds of the flesh and forging the bonds of the Spirit, bursting the bonds of ignorance that we may take upon ourselves the whole armour of Light. It is not an easy thing to accomplish, nor to sustain, but it is something which must be done by each one of us who aspires to tread the Path which leads to Him "whose service is perfect freedom".

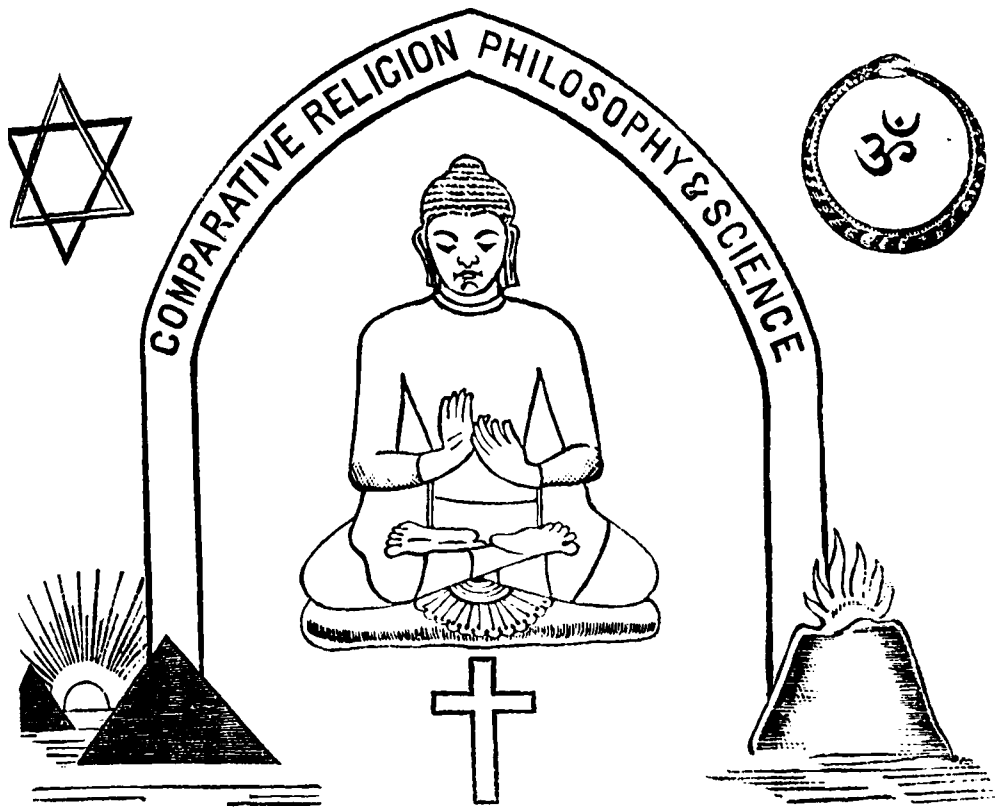
E. G. Cooper

AFTERWARDS

THE groves are quiet now, and Adyar dreams
Again of all her silent mysteries;
Again the many-voiced flame in streams
Of power flows to the sea of memories,
As veils translucent drop upon the scene
Where many joyous gatherings have been.

The slumbrous river wanders to the sea
Beside the shady forest of the pine,
Where with a soft and plaintive melody
Shrī Kṛṣṇa's flute is calling to the kine;
For while the aged hasten to the Truth
God's Wisdom broods upon Eternal Youth.

T. R. DUNCAN GREENLEES



FECHNER'S PHILOSOPHY IN THE LIGHT OF THEOSOPHY ¹

By ERICH PÖPPEL

GUSTAV THEODOR FECHNER is one of the few searchers after wisdom whose work forms a bridge between the sinking era of intellectual life and the rising one of spirituality. To most of the representative men of science it seems impossible at present to reconcile their knowledge of the physical world with the great truths of religion. Scientists think that there

¹ In one of the early letters of the Master K. H. the Master mentions that He discussed philosophical questions with Fechner.—C. J.

is no possibility of rising out of the world of physical knowledge to that of the belief which is immanent in the religions of ancient and modern humanity. Prudence prevents them from rising from the plane of physical experience to the higher spheres of metaphysics which belong to philosophy, ethics and religion. For this reason science generally seeks Truth like a dog with its nose to the ground. But there have been in Germany a few natural philosophers—Carl Ludwig Schleich, Rudolf Hermann Lotze and Gustav Theodor Fechner—who in their various writings clearly point the way which leads from the world of quantity, visible to the senses, to that higher world of quality which is perceptible only by its effect, by its activity.

Fechner was born in 1801, in the family of a clergyman in Lower Lusatia, a hundred miles to the south of Berlin. When only sixteen years old he began his medical studies, but soon felt disgusted with the narrow world of medical materialism and cruelty, and, at the age of twenty-one, showed his strength of mind by absenting himself from the medical examination. After those dry studies, which were not able to satisfy his searching soul, he turned to experimental physics, which were prospering in Germany at that time, and at the age of twenty-three he had become such an authority that he was considered proficient to lecture on physical science at the University of Leipzig. He also wrote some theses of considerable importance. *Comparative Anatomy of the Angels* was written when he was only twenty-four, and by the time he was thirty-five he had published his famous little book, *Life After Death*, both appearing under the pseudonym of Dr. Mieses. Even in these short essays are to be found ideas which deserve to be carefully considered by the scientific and philosophic world of our day. He knew that these ideas, given out officially by him under his own name, would irrevocably destroy his growing reputation and promising

career in the scientific world. In these little books, starting from the firm foundation of practical experience he describes, half ironically, half seriously, the manifold aspirations of the soul and, from the sincerity of a professor of experimental psychology he rises to poetic heights, without however departing from reality. He proves, in a convincing manner, the necessity of the continuance of individual existence. Great leaders of humanity, such as Goethe, Schiller, Luther, Napoleon, and Christ, are for him in reality living on among us, though no longer in their bodies. He feels them constantly working for humanity, though no longer perceptible by us as individuals. Men, he shows, are leading a threefold life on earth, first, as the organising principle, in their bodies; secondly, enjoying conscious physical life; and thirdly, leading a spiritual life, for the most part unconsciously here on earth, but after death as conscious fellow labourers in the Divine Life of God.

As time went on Fechner felt more and more the impossibility of living a twofold life; in secret a spiritual philosopher and in public merely a scientific observer of physical phenomena. He fell ill, suffering under the oppression of being forced to conceal from the scientific world the most precious ideas which he had learned as a result of his studies. From time to time during a long period he became utterly unable to digest food and appeared almost to be at the point of death. Under the faithful care of his wife however he came through this time of physical darkness; it was during this dark period that his inner life grew so clear, so splendid that he forgot the blindness of his physical eyes and a wonderful, spiritual light awakened in him. He perceived that in comparison with the inner worlds he had to the outer world, apparently, sunk into error and limitation.

He recovered his sight as suddenly as he had lost it, and out of gratitude to Divine Providence he began to fight

fearlessly—and that in his official capacity—for spirituality and daylight against the mechanical and agnostic attitude of Science. In rapid succession he wrote those magnificent books *Nanna or the Mental Life of the Plants*, *Zend Avesta*, *Thoughts on the Things of Heaven* and *Trance from the Standpoint of Natural Research*, works which were at once recognised as blows dealt at scientific opinion. And whereas his various works on experimental physics, the atomic and electric doctrine, the laws of periodicity, and so on, were the cause of his constantly increasing reputation as a physicist, as an exponent of natural philosophy his scientific contemporaries derided him. At last there remained nothing for Science but a complete silence concerning the extremely disturbing ideas pronounced so boldly in these books, and for many years Fechner was almost ignored. But he did not cease to expound and to elaborate his philosophy and published several important works.¹

In all these books, Fechner, the dauntless seeker for Truth, dares to maintain that everything on earth whether organic or inorganic, is animated by a wise and all-embracing consciousness—that stones, plants, animals, human beings, all, without exception, are interpenetrated by the life of great and sublime Spirits who live a life of creation and dissolution within their inferior creatures. The human individualities too, are spirits, in constant intercourse and communication with each other, though the intellect is not able to compass their vast activity in all its variety of earthly forms. Human thinking, feeling, willing and dreaming, are a huge field of spiritual reconciliation, a dwelling place of the love and hatred of the spirits, a continual seeking and fleeing of invisible, superhuman beings. And every man as an individual spiritual being is engaged in different relations with all these spirits, who are at the same time parts, qualities, living ideas,

¹ *Elements of Psychophysics* which appeared in 1860, *About the Mental Problem* in 1861, *The Three Motives and Causes of Belief*, 1863, *Preparatory School of Æsthetics*, 1876, *Matter of Psychophysics*, 1877, *Sunlight View or Moonlight View*, 1880.

spontaneous ministers of God ; or slaves, forced and driven by their karma ; all in all, known or unknown, creatures of the one Universal Spirit, whose sublime veil or vehicle or manifestation they are.

All creatures living on earth are the children of their great mother Erda, who sees through the immense complexity the myriad eyes of her creatures, which are living cells of her vast body, the earthly globe. But Erda in turn is a child with her brothers and sisters, the other planets of our planetary system, revolving continually around their great and mighty mother, the Sun, singing together the wonderful symphonic chorus of planetary life. All these are animated beings, gods of a vast consciousness, knowledge, feeling, and will ; and all, without exception, are living organs or servants of the Eternal Creative Plan, ministers freely offering their immeasurable powers to their Creator, and all at the same time, are the leaders of myriads of spiritual beings who live and create in their names, under their wise rule.

Fechner died in the year 1887 in Leipzig, eighty-six years old, almost forgotten by the official world, in the happy consciousness of having faithfully worked for the progress of humanity. But he is not dead, he lives on in all who are able to feel his influence. Friends, we are Theosophists, we all know, one more, another less, the gigantic system of the Universe. Do not let us forget the great men of science, of art, of philosophy and of religion who found through their own efforts the meaning of the great mystery of life, seeking Truth with the open eyes of intuition. It will be impossible to transmit our all-embracing knowledge and experience to our brethren, each going his own way, without making a continuous study of the present condition of science, art, philosophy and religion. We have not merely the opportunity but also the duty of spreading Theosophical wisdom by uniting it with the ideas and experiences of present day humanity.

Through Fechner, whose thought is gaining more and more ground in the scientific world of our time, we can connect our movement with that world. In the same way we ought to penetrate into the natural philosophy of our great brother and master Goethe and study the lofty ideas of this inspired poet and seeker, who has so much to give to the humanity of the present day. Let us pass from the heights of Theosophical knowledge, through the ideals of Fechner and kindred minds to the dogmatism, agnosticism, scepticism, and materialism of our own time, in order to guide men of good will to the gate which leads from the setting era of Pisces to the rising of Aquarius.

Erich Pöppel

ANCIENT EGYPT REBORN IN AMERICA

By WELLER VAN HOOK

THAT the genius, the life-course and the ideals of America are sprung from an ancient Egyptian parentage is evident to the student of occultism. The splendour, the glory, the science and the wisdom of our national life, so easily seen to be favoured and fostered by Providence, are manifestly due to a recurrence of some of the influences of the rays and of the divine purposes under which old Egypt lived. The great Adept in charge of the Cultural System had very much to do with the long and successful life of Egypt. It is He who developed European civilisation and its American extension and elaboration. He has seen to it that many Egyptian characteristics of life are repeated here. And He plans it that the karma of Egypt, difficult, as in the recurrence of our relations with the enslaved Lemurians, and most fortunate, as in the re-establishment of the Egyptian mysteries as Masonry, shall be visited justly upon us, in many instances the reincarnated subjects of His ancient kingdom. We need not hesitate to recognise that our western hemisphere was prepared with all care and forethought to be the home of peoples differing from the parent European stocks and destined to carry forward by a great step the plan of the Creator. Our two American continents have been manifestly intended to be the home of those egos whose karma gave them the privilege of being the racial advance guard of humanity.

The American field was, therefore, ready when discoverers, explorers and colonisers of Italy, Spain, England and France played their several rôles in the leisurely but inspired fifteenth, sixteenth and seventeenth centuries. Doubtless it was a maze of kârmic complexities that necessitated the seemingly long period of inception. Once colonisation had occurred, the wars in Europe between France and England were reflected in America, and were followed by the retirement of France from all but a nominal hold upon the western hemisphere. By a sort of kârmic reaction France, having thus lost through Britain her far western empire, became the determining factor in loosing England's hold upon our land. And the karma of England, manipulated by the great Adepts of the Hierarchy for humanity's largest good, caused the mother country to yield her claims upon America, destined in the course of time to hold first place among Nations, for apparently trivial reasons.

What a dramatic series of world-events was the rediscovery and acclaim of America by several European Nations their colonising of the land, their nursing of the infant States for one or more centuries, and their retirement for one reason or another, until the American peoples, of so many origins, but with one world-portentous purpose, could unite and march forward in honourable and hopeful life to the fulfilment of Their part in God's plan!

AMERICA'S ACCEPTANCE OF HER DHARMA

America's destiny has been whispered to Americans from the beginning. All who were in sympathy with her vernal hopefulness have ever been able to hear that promise in their hearts and then speak its words in their own terms, of the glory of discovery and adventure, of the specious splendour of plundering Incas, of the beneficent dissemination of her

products of natural resources or of the deeper hopefulness of the newer, advanced ideals for man, of less selfishness, of more generous international relations, of the lifting of the ideals of human freedom of thought and speech, attained by the abandonment of much of ancient attachment to binding Asiatic and European magnetisms that held men for ages by the chains of habit and of the fixity of thought-form grooves.

It seems that it is only to the people who love the soil of a land, its woods and waters, its lares and penates, that is given true insight into the hopes of the Brothers for its place in the future. Who could deny the Englishman his vision of Britain's empire, the Frenchman his dream of aspiration for the splendour and glory of France? The American it is who must see what shall come for his land, if he will put aside for the moment his personality of limitation.

So we can look back upon the growth of American life, and see it quite unbroken in its advancement from the colonial time and from the day of that strong response to the appeal of the inspired Washington, through the decades of self-development, of self-denial, of self-examination under Jefferson, Hamilton, Marshall, and many other thinkers and leaders, until the fierce and fiery trial of the Civil War left our land bleeding and begrimed but somewhat lightened of her ancient curse and her karma.

You have yourselves observed her passing of the tests of the Spanish dominance of Cuba and the Philippines and of the recent European War, and can now see her facing the mighty adolescent problems of a critical age. One of America's greatest gifts of Providential inspiration has been her treasure of practical inventions. Her acceptance of hints for the solution of our transportation and intercommunication needs has made the world anew, have brought men together all afresh, as never before, for the fraternal consideration of their

common necessities. It was our inspired adaptiveness that enabled us to put into practical use for millions the cotton gin, the printing press, agricultural machinery and especially the manufacturing principle of standardising machine-parts. It was this last that made us a manufacturing people, sending to the world our finished products instead of only grain, cotton, timber and metals.

Now why do we speak of these material matters? It is because no Nation can give forth freely of thought, of philosophy, of art and of culture in general, that has not in it the glow of life and the leisure that comes with the freedom from drudgery.

America has wealth, rather new found. She should use her wealth to realise the possibilities that lie in fraternal generosity and in culture. At the moment we are in the midst of the confusion that belongs to eddies of the mighty forward currents of the War-time. The super-virtue of that period has found its antithesis in counter-currents of business-greed and crime. The excessive vigilance of government during the time of stress has left many of our people weary of the contest with vice.

These minor evils will pass away. What are the great opportunities of the time? What is the inner and what is the outer dharma of America to-day, and what can we do to help or perhaps to lead our land in its realisation?

SEGREGATION

A most important factor in the development of America has been her geographical segregation from other peoples.

For beginnings in life demand segregation. The incubation of the eagle's egg and the growth of the fledglings require retirement and freedom from gross outer disturbances.

With the development of wings and beak and talons comes the scouring of the sea, the forest and the mountain-side.

America has been protected for three centuries of growth by thousands of ocean miles. She has grown to her majority. The world now accords her a great place among the Nations. But her physical isolation alone will not now wholly protect her. The new powers of the air will aid in diminishing the segregating influence of the ocean, and, although it must maintain, in some respects, a strong political aloofness, our country, involved inexorably in the lives of her sister Nations, must be more and more concerned with the family life of all the world's lands. Then comes the mighty question—what part shall America play and how shall she bear herself in the completion of the world-plan? Occultists, especially those of America, must try to see clearly the trend of her life and its end, in order to take part in the great drama. The audience is the wondering herd of men unilluminate—though the truth is offered freely; but the actors must know the plot of the play and see the climax and the ending, even during the period of greatest agony.

THE SCIENCE RAY

Although America must soon gain yet greater powers, another Nation must for a long time, apparently, have political world-dominance under Providence. But our country must continue to lead as she has done since the last quarter of the eighteenth century, the revolutionary period, in certain phases of thought and endeavour. We must gain further pre-eminence in cultivating the arts of civilisation. Have you realised that America has almost seized world leadership in the practical forms of scientific advancement since the War? Our organised laboratory work must have its effects. And there is in history scarcely a more dramatic act of fraternal aid to men,

destined to bring vast kârmic rewards to our country of the power to help the world, than the establishment by American men of wealth of universities, libraries, cultural trusts and hospitals in England, Scotland, Belgium, Germany, China, India and South America. In certain kinds of manufacturing, in which machinery is much used, our land has gained the power to lead. Great as is our agricultural contribution to the world's need, our manufacturing activity has become greater still, and we are now a Nation that can amass wealth by selling to other lands not only raw materials but finished goods.

It is not solely with the delectable activities of the higher worlds that the great Lodge is concerned. Its members must and do have charge of the drift of human life in very practical ways. Why should we rejoice in the growth of our National wealth? Do we heed those not of our shores who revile us because we have abundance? Our power is the gift of Providence, and we may well give God thanks that our people see it so. America knows in humility of heart that she holds her power but in trust. So our wealth is putting men into laboratories, into libraries and archæological research fields, into exploration of the remote corners of the earth for the development of the world's resources. America is filled with the thought :

Away with poverty, physical pain and sickness, loneliness and the drab view of our sonship of the All-Father ; up with the banner of hope for men on this present, material earth, the blessed foot stool of God.

For us also it is, after the great grief of the World War, to wipe women's and children's tears away, to win men back again to the joy of life and to preach the coming day of Christ's return for a moment, and the spreading of His benediction upon a new and more hopeful era of existence.

INTOXICATION WITH THE GIFTS OF PROVIDENCE

The war has diverted to the practical and the immediate the streams of culture in America. Philosophic and literary tradition, in which world-views and historic backgrounds, with the constant almost subconscious consideration of our relations to the Absolute has been temporarily displaced. There are but few philosophers who can continue with their meditation while Napoleons thunder with cannonry at their doors. The War has driven our thinkers to heed the human demands of the hour. America has become for the moment more practical than ever. For example, the Chicago University, a Baptist school, owed its primal greatness to a scholar of Hebrew texts, Harper, a leader among delvers in the ancient. But to-day the recently chosen head of his University is no scholar, but a very practical man whose title to fame rests on practicality and on his invention, in war-times, of a submarine detector !

Does this mean materialism and the deadening of the soul? It does not. It means that the American people are fully aroused to *the immediate cry of humanity*. The cruelties of war have touched our people to the heart. They say :

Let us beguile our youth into laboratories. Let us leave scholasticism for a while for the discovery of the ways of healing and of improved social organisation. In other days the ways were closed ; now the doors are a little ajar. Now intelligent men, and not geniuses only, can perhaps find how to arrest plagues, how to rouse the man slumbering under lethargic brain disease, perhaps how to stop cancer, how to annihilate endemic tuberculosis, how to ameliorate the agony of child-birth. And we must study human productiveness of foods, of clothing and housing materials, of fuels, of electricity and of inter-communication. We are at *a critical moment in human life* !

. The keys of science are in the hands of intelligent men ; they will unlock many of the treasure-boxes of God's bounty and mercy. All can now see, as but few could do a generation ago, how general help for human physical need can be attained

by a great combined human effort. "Let us for a moment," men would say, "leave the library and enter the laboratory; let us give up, in this emergency, something of art and philosophic study for something of immediate helpfulness." When mediæval plagues were slaying, Boccaccio spun his deathless tales of gallantry to divert attention from suffering. When squalour and disease and the then brevity of existence kept men bondsmen to the grief of life, escape upon the wings of poetry and music and religion was logical and necessary.

Then came blessed Scientia, all humble and serene. Men looked down into Nature, touched, listened, wrote and reasoned. Then came Chemistry and the other handmaidens of Science, with Physics and the scales, Astronomy and her telescope and, latest, Biology with her microscope. Who gave us science? It was He who had fostered science in Egypt, who later through His astrologists, His alchemists, His Rosicrucians, and His countless egos, trained to see God in stones as well as stars, has built our civilisation.

So for a moment—some decades perhaps—we must submit and, oh, how gladly, to this new and modern ministry. Let us help men to make grain-growing easier to feed the hungry; let us tolerate this diversion of the youth to the search in jungles for midges that poison the wild kine and even the black natives to the ruin of a continent to civilisation. No wonder there has sprung up a sort of intoxication with these Providence-given possibilities. Materialism leaps into poetry and mysticism, and into readiness to see again the Christ who long ago multiplied loaves and made strong the palsied limbs of cripples.

It is this part of Egypt's re-birth that is to contribute much to the preparation for the Christ's return. When He comes let Him find our land in something of order. Let the slums be abolished; let misery be abated; let work be found

for all. Then may we hold up our heads without shame of having neglected His obvious primal commands.

SUCCESSFUL PREPARATION FOR THE GREAT TEACHER'S COMING

It was a part of the great World Plan that the Western Hemisphere should be the home of new types of evolving men, and this was known to the leaders among the Brothers. But the myriad great details of the selection of egos for the work, the apportionment of the glories and the labours of discovery, colonisation and development among the Nations were assigned to one of the younger members of the Hierarchy whose karma was not wholly exhausted.

It was, then, He who bore the brunt of the great kârmic burden of the work of the inception of American civilised life. For a long period He has wrought, bringing to His work great numbers of His egos, and especially many of those who had faithfully served Him as subjects during His reign as a Roman Emperor. And since His attainment to Adeptship, now long ago, He has maintained His supervision, although under somewhat lightened conditions.

We have pointed out the spiritual success of the American people in following His inner leadership; they responded to His speech of the higher planes with obedience. The ideals which He gave them for their land they have faithfully accepted and applied. Orators and writers found His ideals to put before their peoples. And in war the leaders urged their soldiers to risk their lives for their land—His land—of liberty, of confraternity and of the fear of God. The requirements of American action essential to the Great Plan have been met. The advanced condition of our life scarcely leaves room for failure now. Insistent is the necessity for the immediate development of the continent in order that a great number of

minor plans, racial and cultural, may be brought to realisation. Catastrophe for this basic element in the Great Plan would mean the ruin of the Master's efforts to prepare for the Coming of the Lord Maitreya, and would leave humanity without its most convincing object lesson of selfless devotion to abstract ideals.

Moreover the power of the Masters to adjust epochs of human life to suit the requirements of evolution is exercised with especial freedom at such critical periods as the present. To some extent They can arrange times and places of men's incarnation; They can shift or modify the asperity of karmic discharges for Nations and even for continents. We may be sure, therefore, that in the last analysis, there will be no failure of America; no gross failure will be permitted.

Weller Van Hook

(To be continued)

LANGUAGE AND ITS ORIGIN

By LEONARD BOSMAN

IT is somewhat difficult to speculate on the actual origin of language, for there is so little evidence of real fact, indeed there were, at one time, so many giving forth speculative ideas without scientific bases, that some Societies became chary of receiving addresses on the origin of language. Hewitt, in his *Language, its Origin and Development*, page 3, states that "La Societé Linguistique de Paris" had as its second rule "La Societé n'admet aucune communication concernant l'origine du langage". Although many of the French Societies of that time (1894) were rather materialistically inclined yet they were not entirely to blame, for so strange were the theories put forward concerning the origin of language, that it is not to be considered remarkable that the scientific world became weary of speculations that led nowhere. Some declared that language originated with Adam, and others that it began with God, whilst others put forth various views, not all of which had a scientific basis.

It is not always easy to follow the reasoning of some of the speculators on the origin of language. The chief difficulty is that the scientist of a certain type sees man appearing on earth as an animal, and gradually developing into a man—a savage, ignorant and inexperienced. The religionist, also of a certain type, sees man, on the other hand, as a special

production of God, placed in a Garden of Eden in a perfect state. Both these views are opposite extremes, neither of which can be proved, for authorities have continually differed and continue to differ even in respect of the doctrine of the descent of man from the ape. This latter doctrine has been accepted by many who turned from the orthodox teachings, but it has not been proved, indeed there are and were many authorities of equal weight to that of Darwin, who did not accept his theory, and gave equally good reasons for its rejection or modification as he did for its acceptance. It is not, however, worth while to enter into long discussions on this controversial subject. It is only necessary to introduce it to show that quite opposite views are held as to man's origin, and hence as to the origin of language, for the two are essentially one. Moreover, in these arguments for and against the idea of a perfect being appearing in some Garden of Eden with a language already perfectly formed, or of a man gradually developing out of the savage state, each side seems to prove the other wrong. Thus one writer says, "the faculty of giving expression to the rational conceptions of his mind" was "possessed by man in his primitive state" (Max Müller in lectures). Others ask, rightly, how he came into possession of such a faculty. Merely to state that it was an instinct is, of course, not a satisfactory answer for the scientist, even though it happen to be the truth.

Sayce, in considering the origin of language in his very learned, but also very critical, *Science of Language* (p. 6), declares that "science requires the patient a posteriori method of induction, not the a priori method of immature philosophising, however brilliantly handled".

It is possible that the science of the future will require even more than this, for, as Sayce himself confesses, "science [of to-day] cannot explain everything, but that comparatively it can only carry us a short way. On all sides it is surrounded

by impenetrable darkness. Of the causes of phenomena with which it deals it can tell us nothing" (p. viii.)

This is the confession of a scientist who is certainly honest. He would not, probably, have seen the necessity for something more than the ordinary scientific methods used in the search for truth. Yet there is the necessity for something beyond these ordinary ways, splendid as they have been. Indeed, for the higher development of science, and in order to enable knowledge concerning "the causes of phenomena" to be communicated to mankind, the evidence of the five senses does not permit of sufficient extension. Hence there seems to be a necessity for the development of some higher and finer sense, and experiment and observation show that there is such a sensitivity possible to those who seek to know the deeper truths of Nature and of science. It is, then, affirmed, that an extension of the present five senses is not only possible for humanity, but that, even now, there is some form of a higher or deeper sense being developed in many people, in some consciously and in others unconsciously. The development of this sense brings with it a power of contacting the inner side of things, of coming closer into touch with what Sayce calls "the causes of phenomena". Thus there arises a finer sense of "touch"; an all round touch, as it were, with the usually invisible and inaudible.

Sound becomes more real as its finer vibrations are sensed in this way and the movement which causes sound is practically seen or "intuited"—an awkward word, yet expressive. Much care and practice is required before the results of researches thus made can be publicly communicated. The student who is endeavouring to understand the deeper truth of things, to understand something of causes rather than mere effects, has to exercise great care, and not allow mere fancy to claim that it is intuition, and thus lead him nowhere. By comparison with the researches of others he learns to

disentangle the false from the true, and thus his discoveries are purified from their dross, and only the reality remains. The pioneers on this line of research get little thanks, of course, but they are satisfied to be pioneers none the less.

Psychism is an awkward word to denote the development of this finer sense, and hence it is to be pointed out that psychism is not responsible for that which is set forth in this work. The intuitive process, however, has been used, and although the dangers of such methods are acknowledged, yet seeing that all that is offered here is intended to stand entirely on its own merit, the process of reasoning by which the ideas have come into being need no longer be discussed. It need only be mentioned that the two methods, the a priori and the a posteriori, have both been used, the latter proving in most cases the results of the former.

The theories of the origin of language have now to be compared with the results obtained by the methods mentioned. The most interesting of all these theories is, perhaps, that which is awkwardly termed "onomatopoeia". The word means literally that which makes a name according to the sound, and refers to all those words which express their ideas by their very sound. Many examples will arise in the reader's mind, but simple instances will explain the idea to those who heard it for the first time. Thus the word Kuk-kuck or Cuckoo describes the bird which makes such a sound. On the other hand, the cat is not named according to the sound it makes, yet in ancient times, amongst the Egyptians, it was so named, being called "Mau". Other words, also onomatopoeic, express the ideas within them by their sound, as "hiss," "kiss," "splash," etc., and "ping-pong," the name of the celebrated game of Table Tennis.

It cannot be declared, even by the strongest supporter of this theory, that all language is onomatopoeic, yet it is to be

shewn that *the root-sounds represented by letters are themselves expressive of the ideas they represent*. Meanwhile it is only necessary to state the general idea that *the words used to name letters in Hebrew and other languages represent root-sounds in nature*. These are joined together to form root-words, which in virtue of the power of their letters, express themselves by their sound. In this way language is built up, and written words come into being. It is not to be said, however, that the words themselves are onomatopoeic. It is only the names of the letters that express ideas exactly by their sound. Moreover, it is not suggested that, because a word sounds like another word, there is a relation between them.

In the well-known *Cratylus* in Plato's Dialogues (Jowett), Socrates infers that a name is a "vocal imitation of that which the vocal imitator names". It should be noted that a name is not always given to a person or animal—because of the sound the person or animal is in the habit of making. If this were so then the cat would be the *Miaou*, the dog the *Bow-wow*, or *wougher*. It is the impression which the person, animal or thing makes in the mind of another which gives rise to the name, and as people differ by reason of their mental development, so they receive different impressions, and hence name things and persons differently. Hence an animal may be called *Canis* by one and *Dog* by another, both words expressing different qualities seen in the animal. The name cannot describe all the qualities or attributes of a person or thing, but only an aspect, a passing impression.

Hewitt, in his *Language, its origin and development*, already quoted, upholds the view that language is derived mimetically, and consisted originally "in the imitation of natural sounds". "Nor am I deterred," he says, "from this conclusion, by what I readily admit, that in a very large number of cases we are still unable to explain the rationale of the selection. Meanwhile I look in vain for any other theory."

These theories, the onomatopoeic and the mimetic may be accepted, with much reservation, for some imply in accepting them that language grew up out of the "rude beginnings" of man, and that "his thoughts were all but wholly limited," which is not the view held here. Language, it is suggested, was brought to man by Men of a higher development, who translated not moo-moo and bow-wow sounds into words mimetically, but who, realising and understanding the idea behind every form, translated that idea by means of a word expressing it.

Many writers have declared that there was a primeval language and this may be accepted. When however others state, following Dr. Murray in his "History of European Languages" (1823), that all languages are derived from a simple primeval language, consisting of a few monosyllables, such as ag, wag, etc., the "first articulate sounds," and that to this primeval tongue the Teutonic and not the Hebrew comes nearer, it is not easy to follow the reasoning. For another writer states that the first sound is ber or ver, the sound made by the lips of a child. Of course the theorists have watched the child with a view to discovering from it the first natural sounds made by undeveloped beings, and have deduced from the results ideas relating to the birth of language amongst the first inhabitants of this globe. No certainty, however, is possible if this method is followed, for it is not exact, and it cannot be proved certain that the child of to-day follows the savage of the early ages even if it be accepted that mankind is descended from the savage.

It is obvious that nobody can say definitely what were the first sounds made by man, for nobody was there with a developed mind capable of bringing us the information concerning the first words uttered by the earliest denizens of the earth.

Sayce does not accept the findings of Dr. Murray who accepted similarities of sound as proving the origin of words, "for every word, from whatever quarter gathered, is forced to become a proof or example of the descent of language from his nine monosyllabic interjections".

"The physical formation of our vocal organs," says he, "due to climate, food, habit, and inherited aptitudes, obliges us to pronounce in a particular way. There are sounds, for instance, that birds and animals can make but we cannot; while nothing is harder than to catch and reproduce the exact pronunciation of a foreign tongue. The Polynesian turns David into *Raviri*, Samuel into *Hemara*, London into *Ranana* . . . It is quite certain that there are languages the pronunciation of which can never be thoroughly acquired after the age when growth has ended and the organs of speech have ceased to be plastic. There are numerous sounds which particular races are unable to imitate successfully, and those who have watched the attempt of children to learn their mother-tongue know how slowly some special sound is often acquired, and how in some cases it is never acquired at all." (Vol. I, pp. 145-6.)

These ideas expressed by Sayce were, however, previously discovered by the famous Count De Gebelin, who, in his voluminous work *Monde Primitif* (Vol. III, bk. 2, ch. 2) says that language is not an arbitrary convention but is a natural growth. This is the idea held in these pages also, and it will be proved.

"Never," says Gebelin, "did speech owe its birth to human art, never was it possible for it to be the result of human agreement. What man would have been able first to declare that such and such a word shall signify such and such a thing." He says further, "from the time when there were two people on the earth, they spoke," which is not, however, to be proved. "Since speech," he continues, "is neither

the result of chance or the mere researches of man, nor even the arbitrary effect of God's Almighty Power, but it is founded upon the elements in Nature itself like to those in man and in the objects he is called upon to describe, we may, therefore, hope to discover the manner of its formation and the energy which gives it birth." He suggests that the vocal organs are affected by the labours performed, and that speech becomes different according to the general ability of a race or country. "It is in the vocal instrument," he says, "that we must seek the elements of speech, this marvellous instrument which man carries with him everywhere, which gives him no trouble to repair or tune, and in which he finds everything necessary for his purpose, and which cannot be analysed with too much care to see how the different parts are suited to the various detailed needs of man in speech." "We shall thus see," he concludes, "the origin of words, how the first language was formed, and how all others were derived from that original."

He shows further how language changes as it comes through different types of vocal organs; how these are affected by climate, by their *rapport* with Nature, etc. These ideas of Count De Gebelin seem to be the earliest on these lines, from which later writers have copied, or which, as in the case of Sayce, they have confirmed. Hence it is well to make a further quotation from this erudite writer so that justice may be done to a pioneer. "Speech," he declares (Vol. III, p. 275), "is nothing else but a painting of our ideas, and our ideas a painting of the objects of which we are aware. There must exist, therefore, a necessary *rapport* between words and the ideas they represent, just as it exists between ideas and objects. In fact, that which paints (describes), could not be arbitrary, for it is always determined by the nature of the object to be painted. Thus man was obliged, in describing an object or an idea, to choose the sounds most like to the object"

—or better, to choose sounds most like to the nature or character of the object, and not necessarily like its mere outer form.

The author of "Pantographia" (1799), Edward Fry, evidently agrees with Count De Gebelin in seeing language as a natural growth, not a mere arbitrary matter, but practically a "Gift of God". This may not be a "scientific" statement yet, nevertheless, it may be true, inasmuch as language is no mere convention of man, though the *letters* which symbolise Nature, Ideas and Sounds, well may be.

"If language," he says, "consisted of simple vocal sounds, as those uttered by cattle, sheep, or new-born children—or of signs produced by the motions, etc., of the human body (gesture), there would be no difficulty in ascribing its origin to the natural progress of human beings in a state of society: but the wonderful circumstance respecting *language* is that it consists of vocal sounds modified by articulation."

It is however, only partially true, as he says, that there is no instinctive articulate language, for language, as regards inarticulate cries is instinctive, though *true* language is only possible to the developed mind. The earliest cries of man are instinctive in as much as they appertain to the desire nature, or emotions, and therefore may well be mere vowel sounds as Gebelin agrees. Yet for real and articulate language there is necessitated a mental focus or receiver, which will apprehend ideas, and direct the currents which affect the human brain. The vocal instrument thus affected will set up, in the atmosphere around, those vibrations which become sound and speech.

It cannot, however, be said that language was "revealed from Heaven" unless these terms are well explained. If, of course, by such expressions is meant that language was revealed from Space, it is not very different in the essential idea, and may be scientifically explained, if for Heaven is

substituted Æther. Yet because, as Fry and others point out, the scriptures shew God teaching Adam to name the animals, it does not follow that this was the *origin* of speech. As a matter of fact, of course, the scriptures do not shew God *teaching* Adam, but leaving him *free* to name the animals. However, this need not interrupt the argument, for who may prove that this particular portion of scripture is to be taken literally and historically.

In this work it is accepted that man is not only a passive bodily creation, capable merely of being impressed by nature, and answering only to such impressions but that he is within the body, a definite Being, knowing infinitely more than he can communicate through his vocal instrument and brain consciousness. So it may well follow that, knowing in himself the true idea of language, he would use his mind and will to communicate his thoughts, and thus, gradually, the vocal organs would act automatically like other bodily organs, as slowly they answered to his will.

Perfect language can only come to those, or by means of those, whose inner Selves have attained a certain power over their vehicles, vocal organs and brain-consciousness. It is they who become the leaders of mankind, and convey the ideas of an ordered and properly arranged language.

All this may, perhaps, help towards an acceptance of the idea that language is partly the result of instinctive answering to Nature, but mainly the result of the working of Individualised Power and Intelligence within the body, a power superior to the instinctive and impressionable nature. Hence the sounds or names, of letters were not composed merely through imitations of animal sounds, as some have imagined, but through the attempt of the Inner Man or Intelligent Being to reproduce Cosmic Ideas in human form as language.

Thus, as stated, amongst mankind there were Teachers, Leaders, and Guides who had lifted themselves up out of the

common rut, and were therefore able to stimulate the energies of the race, and shew men the way to develop themselves along similar lines. Mankind unaided fails, as Nature unaided is said to fail. Man works with Nature and Nature with Man. Yet Man works also with man, and therefore helps to develop the superior forces within him. Then, if some will say that it is God alone who helps Man, the answer is not an argument but an acceptance of the idea in a modified form. For, all is God and there is nothing but God. Man is a mere modification of God; actually, in the deepest sense, a part of God, though, inasmuch as he does not realise it, not yet "very God of very God". It is difficult, however, to introduce theological discussions in this place, and the matter is only mentioned to shew that a blind materialistic view is not held.

This idea of leaders and supermen has to be considered, however, when anthropology and philology are being discussed. Edward Fry accepts it to a certain extent, and points out that many nations have been raised from barbarism to civilisation by the help of others more enlightened than themselves.

"The original savages of Greece were tamed by the Pelasgi, a foreign tribe, and were afterwards further polished by Orpheus, Cecrops Cadmus, etc., who derived their knowledge from Egypt and the East. The ancient Romans, a ferocious and motley crew, received their blessing of law and religion from a succession of foreign kings, and the conquests of the Romans at later periods contributed to civilise the rest of Europe. In America, the only two nations which, at the invasion of the Spaniards, could be said to have advanced a single step from barbarism [into which the race had fallen, L.B.] were indebted for their superiority over the tribes, not to the gradual and unassisted progress of the human mind, but to the wise institutions of foreign legislators." (Intro., p. vii, Pantographia.)

Truly Nature works with Man, whilst God directs Nature. Nature serves to lay the foundations of language. God endues Man with a *capacity* for language-building, and then brings nature-man together. Thus language becomes more and more perfect, as it filters into the everyday world of man. Yet the environment of Nature alone is insufficient, mankind needs its own direct helpers—beings of like nature, though more highly evolved, able to instruct *along human lines*, and thus develop the intelligence and true power of thought in a more definite manner. Nature works on man, as it were, massively, whilst Man works on man more acutely, or definitely. Hence the Mediator, Leader, Guide or Teacher is always needed, and always appears amongst Mankind when the need is greatest, for in this case, if in no other, the demand does create the supply.

To know with any degree of certainty the origin of speech, it is obviously necessary to know the origin of man. On this, however, no authorities are agreed, and the study of such subjects leads to never-ending arguments. Some study the mere effects of nature, the material forms evolving, whilst others are more interested in the causes of things. Hence, the origin of man, from the Darwinian point of view, is purely materialistic, and describes only outer appearances. It is, therefore, insufficient, as a guide to the growth of language. It is not easy to conceive that language is a mere effect of matter, and thus one turns to those who endeavour to explain the more real, even though hidden, side of Nature. Proof, however, of the actual origin of man cannot be given in the posteriori manner, *i.e.*, from experience, and so theories abound, some more logical than others and some less logical.

It is accepted here however that man is a dual being, having an outer form, or body, and an in-dwelling life. The body, commencing by being huge and gross, gradually throughout the ages was consolidated and condensed. As the earth

cooled, so the body of man became more organised and the life within it became capable, more and more of making itself felt and known. Evolution, as taught by many schools to-day, shows the development of the body of man, but it is not possible to understand man only in this way. It is better to study the involution of life together with the evolution of form if the truth is to be discovered. In any case, the mere description of the evolution of a material body does not help very much in discovering the origin of language.

Seeing that it is probably one hundred thousand if not millions of years since man appeared on the earth, it is not easy to decide which of the theories offered as to the beginnings of man is nearest to the truth. It is possible to accept the Darwinian theory of the evolution of the bodily man, with certain reservations, but, seeing that there are so many theories, one may be accepted as well as another if it appears to be reasonable. Hence, the idea here accepted is the ancient Hindū idea, very guardedly expressed in Eastern literature, that Man commenced as a life descending into a prepared etherial form, which gradually became denser and denser until at length it assumed the physical appearance from which Darwinism traces man's descent.

The first stage was a natural one. The organs of speech slowly developed. Man was spiritual, inasmuch as the mind had not yet developed, and he was therefore nearer to Nature. In this stage language was the result of the growth of emotion, which, obviously is earlier than the development of mind. Thus the earliest cries of human beings, who were not yet developed as regards mentality, might well have been mere cries of pleasure and of pain, of enjoyment or gratification. These were, however, mere vowel sounds, not defined by means of consonants, and therefore not to be termed actual language. This is, nevertheless, the origin of language, the *instinctual* stage of the first beginnings of language,

the language, if so it may be called of the instinctual emotional man.

Language originates and develops as man originates and develops. As the desires, feelings and passions grow, so does his language develop. As, however, the mind slowly takes control, so, gradually, it conquers the emotions, having first been engulfed in them. Thus, with the development of mind there grows a finer, freer and more exact language, due to the addition of the consonantal sounds, which are the offspring of the mentality. Language originates, then, in two ways, through the emotions as vowel sounds, and through the mind as consonantal sounds. As Count De Gebelin puts it, there is the "painting" of sensations by vowel sounds, the sounds expressive of joy and sorrow, feeling and desire, and the "painting" of ideas by consonants.

It is probably true that the sounds, the pipings, the "burs" and the "gurs," the "ughs" and the "puffs," etc., may well have been the ejaculations of the first emotionally developed beings; exclamations of fear, astonishment, enjoyment of the "mindless" men.

When, however, intelligence comes into play, then a very different origin of language is discovered, and words tend to become more and more perfect as expressions of ideas. In those early days of mentality, when the mind was in its pristine and infantile stage, man was presumably nearer to Nature and therefore to ideas, and hence nearer to God and to truth. Little, therefore, prevented the unclouded mind from receiving the messages which came to it as vibration, and which were, gradually translated into speech.

Now that the mind has become more clouded and more concrete, now that it has passed through the "golden age" and descended into the depths of matter for better strength and more resilience, it has of necessity, passed further away

from reality. The necessary processes will, however, prepare it for a finer and higher development, a greater purpose of life than any yet realised. For when the mind has become definite and purified, then will the light of intuition shine through it, man will once more realise a "golden age," and the mind will develop as a perfect focus for the intuition, and thus make a centre through which more and more of reality may be understood. Thus will arise a being "wise as a serpent" and yet "gentle as a dove," a builder and no longer a destroyer.

Leonard Bosman

NOTE FROM THE SECRETARY, GENERAL
COUNCIL, T.S.

THE picture of the members of the General Council, T.S., in the Frontispiece of THE THEOSOPHIST, February, states that it is "The General Council of the Theosophical Society, 1925," Bishop C. W. Leadbeater who appears on the picture is not a member of the General Council, but sat with its members for the photograph by their request.

J. R. ARIA,
Secretary, General Council, T.S.

RENEWAL

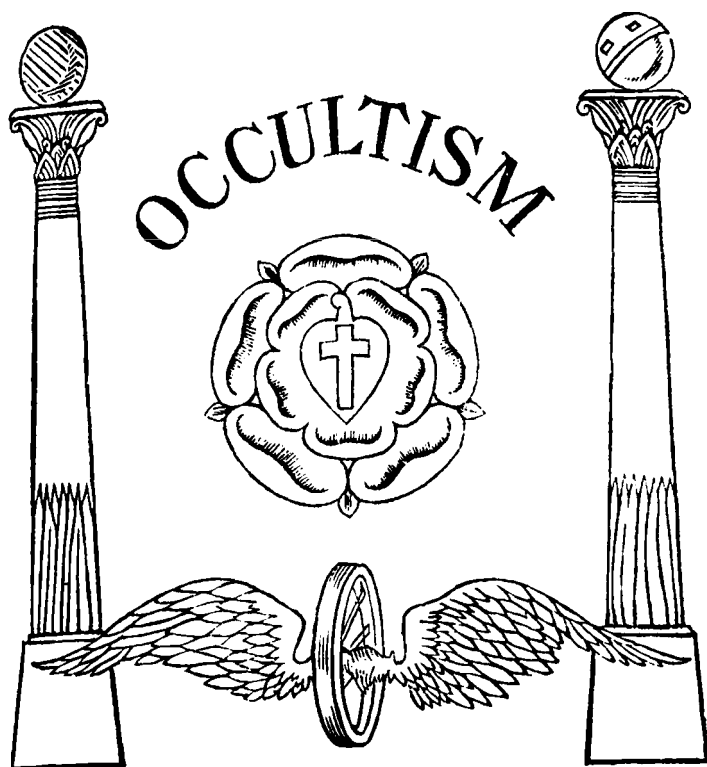
O Life! O Being! Tide illimitable!
Earth breaks and re-forms,
Nations die and arise,
Seasons pass and appear—
Whose are the Feet thus silently
That tread the pathway of our cycling sphere
To give us back belief from year to year?

A thousand times has Life grown old, and wane
A thousand times her moons of joy and pain;
Yet ever from the whitening bones and garbage of the years
She reaps her vivid harvest of new dreams,
And, burnishing with iridescent beams
The pathway of the soul along the hours
Of quickening time,
Replete with thoughts sublime,
Sweet art, and great believing, youthful powers
That strain upon the will as launched vessel on its rope,
She rises on the marge again a gold new-visioned hope.

And Whose the Breath low-breathed
Upon the world that seemed to die,
That sets again the magic of renewal into play?
For hope had died, belief had died, and death's dark ocean
seethed

With the corpses of the creeds and our yearnings fallen sere;
Yet Life returneth, for the Lord of Life is here!
A Rose amid our winter bloomed this day,
The Promise of a summer that will never pass away.
And Love, whose lovely brow they had with cypress all
enwreathed,
To-day awakens, for the Lord of Love is here!

DOROTHY M. CODD



A TEMPLE THOUGHT-FORM

By THE RT. REV. C. W. LEADBEATER

THERE exists in India, having its Headquarters at Adyar, a Society called *The Bhārata Samāja*—a name which is poetically translated “The League of the Children of India”. Its objects are :

1. To strengthen and broaden the basis of Hinduism.
2. To promote the welfare and progress of all classes and sections of Hindus.
3. To promote tolerance, good feeling and a spirit of co-operation between Hindus and followers of other faiths.

Various sub-headings recite in detail the methods by which these objects are to be achieved—the reforming of injurious customs such as child-marriage and immature parenthood, the breaking down of unnecessary social disabilities and restrictions, the simplification of elaborate ceremonies the signification of which is now unknown, and so on.

A prominent and enthusiastic member of this Society is the beloved Head of the Order of the Star in the East, Mr. J. Krishnamurti; and one of the practical steps which he has taken to promote its objects is to draw round him a body of earnest young men who are co-operating with him in the endeavour to introduce into their ancient and wonderful religion the principle of public worship. This principle, as we understand it in the Liberal Catholic Church, is one which has been to a great extent forgotten in the world. The religion of ancient Egypt had at the heart of its most sacred Mysteries the idea of generating a vast amount of devotion which called down from on high a responsive outpouring of divine influence, which was then spread abroad over the whole country as a flood of peace and blessing. Even there, however, this great work was done by a small number of highly trained and specialised men, who had spent half a lifetime in qualifying themselves to do it; the general public took no part in it, nor was it supposed that their less efficient devotion could contribute to the magnificent result attained.

In Hinduism, Buddhism and Zoroastrianism this idea of public service seems less prominent, though unquestionably uplifting religious influence radiates from all their temples and shrines, excepting only those which are polluted by the loathsome custom of animal sacrifices. All these great faiths deal with their members individually; each man goes to the temple, makes his own prayer and offering, and comes away. Thousands may be offering the very same prayers simultaneously, but each is doing so independently of the others. The

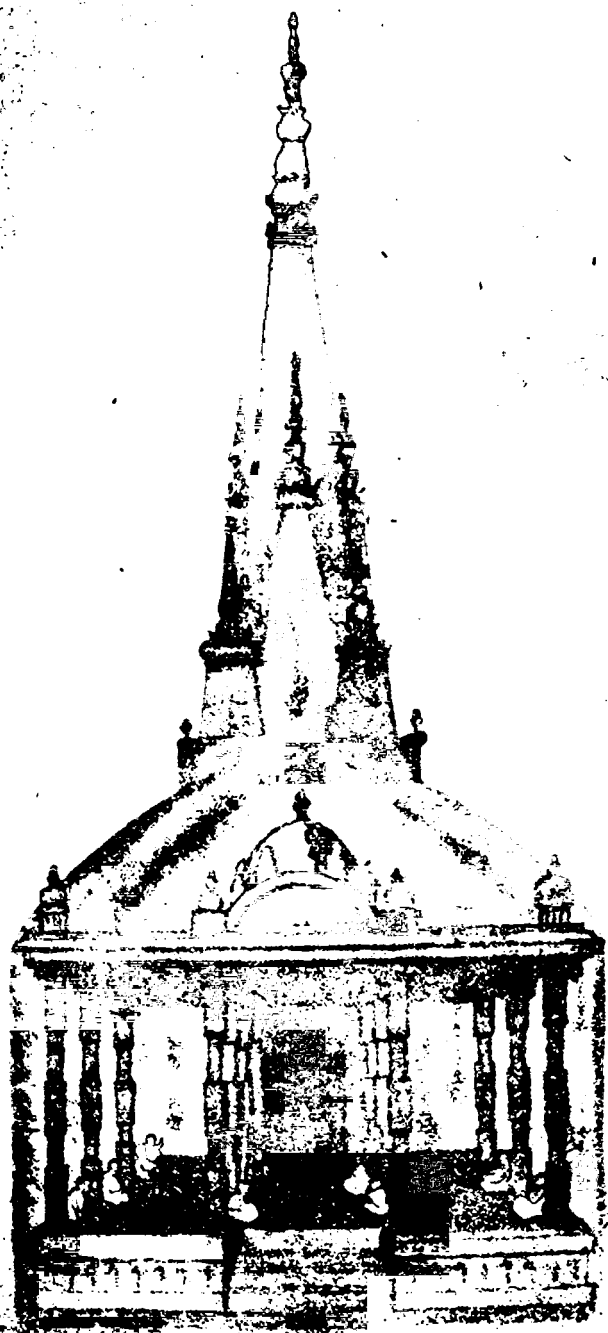


PLATE I

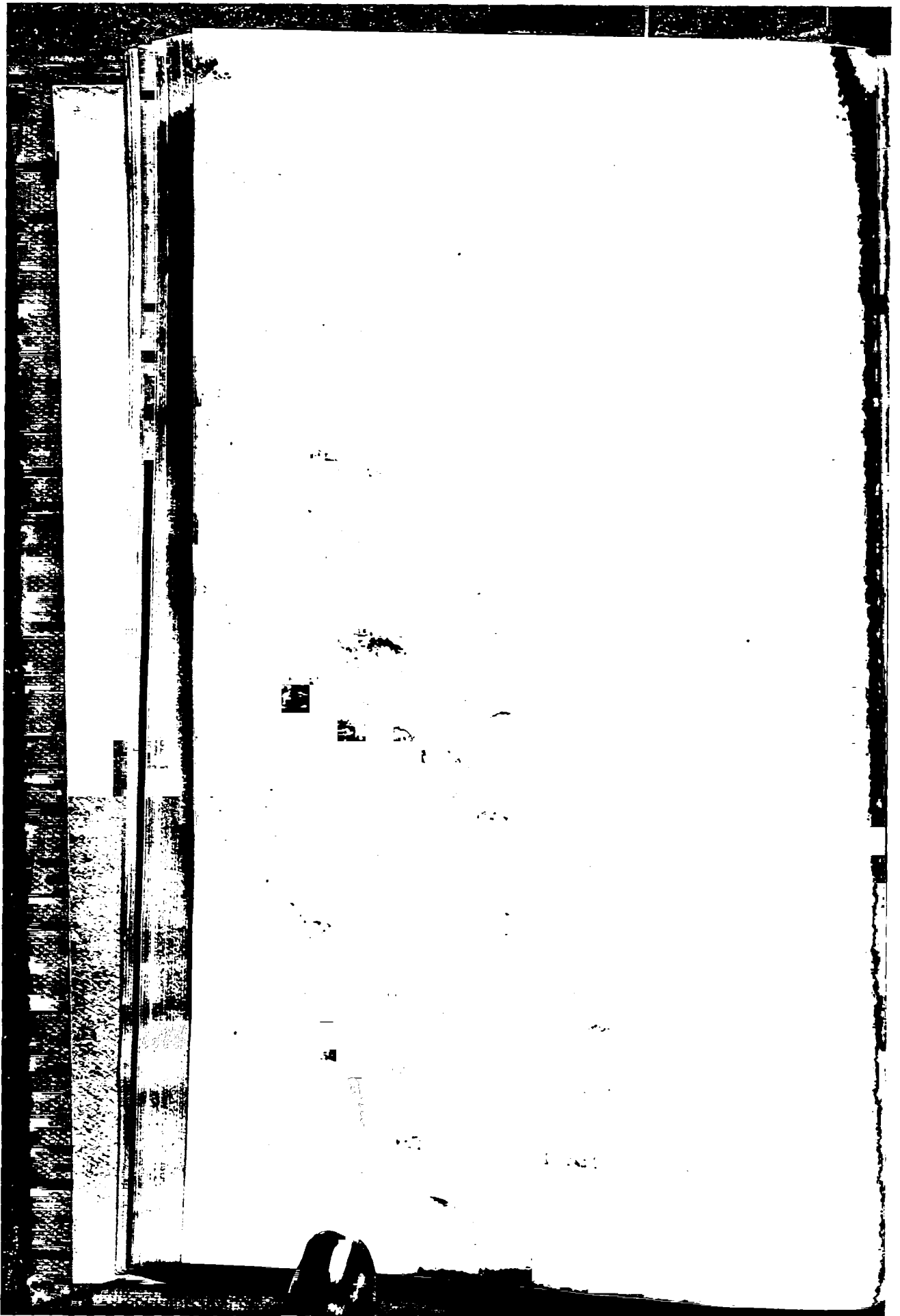
various sub-headings recite in detail the methods by which these objects are to be achieved—the reforming of injurious customs such as child-marriage and immature parenthood, the breaking down of unnecessary social disabilities and restrictions, the simplification of elaborate ceremonies and institutions of which is now unknown, and so on.

A prominent and enthusiastic member of this Society is the beloved Head of the Order of the Star in the East, Mr. K. P. Parry, and one of the practical steps which he has taken to promote its objects is to draw round him a body of devoted young men who are co-operating with him in the effort to introduce into their ancient and wonderful religion the principle of public worship. This principle, which was characteristic of the Liberal Catholic Church, is one which has been almost entirely forgotten in the world. The religion of antiquity looked at the heart of its most sacred Mysteries, the rites of which were a vast amount of devotion which called down from heaven a responsive outpouring of divine influence which was then spread abroad over the whole country as a flood of grace and blessing. Even there, however, this great work was done by a small number of highly trained and experienced men who had spent half a lifetime in qualifying themselves for it, the general public took no part in it, nor was it their duty that their less efficient devotion could contribute to the magnificent result attained.

In modernism, Buddhism and Zoroastrianism this idea of public worship seems less prominent, though unquestionably uplifting religious influence radiates from all their temples and shrines, excepting only those which are polluted by the loathsome custom of animal sacrifices. All these great faiths deal with their members individually; each man goes to temple, makes his own prayer and offering, and comes away. Thousands may be offering the very same prayers simultaneously, but each is doing so independently of the others.



PLATE I



thought of producing a greater result by joining in a combined effort of devotion seems to have been officially introduced by the World-Teacher when He founded Christianity. Its disciples were instructed not to forsake the assembling of themselves together, and from the first they seem to have adopted the principle of common prayer and common song. The disciple Jesus had been initiated in his youth into the Mysteries of Egypt, and I think there can be no doubt that he intended his followers to use this very powerful weapon of the common public service for the same altruistic purposes for which it had been employed in those Mysteries. History shows us, however, that this idea had been grasped but imperfectly even by the early Christians, and as the years rolled on the worshippers thought less and less of the influence which they should have been pouring out on the world, and more and more of the benefits which they individually derived from their religious exercises. It has been left to our Liberal Catholic Church to recall the attention of our brethren in other branches of the Church to this most important aspect of the work which their services are intended to do.

It occurred to Mr. Krishnamurti that the Hindu religion was just as capable of performing this wonderful and beautiful act of public service as the Christian ; and he therefore set to work to have a simple but effective service compiled for public use, by bringing together a number of thoroughly well-known prayers and mantras so arranged as to produce the required effect. These are of course in Samskrit, because that is the sacred language, the one language of religion all over India, precisely as is Latin in all Roman Catholic countries. Again like the Latin, it is not fully understood to-day by any but a small handful of learned people, and that is of course a serious drawback from the point of view of popular co-operation. But there is no doubt that it is wise for the present to

use it, for it has around it the sacred aura of immemorial tradition, and even though the uneducated certainly cannot follow it word for word, they have a general idea of its meaning, so that their devotional feelings are deeply stirred by its use. The idea that each great religion should have a language of its own, so that wherever the worshipper might go he should be met by the same sacred words, has certainly a beauty and picturesqueness of its own ; but after much careful consideration the founders and leaders of the Liberal Catholic Church came to the conclusion that the advantages of that plan were far outweighed by the lack of full understanding on the part of those who were taking part in the service. Very possibly in a not remote future the Bhārata Samāja may find that its services will work the better when translated into the many vernaculars of India ; but that will be only when people in different parts of the country have grown accustomed to the idea of public worship and have been thoroughly instructed as to its object, and as to the extent to which they themselves can co-operate in carrying out that object.

Another point is that there exists in India a very widely spread belief that all these mantras depend for their efficacy upon the sonorous sounds of the ancient language—that if translated into another they would have practically no result. There are no doubt certain verses and expressions of which this is true ; but it does not apply to such a service as is here contemplated.

THE GĀYATRĪ

We have ourselves recently made a series of experiments and observations with regard to this very matter, using among others the greatest and most beautiful of all the ancient mantras, the Gāyatrī itself. The result was most remarkable. This greatest of verses has been chanted all over India from

time immemorial, and it is evident that the Deva kingdom has learnt to understand it and respond to it in a very striking manner—a manner which is in itself most significant as showing that in an antiquity, so remote that the very memory of it has been forgotten, the altruistic use of such mantras was fully understood and practised. It begins always with the sacred word and with the enumeration of the planes upon which its action is desired, the three worlds in which man lives, the physical and the astral and the mental. As all Theosophists know, it is an invocation to the Sun—of course really to the Solar Logos, who stands behind that greatest of all symbols; and the great shaft of light which immediately pours down upon and into the reciter comes as though from the physical Sun in whatever direction that Sun may happen to be. The effect is especially curious when the Sun happens to be below the horizon, for then the shaft comes up at once *through the earth!* This shaft is white just slightly tinged with gold; but when it has filled the very soul of the reciter he promptly shoots it from him again in seven great rays having the colours of the spectrum. It is as though the singer acts as a prism; yet the colour rays which dart forth are of a shape the reverse of what we usually find in such cases. Commonly when we send out rays of spiritual force they spring forth from a point in the body—the heart, the brain, or some other centre as the case may be; and as they shoot out they steadily broaden fanwise, as do those shining from a lighthouse. But these rays start from a basis wider than the man himself—a basis which is the circumference of his aura, and instead of widening out they decrease to a point, just as do the rays of a conventional star, except that they are of course cones of light instead of mere triangles. Another remarkable feature is that these seven rays do not radiate in a circle in all directions, but only in a semi-circle in the direction which the reciter is facing. Furthermore these rays have a curious

appearance of solidifying as they grow narrower, until they end in a point of blinding light. And a still more curious phenomenon is that these points act as though they were living; if a man happens to come in the way of one of them, that point curves with incredible rapidity and touches his heart and his brain, causing them to glow momentarily in response. Each ray appears to be able to produce this result on an indefinite number of people in succession; in testing it on a closely packed crowd we found that the rays apparently divided the crowd between them, each acting on the section that happened to be in front of it, and not interfering with any other section.

It is difficult to make a drawing which will give a clear idea of this peculiar thought-form. I subjoin two which may perhaps be useful in guarding the reader against misconceptions, though neither is fully satisfactory. Fig. 1 may be

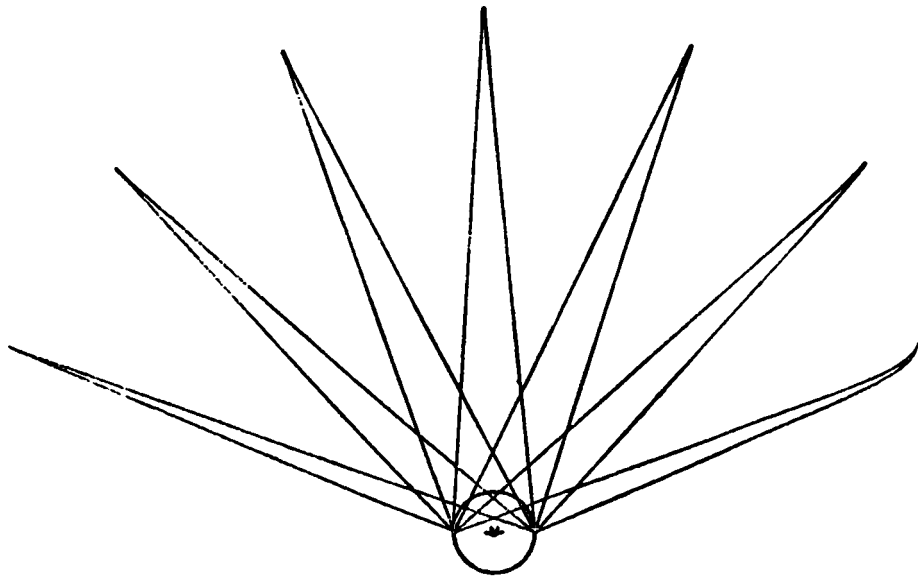


FIG. 1

regarded as a sort of ground plan of the thought-form if one could look down upon it directly from above. From that

position we see nothing of the man except the crown of his head and his shoulders; but the circle drawn round him is intended to represent the outside surface of his aura. It will be noted that all the triangles which radiate from him have the diameter of his aura as their base. That which shoots out straight in front of him is an isosceles triangle; all the others on each side, having the same base but a different inclination are increasingly smaller and narrower as they are further from the middle line.

These are of course really cones; and the size of the base of these cones is determined by the size of the aura of the reciter. If he happens to be a quite ordinary person with an aura extending perhaps eighteen inches from his physical body on all sides, the base of the cones will be an oval, some nine feet in length by five in width. If, however, he is a more developed man, with an aura extending fifty yards on every side of him, that base will be almost a circle, as the difference between the height and the breadth of his physical body would be practically negligible in proportion to the size of the whole aura. As we are looking down from above we must draw a horizontal line through the middle of the man's aura to represent the base of our triangles; but as the force flows out horizontally in front of the man, the circle which defines the base of our cone must be thought of as a hoop standing not horizontally but upright about the man—as an arch over his head, involving of course a similar inverted arch beneath his feet.

That is a curious fact regarding the aura which is very often forgotten; it is built of astral and mental matter, which of course freely interpenetrates everything physical; so to whatever height a man's aura extends above his head, it has an exactly similar extension into the earth beneath his feet. It naturally follows from this that the amount of force which can be absorbed and sent forth again in the

recitation of the Gāyatrī depends directly upon the spiritual development of the reciter, for that is indicated by the size of his aura.

Our second illustration, Fig. 2, shows the appearance of this thought-form if seen from one side. From this it should be clear that all seven cones lie horizontally in the same

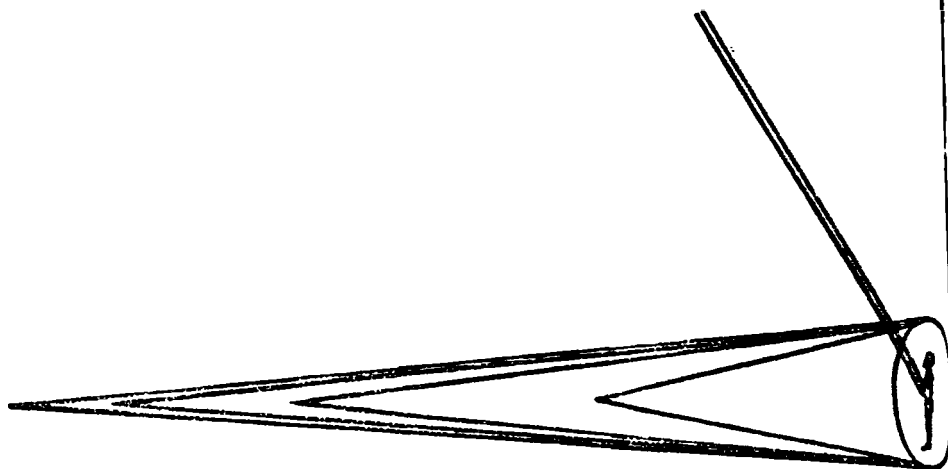


FIG. 2

plane, and that therefore a man watching the reciter from a point level with him, but on one side of him, would see only four of these cones, as the other three would be completely hidden by that in the centre. Furthermore, the three cones nearer to him than that in the centre would be very much foreshortened, and would appear as represented in the drawing. The original shaft of light is shown descending to the heart of the man, which is precisely how it appears when the Sun is high in the sky, and the singer stands facing it.

If a number of people chant the Gāyatrī together, only one shaft of much greater diameter comes down from on high. The auras of the singers are for the moment welded into one, and the diameter of that blended aura forms the base of the cones.

The observations as to the peculiar effect of this mantra have been repeated often enough to be reliable as far as they go; but to arrive at the reason of these peculiarities in their action would probably require much further research. An endeavour to trace the origin of the mantra and all the peculiar arrangements made with regard to it brings us into the presence of the Lord Vaivasvata Manu Himself, before He led His hosts over the Himālayas.

As to the question of the language of the mantra, it seems to be of minor importance. The recitation of the words in English having the full intention behind them produced the full effect. The recitation of the same thing in Samskrit with the same intention brought about exactly the same result, but in addition built round the radiating shafts a sound-form resembling a wonderfully intricate kind of carved wooden framework; it provided us with something which might be imaged as a seven-fold gun through which the rays were shooting out. This sound-form extended only for a short distance and did not seem to make any difference at all to the power or size of the rays.

THE SERVICE

The temple itself in which this service takes place is in appearance in no way like the churches with which we are familiar, though the different parts of it may be said to correspond to some extent. It is surrounded by a low wall marking off a square of ground. The innermost heart of the temple is a room or cell about six feet square, unlighted save through its doorway. In the centre of this is a stone cube which serves some of the purposes of an altar, for upon it burns the sacred fire. The Pūjāri¹ passes in

¹This is from *pūjā*, worship, *pūjāri* a worshipper. The better known word is *parohita*—"officiating priest".

and out of this small square room in the performance of his ritual, and only he and his assistants are supposed to have the right of entrance, except when at a certain point in the ceremony each worshipper comes to the threshold to bow before the light and to offer flowers. In front of this room is a platform on which sit the other worshippers who are taking part in the ceremony to the extent of chanting the responses. That platform may be taken to correspond with the chancel of our church, for it is raised about four feet above the floor of

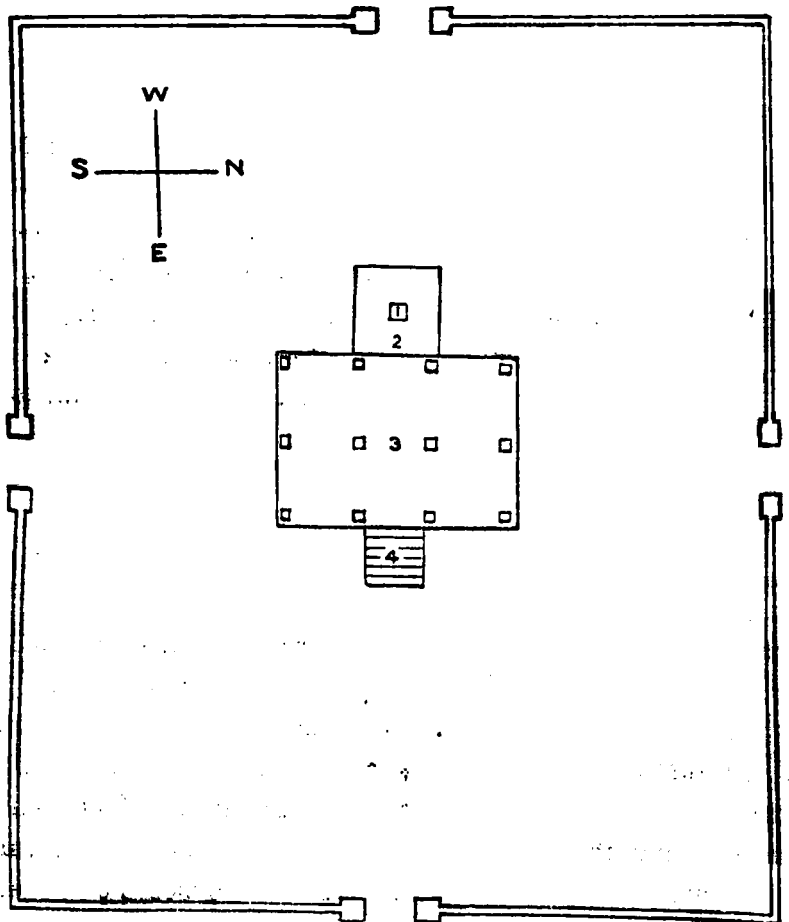


FIG. 3

the temple, the rest of which is occupied by the congregation all sitting cross-legged upon mats.

In the accompanying ground plan (1) is the altar, (2) the shrine, (3) the platform, (4) the steps leading up to it, and (5) the outer court, which is at present roofed in only by palm leaves. I understand that in the ordinary course of things in a Hindu temple none but Brāhmanas would be accommodated upon the platform; but as it is one of the principles of the Bhārata Samāja that there should be no caste distinctions in religious service, in this particular temple men and women of other castes were seated upon it, and even some Europeans and a Pariah. The roof of the temple proper extended only over the platform, and over the little dark shrine there arose something like a low dome or spire, as will be seen in our sketch.

We give two drawings of the temple and its thought-form, in addition to the ground plan Fig. 3. Plate I shows a front view of the temple, looking straight into the dark shrine, in which the sacred fire may be seen burning. Plate II presents a side view of the same edifice. In both plates the physical temple is outlined in black, in an endeavour to distinguish it as clearly as possible from the brilliantly-coloured thought-form through which it is seen. It will be noted that while the body of the astro-mental temple is but very little larger than its physical representative, the spire is enormously taller than the comparatively tiny dome. A remarkable feature in the colouring is the predominance of blue—not quite the soft blue of the more ordinary devotion, but a darker, stronger, more electric hue, which somehow expresses a quality of sternness and asceticism.

The service itself begins: "In the name of Hari, One-in-Three," which may be taken as corresponding to our own commencement: "In the Name of the Father and of the Son and of the Holy Ghost," and the first step is the distribution to all the worshippers of consecrated water. The officiant bears the vessel of water in his left hand, and with a silver

spoon pours a few drops of the water into the right palm of each worshipper. All wait, holding the water in the palm of the hand, until everyone present has been served, and until the prayer of purification, confession and absolution is completed, and then all drink simultaneously. The analogy to the asperges and the confession and absolution in our own Eucharistic service is in many ways remarkably close; for they pray that "the sins by me committed, whether in thought, in word or in deed, may be destroyed, as also the evil in my nature". Then comes a strange and powerful self-absolution (for it must be remembered that every Brāhmana is a Priest in that religion): "In the Crucible of Immortality, in the Flaming Sun, I here put myself through the Purification by Fire."

In this service, as in our own, there is one who leads, as with us the Priest leads, and others who recite responses on behalf of the congregation, as a choir might do. But it must always be remembered that where all are Brāhmanas, no one possesses greater power than the other, and therefore the particular Brāhmana who is chosen to recite the service is not at all a Priest in our sense of the word, as is shown by the fact that the title conferred upon him is simply Pūjāri, which means the leader in *pūja* or worship. He who thus leads is in no way greater than the rest, but he has learned the Samskrit prayers and ceremonies by heart and so is employed to perform them. But in the case of this particular ceremony which I am describing, no professional was engaged, but Mr. Krishnamurti himself took charge of the whole proceedings and filled the part of the leader.

This absolution has not quite the same scientific effect as that which is pronounced in the Christian Eucharist. The latter is the exercise of a power specially conferred on the Priest at his ordination and, as I have described in *The Science of the Sacraments*, it combs out the tangles with which the man has surrounded himself by any deviation from the

straight path of evolution. It is thus a definite operation performed from without, although the extent of its effect depends very largely upon the mental attitude of the subject. This Indian absolution is something which each man does for himself, and its efficacy depends entirely upon the amount of determination which he throws into it, although he is supposed to be assisted in his effort by the holy water which he drinks at this point.

The Pūjāri now rings a bell, announcing that he does so for the purpose of invoking the Devas and at the same time of driving away all evil spirits. He particularises that all earth-bound souls and "all spirits which are makers of trouble" should depart hence in the Name of the Lord, and he ends his adjuration with the words: "Now I begin the act of worship and there shall be no obstruction of any kind."

That act of worship commences with the words well-known to us all, "Aum, Bhur, Bhuvar, Swar." The Pūjāri sends forth the power of the sacred word and specifies the three worlds in which he wishes it to act—the physical, astral and mental. Then he proceeds to tyle his Lodge in truly Masonic fashion, saying: "I close our place of worship from every side against undesirable intrusion, leaving it open only to the influences from on high." In saying these words he commences the building of the thought-form, for he surrounds the platform with a low wall principally of etheric matter, although there is a certain amount of astral and mental intermingled with it. He calls upon all the great Devas to bless the incense which, however, is carried not in a swinging censer as with us, but rather in a kind of urn.

Having recited this invocation, the Pūjāri comes out from the shrine and waves the urn in front of him so that the influence may be poured forth over his people. Then for the first time in the service the Gāyatrī is recited and the splendid phenomena attendant upon its recitation take place

as has already been described. But before the actual chanting of the sacred verse, it is customary to recite the *Aum* seven times, coupling with it certain other words which seem to denote the planes of its activity, though it is difficult to make them fit in exactly with the conceptions which have been taught to us. The first three words "Bhur, Bhuvar, Swar," do certainly apply to the physical, the astral and the mental, much as we know them; and the obvious effect of this mantric recitation is to send forth a wonderful wave of peace which prepares the way for the action of the *Gāyatrī*. At least, that

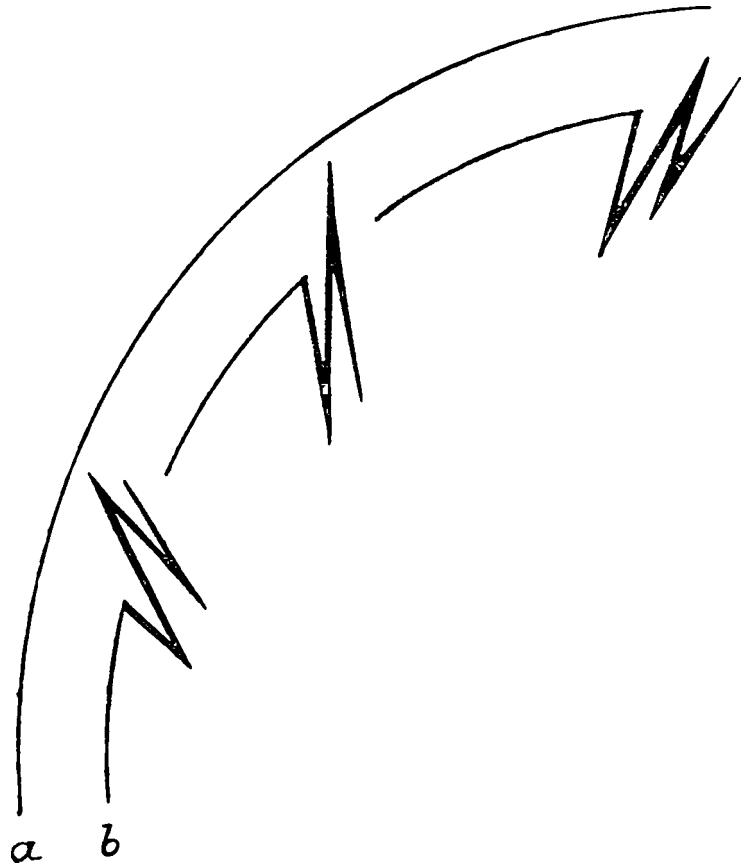


FIG. 4

is what it should do—what it really does when the recitation is properly managed. Unfortunately some of the words used

end with what is called the *visarga*, and I find that it is the custom of some Pūjāris to pronounce this very harshly, to make of it a curious jerky aspirate followed by the preceding vowel. I understand that this custom exists among the followers of the Yajur Veda, while those who adopt the methods of the Sāma Veda and the Rik Veda pronounce it much more smoothly and softly. From the occult point of view this is very much better; the whole series of words makes a wave of peace, the edge of which is a beautiful continuous curve spreading steadily outwards as in Fig. 4 *a*, whereas every time that the harsher sound is introduced the line of this curve is broken, precisely as it would be if someone jogged the elbow of the artist who was trying it, producing an effect like that shown in Fig. 4 *b*.

As the incense spreads abroad, the pillars of the thought-form are rising from the base, chiefly in etheric matter; and now after the Gāyatrī has been chanted comes the invocation to the Devas of fire, during which a great deal of mental matter is added to the thought-form. At this stage the camphor fire is lit and symbolical sacrifices are offered to Agni, Sūrya and Prajāpati—that is to say, to the great fire Devas, to the Sun which is the source of fire, and then to the Divine Power behind the Sun. Much devotion is outpoured during the recitations which accompany this, and the thought-form is speedily constructed and roofed in, though no spire appears yet. At the end of this the Pūjāri comes forth bearing the sacred fire, and each worshipper dips the tip of the third finger of his right hand into the ashes of the offerings, and a very curious and interesting little ceremony is performed. Once more comes the recitation which introduces the Gāyatrī—the repetition of the words which seem to indicate planes or principles; and as these are pronounced each worshipper touches in succession the chakram or centre at the crown of his head, then that between the eyebrows, then that of the

throat, then the navel, the heart, the left shoulder and the right shoulder—thus making exactly the sign of the cross—which is surely a remarkable phenomenon, considering that this traditional ceremony antedates the Christian era by some thousands of years. It typifies the consecration of the man by fire and the dedication of all his faculties and powers to the service of the Deity—the shoulders being taken as the organs of activity. Then in the strength of this consecration the great blessing of the Gāyatrī is poured forth for the second time.

Immediately after this follows an invocation to the Devas of water, the principal effect of which seems to be the addition to the thought-form of a great deal of astral matter—it having been previously composed more especially of the etheric and the mental. Towards the end of this the Pūjārī sitting in the shrine sprinkles the water all around him and utters on behalf of the congregation a curious set of prayers (or perhaps rather resolutions) that the vital airs, the senses and the various sheaths should be purified. During all this time there is a gathering up of force which is gradually filling the thought-form, and it seems to lead up to a beautiful invocation to the Sun and to the Devas of light. This is accompanied by a remarkable symbolic act, full of significance; the Pūjārī lights a separate wick from the central fire, holds it apart for a while, and then returns it, so that its flame again mingles with that central light, evidently typifying the idea that from that light all comes forth, and to that light all returns. After that comes a very definite and determined affirmation of confidence in the unity: "I am the Light! I am Brahman; whatsoever I am, I sacrifice myself to Him." And then once more in the strength of this resolution for the third time the Gāyatrī is chanted.

Camphor is now lighted on a plate, and all stand and chant together a hymn of adoration to the Logos. The fervent devotion expressed in this builds the spire of the thought-form,

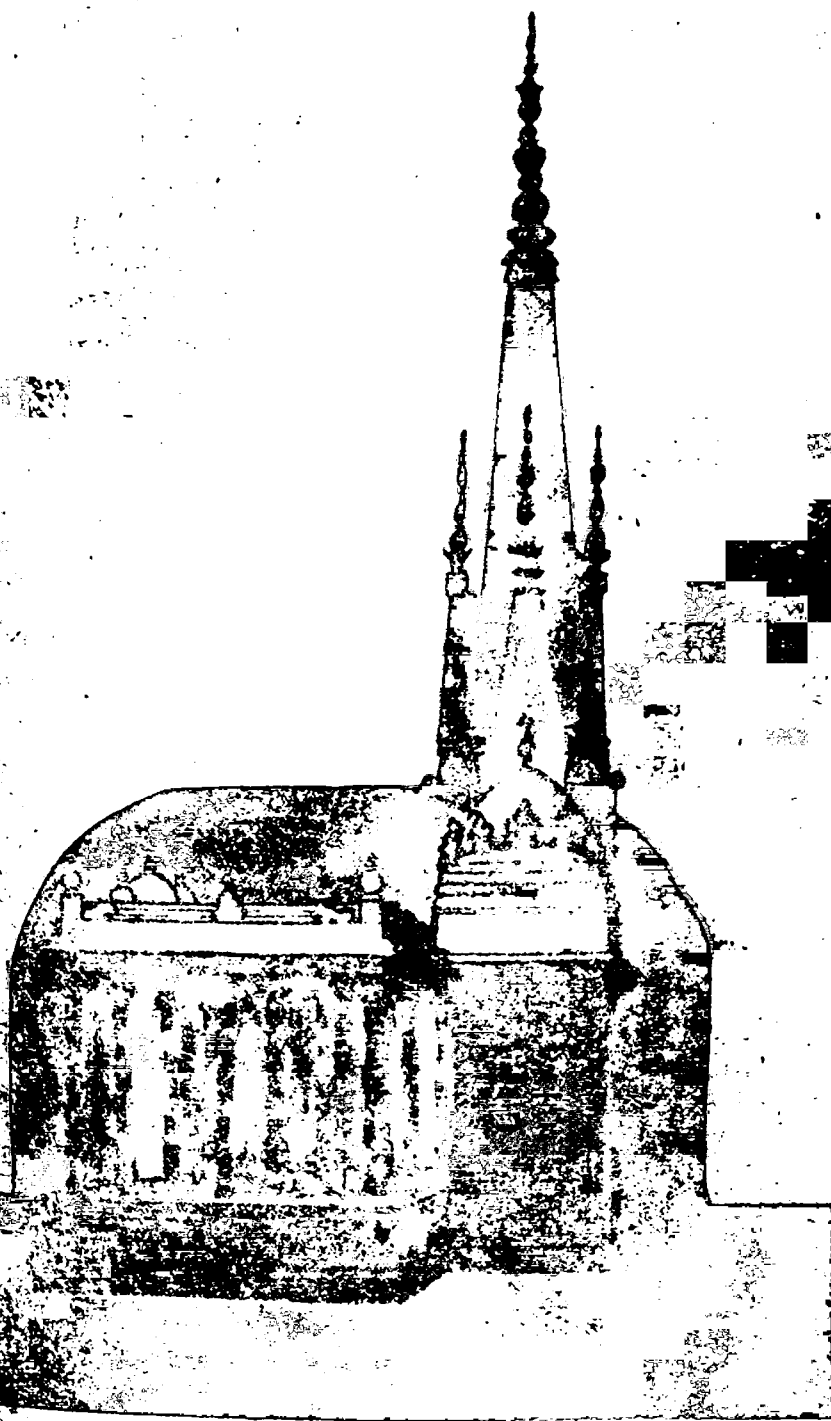


PLATE II

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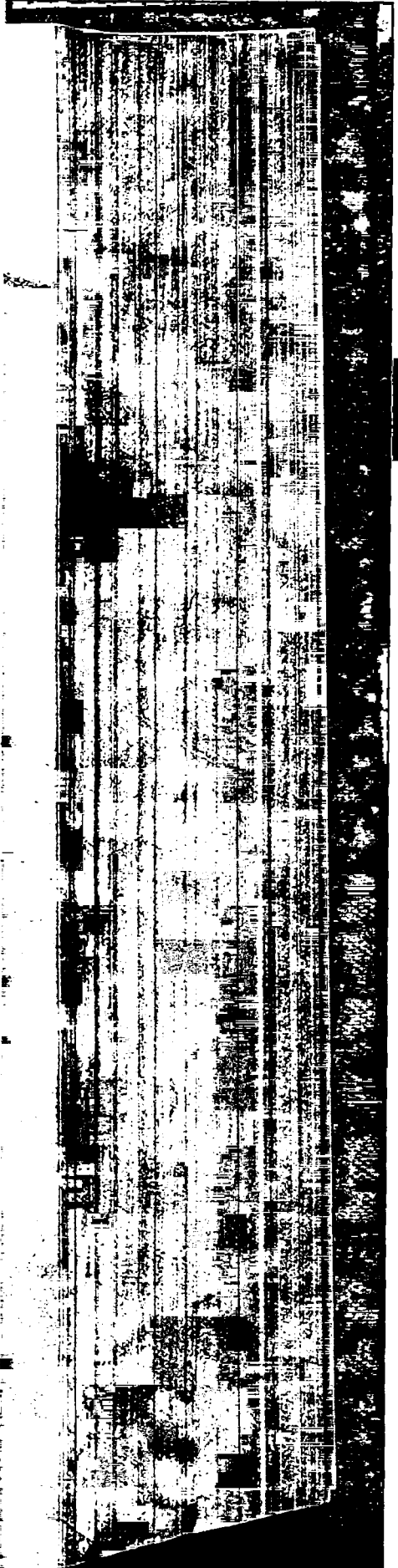


PLATE II

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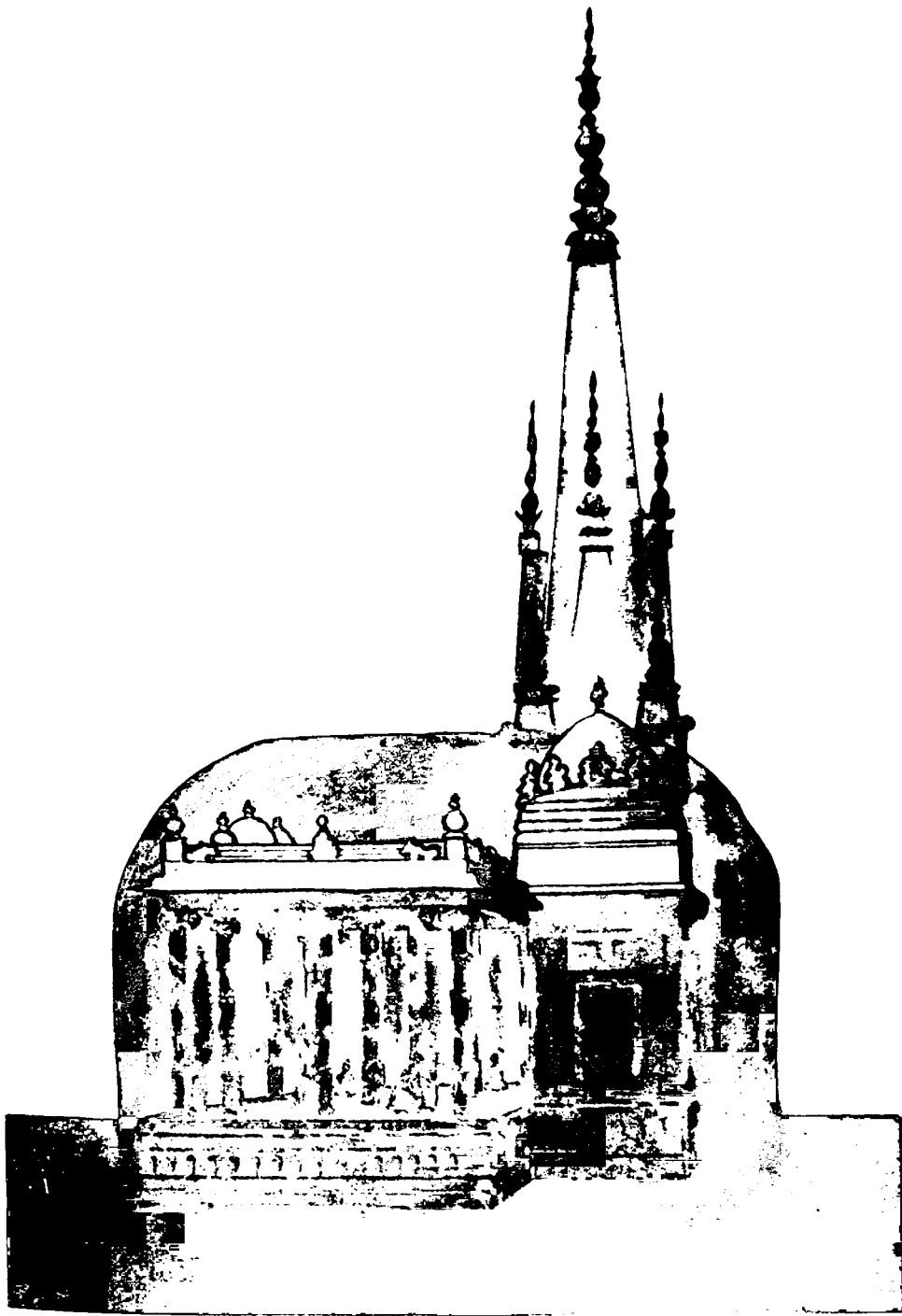


PLATE II



and we begin to press on rapidly towards the culmination of the service. In this hymn occurs a recitation of the titles of Shiva, during which a great blue Deva appears sitting cross-legged in that dark cavern, just above the altar; but because of that darkness we are quite unable to represent him in our illustrations. Then the Pūjāri brings round the flaming camphor, and each worshipper in turn holds his hands over the plate for a moment, practically as though he were warming them. He is in reality drawing in the divine force through the medium of the fire, and preparing himself to receive a special blessing by that means.

As soon as the Pūjāri has completed his work with the fire, he comes round again among his congregation with a basket of flowers of which each takes one or two. When all are supplied there is a further enthusiastic outburst of devotional song, filling the roof and the spire of the thought-form with radiant energy, and adding to it much graceful ornamentation. The congregation then passes before the shrine, each one in turn pausing on the threshold for a moment to bow low before the sacred fire and to offer the flower which has just been presented to him. And as each thus bends in deepest reverence before the Logos whose symbol is fire, the higher counterparts of that fire leap out towards him, and give him a very real inspiration and impetus, filling him with spiritual energy and courage.

Again the sacred Gāyatrī flows forth, but this time very softly, giving its strength to the world, yet at the same time bearing with it a message of calmness, bliss and peace. Once more in uttermost consecration each dedicates his powers and qualities to the Supreme; and then the leader of the service passes for the last time among his people, giving into the hands of each a spoonful of water and a tiny fragment of coconut. In this case the recipients do not wait and drink simultaneously, but each disposes of his portion as soon as he receives it. The

influence conveyed by this ceremony is curiously complementary to that of the fire, conferring quietness, balance, steadiness, unselfishness to a very remarkable degree.

Immediately after this the Pūjāri untyles his Lodge, removing the shell which he had made in the beginning, breaking up the thought-form, and finally dispersing the accumulated force with the words: "May blessing be upon the children of men. May that which is of good effect go always singing upwards. May blessing be upon the animals. May all be filled with happiness, may all be relieved of trouble. May all attain to blessed things; may no one suffer pain. Om; peace, peace, peace."

And then the service concludes: "All this that we have done, we offer to Brahman."

This seems to me a noble and courageous attempt to revivify one of the oldest religions in the world, to recall its ancient glories by bringing it into line with modern ideas, and to show that, when properly understood, the mantras and the ceremonies which India has been using for a century of centuries are thoroughly adapted to the needs of this our day. Therefore with all my heart I wish it God-speed; therefore I commend it to the friendly interest and cordial good wishes of all our members. The peace wherewith it floods the countryside is just what India needs; if that strange yet most fascinating of lands could be studded with centres which would radiate such a depth of tranquillity, such a perfection of harmony as this, differences of race, of caste and of religion would soon be forgotten, and India would take her true place as a shining light among the nations, as the spiritual leader of the world. Here indeed is a notable movement, deserving all approbation and assistance; here indeed is a worthy beginning of the work of the great World-Teacher, who comes to bring peace and blessing to men.

✠ C. W. Leadbeater

PRACTICAL OCCULTISM IN THE THEOSOPHICAL SOCIETY

By M. VENKATARAO

THE third object of the T.S. is "to investigate the unexplained laws of nature and the powers latent in man". The general opinion with regard to this is that in the Society, apart from the investigations made and recorded by our foremost leaders,¹ no other attempts have been made to pursue the object in its practical aspect. There is no doubt that its practical pursuit involves dangers if not undertaken by competent persons under competent guidance, on the other hand, though it apparently looks neglected, it is being pursued by a group of students whose objective is to lead a higher life with a view to becoming more and more fitted for service. They are the members of the Inner School wherein inner development is sought and achieved by cautious and intelligent methods.

But the question that has now arisen is not with reference to this Inner School but with regard to broader facilities for pursuing the object on scientific lines, as ordinarily understood. There seems to be a class of members in the T.S. who feel attracted towards the investigation of their inner powers quite as much as is a scientist to Science and to these, it is argued, proper facilities should be provided. Occultism is pre-eminently a science and allows of scientific investigation, but since it is not objective in the sense that no

¹ See *Occult Chemistry, Thought-forms, Man, Visible and Invisible*, as well as *The Lives of Alcyone and Man: Whence, How and Whither*.

external means are used for investigation, the ordinary qualities of perseverance, enthusiasm and patient watchfulness for results are not enough to ensure success to its votaries as they are for a scientific man. An occult investigator is expected to be qualified by ethical and spiritual qualities and above all by *selfless* devotion to the cause he pursues. He should guarantee by his inner motive and outer action that he uses the powers he acquires for the good of the world and not for selfish ends. If people are ready to undertake occult investigations, having such qualifications and guarantees, there is no reason why in the Theosophical Society, a league should not be established and guided by competent experts on scientific lines.

There is, however, another reason why practical Occultism should be widespread in our Society. We are pledged to the Service of the world and it is but right that we should fulfil the pledge in all possible ways. In India, and I believe in every country in which there is a real yearning for the occult life, groups of people are pursuing occult methods according to their own conceptions. Some of the methods are genuine and some lead merely to the occult arts, but in all cases, the practices are undertaken under the guidance of persons who are, by no means versed in the Science of which they pose as guides. Instances are also not wanting wherein people resort to occult practices after merely reading about them in books. In all such cases, it is inevitable that dangers are in store for those who undertake practices of an occult nature. Is it not, then, the legitimate duty of the Theosophical Society to guard such people from danger and to place them on the right lines if they have gone wrong? Here is an opening for help and service which enlightened members of the T. S. can take up if they choose.

The need for meeting the people on this line of occult pursuit was brought home to my mind when I came across a

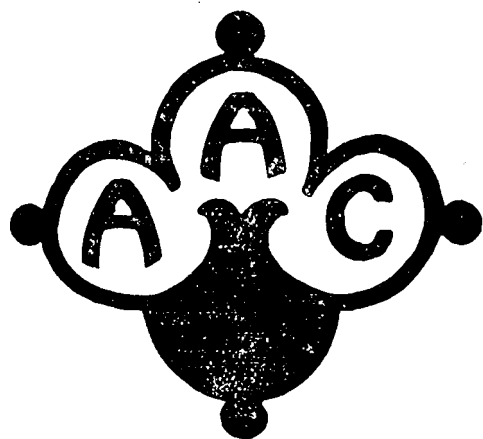
case a few years ago during my tour as a Lodge organiser. A graduate vakil who took a great interest in occult matters and studied the available literature in his vernacular (Telugu), attempted to rouse kundalinī (serpent fire); taking hints, not from any personal guide, but from books. He pursued his practice for a few months but instead of achieving the promised result, his health broke down and he felt quite helpless in the face of the ever-rising temperature of his body, as he himself told me. This forced him to drop his practice and it took nearly a year for him to recover his normal health. I happened to go to his place just when he was recovering and he laid his case before me. Not being an occultist myself, I had no other way of helping him than by lending him my copy of *The Inner Life* in which Bishop Leadbeater has written about the serpent fire. He read the portion thoroughly well and was convinced that he had made a mistake in having undertaken the practice without acquiring the necessary qualifications which are the prerequisites for occult research. I persuaded him that, apart from the requisite qualities, the guidance of a Guru who knew the practice was essential and that such guidance would come when we were ready for it. Cases of other kinds in these occult practices, are also innumerable in this country.

After coming into contact with the resistance quoted above, I made it a point to enquire whether the pursuit of occult methods was quite common in those districts. In almost every place that I visited, I found groups of people pursuing them under the guidance of Gurus who, they believed, were competent to instruct and guide them. I met some of those Gurus, but did not find them very enlightened with regard to the practices through which they were guiding their pupils. I felt that I was incompetent to meddle, but the thought, that enlightened members ought to come forward and help these people out of any possible dangers into a right

method, became more and more persistent. I still believe that the Theosophical Society can do something in this direction, though I could not say what means are best. It is for the elders to find this out and decide.

Our propagandists have been doing a good deal in spreading a theoretical knowledge of these occult matters not only through books, but also through lectures in some cases, but the work of actually helping and enlightening people in the practices they have undertaken has, I think, yet to be done. Fortunately, the recent book, *The Masters and the Path*, by Bishop Leadbeater, throws any amount of light on the occult life and if it could only be made available in the vernaculars, many of the occult schools, now groping in the dark of hide-bound tradition and blind belief, might be immensely benefited. If this were combined with the personal help that the more qualified of our members can give, our work would then be a real source of happiness and joy to many an aspirant.

M. Venkatarao



BEAUTY

THE beauty of the naked moor,
The beauty of the hedged fields,
The beauty of the living streams—
 All these have entered into me
 And made my voice a melody,
And made my heart a singing lute,
And made my thoughts like lovely dreams.

The beauty of the lonely lane,
The beauty of the sleeping pool,
The beauty of the angry sky—
 All these have entered into me
 And made my mind a harmony,
And made my limbs like leaping waves,
And made my springs of rancour dry.

ROBERTO GALLETTI

THE ULTIMATES OF BEAUTY

By THE REV. OSCAR KÖLLERSTRÖM

LIFE is an expression of realities by the Power of God. From the Consciousness of God, figured as the apex of a triangle, lines of light are projected on to the hypotenuse. From unity God expands into worlds to be. Between the Unity of God and the separation which we call humanity and nature, there is an intermediate state. This intermediate state can be touched by the human consciousness. It has been touched by the mystics, philosophers and creators.

The human entity consists of the monad, the *augoeides* or causal body, and the personality. The inherent qualities of the monad are partly worked out on the higher mental level in certain relationships which diversify themselves into the personality on the physical plane. This is a parallel to the expression of the Divine Consciousness.

The Divine Unity expresses Itself on the causal level as harmony, symmetry and the like, and diversifies into the qualities of life. It is on the causal level that we find the ultimates of beauty. At that level you see any outer item as a point of light. These lights interplay with one another in intertwining lines of continually moving light. Where two such lines cross, there is a point of specially bright light, a manifestation of consciousness. The result on the physical plane will be a shadow consisting of two human beings meeting according to the realities of the causal level.

Our life is the shadow-play of certain archetypal realities interacting on higher levels. The law of karma shows itself in many different ways. You can see it as an equation to be worked out. You can see fundamental lines of force and stress in individuals, and thus can appreciate central tendencies. We can see karma geometrically or as harmony. Seeing it in any of these ways, we can have an expansion of consciousness into something greater than ourselves. In a sunset in the Austrian Tyrol I saw everything, including nature spirits and devas, vibrant with a great sound, as if everything was a great orchestra and chorus more marvellous to an inconceivable degree than any human music.

Life as we know it is, as I have said, an expression of realities by the Power and Life of God. This does not mean a separation, or mere infusion of God's Life in humanity and nature. Everything is God's Life, an unfolding of God's Nature.

Art is an expression of these realities by the consciousness of man, that is, by God's Consciousness in man. But man has differentiated from the fundamental Life and realised a certain individuality. Expression through an individual is not the same as direct expression from God. All life is an expression of consciousness. We can see all things as vehicles of the Lipikas, or Lords of Karma. There is always a consciousness at work. In this respect we see God as a personal Being. He can be seen in many ways brooding over the world of His creation. Human beings naturally visualise Him in human form. In a poem by W. B. Yeats the various animals see God as the greatest of their own kind.

When art is only an expression of the personality of the artist, it becomes a purely astral thing. It may produce something pretty and harmonious; but we must go beyond it if we want something vital, something white-hot and compelling. This can only come from contact with the planes of reality,

the higher mental or the buddhic. This comes from the impersonal point of view, out of which proceeds an expression that is not only an expression of a personal Godhead but of the laws which make up the life of the universe. Art of this kind always conceals the astral personality of the artist. The music of Beethoven, for instance, is a direct perception of something supreme, and above the worlds of māyā. The qualities of the composer's personality are used to choose a particular part of that wonderful thing which stands for music on the higher level. The personality is not itself expressed, but is the channel for the combining on our plane of the revelation of the ego. This is the type of the real spiritual art, which touches the ultimates of beauty, and can give the touch of the Eternal in a moment.

To touch the ultimates of beauty we must touch the spiritual parts of ourselves and try to express them. True art is an expression of the subconscious world behind each individual consciousness, the part of the artist which rises to the higher levels and touches the unity beyond the separateness. This is the fundamental method for the production of purely spiritual art. Supremely great art is only found in connection with some religious movement. When the spiritual perception of life is lost, art fades away: it becomes a mere thing of pleasure, a sensuous thing that is a mere relaxation and shelter. But that is not art: art is something that takes hold of your life and moulds it. Life is the expression of the fundamental realities of God; and art is man's attempt at expressing the same. Theosophists should be trying to rise to Logoi. They begin to do so when they begin to express life. In art they can express life, and can shadow the Divine act of external sacrifice in the Consciousness of God.

Beauty is a fundamental necessity of life. If we would be perfect we must live and create perfectly, and treat the laws of karma, of harmony, balance, proportion, music,

sculpture, dancing, all that expresses beauty, with earnestness. Beauty is one aspect of the law of the universe. The central Life has all colours within Itself; but It splits Itself up according to the colour of the artist. The personality does not colour the art, but it conditions the colour.

For some time until comparatively recently, art was considered in the West to be to a great extent a copy of Nature. Things seen were to be represented as the artist saw them, observing the conventions of perspective, light and shade, and the rest. Such an idea of art arose from a misapprehension of the mechanism of consciousness. To work this way is to work falsely. The image on the retina is upside down, and is translated over the bridge of consciousness into the real position. We cannot bridge the gap of transformation from a chemical operation into vision: we cannot understand it from below. But it becomes intelligible when we remember that God projects His Consciousness in its split-up form into the physical plane. Two points of light will come into contact, and out of the contact there will be two kinds of expression. Everything in the causal world expresses itself, and we perceive the result among the shadows. If an artist paints a lamp as an object external to himself, he paints falsely: but if he sees the lamp and himself as two entities which were brought together on the causal plane, and have been projected into the world of shadow, he sees truly. We are all projecting and creating our world as God does. No two human beings project exactly the same thing; but because the things projected are fundamentally similar, we see things in common. Yet in these common things we find differences of consciousness. When we think we have copied a thing absolutely correctly, we make an entire mistake. Another person will copy it with considerable difference. Your copy is only one way of projecting the reality: it is not the result of the impinging of an external thing on your consciousness.

Art is the expression of inner things. A realisation of this has made much of the most interesting element in modern movements in painting and sculpture in the West. Formulæ are now being made to prevent artists from expressing merely their sense data. If a fist means force to an artist, he will put lines into it that express the force of the archetypal fist of his own imagination. But formulæ do not carry us very far. The reality of art expression is in touching something that is in the subconsciousness of both the individual and the world. Our separate consciousnesses are at one on a higher level. The Life behind all things is one life. To express the higher life, at which unity is realised, is the object of all true art. In many cases artists do not realise that unity; but their egos do, and they express something of the ultimate reality.

When we catch this vision of art, we have a different appreciation of it. We do not look so much for prettiness, or for conformity with a standardised code, but for the ultimate reality. One mood may make a particular expression of the fundamental beauty, and another mood may make a quite different expression; but the fundamental reality will show itself if the conditions of its expression are clear.

Art is a necessary expression of law, the realisation, through individual methods, of certain fundamental realities which are the same, yet different, as the waves of the sea are never alike, yet are part of the one sea. God has expressed certain wonderful things. His picture, sculpture, dance, are welded in one—and we have the world. This is God's work of art, which we express indirectly in our art; and we shall be partakers of His Divine Nature in expressing this fundamental principle of beauty, the Glory of God.

If we attain this vision, we shall attain a catholic point of view as regards all forms of art. From the point of view of absolute Truth, we have a standard of beauty within



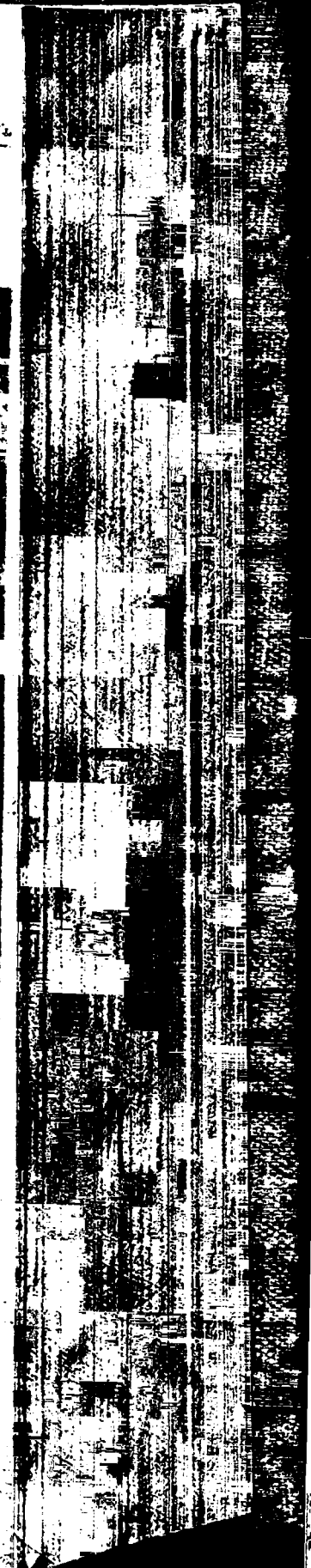


THE PRIEST

SARODA UKIL

compare in a moment any outer thing.
 The perception of beauty not only in human forms
 of the great Creator in nature; the
 power as in the dance; the same
 up into the beauty of the tree
 the sculptor. This vision will give us
 a sentimental appreciation of art;
 of something living; and this sense
 of art and nature will be to us a
 regeneration.

Oscar K llerstr m





THE PRIEST

SARODA UKIL

ourselves, and can compare in a moment any outer thing. We shall see the ultimates of beauty not only in human forms of art, but in the work of the great Creator in nature; the same force in the flower as in the dance; the same rhythmical dance growing up into the beauty of the tree as through the hands of the sculptor. This vision will give us something more than a sentimental appreciation of art; it will give us the sense of something living; and this sense of the living spirit of art and nature will be to us a transmutation and regeneration.

Oscar Köllerström

OUR ART SECTION

By JAMES H. COUSINS

THE poem which we publish this month by Roberto Galletti is the work of a lad, of Italian ancestry, but born in India. The young poet is now at school in England. The simplicity and melody of the poem are remarkable, as also is the direct use of language and the absence of artificiality and inversions of phrases. Its exquisite spirit is most promising.

The article by the Rev. Oscar Köllerström is from shorthand notes of a lecture he delivered at Adyar on January 7, 1926, as one of a series arranged before and after the Jubilee Convention for the edification of the visitors. Mr. Köllerström left Adyar before the transcript was prepared. Hence it has not been revised by him, though its publication was approved. We feel however that its message is too much needed to be delayed for revision in Australia, and we believe we shall have Mr. Köllerström's approval in this.

The poem by Yeats to which Mr. Köllerström refers is "The Indian upon God". The first verse gives the idea of the whole.

"I passed along the water's edge below the humid trees,
My spirit rocked in evening light, the rushes round my
knees,
My spirit rocked in sleep and sighs; and saw the
moorfowl pace
All dripping on a grassy slope, and saw them cease to
chase
Each other round in circles, and heard the eldest speak:
*Who holds the world between His bill and made us
strong or weak,*



WPT
2028

FEAR AND FORWARDNESS

SARODA UKIL

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The poem by Yeats to which Mr. Köllerström refers
is "The Song of the Rook upon God". The first verse gives the idea

Along the water's edge, below the humid trees,
I walked in evening light the rushes round me

in sleep and sighs; and saw the

slope, and saw them cease to

chase

Each other round the slope and heard the eldest speak:
*Who holds the world upon His will and made it
strong or weak.*



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FEAR AND FORWARDNESS

SARODA UKIL



*Is an undying moorfowl, and He lives beyond the sky.
The rains are from His dripping wing, the moonbeams
from His eye."*

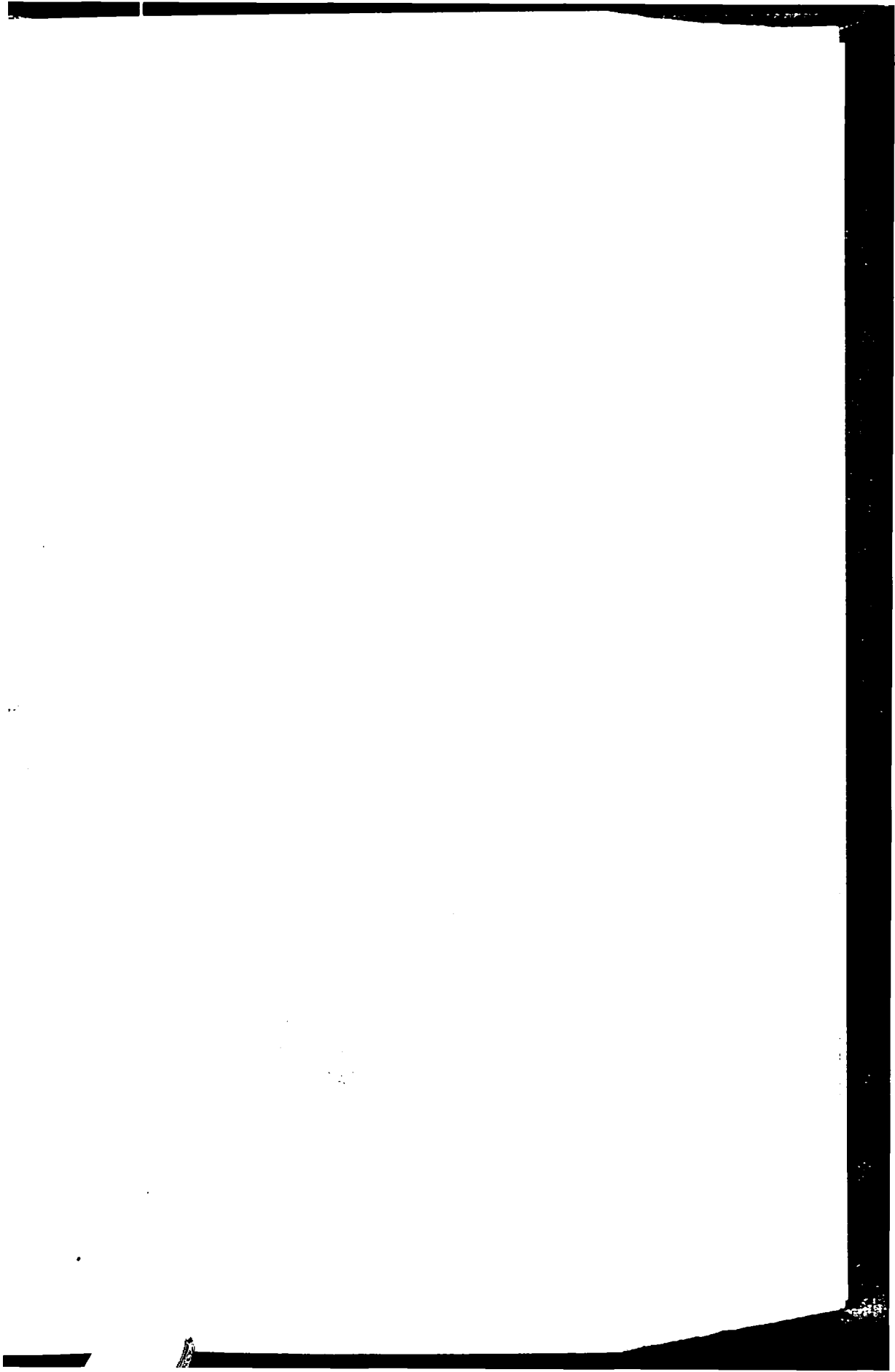
The lotus takes God to be the Great Lotus. The roebuck calls Him "the Stamper of the Skies". The last verse runs:

"I passed a little further on and heard a peacock say:
*Who made the grass and made the worms and made my
feathers gay,
He is a monstrous peacock, and He waveth all the night
His languid tail above us lit with myriad points of light."*

Our pictures are reproductions of brush drawings by Mr. Saroda Ukil of Delhi. Mr. Ukil belongs to what may be called the second generation of the revival of Indian painting which began in Bengal, through the instigation of Mr. E. B. Havell, an English art-master now living in retirement at Oxford. The movement began over twenty years ago, and is now influencing the whole country. The first generation of the new school of painters consisted mainly of Abanindranath and Gogonendranath Tagore, nephews of the great poet. The former succeeded Mr. Havell for a time as Principal of the Government School of Art in Calcutta, and Mr. Ukil was among the early students. He is now widely known as an interpreter of Indian character and life in exquisite colour. He visited Adyar during the Jubilee Exhibition of Arts and Crafts, bringing with him a collection of drawings made during his wandering through India. Our reproductions are from four of these, and are the same size as the originals. They are good renderings, though something of the original sensitive assurance of line is dimmed. Sufficient, however, remains to show that Mr. Ukil's brush is a worthy follower of the implements with which his ancestors created and carried on the great school of Indian painting from the first century B.C. onwards. This School, which in its classical origin long preceded oil painting, and in its subsequent development

entirely ignored it, relies for its effects on expressive line, rhythmical grouping, and beautiful tempera colour. These, however, are not used merely as technical means for the production of a pictorial *tour de force*. In Indian art, technique is the servant of life; and the works of the Indian painters seldom fail to give the touch of reality even when they diverge from the supposed record of the eye. Mr. Ukil's drawings are not rough sketches; they are finished works in their own class. They throb with melodic fervour; yet each gives in its own way the artist's emotional and intellectual response to touches of the multifarious life of his country. "The Priest" with his camphor burner and bell is externally true to type; but a world of psychological understanding (perhaps of quiet criticism) went into the three or four lines that give his mouth its subtlety and mobility. "Fear and Forwardness" expresses in a few lines the psychology of wild animal life: the body of the deer is postured for flight on the first sign of danger, while the foraging mouth follows the call of appetite. "Need" is a pathetic transcript of the poverty of vast masses of the population of India. The thin cringing figure, the pleading hands, the almost audible whine of mendicancy, are to the life. The face is not seen, but its expression of appeal is conjured up by the bunched cheek; and the face which the observer automatically supplies is not unlovely. "The Threshold" is a beautiful little study of a living moment. The drawing is not made from a posed figure in a studio: it is an instantly realised event. Nothing is shown of the face but the simple outline, yet the look of wide-eyed curiosity is vividly conveyed. Mr. Ukil has an album of about fifty drawings which he hopes to have published shortly. The book will bring an exquisite pleasure to lovers of art.

James H. Cousins



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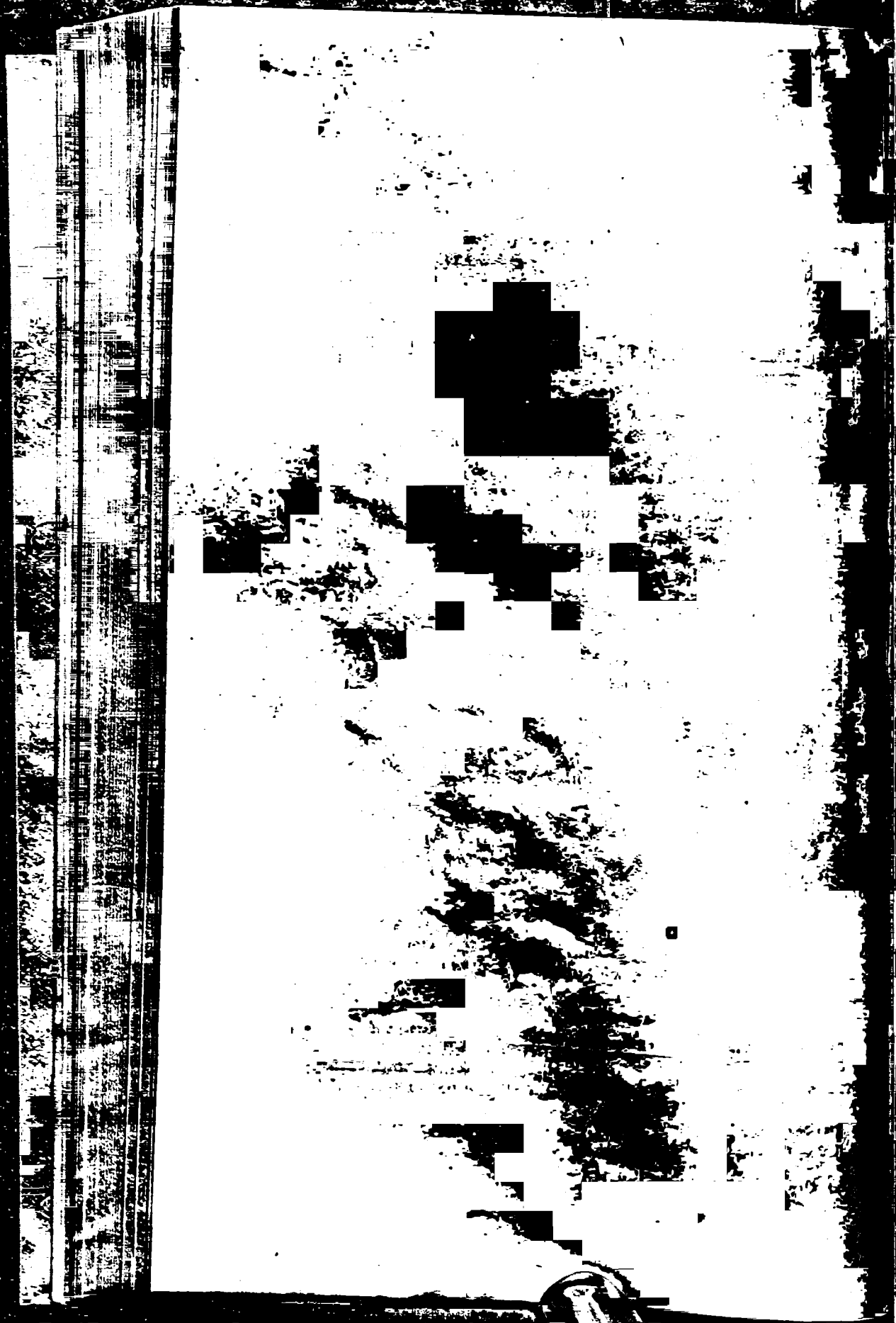
James H. Cousins



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NEED

SARODA UKIL



THE JUBILEE INTERNATIONAL ARTS EXHIBITION

THE Jubilee International Arts Exhibition will linger in the memory of those who carried it through as a series of great contrasts; quiet if strenuous mornings of preparation were succeeded by afternoons of heated and crowded agitation when flocks of visitors descended upon us from Madras, filling the rooms almost to suffocation. The peaceful communion of Japanese and Chinese Art in grave contrast with the gay insouciance of France; the distinction of Javanese Batik and the jovial fabrications of Mexico; the romantic charm of Poland and the sombre features of dying Bolivia as portrayed by their artists. the patient carefulness of Columbia, the happy nonchalance of Uruguay, and the vital Mysticism that is Art in India. Verily all-comprehensive is Beauty!

This small Exhibition at Adyar was a surprise to some, a delight to others, and if there were indifferent folk, they provide the excuse for other Exhibitions. Many went away with "something added," and this was largely due to the untiring efforts of Mr. and Mrs. Labberton, who went through the rooms, especially the Japanese and Javanese Sections, from time to time, giving little talks to interested groups on the hidden meaning and strange beauties of the arts of these different countries.

The Adyar Arts Centre thanks all friends from abroad and in India who helped to create the success of the Exhibition; and a special vote of thanks is sent to those who lightened the expenses by following out the requests made by the Secretaries in the circulars sent out.

A Balance Sheet appears with this report and shows that we have as the result a financial nucleus for the Blavatsky Arts Museum Building Fund, which we hope will increase by geometrical progression.

* * * * *

The pictorial side of the Exhibition though microscopic in comparison with the vast field of International Art that it sought to represent was very significant. Paintings, drawings and etchings came from the five continents, though not all the national variations were represented. Alongside naturalistic paintings, for instance, were shown examples of the folk art of the American Indian and the new symbolical art of Ireland in both oils and water-colours. From these and the other type examples that need not be detailed it was

possible to realise something of the qualities and tendencies of the Art impulse over the world.

Something is apparently emerging out of the welter of "isms" in Art, and Theosophical eyes were not slow to detect promising indications of a deepening of vision and a heightening of aspiration. These features were especially marked in the Indian Section, which showed in the modern revival a continuation on the part of the artists of India's age-long sense of the deeper life, its unity in diversity, and its patient movement through discipline to illumination and spiritual freedom.

These works were a source of great pleasure to many of the delegates from beyond India. Artists rejoiced in their exquisite technical qualities; others valued them for their delicacy and gentleness of mood, or their pictorial expression of various aspects of the Universal Life. A few good examples of the mediæval schools, Rājput and Mughal, helped the inquisitive to an understanding of the historical background of the new movement. Special pleasure was taken in the lovely poetical Art of Syt A. P. Bannerji, and in the promising results of his year's teaching of the students of the Theosophical High School and College near Adyar.

ALICE E. ADAIR,
JAMES H. COUSINS, D. LITT.,
Hon. Secretaries, A.A.C.

THE STATEMENT OF ACCOUNTS IN CONNECTION WITH
THE BLAVATSKY MUSEUM, ADYAR

1925: December 31. Sales, during Convention, of objects sent by Argentine, Holland, Egypt, France, Burma, México, etc. ...	Rs.	613	1	3	
Commission on other sales of local art crafts and pictures ... ..	..	550	5	6
		Total receipts	1,163	6	9
1926: March 18. Freights, Custom duties, wages, and other expenses as per vouchers ... ..	..	458	8	9
Net amount for Blavatsky Museum Fund...	..	704	14	0	

Audited and found correct.

A. SCHWARZ



THE THRESHOLD

SARODA UKIL

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Alice E. Adair,
James H. Cousins, D. Litt.
Hon. Secretaries,

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... per vouchers	"	458
Blavatsky Museum Fund...	"	704 14



THE THRESHOLD

SARODA UKIL



ONE PHASE OF BROTHERHOOD¹

By CECIL V. HICKING

WHEN you analyse the present day manifestation of the ideal of Brotherhood you will find that in practice it becomes a queer thing, full of contradictions and inconsistencies.

In essence the ideal of brotherhood is the central hub of the wheel of life around which our individual lives rotate. We began to live brotherhood, in a degree, in the far distant past on the outer rim of the wheel and have been working our way toward the centre, through the æons of evolutionary growth. At the present time we are much nearer the hub than the rim, so let us look at brotherhood as practised around us and learn, if we can, from what we find, the shorter road to the practice of ideal brotherhood.

Brotherhood in practice is a matter of evolution. As an illustration there is the case of the man who had beaten his mother and had spent several terms in jail for his repeated crime. Once on leaving the jail he saw a peddler beating his poor under-nourished horse. The man had a feeling of sympathy, which is very akin to brotherhood, for the horse and he proceeded at once to defend it. This man responded to the ideal of brotherhood in relation to the animal but had not yet learned to respond to the ideal in relation to the human family. The vast majority of the inhabitants of our evolutionary system have a, more or less, clear conception of the ideal of brotherhood, but as a humanity we have not yet begun its practice on a very large scale. We live it in our immediate family circle, to some extent at least, and more and more the number of those who practise it in a wider field is rapidly increasing. Both our national and municipal governments are passing laws and making appropriations for the protection of wild and domestic animal life, but it remains for the various community chests, and other charitable organisations, to effect much aid for the needy humans. We should be very careful ourselves with members of the family and the immediate business associates, never to lose an opportunity to preach, by action, word, and thought, our conception of brotherhood. A philanthropist may practise brotherhood, indirectly through others, by the use of his money, but we, lacking the money, cannot do that.

¹ A ten minute talk given to the Colorado Lodge of the Theosophical Society.—
C. V. H.

We must give the direct personal touch, which, after all, is the easier method of reaching the ego through its vehicles of expression.

Brotherhood in application is a queer thing. Members of our fraternal organisations recognise each other as brothers. When a person's application has been accepted and his initiation has been completed he is treated as a brother. He is treated differently socially by all the other members, and in case of sickness or need he is granted relief in a friendly and a financial way. He gained his status as a brother by the payment of a required financial fee, and retains it by further monthly payments. This man's neighbour may be in dire distress, but because he has not purchased the protection of brotherhood, he is neglected by his fellow men. We must train ourselves to treat all members of the human race like a brother of a fraternal organisation without first exacting a monetary consideration.

Brotherhood in practice is compulsory. In the melting pot of America, and to a lesser extent in other countries, people of different nationalities and temperaments are forcibly thrown into daily contact by the laws of self-preservation. This is very noticeable in large industrial and manufacturing centres. A man from sunny Italy works alongside a man from frozen Siberia. A black man from Africa works alongside a white man from Ireland. A Britisher and a Greek work at the same bench, and across from them is a German and a Croat. This daily association is made compulsory by the necessity of securing a livelihood for themselves and loved ones. And with daily contact comes understanding, and understanding is the first lesson in practical brotherhood in all ages.

Brotherhood cannot be forced rapidly like a hot-house plant, but must go slowly like starting a motor car. Try to start your car in "high" from a standing position. Under exceedingly favourable conditions you may be successful, but the chances are against you and you are more apt to fail and wreck your car. The presentation of the ideal of brotherhood must also be handled tactfully and without undue urging. Down the street there is a large house with well kept lawns. In the mornings I was wont to see a large airedale dog standing there, distinctly unfriendly, nose straight ahead, tail stiff and straight behind, well poised, as only an airedale can be, and certainly master of his surroundings. One morning in hurrying past I addressed him; "Good Morning, Puppy." Maybe he resented being called Puppy, but anyway he did not condescend to notice me even with a wink. I hailed him as Puppy each morning for a week or more without attracting any noticeable attention. Then one morning he actually wagged his tail once. This seemed like a friendly act, and it was, for within a few days more I was permitted to pat his head and still call him Puppy. There are airedales in human form and frequently friendly advances are met with hostility, instead of silence, and in such cases we should be persistently and aggressively friendly, until the ice has melted. Then understanding will produce a comradeship that is well on the way to brotherhood.

Brotherhood in everyday practice may be developed in ourselves in various ways. First, use your imagination. Think of yourself as doing brotherly acts continuously. Think of someone you know personally who is doing the good work, and then imagine yourself as giving the same helpful aid. Imagine yourself living in a hovel, the home of many of your city neighbours, on a cold wintry night without any coal for heat, and then realise in your innermost being that none can really be warm so long as one remains out in the cold. Thus through your mind you realise the sympathy with others which is essential to the proper understanding and eventual practice of brotherhood.

In a current play it is stated that education consists of being what you do not want to do at a time when you do not want to do it. This is evolution as ordered by the Law of Karma. "Evolution," says Alcyone, "comes only when you learn to use your imagination and go about inviting suffering."

Brotherhood in practice will automatically develop in us those other virtues, or qualifications, necessary for spiritual growth. Take the qualification of punctuality. As a nation this seems the one virtue which is very deficient in our characters. People in the business and social world are continuously derelict in keeping appointments. We are accustomed to have the Sun rise regularly each morning. Suppose that the Sun should change its habits and one morning it should rise at five o'clock, the next morning at 6, and again at 8, and just for luck sleep till noon on Sunday. The inconvenience and confusion from such a Sun would be very disconcerting to us mortals. So our lack of punctuality, in a lesser degree, is very annoying to others and is really a sin against brotherhood. Let us now begin to practise brotherhood in all its phases. Use your imaginative mind to control and direct your daily actions. Greet your friends and enemies alike with good cheer and have tolerance for all frailties. Persevere in your endeavours and have faith, that is, confidence in your own ability to succeed and confidence in the good law of the Supreme Teacher and His agents. Thus do we create and instil the ideal of brotherhood in ourselves and in all with whom we come into daily contact.

Cecil V. Hicking

MESSAGE OF NEW MESSIAH PROCLAIMED IN INDIA

KRISHNAMURTI in his first public Address made at Adyar affirms that he brings Peace, not a Sword, to Mankind.

In the *New York Herald* :

" . . . I come to those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform and not to tear down. I come to build up, not to destroy." Such are the closing words of the first public address delivered by J. Krishnamurti at Adyar, near Madras, on December 28, after Dr. Annie Besant, England's greatest woman orator, President of the Theosophical Society and champion of Home Rule for India, had presented him to the world as the vehicle chosen by Christ to state anew His Gospel for the salvation of humanity.¹

Much has been written of late about the sudden proclamation of a "New Messiah" and the founding of a new religion, but for those who know something about Mrs. Besant's teachings and philosophy of life there is really nothing new or even unexpected in the present turn of events. As long ago as 1909 Mrs. Besant adopted Krishnamurti, who is also known among his followers under the symbolical name of Alcyone, and stated that in years to come the body of this boy of thirteen would be used by Christ to convey His message to the world, just as was that of Jesus of Nazareth nearly two thousand years ago. In 1911 she founded the Order of the Star in the East, now having a membership of more than 75,000, and the acknowledged object of which is to spread and encourage belief in the return of a World Teacher. Alcyone was placed at the head of this movement and his spiritual education entrusted to Charles Webster Leadbeater, noted leader of Theosophical thought, formerly an Anglican priest and now Presiding Bishop of the Liberal Catholic Church. At the age of 14 Krishnamurti wrote a little book of ethical teachings entitled *At the Feet of the Master*. This book, stated to have been written under higher guidance and inspiration, was later translated into more than

¹ I did not present him. He was one of several speakers, and the words printed above in italics, were spoken through his lips in the Voice of the World-Teacher. There was no "proclamation". It was not his first address at Adyar during the Convention, but that is immaterial.—A. B.



J. KRISHNAMURTI

MESSAGE OF NEW MESSIAH PROCLAIMED IN INDIA

KRISHNAMURTI in his first public Address made at Adyar on December 28, 1909, that he brings Peace, not a Sword, to Mankind.

In the *New York Herald* :

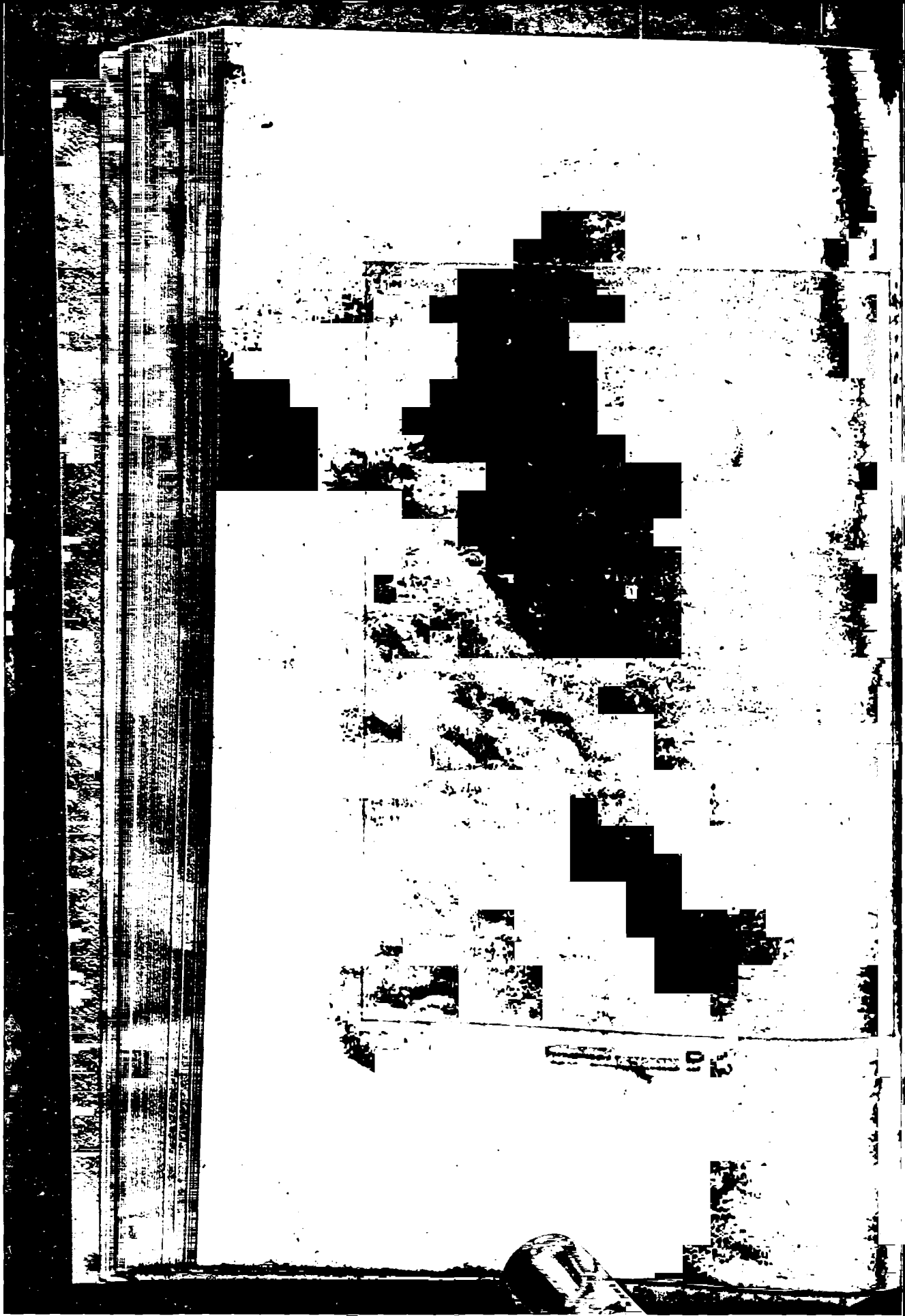
"I come to those who want sympathy, who are hopeless, who are longing to be released, who are longing for happiness in all things. I come to reform and not to tear down. I come to build up, not to destroy." Such are the closing words of the public address delivered by J. Krishnamurti at Adyar, near Madras, on December 28, after Dr. Annie Besant, England's greatest orator, President of the Theosophical Society and champion of the Cause for India, had presented him to the world as the vehicle by which Christ to state anew His Gospel for the salvation of humanity.

Much has been written of late about the sudden proclamation of a "New Messiah" and the founding of a new religion, but there is not much known about Mrs. Besant's teachings and philosophy. There is really nothing new or even unexpected in the turn of events. As long ago as 1909 Mrs. Besant adopted Krishnamurti, who is also known among his followers under the symbolical name of Alcyon. She stated that in years to come the body of this "Christ" would be used by Christ to convey His message to the world, just as the body of Jesus of Nazareth nearly two thousand years ago. In 1911 she founded the Order of the Star in the East, now having a membership of more than 75,000, and the acknowledged object of which is to spread and encourage belief in the return of a Teacher. Alcyon was placed at the head of this movement, and the spiritual education entrusted to Charles Webster Leadbeater, leader of Theosophical thought, formerly an Anglican priest and Presiding Bishop of the Liberal Catholic Church. At the same time Krishnamurti wrote a little book of ethical teachings entitled *Foot of the Master*. This book, stated to have been written under the guidance and inspiration of the "Christ," was later translated into many languages.

He did not present him. He was one of several speakers, and the words in italics, were spoken through his lips as the Voice of the World-Teacher. There was no "proclamation". It was not his first address at Adyar, but the first of his, but the first is immaterial.—A. B.



J. KRISHNAMURTI



40 different languages and read by persons in every part of the world. From that time onward however Krishnamurti has been but little in the eye of the general public. He studied at Oxford and at the Sorbonne University and although devoting much time to Meditation has in recent years also shown an active interest in Education and Sociology.¹ He believes in outdoor life, has travelled extensively and is especially fond of California where his brother Nityananda died not long ago. He personally presided over an International Congress of the Order of the Star in the East in Paris five years ago, and on that occasion he addressed a large gathering at the Théâtre des Champs-Élysées.

MRS. BESANT'S PROPHECY

At the last Annual Congress of this Order, which was held at Ommen, in Holland, from August 10 to 15 last year, Mrs. Besant, recalling her prophecy of 1911, made the following pronouncement:

“ . . . He whose heart is ever open to the sorrow of the humanity He loves, has heard the cry of His world, is realising the hope in which some of us have appealed to Him during the last few years to come again to the world, which is perishing for lack of His presence; and so in that infinite tenderness which is a characteristic of the Lord of Compassion, He has taken what, with all reverence, I may call the risk of coming a little sooner, in great hope that there will be hearts enough in His world to respond to His presence and to make it possible for Him to remain and to work for some years among us. You remember His last coming in Palestine: three brief years of public ministry, and then the hatred of the people against Him had risen so high, stirred up by their official leaders, both national and ecclesiastical, that it ended in what was lately called in the higher world a tragedy, ended in the betrayal of a Judas, ended in the triumph of a bigoted and ignorant populace. Shall it be so with our world again? Shall the Lord of Love again be crushed out of His human tabernacle by the weight of the world's opposition, shall they throw at Him, striving to slay Him—though He evaded it more than once—the stones of violence, of ridicule, of scorn; or shall we try, so far as we may, by glad acceptance of the work of preparing in the time, so short, now before us, to catch on our bosoms some of the stones which otherwise would strike Him, taking joy that we are allowed to some extent to serve as a shield, so that the hatred and the rudeness of the world may exhaust itself on us, His servants?

“If so, then a gladder cry from the world will welcome Him; if so, then He will remain among us for many years, and the world

¹ Krishnaji was not a student either at Oxford or at the Sorbonne. He was privately educated. He speaks well in French, and that may have given rise to the idea that he was partly educated in France.—A. B.

will change its aspect, and humanity will spring forward; on us, on you and thousands like you all the world over, rests the answer of the world to the Coming of its Lord."

Shortly afterwards in answer to a question as to when the World-Teacher would begin to speak through the mouth of Krishnamurti, Mrs. Besant replied: "It will be very soon, for already now there are times when he is strongly overshadowed," and on December 21 last she officially presented him to the world at the Convention held in India on the occasion of the fiftieth Anniversary of the Theosophical Society.¹

ANNOUNCEMENT OF A WORLD RELIGION

On that occasion a World Religion was also proclaimed by Mrs. Besant which is to serve as a channel for the coming World-Teacher's message and can best be described as a synthesis of existing religions, an affirmation that they are all of identically divine inspiration and an appeal to them to recognise each other and live in a spirit of true brotherhood for the universal betterment of humanity. Its tenets are as follows:

"The World Religion, of which all special religions are integral parts—whether or not they recognise their places in the World-Order—declares:

"There is one Self-Existent Life, eternal, all-pervading, all-sustaining, whence all worlds derive their several lives, wherein and whereby all things which exist live and move and have their being.

"For our world this Life is manifested as the Logos, the Word, worshipped under different Names, in different religions, but ever recognised as the one Creator, Preserver and Regenerator.

"Under Him, our world is ruled and guided by a Hierarchy of His elder children, variously called Rshis, Sages, Saints, and among whom are the World Teachers, who for each age reproclaim the essential truths of religion and morality in a form suited to the age; this Hierarchy is aided in its work by the hosts of Beings—again variously named—Devas, Angels, Shining Ones, discharging functions recognised in all religions.

"Human beings form one order of the creatures evolving on this earth, and each human being evolves by successive life-periods, gathering experiences and building them into character, reaping always as he sows, until he has learned the lessons taught in the three worlds—the earth, the intermediate state and the heavens—in

¹ The first, and I think the only time in which I publicly spoke of him as to be the vehicle for the Lord, was at Ommen Camp, last August.—A. B.

which a complete life-period is passed, and has reached human perfection, when he enters the company of just men made perfect, that rules and guides the evolving lives in all stages of their growth.

"These are the basic truths of the World Religion, of which all religions are specialised branches; to proclaim and teach these the Theosophical Society was founded and exists. It thus helps in preparing the way for the coming of the World Teacher, who shall give to these the form suited to the Age. He will open the Age of Brotherhood. It admits to its membership all who desire to enter it, whether or not they hold any of these basic truths, or belong to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus.

"Any existing churches, religious and ethical societies and orders can enter the fellowship of this World Religion, provided that they recognise that the truths stated in the above underlie all the great religions. But each such organisation retains complete control over its own ecclesiastical system, its orders, rites and ceremonies and other special characteristics."

BRANCH OF CATHOLIC CHURCH JOINS

The first Christian body to adhere to the World Religion has been the Liberal Catholic Church, which was founded in 1916 by the Right Reverend James Ingall Wedgwood, docteur ès-sciences of the Sorbonne University, talented musician and formerly Bishop of the Old Catholic Church in Great Britain. This church, which numbers many Theosophists among its members, combines the sacramental system of traditional Catholicism with a complete freedom of belief and interpretation of the scriptures. Its keynote is tolerance, and it welcomes to its services and even to Holy Communion all those who approach its altars in a spirit of reverence, regardless of whether they be baptised Christians or not. On this account it has, during the past ten years, grown with amazing rapidity and now claims adherents in all Christian countries. When in Paris recently, Bishop Wedgwood officiated in the temporary chapel of "l'Eglise Libre Catholique," where services will be held regularly until such time as the congregation is able to acquire or build a permanent church. Bishop Wedgwood is numbered among the Twelve Apostles of the World-Teacher.

FEAR NEITHER RIDICULE NOR VIOLENCE

When asked a few days ago whether he thought humanity would really be converted by this new Call, one of Mrs. Besant's followers in Paris merely pointed out that on the one hand Krishnamurti already had a following numerically far greater than that of Jesus

was at the end of His Mission, and, furthermore, that the taunts, insults and physical violence which preceded the crucifixion of Jesus were powerless to prevent the spreading of His Gospel.

That Krishnamurti's disciples are strong in their faith and sincere in their purpose can best be judged by the following declaration made at the Ommen Congress by one of the twelve designated apostles :

"From now onwards there will be no compromise. We shall ask for no outward recognition of the Lord. We have His seal set upon our work. There can be nothing more needed than that highest help. We who belong to the Church will go out and proclaim its message fearlessly. We shall have no compromise; we shall wear its vestments, we shall be ministers of Christ in fact in the world at large as within His sanctuary gates. So with all things. We are to wear the emblems; we are to proclaim to the world in the very truest and most physical ways those great hidden inner facts, the secrets of the Mystic Rose and the Cross."

R. HENRY-WAETJEN

THE FIRST FLOWER SHOW AT ADYAR

ON February 17 this great event took place. It was a very special event in many ways. The chief people concerned were the Vice-President, Mr. Jussawalla, his helpers, the plants of many and various sorts including trees and all things in the vegetable kingdom and the Queen-Empress of the whole was the great Banyan Tree who courteously allowed the gathering of plants and flowers to take place under the protection of her majestic branches; her wonderful spirit pervaded the whole proceedings.

This was no ordinary Flower Show, there was no competition, it was not as in the outer world carried on for some plants to vie with each other, by no means, it was simply and solely for the plants to have a special chance to give out of their radiance and beauty to all who came to share that radiance and beauty. It was a joyous and to a certain extent a solemn undertaking. I mean this in a most joyous spirit. The beloved Banyan Tree poured forth her Blessing on us all, many felt it and her Blessing would go a long way to help her younger children who had gathered there to share each other's beauty.

There were, as I have said, all sorts of life's expression in the vegetable kingdom. The Vice-President is trying to help the plants to train early their bodies whilst in plant life so that they may not feel climate and may be strong enough to be transplanted to any clime. There has been a good success in many ways and at this remarkable show we were enabled to enjoy violets and asters of various colours and many plants from many places, north, south, east and west where he has visited and brought back trophies from many lands, as well as those which have been grown on the compound.

A wonderfully beautiful Bougainvillea from Australia has repaid well all the love and care showered upon it and now is of vigorous growth, so vigorous that she refuses to allow any other plant to share a pergola and insists on a large one to herself which is being prepared, close to Headquarters. She produces magnificent flowers, larger than the ordinary one, which does so well here, and they are more of a rosy pink shade; but how can one describe in words a shade or a flower? The ordinary Bougainvillea here is most generous to us all and arranges so well that there is never a time when she is not in bloom somewhere on the compound, she is majestic in her generosity. Fruits of all sorts came to the Show, oranges, bananas, pineapples, chicoes, limes and others.

It was all so well arranged. One or two plants were too sick to come for although the Vice-President, as I have said, tries hard to train them for any clime, some have a very hard fight and some succumb. One that was disappointed was a sycamore, he does not pine to go back to his peers who understand him, to the cold and damp and fog of the English clime from whence he came, his leaves are parched and dried, if love will save him he will be saved and he will of course bring to his group-soul great strength from the struggle.

I only heard to-day that seeds from a mahogany tree here gave forth the plants from which many have grown and thus have enabled each National Society of the Theosophical Society to plant its own mahogany tree in an avenue here. The Mother tree is a wonderful creature, she will not let you pass without demanding your obeisance and she gets it from many of us, from all those who hear her call.

It is the same with the great Banyan Tree, she demands and she gets, she cannot ask in vain. Do not think that there are not many Banyan Trees here, very many, but the great one and the one generally referred to is close to Blavatsky Gardens and it is of her that the photographs have been produced in THE THEOSOPHIST of February and March. Her age is not known but she is said to be well over three hundred years and is the sixth largest in India. Several thousands can be seated under her branches, she brooding over all. None leave that tree the same, she works her own magic, she weaves her own spells which all may take or leave. I have found it well to take and to take gratefully. In her three hundred years she has gathered wisdom and wise are they who are ready to share her wisdom for she also is generous and she offers without stint to all who come to her; she can give lavishly. She gave at the Flower Show, she gives ever but we do not always remember that from every other spirit we can learn if we will and take, if so be that we are worthy to do. The first Flower Show has paved the way for others and the fairies and nature spirits will almost vie with each other for the next one so that each flower that comes to the show may represent the best of its kind, may call forth each his own peculiar majesty which none may nor can take away for it is the birthright of each.

DRAGON FLIES

ASSOCIATION OF HEBREW THEOSOPHISTS

APPEAL TO MEMBERS OF THE T.S.

DEAR BROTHERS,

As you know, the second object of the T.S. is the study and comparison of different religions with a view to bringing to light the fundamental truths of each, and of demonstrating the unity of their origin. During the fifty years of its existence the Society has made a great step in this direction, yet for certain religions much still remains to be done along this line. Members belonging to different faiths have made a study of and published works on the religions which concern them, but up to the present no single work of any importance on the Jewish religion has found place in Theosophical literature.

It was in order to try to fill this gap that the Jewish Theosophists, twelve in number, who met at Adyar for the Jubilee, founded the Association of Hebrew Theosophists, the objects of which are as follows:

- (1) To study Judaism in the light of Theosophy and Theosophy in the light of Judaism.
- (2) To spread Theosophical teachings among the Jews.
- (3) To undertake any other activity which could aid in the realisation of the objects of the Association.

The Association accepts as full members all Jewish Theosophists; and as associate members all those who are interested in its objects. The annual subscription for both full and associate members is 5s.

The Association proposes to bring to light all the hidden spiritual riches of the Jewish religion. A profound study of this last in the light of Theosophy will undoubtedly lead to the increase of Theosophical information in this field, while this same study will help the Jews to understand their own religion.

We invite all those who are attracted by such studies to join us, and if possible to collaborate with us in personal work of the kind that the Association has sketched in its programme. Interesting contributions will be published in one or other of the Theosophical magazines, or in special organs.

One of the first signs of the activity of the Association has been the decision to build a Synagogue at Adyar, following the example

of other groups which have already erected or are in course of erecting, places of prayer for their respective faiths: Hindu and Buddhist Temples have already been completed and opened, the foundation stones of a Pārsī Shrine, a Muhammadan Mosque, and a Liberal Catholic Church have already been laid.

A subscription list to cover the cost of erecting a Synagogue was opened during the Convention. A thousand rupees (about £75) were collected on the spot.

The foundation stone of the Synagogue was laid by Dr. Annie Besant, in company with many other of our Theosophical leaders, at an impressive ceremonial with appropriate prayers in Hebrew (translated into English).

We appeal to Jewish Theosophists all over the world to join us and to organise themselves in every country, forming small committees which will be responsible for collecting subscriptions for the Synagogue, and which will undertake to work through the medium of the local press and in other ways, for the realisation of the objects of the Association.

Pending the organisation of each country and the choosing by the central committee of accredited representatives, we ask the members and donors to be so good as to send their gifts for the Synagogue to Adyar to the General Secretary of the Theosophical Society of the Section, who will forward them to the Treasurer of the Association.

It is with full confidence in the solidarity and spirit of sacrifice of Jews the world over, that we rely on their understanding of the importance of the Association, and what the building of a Synagogue at the Headquarters of the T.S. will mean.

We count on their generous response to our appeal, to enable us to raise an edifice which will be worthy of its symbolic mission. For this Synagogue will stand above all as a symbol of the Jewish religion, placed as it is at the Headquarters of the T.S. on the same footing as the other great religions of the world.

The first committee of the Association is formed as follows:

President : Mons. Gaston Polak, 45 rue de Loxum, Brussels
Belgium.

Secretary : Mons. M. Cohen, rue Dunav, 16, Sofia, Bulgaria.

Treasurer : Mons. J. H. Perez, P. O. Box 769, Cairo, Egypt.

For any further information please apply to one or other of the members of the Committee.

For the Committee,

G. POLAK,

President

THEOSOPHY AND MODERN JUDAISM

COMING to America after many years spent in the Far East, I interested myself in the question of Jewish spirituality, and to what extent it manifests itself in this country. I have spoken to Rabbis, attended services, scanned American-Jewish periodicals, contacted communal activities. What I have found is, from the higher spiritual standpoint, disheartening in the extreme: a rabbinate that is often reduced to the extreme of holding its congregants by mere witticism and intellectual cleverness; sermons that are often little short of entertainments or lectures of purely racial or material interest; periodicals that are more concerned with racial and cultural questions than with topics having a true spiritual import;¹ communal leaders, rabbis included, who are almost wholly absorbed in purely physical activity. No attempt at soul-culture; no inspirational leadership; no development of the spiritual outlook. A soul-destroying materialism seems to engulf all, and little attempt is made to steer clear of the reefs of spiritual atrophy towards which modern Judaism seems to be heading.

The Orthodox Jew keeps to the letter of the Law and fails to see its mystic meaning. The Liberal Jew disregards the letter but fails likewise to seek its spirit. The one pins his faith to a system steeped in formalism of the most rigid order; the latter, to a system aiming at freedom from the bonds of the past (where they apparently cease to have any present-day significance) but cannot be made to realise that in doing this he throws overboard at the same time much that has a spiritual significance, simply because he has not been trained to perceive spiritual interpretations.

Yet not all Jews are devoid of the spiritual instinct. A proof of this is the large number who leave Judaism to enter the ranks of the Christian Scientists, the New Thought centres, and the Roman Church. Not finding in their own religion the elements that would satisfy their mystic cravings, they have gone elsewhere. The same yearnings, again, have brought some to the T. S., but here, fortunately, instead of estranging them from their race, as the other religious bodies have done, they have been encouraged rather to seek for the beauties in their own faith, and have no doubt often been inspired to go back and work among their own people, and share with them the inspiration, the joy, of their newly acquired outlook on life and the universe.

When they peer into the past history of Jewish thought they find much that could be made to satisfy the needs of the modern Jew. The ancient and mediæval Kabbalah, the mysticism of the Essenes, the

¹ Of six leading periodicals I carefully analysed, only 5 per cent of the space used was devoted to a consideration of spiritual matters. *Jewish Life*, edited by Rabbi Clifton Harby Levy (41 W. 33rd St., New York City) is an outstanding exception to this, a high spiritual tone permeating every page of the magazine.

Hassids, and other sects, contain much of inspirational value. To the Theosophically-trained Jew, with his mind poised by the study of comparative religion and the esotericism of all ages, such a task as the spiritualisation of modern Judaism should appeal as the one glorious opportunity of service that destiny has given him. A spiritual Theosophical (taking the word in its widest and most general sense, interpretation and re-evaluation is the one thing that modern Judaism needs, and needs badly. Christianity has, to a great extent, already felt this Theosophising influence. Buddhism, Hindöism, and perhaps other faiths, have also felt something of it. Judaism alone of the great world-religions has been left uncared for and unattended. It is high time that the Theosophical spirit should be made to manifest itself in our religion as well, not as something new, not as something imposed from without, but as a resurrection of the spirit that breathes through the finer mysticism of old. It is time that Theosophically-minded Jews the world over banded themselves together for service to their co-religionists, for the purpose of bringing out the highest, the noblest, the most beautiful and inspiring truths that Judaism has to offer, to the end that its mission may be perpetuated and its purpose achieved.

Individual Theosophists in different parts of the world are no doubt already working along these lines. Others, not having so far had the opportunity of doing so, but being convinced that such is their duty as far as it lies in their power, would no doubt like to co-operate, if they knew but how. All such, workers and non-workers alike, I invite to write to me, and in the further discussion of our problems, some practical programme will evolve itself for the realisation of our aim. Perhaps a League of Jewish Theosophists will in time be formed, for the centralisation of this work. Whatever the conditions, if we get together, solutions will present themselves. So do not fail to respond, even if it be nothing more than a card saying that you are interested. I should above all like to hear from those who are already working along these lines, with suggestions as to how this work could be centralised and made universally applicable, so that all Jewish-Theosophists could share in it. This information I will then try to disseminate among those who have not so far done any such work but who would like to keep in touch with Jewish-esoteric activities. Let us not keep our Light to ourselves, but endeavour to shed its radiance wherever it may reach, especially so when our duty lies in the direction of working for those we can help most—our own people.

In closing, let me convey my best wishes to all my brothers wherever this message may happen to find them, and my fervent hope that it may lead to a new breath of life through the decrepit old bones of the Jewish faith.

A. HORN

730—23rd Avenue
San Francisco, California.

[This suggestion is fulfilled in the Association of Hebrew Theosophists. See p. 103.—ED.]

THE FIRST ALL-ROUMANIAN CONFERENCE AT BUCAREST, 1925¹

By happy chance (we still continue to speak in this way) the 8th and 9th November were days of delightful weather, when the year stood still, as it were, between autumn rains and winter snows in a pause of cloudless sky, bright sunshine, and crisp clear air: it would almost seem as if some sympathetic Devas were lending their bright aid to plodding humans in this particular town on these particular days! Perhaps they sensed that something was going to happen from which they too might derive considerable pleasure?

The necessity for such a gathering had been felt for some time. This necessity was rendered the more poignant by the fact that our Society contains members of different nationalities who, though now forming political parties in the New Roumania, had in the World War found themselves on opposing sides.

These factors having been taken into consideration it will be seen that, apart from the success of this small Congress, the very fact that it had become possible to hold it was, in itself, a triumph, a witness to the increasing spread of the spirit of brotherhood under conditions where the growth and manifestation of this spirit are decidedly hampered. But once the effort had been made the rest became easy; the ice of prejudice and reserve broke and melted until by the afternoon of the first day it had, as one delegate said, given way to a rush of warm, enveloping unifying life.

The Society here was fortunate in having secured Mr. John Cordes, the well-known General Secretary of the Austrian T. S. as President of Honour. He had previously spent a few days among the members at Bucarest, had thoroughly made their acquaintance and entered into their confidence, so that throughout the proceedings he could speak as to friends. Mr. Cordes brought with him that unmistakable something that those always carry who are intimately known to our Leaders, and this influence was a very potent help.

Proceedings followed more or less the usual routine, with lectures, etc., from members. A very valuable aid to clarity and to the right understanding of what was said was given by Miss Seculici's

¹ We regret that pressure of space prevents us from publishing the whole of this interesting report.—ED.

ready and skilful translations from and into the three or four Congress languages.

In Mr. Cordes' opening address he dwelt on the unity of our Society and showed how each of its branches receives some of the wonderful life that sustains it: but when through perverted nationalism or some other form of ignorance people voluntarily cut themselves off from the Parent Society the life-force withdraws; of which melancholy examples he says can be seen to-day.

The Congress was held, for the most part, at the fine house of the Treasurer of the Bucarest Lodge, M. Costa Dabo.

Perhaps the most important result of the Congress was the decision, taken at a Committee meeting, of the Hungarian members from Transylvania to work together in complete harmony with their brothers in Old Roumania. For the reasons stated earlier, and since there are wide differences in religion, language and outlook, this marks a long step forward along the path of brotherhood. At this same committee the signatures of all those present were appended to a short letter of love, greeting and homage to the President, to whom also a telegram was despatched, in the confidence, further, that she, a pioneer, would be glad to hear of this first effort.

E. F. D. BERTRAM

VALERIA HOME

By MRS. VALERIA LANGELOTH

SINCE the dedication of Valeria Home near Croton-on-the-Hudson on Memorial Day, so many inquiries have come from far and near as to the wherefore and the why of such a place that I really welcomed the cordial invitation of Station W O R to come and tell the hosts of invisible friends just how Valeria Home came into being, and something of the ideals and aspirations of its President. We wish very much that you who are listening this afternoon could visit us personally. Inadequate as a brief address must be, I shall, nevertheless, try to give you a glimpse of an ideal, or shall we say, a dream made real.

Mr. Langeloth often talked of the need of recreational spots where men and women of culture and refinement, who, unable to afford opportunities for regaining health and rest at places established



VALERIA HOME



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VALERIA HOME





VALERIA HOME

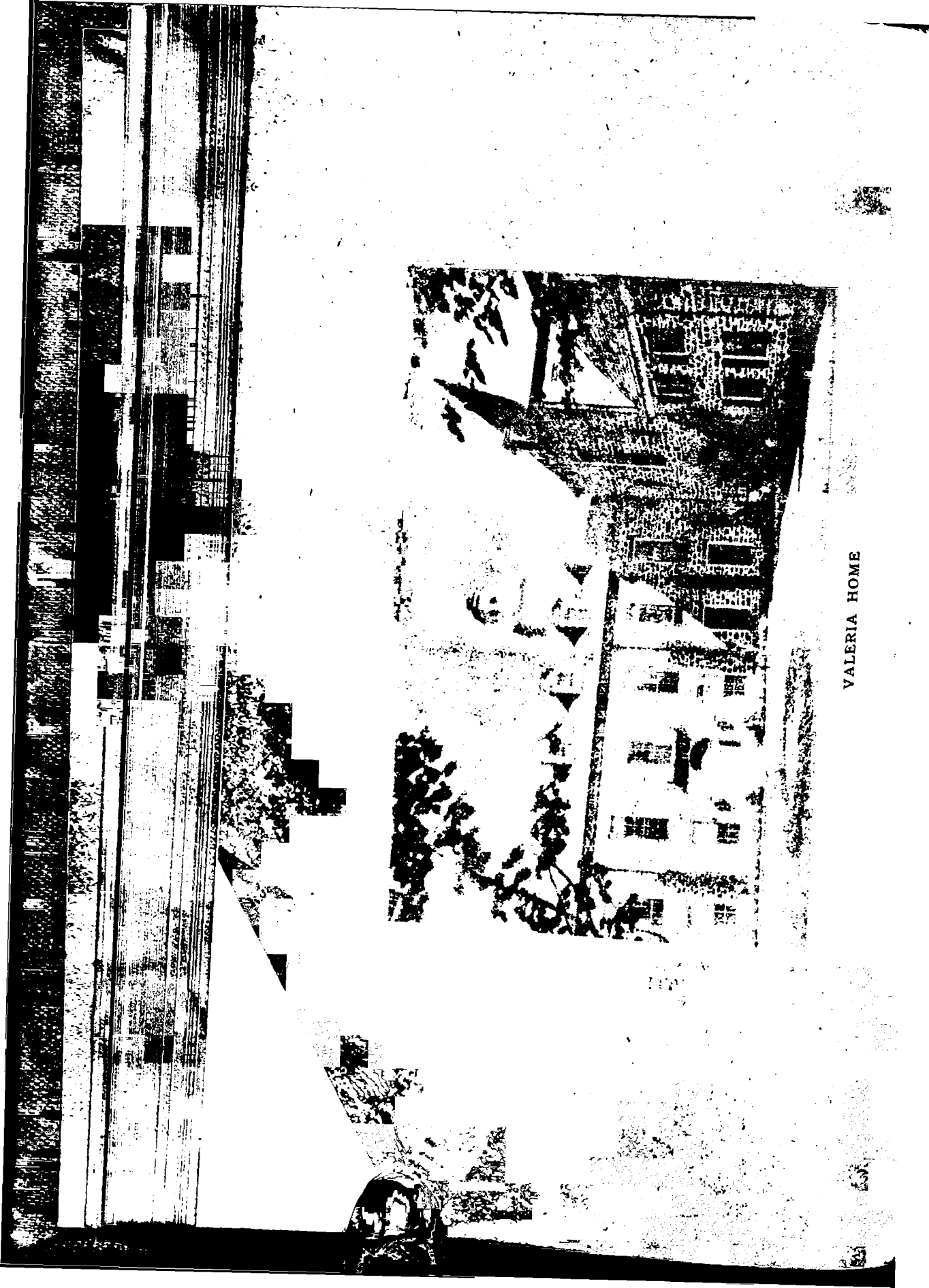
on a commercial basis only, might find such recreation and renewed health at a moderate cost. He knew that there were many in the ranks of teachers, nurses, clerks, and in fact in every profession found in the walks of life. His observations were that many of these worthiest of our citizens gave of themselves until they were absolutely spent, with no opportunities for the kind of leisure periods that they could enjoy.

Being a very active business man—he was the founder and president of the American Metals Company—he had no time in which to formulate plans, although he had the vision of just what such a recreational spot should be. The tragedy of the war brought his life to a sudden close in 1914 leaving a lifetime of responsibility for me to carry out his idea, a considerable fortune was provided, and the responsibility which I mentioned incidentally has indeed been a labour of love.

The first thing to do was the securing of large acreage for substantial buildings to be erected in fulfilment of my trust. One thousand acres of woodland on which was the highest point of land in the entire county was secured. To add to its natural advantages a beautiful lake more than two miles in length made it unusually desirable for such a rest home as Mr. Langeloth dreamed for his fellow citizens in the industrial world, and which his will stipulated should be named "Valeria Home" in honour of his wife. Many have asked why it was so named and I make this simple explanation to you, my unseen listeners, whom I wish very much that I could see, face to face, to tell you of the dream that has really come true.

A mountain on the property supplied the stone for the buildings. The natural lake was enlarged and an artistic wall built around it for protection during coming years. Extensive planting of an artistic nature was begun on the place, for I knew that Mr. Langeloth would want beauty wherever the eyes should rest. The buildings were to be permanent—constructed entirely of the fine native stone quarried on the ground.

The longer I thought of my husband's plan, the more determined I was that our guests to be should not wait for the years to pass until all of the permanent buildings were completed, furnished and ready for occupancy. There was a two-story farm house on the ground. Why not remodel this at once and make a so-called summer camp? Surely there were many who would welcome a change from the heat of the city, and the peace of the farm house might be most appealing. Why not try it while the group buildings are in course of construction? There were accommodations for 25 individual guests in an old fashioned but comfortable home, and during the past few years more than a thousand women workers have been welcomed during the hot months of summer. They were retained for periods varying from a few days to a month, and at a minimum of the cost upon their departure, returned to their homes to resume their duties.



VALERIA HOME

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His desire was that Valeria Home should be so far as possible, self-supporting. At the same time its rates should be kept low enough to enable any eligible man or woman to thoroughly enjoy its service. He also stipulated that there should be no restrictions of religion, social standing, or other obstacles. He knew that only men and women of refinement and education would desire such a vacation as might be spent at Valeria Home and he was of course right.

To-day there are three major groups of buildings arranged in the form of a crescent. There is a magnificent club house where the hundred and more guests gather to hear the concerts given twice each week on the pipe organ. It has been an unfailing joy to me to be able to play for them myself, for these are occasions long to be remembered. Last week there were gathered about one hundred and fifty guests of Valeria Home, some of them swimming in the 75 foot pool of the Club House, some of them watching æsthetic dancing on the lawn, some of them rowing on the lake, still more enjoying a well filled library of choice books. There are considerably more than a thousand of these, and the library is always well patronized. There are tennis courts, golf links, lawn bowling, in fact all of the facilities of a well appointed country club.

Up to the present time more than a million and a half have been expended in making of the thousand acres such a rest home as Mr. Langeloth dreamed and which we have helped to make a reality—a social service that many seem to think unique. In all of this I have been ably assisted by my Board of Trustees.

As I said before, the amount paid by the guests is trifling measured by actual cost. This however was not the consideration. It was the definite idea of the founder and our ideal to “carry on” that worthy men and women might be served and in this place find recreation and renewed health and spirit at a price within their means.

I hope that I have given you a slight picture of Valeria Home. If you desire to learn more about it just address our secretary of the Valeria Home at 110 East 42d Street. Here applications for intending guests may be found. I wish you could all visit the Home. It is midway between Croton-on-the-Hudson and Peekskill. We'll assure you of a welcome.

Valeria Langeloth

MY FATHER

My Father, M.R.Ry. S. Krishnamachariar Avl., B.A., Retired First Assistant to Secretary, Board of Revenue, Settlement Department, passed away at about 1.30 p.m., on Wednesday, 24th February, 1926, at Triplicane, Madras. I desire to bring to the notice of the readers of THE THEOSOPHIST a few facts about him and his passing away.

He was born on 19th July, 1865. Till his 43rd year he was not, in the ordinary sense, "religious". But, in the latter part of May, 1908, when he and I were in a temple at Tiruvendipuram (S. Arcot District), he said he saw suddenly in the place of the "Stone Image" (Mūlastānam) a "King" in flesh and blood in effulgent glory. Since then he visited several shrines, both Shaiva and Vaishnava, and in each, as well as at home, daily in meditation, he had beatific visions.

Though a non-Theosophist, he read a large number of Theosophical books, especially those of Bishop Leadbeater, whom he admired and respected. Throughout his illness, from 3rd February, 1926, he had read to him *The Lives of Alcyone*, and the poems of a Tamil Vaishnava Saint.

Ten days before his passing away, he was telling me that he had been to Svetadvipa (White Island), and there "seen," and that so he had Mukti. He told me so when I saw him on February 18.

Now as to his passing away: (Since I was then at Ramachandrapur, I narrate only what I heard.) At about 1.15 p.m., on 24th February, my brother (who is a Doctor) returned from the Hospital. My Father asked him to give him a mouth wash. After sitting up and cleaning his mouth and getting his pillows properly arranged, my Father reclined on the pillows, and at once seeing the vacant space said: (in Tamil) "There is the Lord; offer Him worship." Saying this, without even a deep breath, he quietly passed away. At once my mother and her sister saw a "blue wave" rise up from the feet up to the eyes of my Father, and then disappear. At about the same time, at Vellore (N. Arcot District), to my sister who was then unconscious (owing to an hysterical attack connected with some internal trouble), my Father appeared, with a flower garland round his neck and over his chest, and told her: "I am going," and departed. This was told me by her husband, who is a Doctor, and who was attending on her then. I may state that she was not till then informed of our Father's illness.

Ramachandrapur
19-3-1926

S. K. PARTHASARATHI

THE THEOSOPHICAL FIELD

“HIGH Frequency Rays of Cosmic Origin”; such is the title of a very interesting article in *Nature*, by Dr. R. A. Millikan, California Institute of Technology. Radiation was found penetrating rather thick walls of metal. To test whether of cosmic or terrestrial origin balloons were used to a height of 9 Km. (5.6 Mi.) in Germany, (Gockel & Hess) and in Texas in 1922 to a height of 15.6 Km. (10 miles, nearly); also on Pikes Peak (13,000 ft.) and at Muir Lake, Cal. (11,800 ft.) tests were made by Dr. Millikan. These force us to conclude that radiations of tremendous “hardness” or penetrating power, impinge constantly on this planet from interstellar space. Strange to say this startles these scientists. Even with proof from Dr. Hubble, of Mt. Wilson Observatory that “some spiral nebulae are at least a million light-years away,” this impinging of force on the Earth startles the investigator, Dr. Millikan into saying:

These cosmic rays shoot through space in all directions, . . . from the direction opposite to the sun as well as from the sun . . . This theory fills space with rays of one sort or another travelling with the speed of light, in all directions. From some such conception as this there seems to be no escape. Yet it is a conception which is almost too powerful a stimulus to the imagination . . . (some) might see in it evidence for the condensation into matter . . . of the light and heat radiated into space by the sun and stars, (and why not?) and the psychists will be explaining all kinds of telepathic phenomena by it.

Well, the vibrations are there anyhow, we must find their usefulness. The investigator attributes their origin to “nuclear transformation, such as Helium out of Hydrogen, or the capture of an electron by a positive nucleus”. Would he consider the idea that the “positive nucleus” is a conscious entity? Dr. Millikan tabulates a series of very interesting conclusions showing the progress of the scientific type of consciousness towards the use of its own higher faculties, imagination, etc. Of these we quote: “That these rays are not homogeneous, but are distributed through a spectral region far up above X ray frequency, probably a thousand times their mean frequencies. Also:

That these rays come into the Earth with equal intensity day and night and at all hours, and with practically the same intensity in all directions.

It is in this region that the scientists will probably find the signals from other worlds spoken of by the Master in the letters to Mr. A. P. Sinnett. Anyhow the Cosmo-conception of the scientist is thus a step nearer the world that the Theosophist lives in.

* * *

SCIENCE AND THE AGE OF CIVILISATION

In his lecture to the Royal Society of Medicine, on the nature of man's structural imperfections, Sir Arthur Keith, F.R.S., says: ¹

Agriculture revolutionised the conditions of human life; it made modern civilisation possible. We have reason to believe that this revolution in the condition of man's life was initiated either in Mesopotamia, Egypt, or adjacent lands not more than 8,000 years ago, it is certainly not more than 5,000 years since agriculture began to be practised in Western Europe.

What about the ancient agriculture of the most primitive peoples? Where do the N. American and Peruvian Indians come in with their maize, the Negro, the Malay, the south-sea islanders, all with a very complete agriculture, even if it is not always grain that they plant and harvest. Truly Darwin was right when he pleaded for "millions, for hundreds of millions of years," for evolution to work in. There is no inherent virtue in hanging on to the dead letter of biblical translations of chronology. Let us use our intuition as to time, not a prejudice. Agriculture as a science and an art is at least eighty thousand years old, even if the youngest race, the European, only began it 5,000 years ago.

* * *

ATOMIC STRUCTURE AND THE QUANTUM THEORY

"The prevailing theory of atomic structure . . . might be characterised as the 'central orbit theory'. In this theory we visualise the atom as a nucleus surrounded by electrons. Each of these moves in a mechanical (but non-radiating) nearly central orbit, characterised by special fixed values of energy and angular momentum which are functions of two quantum numbers . . . its correctness in broad outline is scarcely open to question." But read farther: "we meet at every turn with perplexing contradictions, . . ." A third and then a fourth quantum number is introduced, but they are not adequate. "On another point the prevailing theory has proved somewhat inadequate." And so on and on.

¹ We quote from the report in *Nature*.

The quotations¹ given above show how far the scientist of to-day is coming along the road to agreement with the occultist on the constitution of matter. Will the apparatus of physics do the trick alone? No. Man's perception is the crux, and they who do not see must not blame those who do, but accept the fact of new or strange powers of perception. As the scientists know, it is the synthetic and intuitive minded mathematician who is ahead of them all. For he is working in the realm of abstract and archetypal thought; he is above form and, unhampered, grasps the underlying truth. Yet it is the experimenter who again stimulates the mathematician to greater effort or turns his attention to a fruitful field. There is a very big gap however between the moral-motive world of the materialist, and that of the God-seeking man; that will have to be closed, we surmise, before more power is discovered. Human progress is not based on mutual destruction. But this search for the shape of the atom is certainly a most fascinating field. "It will interest mathematical circles that the mathematical instruments created by the higher algebra play an essential part in the rational formulation of the new quantum mechanics." Such is the interplay of human faculty and the painstaking accuracy of these truth-seekers. May they get their reward. Vide: *Atomic Theory and Mechanics*, by Prof. N. Bohr.

* * *

BIG BROTHERHOOD MOVEMENT

Mr. Richard Linton, the organiser of the Big Brotherhood movement, has returned to Australia after a most successful tour in Great Britain. The Press of England and Scotland have been most sympathetic to the scheme. During the Scottish campaign, Mr. Linton interviewed a large number of parents and boys. Fifty-two were selected out of 113 for migration, a percentage they regarded as very satisfactory. At 112 centres that Mr. Linton visited, committees have been formed. The Big Brother idea has particularly appealed to the parents. Mr. Linton considers that this personal touch will play a great part in the future of Migration. Each of the sub-committees will concentrate upon their own district and make recommendations to the central committee in London. Effective work has been done in the public and secondary schools, the headmasters of which have accepted appointments as honorary Big Brothers.

¹ *Nature*, December 5, 1925.

The condition of membership imposes upon a member the obligation to endeavour to influence one boy a year to migrate to Australia under the auspices of the movement. As a result of Mr. Linton's three months' work approval has been definitely given for the migration of 302 boys, and many more applications are coming in daily. Each boy will find a Big Brother waiting to receive him and befriend him when he reaches Australia.

* * *

Dean Burroughs of Bristol gave a very vital address during his visit to Australia last year at the time of the Anglican Church Congress, which is reprinted in a recent number of "The Australian Intercollegian," and is entitled *The Human Hope*.

He told his audience at the Melbourne University after touching upon the meaning of the word human that:

This is how the situation was described by a writer in the "Round Table" a few years back: The attainment of a world commonwealth is the inexorable condition of world-freedom. (That is only when we are so united together, man with man, throughout the world, shall we be rid of the haunting fear of strife, disaster, retrogression, and thus be set free to throw ourselves into the real development of the human side.) At present this final freedom with all its blessings, is not in sight, because the spiritual foundations of the world-commonwealth are as yet lacking.

In other words, there are not yet enough human beings about who are really human, with the needed width of vision and all-round sympathy, with what might be called "the world sense" of him who can say with the old Roman poet,

I am a man, and nothing that is human do I count as alien to myself. There is not much wrong with our intellectual progress, at least upon certain lines, which the modern mind has made peculiarly its own. Never had any age so complete a mastery of our material environment as the natural sciences have given us. Our weakness is admittedly, moral and spiritual; and our material difficulties economic stringency and the like—are themselves evidence of this weakness. It is conscience and character that our age is most conspicuously short of. It is the art of getting on together that we most need to improve. And right human relationships can only subsist between right men and women. So our need is for further development of humanity as a moral and spiritual thing, an increased output of a new and better type of man.

It would be difficult to find stronger arguments for the need of the coming of the World Teacher. The Dean goes on to give a beautiful description of Wagner and his Parsifal, and describes it as the last and perhaps the greatest of his works, the summing up of his experience of a lifetime in a final message to his age. In it he gives his portrayal of the true super-man, the new humanity toward which we need more and more to press forward now.

He tells the story with all its spiritual significance which has the breath of prophecy in it.

Such is Wagner's conception of the coming of the super-man, his last word on the problem of the world's deliverance. The only hope (he seems to say) lies in the coming upon earth of a new type of man. He will be the opposite of the fleshly type, to-day so common (for you know how it is assumed that you must be sensual if you want to be a man). "He will be the opposite of the worldly type" (and again, you know how men act as if you must be worldly, if you want to be wise). "He will be the opposite of the selfish type, and challenge the all too common assumption that to look after ourself is the only way to succeed. He will be "a fool" in his almost freakish disinterestedness—his eagerness to shoulder other men's burdens instead of attending to his own gains—strong only in his power of conquering his lower self, and wise through his more than usually sensitive faculty of entering into the minds and feelings of other men. Let but a generation of Parsifals arise (so Wagner seems to be crying to our age), "and they will be the saviours of humanity; in them men will see revealed once more the form and features of God". "The universe is on the tiptoe of expectation, waiting for the sons of God to be revealed." . . . "Nor are you and I asked to work up this new humanity, out of the chaos of the old, but simply to let the great Elder Son of God play the part, which He alone can play in our lives, making us God's sons; and His own brethren, men and women saved from themselves, and so made masters of circumstances, who can thus go out cheerily in His company, to be with Him, and through Him saviours of the world."

* * *

Harry Carr, a regular staff writer, not a Theosophist, discussing some girl riders at a small Horse Show in L. A. Riding Academy, writes in the *Los Angeles Times*:

They are all children of successful men, and it sticks out all over them. You can see it in the way they handle their horses—their firm determination, their certain alertness—their easy assurance; you feel they could take up the torch when their fathers are through and carry on.

THE NEW RACE TYPE

You cannot see these young girls without being impressed that a new race type is developing in America.

In the days to come this nation will have terrific power; terrible responsibilities and terrible dangers.

But you can't see these girls ride without being impressed with the fact that a generation is coming into power that will be equal to the job.

It is a generation that has been raised on good food and plenty of it; raised in an atmosphere of confidence and power.

Most of all, it has been raised in freedom.

It has worn the kind of clothes it liked; it has rouged its lips and powdered its nose in the full public glare. It has worn no shackles. It has been allowed to judge for itself.

And, brethren, it has panned out.

The generation which is now swinging into the twenties in America is the finest, the bravest, the boldest and the most self-confident race of people who ever inhabited the earth. There's nothing to which they would not be equal.

They know how to handle the reins and use the spurs upon what problems of life may arise.

Harry Carr attributes it to Heredity. He may or may not know anything of Reincarnation.

* * *

VEGETABLE DYES

It is interesting to note that successful experiments have been made as to vegetable dyes procurable in the Australian bush by a Victorian woman Mrs. Emily Hart. With the crudest materials she has evolved a range of beautiful colours from vegetation. Her experiments have extended over a period of thirty years. Experts declare her colours to excel any range of dyes at present known in the Western world. Mrs. Hart has a natural gift for chemistry, and she is a keen botanist with an extraordinary faculty of seeing colour in a growing tree. In all weathers year in and year out, she wanders far and near, gathering leaves and barks, roots, berries, twigs and boughs. These she tests and proves with the appliances at her disposal. The result of years of work is a set of valuable vegetable dyes. Much of her success lies in the secret solutions with which she extracts the colours from the vegetation. Patent rights have been secured by Mrs. Hart for these dyes. She is of opinion from her experience that the Australian bush is richer in colour producing dyes than most other countries. She compared her samples one by one with colours from old world specimen books, and the comparison every time was in her favour. Some fine shades of pink were shown—these were extracted from the Pine tree. The wattle also is rich in colour production. Various shades in brown, orange and yellow, and also a delicate shade of cream which were also extracted from them were shown. These were extracted from the light wood. A terra-cotta collection was displayed; this colour had been extracted from the native cherry and the oak. The mistletoe is one of the richest colour producing plants known. Mrs. Hart says that she has barely touched the possibilities of Australian vegetation. The glory of the Australian bush is not yet known. Australia could supply the whole world with dyes. The raw material could be crystallised, or

made into powder or paste for exportation. Dyes from vegetation are cheaper than those from aniline, and they are absolutely non-poisonous, and should be used for all culinary purposes. Mrs. Hart is of opinion that this century may see a return to natural dyes, and the beautiful colouring of past ages may be revived.

* * *

Lord Forster, the recently retired Governor-General of Australia, was entertained on his arrival in England, and told a representative gathering that more than one half of the people of Australia owned their own houses, and similarly, that more than one half of the people had Savings Bank deposits. He regarded these facts as a great anti-revolutionary safeguard.

The following totals for the Commonwealth during the past five years, show that Lord Forster made no unfounded statements:

1920, £3,122,981; 1921, £3,256,319; 1922, £3,412,280; 1923, £3,598,901; 1924, £3,798,662. Perhaps the total amount of the deposits for the same years will be more impressive. In 1920 the amount was £136,903,154; in 1921, £153,147,457; 1922, £162,273,233; 1923, £171,643,812; 1924, £176,871,477. It will thus be seen what a tremendous stake the individual has in this country, and in the light of those figures it is not difficult to appreciate the individual determination to keep Australia free from disruptive elements.

J.

CORRESPONDENCE

DEAR EDITOR,

It was interesting to read Mr. Kirby's panegyric on Fascism¹ in which he describes it as a constructive, regenerative force, the embodiment of Law and Order, and the opposite to the pernicious dragon of Bolshevism.

It would be valuable to hear how these things can be reconciled with the total disregard shown for the laws of God and man in the brutalities inflicted by Fascists on those with whom they disagree. It is true that partisan reports may exaggerate these things; but it is equally likely that the Russian reign of terror has been over-described; in both cases there must be some ground for the statements made.

¹ See December issue, 1925, p. 362.

However that may be, there seems to be much similarity between Bolshevism and Fascism in practice, although they are founded on different theories. At least, one may say that the theory of Communism on which Bolshevism is founded, belongs to the future of mankind, when he will have developed the social conscience sufficiently for its practice not to bring about the terrible abortions of the French and Russian revolutions. But the theory and practice of Fascism takes one backwards in history, towards the Dark Ages and the Inquisition—Machiavelli seems to be the prophet of Fascism; and the melodramatic militarism which invokes castor-oil and the force of arms against those who hold different views, reminds one of the tactics of schoolboys, or the lynch law of primitive communities.

It is interesting to notice once more the application of Newton's third law to things other than mechanics: "To every action there is an equal and opposite reaction." If a pendulum be pulled out of the vertical, on being released, it swings to approximately an equal distance in the opposite direction. In Russia, the pendulum was released when it was at the climax of Tsarist militarism, and it went over towards the licence of Bolshevism. In Italy, the tendency was originally towards licence and Bolshevism. Now it seems to have gone over towards militarism and repression.

Bolshevism is one extreme, Fascism is the other—the head and the tail of the symbolic snake, from one point of view far apart; and yet, since the snake holds its tail in its mouth, very close together, from another standpoint.

Both are the outcome of extremism, and both seem to have over-shot the mark, in their action. It is only when the pendulum comes to rest (which it does neither to one side nor the other, but in the perpendicular), that it becomes the plumb-line of Truth, which lies between the two extremes.

It has been suggested that the powers of darkness are responsible for the state of affairs in Russia. May it not be the same repressive, disruptive forces which are at work also in Italy? Although the avowed objects in each case are different, the methods used in both seem to betray the spirit of those who have the helm and the power. We should do well to think on these things before we praise them, and to discriminate between the good and the bad, the ideals and the practice.¹

L. J. BENDIT

¹ This correspondence will now end.—Ed.

BOOKS RECEIVED

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

The Purpose of Education, by St. George Lane Fox Pitt (Cambridge University Press, London); *The Life and Horoscope of Madame Blavatsky*, by A. F. Orchard and A. Fletcher (Birch & Whittington, Epsom, England); *The Way of Truth*, by Countess Bele Zichy (T. P. H., London); *Temples, Churches and Mosques*, by Yakub Hasan (G. A. Natesan, Madras); *A Tibetan On Tibet*, by G. A. Combe, C.B.E., M.A. (T. Fisher Unwin, London); *Witness of the Ancient*, by T. L. Vaswani (Ganesh, Madras); *Astrology and Foreknowledge*, by L. Protheroe Smith (T. P. H., London); *Guru Nanak as an Occultist*, by H. C. Kumar, B.A. (Blavatsky Press, Hyderabad, Sindh); *Indigestion. Its Cause and Cure*, by H. Valentine Knaggs, L.R.C.P. (C. W. Daniel Co., London).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Herald of the Star (January), *Yuga Pravesha* (January), *League of Nations, The League's Seventh Anniversary, The Theosophical Review* (February), *O Theosophista* (November), *Theosophy in New Zealand* (January, February), *El Loto Blanco* (February), *Theosophy in Australia* (February), *Bulletin Theosophique* (February), *Modern Astrology* (February), *The Canadian Theosophist* (January), *The World's Children* (February), *Light* (February), *The Message of Theosophy* (January, February).

We have also received with many thanks :

The Signal (February), *Revista Teosofica Chilena* (December), *Activity* (January), *The Beacon* (January), *The Occult Review* (March), *Theosophisch Maandblad* (February), *Theosophisk Lidskrift* (January), *Le Phoenix* (February), *Bollettino Ufficiale* (January), *Revista Teosofica* (January), *Teosofia en Yucatan* (November, December), *De Theosofische Beweging* (February), *Vaccination Inquirer* (February), *Theosophie* (February), *The Young Theosophist* (January), *Espero Teozofica* (October, December), *Pewarta Teosofie* (February), *The Cheraq* (February), *Annual Report, Blavatsky Lodge, Bombay* (February), *Gnost* (January, February), *Revue Theosophique Le Lotus Bleu* (January), *Nature* (February), *Theosophy in India* (January, February), *Teosofi in Finland*, *Theosophical Bulletin* (February), *Norsk Teosofisk Tidsskrift* (January, February).

REVIEWS

The Hidden Life in Freemasonry, by C. W. Leadbeater, 33°. (T. P. H., Adyar. Price Rs. 9.)

This is a great work, one that will be welcomed both enthusiastically and with gratitude by all lovers of the Ancient Rite. We have a Foreword by our V. V. I. Brother Annie Besant where she says: "Instead of fragments of half-understood traditions, confused and uninterpreted, we find in our hands a splendid science and a reservoir of power which we can use for the uplifting of the world."

The book is a fount of knowledge, very illuminating and inspiring and a short review is not fair to the greatness of this work. It has opened a door to many of us, it will take time for us to look through that door, and to understand that which we are capable of seeing therein.

All masons who desire knowledge in their art will welcome this volume and find in it much to ponder on, much to consider, much to try to understand. It tells us abundantly in the true scientific spirit, which does not dogmatise but which gives indications, if so we may term many passages in the book, for further research and further light and nowhere do we read of a finality in the search for knowledge. The subject is treated as one that is evolving within each one who is a seeker in the true meaning of the word. It is with gratitude that we reach out to this volume for as we have hinted it has made the search easier; it has given a generous start to those who have the ability to carry the search forward in the ages to come.

This publication should be very carefully studied, I should like to hear that all Masonic Lodges had taken up a regular study class with this book as a basis. This would inevitably make a great difference to the intelligent workings of the Lodges and give an impetus to the deeper understanding of our work which the Order needs. It will be a great opportunity missed if this book is not widely circulated; for all, masons and non-masons, can gain much learning therefrom.

Our V. V. I. Brother the author has once more brought much light to a darkened world; do not let us miss the chance of spreading the good news of the publication of this wonderful book. It should be read by all searchers for the deeper mysteries of life, that is the reason that we suggest that non-masons will also find much to ponder on and much to learn. After all Freemasonry, as this book shows, is not an isolated science but a partaker in the mysteries to which all belong and in which all have a place. We as individuals are the separators, Freemasonry unites, works for unity. In the past, individuals have sought to bring separations even within these portals but Freemasonry has lived through it all and in this book we understand something of the foundation on which these mysteries are builded "which no storms can shake," no individual differences can divide.

The illustrations are very well represented and add much to the interest and illumination of its pages. We hope for a wide sale that the light which it brings may be shared throughout the world.

LUNA

Towards Discipleship, by J. Krishnamurti. (T. P. H., Adyar, Madras. Price Rs. 2-4-0 and Re. 1-8-0.)

This is a series of informal addresses to aspirants for discipleship; the occasion being a summer holiday (1924) in the Italian Alps. They are refreshing in their candour, and Krishnaji spares no one, for he is absolutely in earnest himself, and is courteous enough to believe his hearer is also. But he spares no single sin or error or weakness in your character, he tells you what is required and it is for you to apply it. Then he tells you how and why you are evading the point, and just how you fail to make the teaching fit your own special case. As in his *The Path*, he hits hard enough to wake anyone up. "You will suffer and feel wounded. Well, get wounded, anyhow. That is the only way to get awake." We are all so afraid of admitting a fault even to ourselves, when our acts proclaim our weakness unflinchingly. We deny and affirm in our minds as if that was all.

This booklet will knock much of that sham out of all of us, and for the serious student, *with genuine aspiration*, it contains much. For instance: ". . . most of them (our workers) have their emotions too much suppressed . . . will help you to kill out . . . emotion of the wrong kind . . . Remember, if you kill out emotion, you have to start all over again . . . be careful from the

beginning, and substitute control for repression of your emotion." Some of his aphorisms are: "Be impersonal in everything you do and think and feel." . . . "We must be kind to anybody who happens to be next to us." As to self-depreciation: "Give yourself, and you will give something that nobody in the world can give for you." The charm of the book is its very simplicity, spontaneity is in every sentence; it is practically a verbatim report. It is as if J. K. had spoken to us direct; direct to the Ego, for the personal does not even exist in the plane from which these terse and epigrammatic sentences were composed.

A. F. K.

Some Japanese Artists, by Yone Noguchi. (T. P. H., Adyar. Price Rs. 3.)

Freedom—Space—This is the breath of life to artists, the *sine qua non* of artistic expression. Art can no more flourish under repression than a songbird can sing in captivity. And there is, I think, no mode of art expression that emphasises this more than the Japanese. So keen is their sense of space that by some inner magic they can make the infinitely small assume the characteristic nobility of the infinitely vast. What other people has been able to create the illusion of universal space by means of a few inches of empty silk or canvas, except their racial brothers the Chinese? In the Japanese home, however small, in Japanese literature, in the Japanese heart, there is always room enough. It is this that makes the Japanese so fine an art critic; and it is this sweet liberality of spirit that exhales from the pages of Yone Noguchi's little book.

So clearly does he show how the Japanese artist and poet claim their freedom in the whole world of Nature, in the whole book of life. The spirit and the form are one in a land of "the living dead," as Lafcadio Hearn describes Japan. Noguchi gives seven gems of criticism in this little volume each in its own way charming, each distinctly individual, yet with a real communion of spirit whether the subject be the wealthy cultured Korin or "a mere maker of dishes in his life's days," Kakiyemon, the simple, porcelain art-craftsman who "drew his artistic vision on the clays, and by a Greek simplicity of selection, achieved an effect quite talismanic". Hiroshige, Korin, Utamaro, these are names now famous throughout the world, but their works shine with a new light seen through the eyes of Yone Noguchi. One would love to linger on his appreciation

of the "prince like" Korin; but there is an exquisite charm in the little sketch of "The Art of Jakuchu", which with "Kakiyemon, The Momoyama Screens, and Kiyochika Kobayashi completes the gallery of portraits.

One says portraits, but there is little of the artists' personalities apparent in these sketches. In Japan the man is merged in his creation. It matters little how he has lived, it matters enormously what he has done. Jakuchi was an artist of the eighteenth century who exhausted his life energy in painting thirty pictures of flowers and birds. All these he presented at his death to the Sokokuji Temple. Apart from his masterpieces he must have painted a few other works for Noguchi tells us that for money he cared nothing. He was a man of simple manners and ascetic life, living on rice which he received in exchange for a picture. In his latter days he built a little hut near a Kyoto Temple and devoted his remaining years to the study of Zen.

A painter of flowers and birds, what great thing is that! some may say. But hear Noguchi; Birds and flowers

and everything of natural existence speak to you when you understand them. Yes, they comfort you, laugh with you, and cry with you when necessary. But who teaches you the secret or secrets to understand their inner souls? The artists of flowers and birds, to use the Japanese word, the artists of 'kacho'. . . . "It is a mere accident to exist as a flower or a poet; a mere twist of evolution but from the same force. We are taught that even the existence of a violet or a dragon-fly is a fragment of life externally, but spiritually with a huge suggestion of the cosmos . . .

And these works of Jakuchu are decorative in the sense "that any art, when it is true and great, is always decorative, just as a great personality becomes decorative when it is true". And the work of the great floral painters is good because "it holds a magic string which unites both extremes, the subjectivity and objectivity, the external decoration and the inner freedom. The works of Jakuchu belong to this class of rare Japanese art which has appeared only once in three hundred years".

Noguchi adds that if at first he may hesitate when asked who is the best Japanese artist of flowers and birds, because there are so many specialists in this; on a second asking he unhesitatingly names Jakuchu, because "with great equilibrium of reality and spirit he created his art, old yet new, an art a hundred times better than that of others, an art deathless and living. We Japanese are proud of him". Each of these little gems of criticism is a gift in itself, a door into the garden of Beauty.

A. E. A.

THE THEOSOPHIST

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

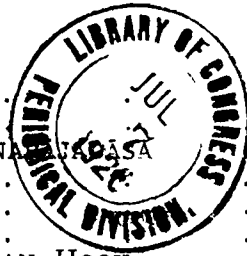
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with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

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39. Porto Rico ... Señor Francisco Vincenty—P.O. Box 85, San Juan, Porto Rico
40. Roumania ...
41. Yugo-Slavia ...

SECTIONAL ORGAN

- ... THE MESSENGER.
- ... THE THEOSOPHICAL REVIEW (NEWS AND NOTES).
- ... THEOSOPHY IN INDIA.
- ... THEOSOPHY IN AUSTRALIA.
- ... THEOSOFISK TIDSKRIFT.
- ... THEOSOPHY IN NEW ZEALAND.
- ... DE THEOSOFISCHE BEWEGING.
- ... BULLETTIN THEOSOPHIQUE.
- ... GNOSI.
- ... THEOSOPHISCHES STREBEN.
- ... REVISTA TEOSOFICA.
- ... TEOSOFIA.
- ... TEOSOFI.
- ... VESTNIK.
- ... LOTUS AND ESPERO TEOSOFIA.
- ... THEOSOPHY IN SOUTH AFRICA
- ... NEWS AND NOTES.
- ... THEOSOPHE.
- ... BULLETTIN THEOSOPHIQUE BELGE
- ... THEOSOFIE IN NED. INDIE.
- ... THE MESSAGE OF THEOSOPHY.
- ... OSOPHISCHES STREBEN.
- ... NORSK THEOSOFISK TIDSKRIFT.
- ... PAPYRUS.
- ... THEOSORHIA.
- ... THEOSOPHY IN IRELAND.
- ... EL MEXICO TEOSOFICO.
- ... THE CANADIAN THEOSOPHIST
- ... THEOSOFIA EN EL PLATA.
- ... REVISTA TEOSOFICA CHILENA
- ... O THEOSOPHISTA.
- ... BOLETIN TRIMESTRAL AND SOFIA
- ... ISIS.
- ... NEWS AND NOTES.
- ... PRZEGLAD TEOSOFICZNY.
- ... THEOSOFIA EN EL URUGUAY
- ... HERALDO TEOSOFICO.

* Communication des Pays-Bas, Pays-Bas, etc. par M. J. S. ...

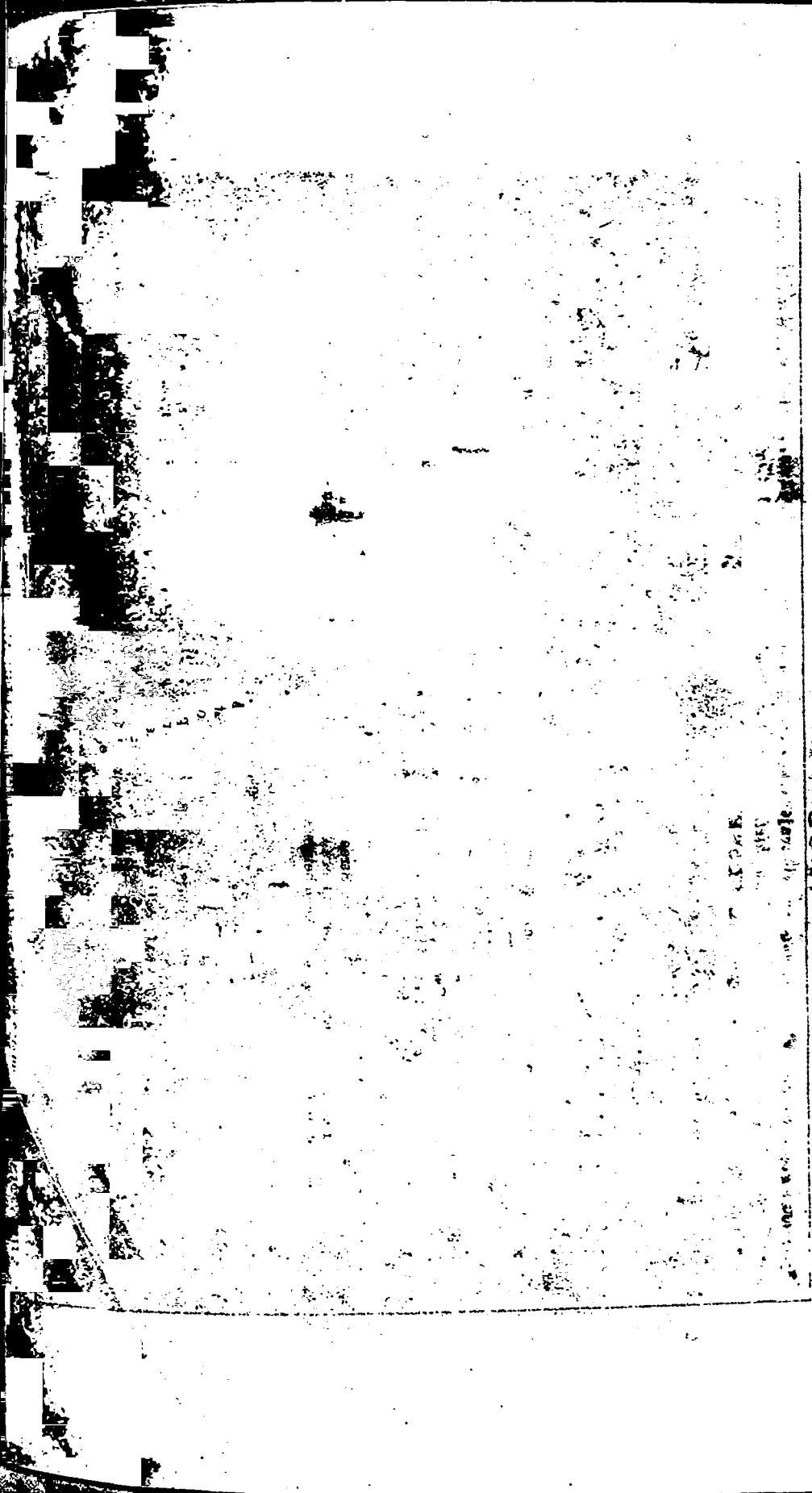
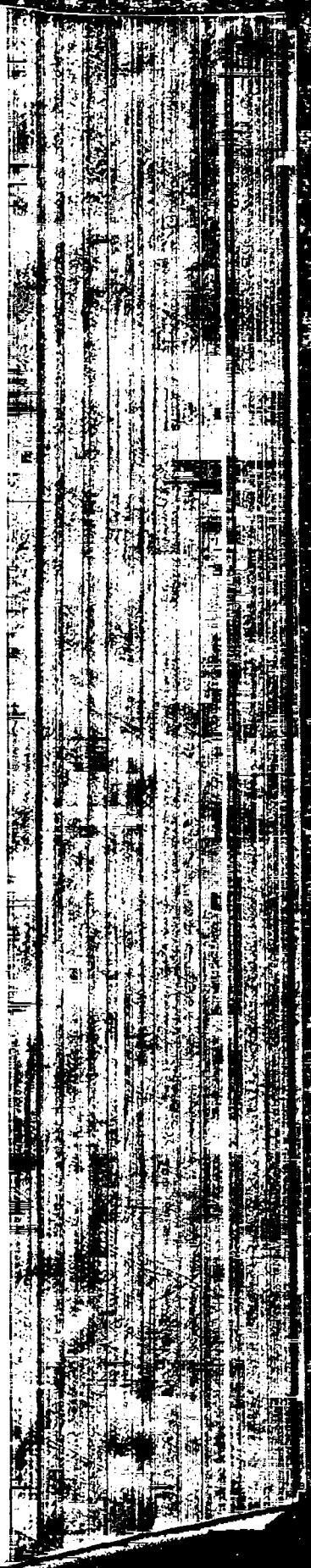
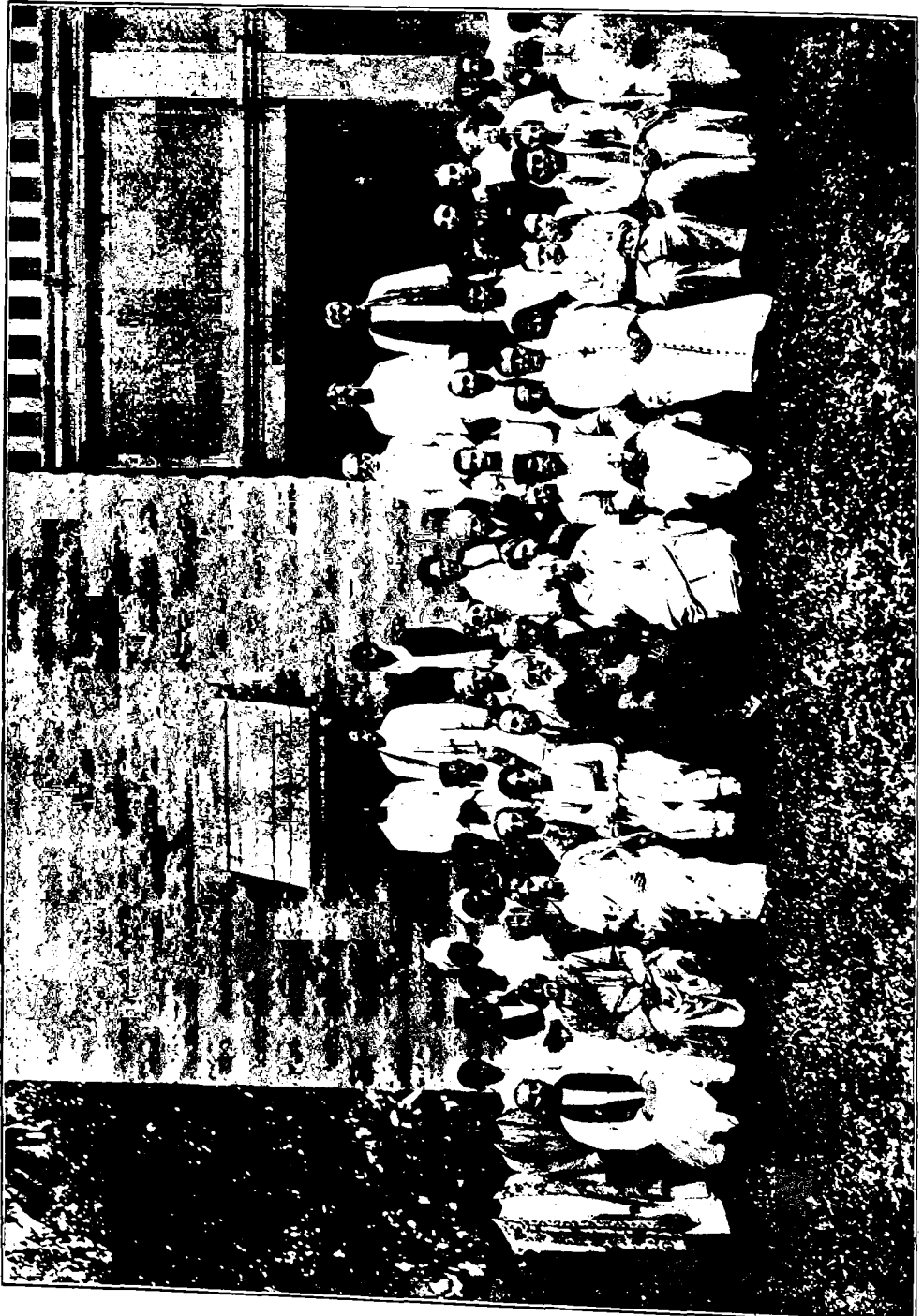


PLATE 10





THE WORKERS OF THE THEOSOPHICAL PUBLISHING HOUSE AND VISITORS. JUBILEE CONVENTION, 1925

THE THEOSOPHIST

ON THE WATCH-TOWER

As put first in these monthly Notes the correction of a mistake made on p. 553, in our February Watch-Tower. The Recording Secretary points out that it was through oversight that 'there were six Sections represented' during the Jubilee Convention. It ought to be only two Sections, namely, Canada and Porto Rico. Brazil, Chile, Spain and Portugal were represented by their General Secretaries, though not by their own National Secretaries". I may add that Porto Rico sent a majority vote for the statement on The Basic Truths of Theosophy.



Three Sections have held their Annual Conventions in April and sent affectionate greetings: Italy, Java, and South Africa. Java desires its Theosophical Educational Institutions to affiliate with the Theosophical World University.

A note will be made of the wish, but at present only negotiations are going forward.





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* * *

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* * *

A very funny letter has appeared in *The Natal Advertiser* about Krishnaji and myself. It opens with the sentences:

Mrs. Annie Besant is now a frail old lady. Her utterances many years ago outraged the intelligence of the British public and she left England to associate herself with India and its aspirations.

I acknowledge the age, but am provokingly strong. Then follows the statement that the "claim" that Krishnaji is the Messiah "in the face of cosmic laws (evolution) is too absurd to be taken seriously in the West". The writer may be a re-incarnated Roman, who put forward this argument when a Jew was called the Christ. Then our sapient writer unveils the deep conspiracy underlying what is called "the claim".

If you can look behind the face and see the mind that caused the claim to be published, you will find that the cause of this blasphemy may be discovered in an attempt made by the Indians who surround the frail old white woman to prejudice the European members of the Theosophical Society against her, then work upon her to resign, and so usurp her position as President of the Society. The Vice-President is a well educated Indian author, by name C. Jinarajadāsa.

Indians in India have of late developed a perfect mania for trying by any and every means to obtain positions that will allow them to consider themselves superior to Europeans and able to control the white man.

About two years ago, these same Indian officials of the Society persuaded Mrs. Annie Besant publicly to deny Christianity, and her declaration was duly published. It fell flat, however, being received by the European members of the Society with the utmost indifference.

Where these foolish Indian members fail is that they are so low in the scale of evolution that they imagine that they can delude Western humanity by an extravagant claim which might impose upon the East. What the white vehicle contains is beyond the conception of the Asiatic mind.

Truly a wonderful and subtle conspiracy; I shall watch its working out with interest. It must be very old, as, so far, no Founder of a great religion has been born in the West. By some perversity of fate, each manifestation has appeared in an eastern body. It is not unnatural that Europeans regarded my leaving Christianity with indifference, since it

was made public in 1874, fifty-two years ago, instead of two. The value of Mr. Francis' "facts" and opinions may be judged by this sample.

* * *

Several appeals have appeared in our general pages on behalf of the religions which were given, within the Adyar Headquarters, sites whereon they might erect buildings for the celebration of their respective forms of worship. The reformed Hindū body, the Bhāraṭa Samāj, took three years to build its temple; it started soon after I first made the suggestion that Adyar should have a Shrine for each religion. The Buddhist Vihāra is almost complete. The Muslim Mosque has erected part of its walls. The Zoroastrian and Hebrew have only their foundation stones; the Christian has a hut as well as a foundation stone. The Jaina and Sikh have no sites at present. The Hindū and the Christian have their daily worship. Contributions for any of these may be sent to the Treasurer of the Theosophical Society. A very Theosophical form of gift would be one to be divided among the six Shrines, placing as it were a brick in the walls of each. I include all, because even the one completed and the one nearly complete are burdened with debts, which should be cleared off, and I appeal to all who can do so to lend a helping hand.

* * *

Another part of our work which needs strong support is the Theosophical Educational Trust. This, like its English brother, is doing splendid work, but is not helped as it should be by all Indian members of the Society. The schools and Colleges are admittedly models, and Theosophists have long since won their spurs in the educational field. The education of body, emotions, and mind is completed by opening the way for the unfoldment of the Spirit, that he may illumine the consciousness and permeate the vehicles by which he contacts the outer worlds. For twenty-eight years the T.S. in India has

tilled the educational field, and the crop reaped has been thoughtful and tolerant men and women, good citizens, self-sacrificing public workers, earnest patriots. Such men and women are wanted for the building of India into a wise and free Nation.

* * *

I think it was three years ago that I appealed to the Indian Lodges to contribute a monthly subscription to a Public Purposes Fund, earmarking the subscription, if they wished, for any special line of work. Nearly all the money has, as a matter of fact, gone to our schools, and even then has had to be largely supplemented. In the first year those of the Lodges which subscribed did well, but few have kept up the work. Perseverance in well-doing is a very rare virtue.

* * *

In contrast with this is the splendid work done in the United States by Dr. Ernest Stone and his band of workers on "Adyar Day". Last year the fund amounted to \$5,000; this year it will be about \$7,000—a most generous contribution to our ever-increasing work. We owe a deep debt of gratitude to our U. S. A. brethren, for thus sharing our burden.

* * *

Here is a little poem sent to me by an Irish poet, Mr. P. H. Aldhouse, whom I thank for his kindly thought.

IRELAND'S BLESSING TO DR. ANNIE BESANT, P.T.S.

Fiftieth Anniversary Foundation, T.S.

Messenger of the Masters, from the West
Where Erin, ranged by grey and stormy sea,
Works out her ancient heavy destiny,
Her loving greeting is to you addressed.
"Daughter," she says, "Like you I have known sorrow
Like you unflinching I have borne my cross
Right up to Calvary, and feared no loss.
I too, by faith, can see the bright to-morrow;
The travail of our souls shall bring to birth
A lasting Blessing to a happier earth."

* * *

The paragraph in our last issue on "Is Mrs. Annie Besant alive?" has drawn the following note from Dr. James H. Cousins:

Apropos of your obduracy in not shuffling off this mortal coil at the sixtieth twist to oblige the astrologers, let me warn you that you have another brand of prophet to face as well when the Day of Reckoning does come—if you do not manage to blarney it also into oblivion! At that very time I was keenly interested in psychical research, and lured certain excellent mediums from London to my home in Dublin, where, under entirely unfamiliar circumstances and with people completely unknown to them, they achieved remarkable results in psychometry and normal clairvoyance. At one sitting a letter in a plain sealed envelope was among the articles to be experimented with. The psychic delineated a character that was clear to myself and one or two others present. He stated that the writer of the letter would die at sixty. No one but myself knew that the letter was from you. When I disclosed the fact I learned that the psychic, quite independently, had made the same cheerful prophecy as the astrologers! It looks as if something had coveted you for the celestial regions. Happily for us, better counsels apparently prevailed.

I must admit that I have been very disobliging, and can only plead *force majeure*.

* * *

The New York *Daily Express* has a very interesting article on "The New Race evolving in America," a fact which is no longer regarded as a Theosophical fancy, but has passed into ordinary newspaper news. H. B. Blavatsky was only a little "previous" in announcing it in 1888. It is a way Theosophists have. A correspondent lately wrote to me that in 1911 I had lectured on "The Emergence of a World Religion"; yet a few members of the Theosophical Society have been upset by a repetition of the statement in 1925. Well, here is the belated news of the "new type":

The American people are evolving into a new race with distinct characteristics of their own unlike those of any other race, according to an announcement by the Smithsonian Institute, based on investigations carried on for many years by Dr. Ales Hrdlicka, the Institute's famous anthropologist.

Dr. Hrdlicka examined thousands of Americans of different classes and reached the conclusion that the new American racial type is not Nordic, but a type between the Nordic and the Alpine, "close to the medium of the English and white people in general",

Dr. Hrdlicka's report to the Smithsonian Institute says: "Although the older American stock has approached the formation of a distinct American type, it is still nearest to its main progenitors, who are British, but in stature, physiognomy, and behaviour it is already more or less different, and the type is a good one."

Dr. Hrdlicka maintains that there are no grounds for fearing racial deterioration because of the former liberal immigration policy. All that was necessary to bring out the favourable characteristics, as exemplified in the children of immigrants and in many immigrants themselves, was "an opportunity for wholesome development in favourable American environment".

Dr. Hrdlicka adds that "the American type is characterised by tall stature—being the tallest of all the large groups of white people—by an inclination, especially in youth, to sinewy slenderness; by the scarcity of adult blonds, and by mixed eyes or light ones with a brown admixture.

"The main characteristics of its behaviour are in general frankness and openness, yet with shrewdness, energy, and persistence; with but little sentimentality or affection, and with relatively few extremes, except perhaps in industrial, financial, and occasionally religious endeavours."

The Neo-American type will in all probability be on the average more sanguine and perhaps less sparse than the old. It will remain an intermediary white type in pigmentation, in the form of the head and in other respects. It will show for a long time a wide range of individual variation, and may well be expected to be an effective type.

Australia is another country where this type is showing itself, but not in large numbers, as in the United States. Perhaps the British Association for the Advancement of Science will now wake up, and realise that Captain Pape had some justification for urging upon its attention the fact that a new type was appearing.

* *

The International Order of Service is doing good work in the U.S.A., under its National Secretary, Dr. Mary Weeks Burnett. It has Branches for a Brotherhood of Races, three for broadcasting Brotherhood, presumably by appeals and the like, two New Age Youth Leagues, a Science of Health and Healing League, and others.

* *

As I am writing, the Australian mail comes in and brings us splendid news. "Our George" has been elected by

acclamation General Secretary of the T. S. in Australia for the coming year, and he is, as usual, bubbling over with enthusiasm and well-directed energy. Our readers will find his address to the Section, before his election, in *New India* for April 26 ; it is full of his breezy wide-heartedness and perfect tolerance, and I feel sure that he will become as popular and beloved in Australia as he is in India and in Great Britain. Australia needs a man who can command respect by his virile strength and power of leadership, united with the tenderness and tact of a woman, and the self-sacrifice, so perfect that it is unconscious, of a true lover of men. It is specially delightful to feel that our deeply loved and revered Bishop Leadbeater has beside him a helper who loves him and honours him as a son loves and honours a father. His presence will be like sunshine in the house, a source of light and warmth. Australia is very fortunate in having as General Secretary so eminent a servant of the Masters.

* * *

I expect to leave Bombay with Miss Rosalind Williams, Krishnaji and Mr. Rajagopalachariar in the P. & O. ss. *Rājputāna* on May 8. We leave beautiful Adyar on April 28, as I have to visit Surat, Broach, Shuklatirtha, Ahmedabad, Baroda. At the last mentioned place, we have to consecrate a new Co-Masonic Lodge, and install the officers. A few days ago, some members of the Adyar group visited Trichinopoly for a similar purpose, establishing a very promising Lodge. Co-Masonry is making much progress in India just now, and last February I consecrated two Lodges in Sindh and installed the officers in each, as well as reviving a Chapter in Benares. Bishop Leadbeater's two remarkable books on Freemasonry have, I hear, aroused much interest among Masons of the masculine Obedience, as they well may.

TO THE MASTER-SINGER

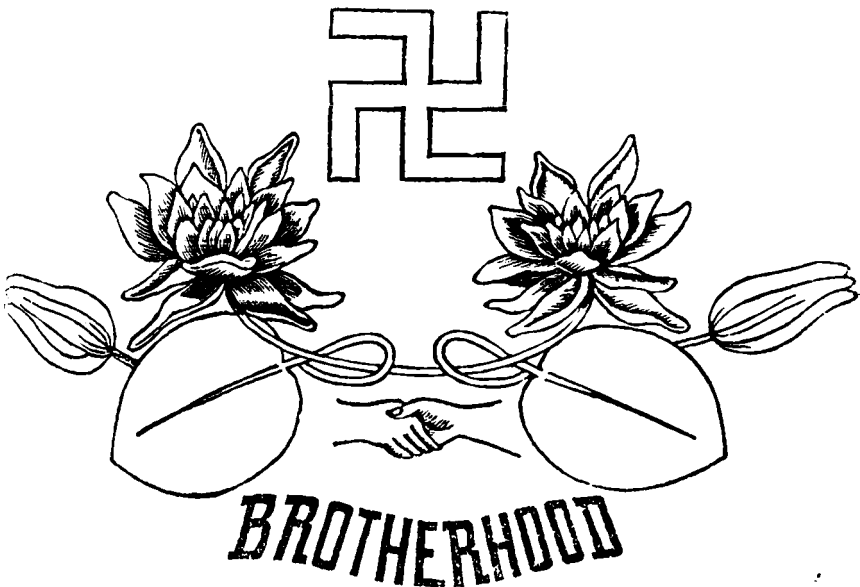
I CARE not if men hear me,
Or hearer none there be.
I close the lattice of my heart
And sing, and sing, to Thee—
Soft songs of sweet communion
And lyric secrecy.

Alas, my songs—what are they ?
Rough echoes of Thy lays,
Heard in the nightly walking
Of incorporeal ways,
And wrought, by day, to substance
In labour'd word and phrase.

What matter, if they keep not
The high sweet note that thrill'd ?
What recks it, if, transported,
The half their wine be spill'd ?
I care not—I remember
How once this heart was fill'd !

And, when I draw the curtain,
And sing to Thee alone
My starveling lay, it swells again ;
The lyre renews its tone !
And, lo, the songs that came from Thee
Are Thine, and yet mine own !

E. A. W.



FORMALISM AND FUNDAMENTALISM IN THE T. S.

By C. JINARĀJADĀSA

I have received from Holland a circular from some Dutch members protesting courteously against what is termed the growth of formalism in the T.S. There is a small number in the Society which has this feeling of trepidation, that the Society is going away from "fundamentals". The answer to this depends upon what we mean by fundamentals and formalism.

I remember a discussion taking place sixteen years ago among Theosophists, whether it was quite consistent with their Theosophical beliefs to identify themselves with the formal side of the religion into which they were born. It was held by some that a Hindu Theosophist, if he is thoroughly consistent, should not identify himself with any aspect of his

religion which differentiates Hinduism from that broad statement of truth which is universal, and which has no mark of any one religion or sect. Of course, all recognised that the T.S. can impose no code of behaviour on its members, and must therefore leave them to lead the highest possible life in the light of their Theosophical ideals. But it was felt that, to be truly a Theosophist, a man should dissociate himself completely from everything which is not Universal Religion. On the other hand, it was admitted that to do this would make such a complete break with one's family and connections as to make a Theosophist more intent on his own salvation and less mindful of the complications which he makes in the lives of others.

It is true that, for instance, in India to-day a number of Hindu Theosophists are banding themselves to revive Hinduism. They are going to use the ancient ceremonial method, but they mean to simplify and purify it, thus keeping it essentially Hindu, and yet bringing back to it its ancient vigour. A similar attempt has been made during the last few years by Christian Theosophists who are working in the Liberal Catholic Church. The adherents of other faiths among Theosophists are planning a similar kind of revival. When we examine these activities, we can readily note that they are not a revival of ancient orthodoxy, but rather attempts to bring into religion a new conception of congregational worship, inspired by the Theosophical understanding of what underlies ceremonial.

Furthermore, there is nothing really inconsistent in the modern Theosophist working in what we may term "formalism" in religion, for his purpose in doing so is not that he personally may be helped, but rather that new impulses may be evoked in religion which will help the masses. Theoretically, there could be nothing more ideal than that everyone should profess the Wisdom Religion and be

a Theosophist. But, practically, the fifteen thousand millions of humanity to-day are not going to become Theosophists and be helped thereby. For the vast majority of people, the Ancient Wisdom must be stated in simpler terms and particularised in aspects suited to their growth and civilisation.

No one who looks at the world to-day can be unaware of the supreme need for the spirit of religion in order to humanise modern life. In this situation, as many as 42,000 Theosophists are available, it is impossible for them to do the necessary work, unless they spiritualise the masses, along the ways of religion that these masses are accustomed to. Either there must be completely a new religion for the world, or a revival of the ancient religions. If, therefore, a certain number of Theosophists believe that the Hierarchy which governs the world has decided on a revival of the ancient religions, and if they throw themselves with enthusiasm to help in this plan, they are not developing "formalism". The Theosophists, who are working in Hinduism and Christianity and other faiths, are doing so in order that the masses in those religions may be helped. This is clearly their intention. Whether they will hinder the masses rather than help is a matter for examination, but not for vituperation.

Certainly a Theosophist can follow his own more direct method of developing spiritual life for himself, and not in any way identify himself with any formal religion. He will thereby save a great deal of trouble for himself, and certainly much intellectual difficulty. For it is not an easy thing to be a Theosophist, and yet to commit oneself to help the masses in terms of the religion of the day. Many of us have not forgotten the inspiration of our first membership in the Society. Its value to us was that it had no form whatsoever. Theosophical Lodge meetings were not religious services; they were meetings of enquirers into truth who had also an enthusiasm for human welfare. We were (and many of us still

are) glad to get away from a "churchy" atmosphere. But we cannot live our lives only in Theosophical Lodges, and when we turn outwards to help the world, we must modify our philosophical isolation and meet the world where that world is, and help it as it needs helping. There is to me a mysterious something in the world to-day which makes men to come together in congregations, and to crave a ceremonial setting for their congregational actions. Therefore the purification of the formal side of the ancient religions is undoubtedly of very great help just now. The Theosophists who are trying to help their fellow-men are not to me reversing their beliefs, but rather understanding their beliefs in a fuller way, especially mindful of the help to be given to the masses.

A second point of criticism is that some of us are departing from "fundamentals". But who has stated the fundamentals? If it is presumed that H. P. B. stated the fundamentals for us, we shall soon become nothing more than one more religion having a religious Founder who said, "Thus shalt thou do, and thus shalt thou not do". If we mean, on the other hand, that we should give a very great value to what H. P. B. thought and said on certain matters, there is not the slightest question that we should do so, not omitting to give a similar regard to her colleague, H. S. Olcott. Both these are the Founders, and it is a duty that we owe them that we should understand clearly what they believed was Theosophy. But are we to imitate them in *all* things?

There were two elements in H. P. B. which no one can help noting. The first was an attitude of mind which may be described as "anti-theistic". She shows constantly an antipathy to (a) ecclesiasticism; (b) the conception of a personal God. Concerning her objection to ecclesiasticism, there are few who will not heartily agree with her. She knew chiefly the development of Christian ideas in Europe, and was not aware of similar lines of development in other faiths

like Hinduism. It is a fact that, wherever a religion has a formal side and consecrated priests regarded as necessary for the performance of its mysteries, then sooner or later, such priests go outside the bounds of their sacerdotal functions and begin to dominate men's minds. While church hierarchies do indeed greatly help mankind to organise the spirit of religion, on the other hand, they are sometimes a menace to freedom of thought and conscience. H. P. B. knew how a lofty ecclesiasticism degenerates into a priestcraft, which always finds means to bind fetters on the spirit of man.

Far more difficult, for those born in the Christian tradition to understand, is her general objection to the conception of a Personal God and to any cult of a Personal God. Here we must not forget to be precise in the definition of terms, because every thing depends on what we mean by the term "God". In the accepted significance of the term, the word God means the Supreme, the One Source whence comes everything which we can conceive. Now, H. P. B. did not deny that Ishwara, the Creator, the Demiurgos, Allah, Ahuramazda, the Personal God, was the Centre of the *activities* which make the universe. But all philosophy, especially Hindu philosophy, recognises that this Ishwara, Personal God, Allah, issues from an Absolute, Parabrahman. That being the case, Ishwara is not *Supreme*, and therefore cannot strictly be called God. He is the first of the Gods, but not God. Ishwara Himself is a *phenomenon*, a "shining forth," for at Pralaya He ceases to exist, except as a centre of future universes. All this is thoroughly understood in Hindu philosophy. But the term God is usually used in the West to describe the Ultimate; so H. P. B., following her Adept Teachers, refused to use that term for a personal Creator. She was in no sense an atheist, because she refused to believe in a "Personal God" as God. She voiced the teachings of the Ancient Wisdom, that there exists a Divine Principle containing

within it all that is loftiest and holiest. But this Principle of Absolute Life cannot be stated as possessing any characteristic of personality.

This belief in an Absolute Divine Principle of life does not at all mean hostility to any form of worship of a Personal God which the religions have evolved. But it means a recognition that there are, as Shri Krishna points out in the *Gita*, two paths, one through the Manifested to the Unmanifested, and the other to the Unmanifested direct. It is the old, old problem of Transcendence and Immanence. Both are expressions of the One Reality. But occultists, especially if of a philosophical temperament, aim at reaching the Transcendence direct, though it is the more difficult of the two paths.

There was also in H. P. B. a very marked hostility to what she termed "churchianity". Both the Founders, when they came to India in 1878, began a very vigorous attack on all Christian activities in the East. Even before they left America, their attitude to Christian ministers is very marked in a circular published in 1878, stating the plans and aims of the T. S. One of its objects was "to oppose every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious". There exists among the records at Adyar a Scrap-Book of H. P. B.'s, wherein she has pasted cuttings from American newspapers recording murders, adulteries, child beatings, frauds, etc., by Christian ministers in America. All such compilation of facts by her to show the ignorance and viciousness of ecclesiastics was in no sense a denunciation of the teachings which the great Master gave in Palestine. But, unfortunately, such denunciations of Christian priests and of missionary activities did give a colouring in the beginning to the T. S., making the Society definitely pro-Hindu and pro-Buddhist, and distinctly hostile to Christianity. Just now, in Ceylon, where our Theosophical Lodges meet with bitter hostility, one of the

charges of attack against Theosophy is that, once upon a time, Theosophists were militant against Christianity and missionaries, but that now they are in favour of Christianity and will not take part with the Buddhists in attacking Christianity. The modern Theosophist is distinctly held in Ceylon to have departed in this matter from the "fundamental" traditions established by the Founders.

If we are to seek for any kind of "fundamentalism" in the Society, it is necessary to understand Colonel Olcott's attitude also. One very strong dislike of his was in any way to claim for the T. S. an inner direction by the Masters. He was himself continually receiving such inner direction, as is evinced by the letters published in the two volumes of *Letters from the Masters of Wisdom*. But, after the Coulomb conspiracy, there was so much ridicule cast on the idea of the Masters that Colonel Olcott was afraid that the Society would be endangered by identifying its work with the Masters. Here he came into opposition with H. P. B., who held that the only salvation of the T. S. lay in those members who definitely pledged themselves to a life of service to the Masters as Their pupils. She felt that there was no future for the Society, unless its original Second Section was restored. But Colonel Olcott held that to allow the existence of a body pledged to serve the Masters and Their representative H. P. B. was to create an inner ring of influence in the Society. He felt that as President, he was the only person who should direct the Society, and that for a body of members to take pledges and follow someone else was detrimental to the Society's welfare. He persisted in this policy when H. P. B. began gathering pupils round her, till the Society's very existence was jeopardised by him. In 1888 H. P. B. insisted that an Inner school should be formed. Colonel Olcott was utterly unwilling, and gave way finally only because of direct orders received by him from the Master K.H. on this matter. This letter of orders,

received on August 22, 1888, on board S. S. *Shannon* when near Brindisi, is published as Letter No. XIX in the First Series.

How greatly a true and devoted man with the best of intentions may err is shown by the remarks of the Master K. H., reported by H. P. B., concerning Colonel Olcott's attitude to this whole problem. The President-Founder was obstinate in his opposition to the work of H. P. B., solely because he was afraid that the creation of an occult band of students would be the end of the Society. But the Master K. H. told H. P. B.:

The Society has liberated itself from our grasp and influence and we have let it go—we make no unwilling slaves. He says he has saved it? He saved its body, but he allowed through fear its soul to escape; it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone. Out of the three objects the second alone is attended to, but it is no longer either a brotherhood, nor a body over the face of which broods the spirit from beyond the Great Range. His kindness and love of peace are great and truly Gautamic in their spirit, but he has misapplied that kindness.

So eventually Colonel Olcott had to give way, though there is undoubtedly a certain amount of truth in his general attitude that an inner body of students may sometimes become a clique and an *imperium in imperio*. On the other hand, the work which H. P. B. did by starting the E. S. has obviously been the salvation of the Society, for all those who are its best workers, and who have been most characterised by self sacrifice, are just those who have definitely tried to become pupils of the Masters, and not remain merely members of the Theosophical Society.

The Society has had marked periods, and these are interesting to note. The first was the Buddhist Period, when both H. P. B. and Colonel Olcott took Pansil and formally became Buddhists. There is little doubt that, if any thing of the kind were to be done by them to-day, there would be much denunciation of them as infringing the neutrality of the Society. For to-day, a certain body hold that it is not right of an officer of the Society to ally himself in his individual and private capacity

with any movement which happens not to be endorsed by a minority of Theosophists. The second period was, when a certain number in Europe felt alarmed that the Society was in danger because Dr. Besant threw herself vigorously to revive the spirit of Hinduism from the time she came to India in 1893. The third period was when Co-Masonry began, and protests were sent to Colonel Olcott against Co-Masonic Lodges being allowed the use of T. S. Lodge rooms. He takes up the protests in his address to Convention in 1905, and points out that he sees no objection to any group of Theosophists throwing themselves into whatever lines of effort they think useful, provided they do not officially involve the Society in their actions. Then came the next period when a certain number of members felt that the growth of the Order of the Star in the East was going to endanger the Society, and that that organisation would "capture" and so stifle the T. S. Then for a while there was a period of alarm that the Society was being dragged into politics, because Dr. Besant began to play a principal rôle in Indian politics. Another period began when the Liberal Catholic Church was started, and the old cry, that the Society is in danger, was again started.

Does it not seem that every time bands of Theosophists undertake lines of service which they think necessary, there will be at the same time a certain number who will object and cry that the Society is in danger? The Society has had this presumed danger so many times, and yet it has lived on with greater vigour after each such danger. In future, perhaps, members will realise that there is no danger to the T. S. at all from such movements. From the very nature of the Society, its future cannot be endangered because special movements arise within it. The Society is aiming to discover the Ancient Wisdom, and so little has been discovered so far, and such an immensity remains yet to be discovered, that members, if true to this object, can well afford to allow

groups to work out special forms of social service either in religion, philosophy, politics or any other department. Why should we become excited if some members wear silver stars, or if others call the priests of their religion "Father"? The Divine Wisdom is surely inclusive, not exclusive.

I think personally it is a waste of time for us to argue as to possible dangers ahead of the Society, and try to convince each other that the dangers exist or do not exist. The writing of this article is only a plea that, in all these inevitable discussions, we should at least be courteous to each other, and not attribute villainous motives and say that such and such groups are trying to "capture the Society" to this or that purpose. In like manner, ought not the workers in particular departments—Star members, Liberal Catholics, Co-Masons, World Religionists and others—to reveal on the other hand a larger charity, and refrain from taking a superior attitude that they partake somehow of a fuller salvation, than those who are not attracted to such departments? There are certainly many forms of salvation, but to be a *true* Theosophist, a lover and a server of the Divine Wisdom, surely includes all possible forms.

It requires only a little examination to show that, in the past fifty years of the history of the Society, the Masters have, as a matter of fact, stood behind its growth. I know quite well that, from the Judge secession in 1895 onwards, every group which has seceded from the Society has announced that the Parent Society had been "dropped" by the Masters. But, if the guidance of the Masters is to be shown by the increase in influence and usefulness of a body which They inspire, one can point to the immense strength and usefulness of the Parent T. S., and to the very insignificant nature of the dissentient organisations which claim to be each of them the one and the only and original Theosophical Society. I do believe that the Masters influence every organisation. But it is just

because of that very belief that I assert that, in spite of all that has been said about the T. S. "going on the rocks," the Parent T. S. has to-day more of the power of the Masters than at any other time before. One thing at least, I hope, will remain always as the result of our differences, and that is that we shall differ as "men and brethren," and not attribute unkind motives to those from whom we differ, not in aim, but in modes of service.

C. Jinarājadāsa

PURIFICATION

I AM come, thy soul's desire,
I in flaming robes of fire :
I have heard thy spirit call
And have come to claim thine all.
Standest thou before me dumb ?
At thy bidding I have come.

Thou alone didst give me birth.
On thy lips I hush the mirth.
*Thou didst never think to see
Thy desire was like to me.*

Now I clasp thee to my heart,
Of myself a living part.
Bid farewell to earthly gain,
Walk with me the vale of pain.

All thy selfish love must fade,
Into selfless love be made.
By thy will thou didst create
Me, and lo ! men call me Fate ;
Me, thy soul's one strong Desire,
Clothed in purifying fire.

IDA LEWIS BENTLEY

COSMIC VALUES

By A. F. KNUDSEN

THE organising of the World Religion gives us more to think of than rituals and austerities. Let us try to realise some deeper and truer basis for our daily use of the word "value".

Success, Wealth, Power, Empire, those are the gods that rule now. They rule men's hearts, and have invented much sophistry to cloak their imposture, and erected much camouflage to hide the horrors of their malfeasance, and of their treachery. Commercialism, militarism, diplomacy, they all depend on sham, pretence, evasion, and substitution, all are deadly afraid of the light of publicity. In all directions we find the censorship that prevents the facts getting into the press before they have been coloured and doped to suit the managers of the publicity bureaus by which those in power maintain their hold on the mind of the average man, and so on the whole race below that standard.

It all looks black enough to the idealist; the evolutionist alone can look at the state of mankind and face the problem squarely. It all hinges on the character, and then the intelligence, of the average man. What is his value and whence his possible improvement?

What can improve the civilisation of Europe? The alternatives seem to be more technical education and material welfare on the one hand, or, more culture on the other. Will not culture, spiritual and mental culture, turning from things

and senses, from gratification and excitement, baffle and conquer mammon to-day as the "Gymnosophists" (naked-wise) of India conquered Alexander the Great?

Culture is what Europe is hungry for, though hardly realising it. One sees this hunger in the children, they long for something not material and not limited. If we are to save Europe for civilisation we must begin with the children and make new men and new women who are not scarred and cowed by the brutality of the drill-ground and the industrial barrack life, that now stamps out all modesty in both boys and girls before they are 14 years old.

For our standard of value then, we must go to the child, for there we must begin our changing of standards and of values. The child makes all values anyhow. All commerce depends on demand and the child makes the only demand there is. Stop the arrival of the babies, and all finance crashes, values cease to be. Increase of population alone keeps up and adds to the basis of capital, it is the sole cause of the unearned increment whose capitalisation is the bedrock foundation of "Big Business".

When there is demand, then supply produced, then business thrives. Man demands, so man by his presence creates values, population increases them, and children maintain the population. So all valuation comes back to the child as value-maker. A student of economics has figured out that each child born in New York raises the valuation of the city real-estate by 860 dollars, *i.e.*, capital is increased by that amount because of the added demand for time and space, but the child does not even get a chance to live as his share in the transaction, he only adds to the competition for a wage. He raises the prices against himself by being born. *Per contra*, he would hardly wish to be born on an isolated island. So we see that it is not charity that the value-maker wants but opportunity to react to his environment. If we knew to-day

that no more babies were to be born into this world, all values would collapse; if we knew that only idiots were to be born it would be still worse. The child is future, prospective. How then do we value the intelligence of the child that comes to us in Europe, does he get the full opportunity that a human being should? Can we turn to a contemplation of the cosmic values for a new view of what we should do for the child who comes to give sense and aim and value to our efforts in what we claim to be a cultured civilisation? Does it not all hinge on the Average Man? Can we raise him a bit, or can we increase his percentage of the whole population? There are three sides to this question. We may get from nature an increase of leading minds and notable characters, or we may remove the tremendous obstacles now in the way of the masses, which prevents them from getting the cultural education which they surely are capable of. The third means, removing or extinguishing the lowest intelligences whose presence pulls down the average, is of course not practicable even if moral and educational methods were to be applied, for these egos who lag behind learn but slowly, and incompetent minds are born even into our best families and communities.

There remains practically the raising of the whole mass of humanity, by extending to each individual full opportunity for drawing out each and every faculty to its utmost. In short, putting an end to poverty, slums, child-labour, and providing for each child free education, beauty, space, time, music, pleasure, creative occupation, dramatic and religious pageantry. There are no longer "isles of the blest," average wages, average poverty, has spread from Europe to the South Sea Islands, to the heart of Africa. Have we not heard of "compulsory labour" in Kenya, and intense opposition to shortening the hours of child-labour in the United States? Is it the uneducated class which opposes these reforms? no; it is the greedy class.

Who then values this child which makes gold worth more than oxygen; what is gold or ice to the Esquimaux, over and above ivory and fur, blubber and sealmeat? Gold is our greatest hoax.

Honour, devotion rather, to the child in the home, it drives the man to effort, to achievement, to victory over his own inertia and stupidity; and it has done so from the first, it even drove the mother to evolve the breast and mother-milk to feed it. Even now if men are still men it is "women and children first" in acute danger. Why not then in the factory, the bank, the legislature? It is the child that drives the mother out, frantic to maintain her child for a year or two, and so the sweat-shop exploits her to the last ounce of energy, giving unearned profits to capital. They say profit is legal, but is it moral? Someone too weak, or taken at a disadvantage of ignorance, or of time and space, must make the sacrifice somewhere. Profit is another of our superstitions. *Caveas emptor!*

But the child who causes the whole problem of political economy, what does it get? Will it ever get the consideration that is its due, will it ever be respected as maintainer of values? Will its claims ever be the first to influence exchange, disarm greed, stir chivalry? Will the needs of the child ever dictate expenditure, private and public; its wants, physical-æsthetic-mental-moral, be the first items on the agenda of Imperial Parliaments, or even of city councils? Yes, in a genuine civilisation.

Are we fit to have a higher average man born into our world-civilisation as it is to-day? Yes, if we look out for the full humanising of the children whom we have in our midst.

A. F. Knudsen

TEARS AND LAUGHTER

By ARTHUR ROBSON

THE mystery of laughter! The mystery of tears! Must they forever be mysteries? Is there no way of tearing aside the veil that conceals the origin of these the most human ingredients of human nature, of discovering the beginnings of those thousands of instincts which make up our being, by which we live and without which we would inevitably die, "human nature's daily food," as Wordsworth calls them in the mass?

In tracking out their source one comes across a very remarkable law which, amongst others, governs the process of evolution, a law which is found in operation in the evolution of all things, the most commonplace as well as the most exalted, the most ordinary articles of everyday use as well as those fragments of us which partake of the divine, the attributes which we share with God Himself. I shall not for the present give the law a name nor attempt to enunciate it. But if we trace the life-story of anything, the law will be readily discernible. And, to this end, I will take, as being most familiar to me, the life-story of a very commonplace thing indeed, the *sola topee*, the type of hat, I must further specify for the uninitiated, used by Europeans in India and, now, in most tropical countries.

Come back with me to the times when the first English settlements were made in India, the early days of John Company, and we find the Europeans of those days wearing a

costume which, except for their top boots, worn, I believe, as a protection against snakes, was identical with that of the upper classes of India, and included the large Indian turban. As the turban, worn by itself, leaves the crown of the head bare, the Europeans adopted the quilted conical cap worn inside the turban in some parts of India. A further grievance against the turban still remained, however, and that was that it provided no protection from the sun for the face. This was remedied within a few years by extending the quilted cap downwards to make a sort of brim which covered the forehead, ears, and neck. This proved rather a nuisance when it became sodden with perspiration, and as it could not be sufficiently stiffened by quilting, attempts were made to make it stand off the face by lining it with long feathers. The sola topee first saw the light of day when a member of the Cawnpore Tent Club used, instead of quills, the pith of the sola, or shola, plant.

Now sola combines extreme lightness with ideal heat-resisting properties and, although originally intended only as a stiffener, it gradually usurped the functions of the cumbersome turban and the irritating quilting, and we find that within the course of a few years the turban and the quilting had so far decreased in size as to have ceased to perform any effective function and were reduced to mere decorations, and that the sola had come to be the most important factor by far in the make-up of the sola topee. The quilting has been banished from the latest types of tropical helmet, but the pugaree (or diminutive turban) is still retained as an indispensable ornament and, for those in the know, serves as a reminder of the parentage of the sola topee.

It will be noticed with interest how the small cap, which was originally admitted as an auxiliary to the turban, has gradually increased and, reinforced by sola, has by degrees supplanted the turban in its office and reduced it to an entirely

subsidiary position. This law of usurpation will be found in operation in a multiplicity of things and is in fact the instrument by means of which good usurps evil in our being. A tiny, unnoticed fragment of good insinuates itself into a mass of evil and in due course begins to grow, and so it goes on slowly and silently developing, down through measureless ages of growth, until it is fully matured and the time is ripe to weed out whatever remnants of evil still adhere to it.

The law is invaluable for the light it sheds in helping us to trace the origin of all those instincts which we share with our fellow-men, and, very often with the lower animals.

Because everything that we do is done deliberately or was done deliberately and for a definite purpose at some time in the past, it has crystallised into a habit, out of which has evolved the instinct which comes down to us to-day as a vestige of our long-forgotten past. Fear, for instance, causes among other effects, a tendency in the knees to give way, the breath to be stifled and the gaze to be transfixed. Because, in the long, long ago, in the thick and endless forests of the coal period, fear caused our animal and human forebears of that time to crouch down in the undergrowth, hold their breath and keep their gaze fixed on the object of their fear, which invariably took the form of one of the enormous reptilian monsters of that period that had made its appearance. If the monster suddenly appeared very near and loomed very large over the smaller creature, it wisely remained perfectly still, as there was always sufficient foliage about it, with the result that to-day when a fear looms large over us we helplessly do the same thing and are "paralysed with fear".

Again, a sense of cold gives us "goose flesh," because, in the days when we were furry, that action of the skin caused the fur to stand out and so provide protection from the cold. The hair standing up on the head when one anticipates danger in the darkness once served the purpose of giving one

the earliest possible intimation of the danger apprehended, and is akin to the bristling fur of animals in the same circumstances. We swing our arms when we walk, which fact reminds us that we were once quadrupeds and that the use of the forelegs was as necessary to locomotion as that of the hind legs. The impulse, when one is thinking hard, to put one's hand to one's head—it is immaterial, when you have got it there, whether you scratch the back of your head or knuckle your forehead or tip your hat over your brows—is an evolute of the animal's impulse to crouch down when it is observantly watching a potential prey or a potential foe. You will notice also a tendency to draw in your legs when deep in thought, the origin being the same.

And so on right through the long list of things that we do by instinct. Not a muscle contracts or nerve twitches but either it subserves some purpose in the present or did so in the past at some time more or less remote. Some of our instincts trace their origin to a series of actions done deliberately during our savage human state ; others go back to some part of our long animal period ; while the roots of others are to be found right back in the time when we were plants. The impulse that makes one turn up one's face and stretch up one's body when contemplating, whether in actuality or in imagination, anything or anybody that stirs one's deepest affections, traces its ancestry right back to the flower. The sensations of the moment are exactly those of the flower, a sense of something, which appears to be an emanation from the object of one's affection, filtering in through the face, particularly the eyes. The reader will remember Olivia's observation :

Methinks I feel this youth's perfections
To creep in at mine eyes.

But what about tears and laughter ? Out of what have they evolved ?

Let us take laughter first. What is the psychological essence of humour? Examine it in its simplest form, the laughter of a child. If you tumble about on the ground or affect to slip and fall, a child is shaken with merry laughter and truly, this elementary sense of humour never leaves one. If one is walking out with a friend and he should suddenly slip and come down awkwardly to the ground, one is convulsed with laughter however well-disposed one may be to the friend in question. This really gives us the key to the psychology of humour, because in all humour, however crude or refined it may be, there is always a sense of somebody else being in an awkward situation or being affected by a weakness from which one is free oneself, that somebody being often one's other self, the self of a moment ago. But what connection has such a sense with the actions which accompany it and give it expression, those actions which, taken together constitute the laugh?

Notice carefully the ingredients of a laugh. The head is thrown back, the skin of the face is drawn up towards the eyes so as to expose the teeth, the mouth is opened and a series of guffaws produced. There is also a tendency to give a push to anybody who happens to be conveniently near. There is no doubt about it that the human laugh is akin to the action of dogs when happy. They rear up against you, turn up their heads and bark unrestrainedly. The two instincts trace back to a common origin, namely, the action of gregarious animals of annoying a monster that has attacked one of their number, by running around it and barking furiously at it so as to disconcert it, attacking its heels and rearing up against it in order to reach more vulnerable parts of its body. This action is due more to fear on their own account than to a sense of camaraderie, as evidenced by the fact that they do not discriminate very clearly between their fellows and the stranger. It is well known that they will attack and badly maul one of

their own number which has had the misfortune to be seized by something strange ; and it is really through this outgrowth of the original impulse that laughter is descended. There is among dogs an instinct that comes very near the human sense of humour. If you throw a dog in the water the others will bark merrily around him and tumble him when he emerges.

The impulse to attack the marauder is caught from one another with the fear that gave birth to the first impulse—which, incidentally, gives us the origin of the infectiousness of laughter—but with the sense of fear there is also a sense of safety from the peril in which the animal finds its more unfortunate fellow and in consequence a small, interlocking sense of delight. By the law of usurpation this sense of delight usurps in the course of ages the place of fear in this particular, complex, shall I call it? The same action in the modified form of laughter becomes the expression, not of fear, but of delight, and, in what is probably one of its higher forms, of the feeling contained in the thought “ But, bless it, it doesn't matter in the very least ”. One worries for months and years over one's poverty and other things of that category, but one day one finds oneself laughing to think such a thing had ever seriously troubled one. One has escaped from the bondage of one illusion, but that escape must find expression in a laugh or a chuckle or it is not complete. The laugh becomes a sort of natural sacrament, an outward form without which the inward grace would fall back without having found a channel through which to flow down into the personality here below.

Of course, the content of this sacramental grace varies according to the particular species of laughter in question. In the foolish laughter of people at a stranger whom they find in their midst and more or less at their mercy—which is a direct descendant of the concerted attack made by animals upon a strange creature that happens to have fallen among them—

this grace almost reaches vanishing point. But all laughter has in it the psychological benefit of shaking one's nerves and muscles out of the tension in which they ordinarily remain through the fear that is always with us.

And, now, what about smiles? Where do they come from? Because smiles are not just half-laughs. On analysing the smile we find that there is, as in the laugh, a drawing up of the skin of the face towards the eyes so as partially to close them. Accompanying this is a slight sniff, a slight bow and a slight flexure of one or both arms. As in the laugh, there is an action of the eyes, an expression, which is an essential ingredient of the smile.

The smile is an evolute of the snarl of the lower animal. When one dog snarls at another it recognises in that other something of which it need not be altogether afraid, something which, although potentially hostile, can, by a timely exposure of the teeth accompanied by the appropriate nasal sound, be made to desist from hostilities. The snarl of the lower animal has a large fear content and a small friendliness content. But the latter grows and in due course is found, in the human smile, to have usurped the position of power.

The smile is an expression, not only of friendliness, but also of pleasure. One smiles complacently, even if one happens to be alone, when one thinks of all the good things one finds oneself in possession of. But one does so only when one compares one's own good fortune with the lot of others, even if such a comparison is made subconsciously. The evolution of the smile of pleasure from the snarl will readily be seen when it is remembered that the snarl is oftenest seen in dogs when they have something, such as food, which they want to keep for their own enjoyment.

The beauty of a smile is in inverse ratio to its fear content. The nervous or sardonic smile is undeniably

unpleasant—but the smile which is probably of all the most unpleasant is the one so tellingly portrayed by Laura Knight in her picture “A Daughter of Eve”. This is an evolute of the grin of a hunted, miserable dog that has been cornered by a pack of hostile curs. The most beautiful of all smiles is certainly that of the little child.

It is difficult to believe that the angelic smile of an infant is an evolute of the wolfish snarl, that out of things so repellent such beauty can be evolved. It is hard at first to bring oneself to acknowledge the bestial origin of all that is good and beautiful in human nature, but we find it easier to overcome our tendency to repudiate our ancestry when we remember that Christ never hesitated to acknowledge the sources from which He had sprung. He speaks of Himself again and again as the Son of Man, thereby reminding us that He is the natural and spontaneous outgrowth, without anything extraneously or adventitiously superadded, of the ordinary man, with all his wrath, lusts, and fears, slowly developing down through the long and teeming ages.

The ancestry of blushes is as unpleasant as that of smiles. The human blush is a refined vestige of the reptilian habit, particularly associated with the chameleon, of changing colour. The mental complex which produces this action of the reptile is a sense of being exposed, combined with a sense of the value, to itself at least, of its own life. Out of this evolves the human blush, which varies in its nature, from the blush of self-consciousness, through that of modesty, to that ineffably beautiful and subtly delicate blush referred to by Brabantio when speaking of that “pearl, richer than all its tribe”. He describes Desdemona as

A maiden never bold ;
Of spirit so still and quiet, that her motion
Blushed at herself.

In this there is an extremely refined sense of the delicate beauty of her every movement, every gesture, every accent of

her voice, and she escapes from the impulse to inhibit this beauty by blushing.

The ancestry of tears is even more unpleasant than that of smiles, or blushes, or laughter. Tears trace their origin to the action taken by a weak animal when seized by a larger one. It sets up a wild outcry, screws up its face and makes a violent struggle to get free, and at the same time discharges from its body whatever noxious matter it can upon its aggressor. Here the animal has a sense of being in great peril, but not so great as to paralyse it with fear. It has a dawning sense that the peril has limitations and that it can find relief from it by discharging all the effete matter within its body. Tears act as a safety valve by which an outlet is found for all the effete matter that constricts the chest and congests in the brain owing to its having been held in through fear. It is only by tears, coupled with a frank and free unburdening of ourselves that we can

cleanse the stuff'd bosom of that perilous stuff which weighs upon the heart.

The greater the quantity of this "perilous stuff," the longer, it seems, is the fit of crying that is necessary to scour it out. A fit of hysterical weeping is the outcome of weeks and months of pent up emotion. The action of a mother, when she takes her grief-stricken child in her arms, of kissing its head, has actually the effect of drawing out this effete matter from the child's brain and bosom and relieving the congestion there, but she feels the necessity of shedding her own tears as an outlet for that same matter from her own bosom, and sometimes, in addition, much congested matter of her own. Cordelia utters a literal truth when, in invoking "the medicine of her lips," she speaks of repairing, with a kiss upon her father's storm-tossed brow, "those violent harms that her two sisters had in his reverence made". And the holy dews that fill her eyes are the distilled essence

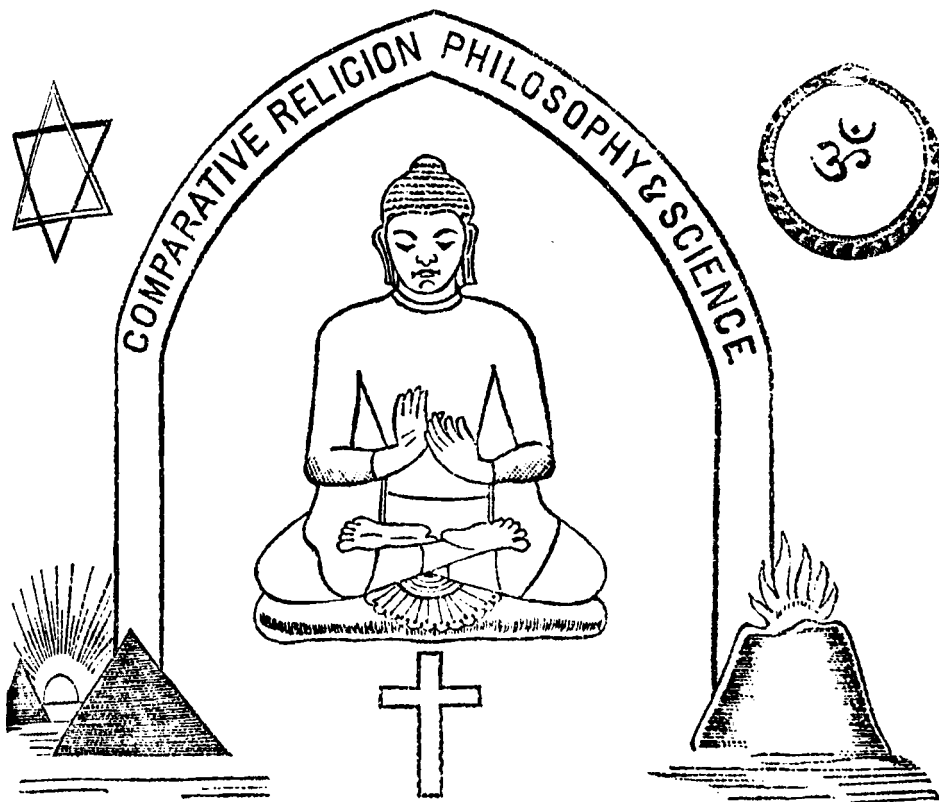
of all that kindness and compassion that fill her great and gentle heart.

One feels vouchsafed to cry only in the presence, in person or in spirit, of one with whom one feels some kinship, and the recognition of a kindred soul will often have the effect of opening the floodgates of the stored-up tears of the past, in which fact there lies an explanation of "tears of joy" and the somewhat problematical tears which people sometimes shed when they have done a kindness, the so-called "maudlin tears".

So out of the smaller animal's recognition grows the human recognition of a kindred soul, and out of its unsavoury action of discharging filth upon its captor evolves the beautiful human action of weeping one's soul out in the bosom of one who will love and protect. Also, out of the strong animal's tendency to relax its hold when the weaker takes that line of action quoted, grows the human tendency to relent in the presence of tears, out of which again there springs Divine Compassion, "the tears that angels shed".

It must never be forgotten that whatever there is of divinity in us flowers, like the lotus, only after having first germinated in slime and struggled up laboriously through water, that is usually turbid and often agitated, up to the pure air and the radiant light of the Infinite. The Lord Buddha seated on a lotus reminds us that He, the First Flower of our Humanity, has sprung from the same earth-sunk root as we, and has endured the same agonies and perils, the same unceasing toil, the same gruelling, heart-breaking struggles, the same delays, disappointments and mortification as those we are going through to-day. We see but the wonderful, flawless flower and care nothing about what remains hidden in the waters of the long forgotten æons of the past.

Arthur Robson



ANCIENT EGYPT REBORN IN AMERICA

By WELLER VAN HOOK

(Continued from p. 42)

ERRONEOUS TENDENCIES IN AMERICAN LIFE

WE have seen that America was filled with people of the Fifth Root Race, and that its life is deeply coloured by the recurrence within it of the ancient Egyptian influence largely through Masonry. With this knowledge, our vision of the future for our country is clarified. We can see that, since

we are Occultists, it is a service for us to study the history, the ideals and the tendencies of our American civilisation. We can recognise the continued need of a certain segregation or isolation for our land while we begin, with great reserve, a stronger participation in international life. We can feel, with deepest gratitude, the generous provisions of Providence for the guidance of our leaders, and for the protection of our country against foreign aggression or interference while, at the same time, we refuse to yield to the pacifist arguments of the sentimental religious body. We must demand adequate naval and fortress protection for our shores, and suitably fortified island outposts in the Atlantic and Pacific Oceans. And we can see how our Fifth Root Race here needs protection against miscegenation and injudicious intermingling with the Fourth and Third Root Races; we can recognise the need to curb the excessive exuberance of over-zealous Christian religionists, who have entered into American politics and deeply influenced our national ideals of government; and we can see how at this moment we can grasp the needs of the hour by aiding in the better training of the growing generation.

The great War left many lessons for us to consider, some contradictory; some idealistic; others brutal and tinged with selfishness. What a contrast between the hope of a new and beneficent rule of suggestion and gilded planning for universal disarmament by a swordless League of Nations, and the pathetic preparations for defence by France, who stands over against northern opposing populations far more numerous than her own. How marked is the opposition between the thought of the Fundamentalists, who cling to Archbishop Usher's notion of the world's age and its early dissolution, and that of those who agree with geologists and occult observers in calmly counting Earth's past years by millions and in allowing proportionate periods to the future.

In some respects practical common sense and idealism have equally lost self control, and each has forgotten the other.

Is it the major dharma of our country to speak wholly in the language of flowers to European Nations which still maintain mighty armies and, with mandates duly backed by the League, clutch tightly their beneficent hold upon the throats of Africans, Asiatics and sea-islanders? Is it our duty to the Manu, who would plan great new races in America, to permit our Fourth Root Race brothers to overrun our country? And shall we leave the Philippine and Hawaiian islands unprotected?

We have referred to the importance and value of isolation for the inception of the American plan. Our continued isolation of interest and ideal does not prevent us from taking an important part in world-affairs, and we may well consider how we should deport ourselves among the Nations. What shall be our attitude in the family of peoples? If you have studied the law of contest in evolution you will have realised that, since we are not near the millennium, our thought must not wander from realities. *There are no Sixth Root Race men on earth to-day: it will be the greater part of a thousand years before there is one.* We Occultists are mostly Fifth Root Race men. We must consider the practical necessities of our day and people. We believe, almost all of us, in human confraternity, a family relationship of all men. The Fifth Root Race is the spiritually eldest of the brother-races, and has the rights and obligations that pertain to its primogeniture. The Fourth Root Race is numerically much larger, and the vanishing Third Root Race is the smallest. But it is the right and the duty of our Root Race to lead humanity. It is the necessity of our Race to bear itself with benevolent, serene dignity.

America, sensing these fundamental facts, must always be inwardly conscious of her mission—to maintain her life in

happiness and to spread over the world by example the lessons which it is her dharma to present—just as all other great Nations must present their messages to men. And America must not forget that the majority of men still live under the old law. We must not allow selfishly trained Nations to destroy us, to despoil us of our heritage, or to rob us of our opportunity to further the cultural plan of God. Theodore Roosevelt, who was one of the Manu's chieftain race leaders thousands of years ago, saw our national status wisely. "Speak softly," he said, "but carry a big stick!"

It will not do for the descendants of the pilgrims and the revolutionists to turn pacifist in these later days. None of us must have the notion that our mere idealistic thought can hold at bay those who would destroy us. Let us arouse in our hearts a burning shame that it is upon practical England's fortification of Singapore and Australia's need in common with our own that our country depends for the defence of the Philippines and Hawaii! If Occultists can see beyond religions, cannot we realise that Christians who fortunately make up the majority of Americans, are inclined to look upon life with too much sweetness, ignorant of the broad attitude of the Hierarchy? Let us take the steps necessary to maintain our status among men, who are looking upon life from personal, selfish points of view. We do not wish for war; but let us be prepared; our armaments will not tempt us to fight.

America passed the gross and supreme test of the World-War period when she decided to take part in the conflict. The inner voice spoke strongly then, so that even the humblest could hear. The patriotic, the religious, those of the Orders of the Mysteries, and those in the immediate service of the Government heard. It was the good karma of our country heaped up in many ways, especially by the consecration of the Civil War sacrifices to idealistic applications, that

enabled her to escape with relatively slight bloodshed. Yet such sacrifices as she made were adequate.

Now mighty forces flow through America. The air vibrates ceaselessly with the inner cry; "Construct! Build!" So our people are insistently augmenting, improving, and designing. Our population is rapidly growing in numbers, and in the power to see and to do. Our cities are rampantly seeking the wise mode of adjusting their powers, and our State and Federal Executives are endeavouring to develop harmoniously all the parts of the law and to co-ordinate the elements of American life.

We cannot conceive of America as other than a God-fearing and righteously-intentioned Nation. It is staunch in its ideal of monotheism, as was ancient Egypt; as did old Khemi, so does America look always to the favour of the Gods, to Providence, to inner immediate spiritual guidance. No one who went through the Great War experiences in America could have failed to recognise the response of our people to the inner call.

We must regard the American attitude toward law with much care. In America was most strongly tested the power of modern men to yield their liberties to authority of their own election, confident that their trust would not be abused, that the provisions of the declaration of their fundamental rights as set forth in the Constitution and interpreted by a powerful Supreme Court, would be respected. But now what do we see through our Nation in matters of law-making and law-observance? Is it not a frantic effort to set up many legal safeguards against wrong-doing and at the same time to permit infringements upon individual liberties? This is partly due to the fact that during the war period much force was applied to the maintenance of the opposite attitude and action and that forces thus used must now be balanced.

Here it is possible for you to give aid with the work of adjustment. Strong feelings of confidence in the intent and final ideals of our people aid in giving stability to our National

progress. Theosophists, who are given much privilege of consciousness upon the upper mental plane, have an exceptional power at their disposal.

We should not listen too sweetly to the criticisms of foreigners. The casual inspection of American life by those who let rise by many feet from the water-level their ocean-going palaces as, greeting the statue of Liberty or the Golden Gate they step ashore, scarcely entitles them in logic or in charity to condemn America without condition. The immediate noise of our building prevents them hearing the deep tones of the Aum resounding within the heart.

America does not need to be saved. There are great Beings of human and Deva origin who have been saving America for some centuries. America must be kept saved and safe because much of the hope of humanity rests in its evolving.

It were infinitely wiser to see this simple fact once for all and, constantly labouring to correct evils and to build up greater ideals of thought and conduct for America, to fall in with and aid the irresistible currents of evolution that are flowing through our life.

THE GOLDEN RAY

In those ancient days when the great Lord of the Cultural System was Priest and Emperor of Egypt there were those who looked upon Him and His mighty works of majesty and of magic ceremonial with awe and with the far-away aspiration to be some day a little as was that Master worshipping God in His glory and in the beauty of His realised thoughts, fixed in wondrous forms. In this day those men in bodies of this time, strive to imitate His way of serving. For He teaches humanity by giving men joy in service in all they do, showing, as Ruskin taught—Ruskin himself hearing the whisperings of the Lord of the Cultural System—each

mediæval cathedral stone-cutter how he might put his own reverent feeling of worshipful service unto God in all he did. Our works should be done as unto God, for in so far as we do that we become selfless, letting flow through us the power, the purpose and the glorious plan of God. And we lose the karma-forming bondage, gaining freedom to become at one with God in His Beauty and Glory.

It is this feeling that Americans find more and more, the sense of participating in a joyous labour of God, so splendid that they must often cry out in their soul-felt satisfaction in that yoga which the Master, who has fathered them so long, has provided for them.

So we see in this characteristic of Americans a marked peculiarity which the ancient Egyptians possessed, since it was in those remote days wrought into their lives—a great pencil of God's gorgeous golden ray!

THE CEREMONIAL RAY

The most potent spiritual influence in American life is Freemasonry, which is the rebirth of the Egyptian Mysteries. Every thinker who recognises the hand of an intelligent and active Providence in mundane affairs must see its intervention in the age-long maintenance of philosophies, religions and beneficently co-operating philanthropic bodies. The inception of such activities cannot be considered as haphazard. In their birth-setting in time, in their personnel of parentage, in their environment of infancy, and in their culture during adolescence, they can be seen to be objects of the tenderest solicitude of unseen guides.

Their birth under lowly or modest conditions is typical. Their forthcoming in the manger and their growth in poverty apparently provide the difficulties of inception which the kârmic law demands during this part of the world-period.

A strong rebirth of the Mysteries as Freemasonry occurred in the first third of the eighteenth century. The organisations in which this phenomenon took place were sufficiently ancient and dignified, but a divine touch, like the descent of the Logos fire in the individualising of man, dramatically changed the organisation in England when the old guilds, the masonic crafts, took on a new character in a decade. Steadily the great Order has, since then, grown in numbers and power, until to-day its influence upon humanity is like that of some world-wide great religion.

This organisation, of potency in the world's life, is necessary to balance the religious and philosophic types of culture, providing a path to God of a different character. Not all men find the way of religion a normal path for progress. Those who keenly feel the need of ordered procedure, who are thrilled with the symbolic presentation of the truth, normally drift into Masonry.

The great Personage who moulded modern Masonry into stable form has said that He drew together many influences for the purpose of dowering it with the karma of ancient efforts put forth by its members who, in other ages and in other lands, had wrought along corresponding lines. The most ancient, the most potent and the most significant of these inheritances is the Egyptian, for it bears with it the ancient and the present longing of the great Venetian to bring men forward in the ways of confraternity as they build up the temple of God. We are told by Mr. Leadbeater, who has the power to investigate directly our doings in the ancient past, that the ritual and the drama of our Masonry is very similar to that of Egypt. The occult influences and the spiritual beings concerned are the same or similar. But what is more important is that the same purposes in evolution are carried forward by a mighty stride, that the good karma of that long past age again reverberates

with powerful increments under our modern conditions, gaining enormously in force by iteration, and that the spiritual beings ceremoniously contacted then, Devas in great numbers and Gods of immense authority and power, are drawn again, under the safe tutelage of the Masters, into renewed service in common with men.

The effects of the performance of the Christian Mass are said to be spiritually purifying, harmonising and uplifting for a wide territory adjacent to the church concerned. Masons, with their ceremonial, must produce similar effects. And they also strongly influence the nature-spirits concerned with the material life of men. Vast bodies of nature-spirits are busied with the germination of seed and the growth of plants and animals. This fact was known to the Greek poet, Hesiod, and to Ovid, the Roman poet, who gave instruction in verse to husbandmen how best to gain Deva and nature-spirit co-operation by choosing the proper times and methods of planting and culture. Masonic ceremonial aids in this work.

Since we recognise the necessity for the final conscious, purposeful union in action of men with Angels and other evolutionary Orders, we must conceive of the present-day necessity of fostering such community of action as belongs to our time and opportunity. For our epoch, Masonry is a tremendous influence in this very important work. Through its oft-repeated ceremonial, it is constantly training its celestial messengers, or Angels, in duties contrived by the great Heads of the work to be of practical aid to humanity, and at the same time to give useful practical experience to the Deva workers. Thus the Masonry of to-day, like the Mysteries of Egypt, aids humanity in a practical manner. In the old Egyptian days the happy relations maintained between men and the inhabitants of the subtler planes conduced strongly to peacefulness, order and prosperity for the Nation, permitting people to thrive and culture to grow.

The glory and beauty of a country are necessarily superadded to the vegetative life of its inhabitants. Without wealth, which is a stored, treasured product of human effort, set aside for consumption while man is not bent over the hoe, it is impossible to put forth effort into the erection of temples, the painting of pictures and the writing of poems. The harmonious co-operation of men and the invisible hosts gives prosperity, for the earth brings forth plentifully, the sun's rays easily give life and joy to all beings, and the divine thought held over men readily finds embodiment in substantial forms. Our land, so filled with the Masonic influence, can thus easily take harmony into its material, intellectual and spiritual being, thence to diffuse its gentle and benign influence over the whole world to all earnest men and true, who would find in confraternity and in good deeds with the study of wisdom in conduct, a way to God.

The potent ceremonial of Masonry engages the services of higher Devas who must be under the immediate management of the Master or His subordinates. These rapidly evolving Angels will be of utmost value in the world's progress. The effects of the ceremonial are probably greatest upon the participants and the blessing of the great leaders brings to them smoothness of action and the glowing inner satisfaction of His whispered assurance that all is well.

At Shamballa is the centre of the world's Government. Thence proceed currents of power that enliven, inform, direct, mould and compel the beings of certain orders of evolving earthly beings. And in America is a secondary centre from which the Chohans send corresponding currents over the earth. From this centre, at certain hours of each day there is a calling of Devas and individuals of other orders of beings to be sent about the world in ordered ranks to certain eastern centres. This labour the Lord of the Cultural System has had in charge a long time. And now the Master Rākoczi, acting

Chohan of the Seventh Ray, and the Master Morya, Chohan of the First Ray, take part in it.

This work has a profound meaning for North and South America; its fiery recurrence gives our hemisphere added vividness of life, cleanses it of much otherwise stagnating magnetism and obnoxious nature-spirit activity and rouses mightily the æsthetic and spiritual life of Angels and men.

In conclusion we must make clear some fundamental facts pertaining to the occult life of America, which can be better comprehended after the basic discussion through which we have led you.

What is the vehicle through which the governing Hierarchy sends its mighty and wholly adequate forces through America? What is the body of men, drilled, trained through repeated incarnations to respond with accuracy to the inner command in times of peace when the voice speaks in quiet flowing tones, carrying the message of gentle ideals and brotherly adaptation and, in times of war, grips the souls of men and, with the insistence of the heart's deepest aspiration, sweeps them into action. What was the secret organisation in which George Washington was an officiant, and from which he chose almost all his generals? What was the organisation which so strongly served, strengthened and bound together in fraternal ties, that gave comfort, wisdom and support to a host of leaders and martyrs to freedom and the rights of man in Europe?

It is Freemasonry, with its more than two millions of the most sturdy and responsible men in America. Masons are either of no avowed religion, or, if religious, chiefly of Protestant and Christian allegiance. And they are connected without discrimination with either of the great political parties. It is Freemasonry that is the agency that answers accurately the inner command. It is that body which, floating upon the kârmic waves of power that dwelt within the Mysteries in

Atlantean and Egyptian times, truly acts as the heart of our Nation.

It must not be thought, then, that any other organisation, however much better informed in regard to occult theory and practice some of its members may be, can take the leadership in this vital matter. A fuller acceptance of the spoken command some years ago might have changed the occult history of the world in this respect. But, as matters stand now and will continue to stand, the power that directs and moves the inner life in America, is Freemasonry, heir to the inspired guidance, and the potencies of the Egyptian Mysteries and of the mediæval Rosicrucian Wisdom.

It is for this reason that for some time the symbols of power that have led the way of action for the Devas of the heavenly worlds have been, for the astral and lower mental planes, the symbols of Craft Masons of the Ancient and Accepted Rite of the Northern and of the Southern Jurisdiction of the United States, the square and the compass; and, for the higher planes, it is the Knights Templars' Cross and, still higher, the symbol seen upon the ancient Egyptian temples and their worship through the Mysteries, the sacred outspread wings with the two serpent heads, the one turned to the right, the other to the left. This latter symbol is the equivalent of the eagle of the double head which is the sign of power of the thirty-second degree of the Scottish Rite Masons of the United States of America and of Great Britain. In this work masons of other obediences have no part.

These symbols are the signs of the same authority as that which sustained the ancient peoples who migrated from sinking Atlantis to Egypt. The future life of America and of the Fifth and subsequent races will be deeply coloured, modified and directed by this leadership.

Weller Van Hook

PSYCHO-ANALYSIS¹

By M. C. GODEFROY

THE Ninth Psycho-Analytic Congress assembled last year in Hamburg, Germany, at which many nations were represented by distinguished scholars. The President of the Congress, Dr. Karl Abraham, Director of the Berlin Psycho-Analytic Clinic, welcomed about 200 delegates and friends from nearly all the countries of the world.

The most important features in the movement are: the development of psycho-analytic theory and practice; the increase of the number of constituent societies; the continuous research work and the increased publication of results; the large amount of clinical work carried on; and last, not least, the greater general attention given to psycho-analysis, even in the form of opposition to Freud's discoveries and theories.

This alludes to the existence of two Schools of psycho-analysis: the Vienna School of the psychological pioneer, Professor Sigmund Freud of Vienna, and the Zürich School of his former pupil, Dr. Carl Jung of the University of Zürich.

Freud is undoubtedly an analytical genius; his subtle reason and clear intuition revealed to him the hidden sources of hysteria, opened up new ways to the "unconscious" and re-established the profound meaning of dreams for the psyche. Freud is an empirical investigator, which constitutes his strength and his limitation as a psychologist; he based his

¹ An Epitome of Dr. Carl Jung's *Psychological Types*.

psychological principles exclusively on facts which could be verified empirically.

Jung argued that man was more than a disordered object; in fact man was a self-creating subject. Jung felt that the sexual interpretation, however widely stretched, was too poor and one-sided to express the whole range of passionate yearnings and the all-comprehensive endeavours of the human soul.

Jung developed the idea of psychic energy (libido) and thus brought the whole subject of psycho-analysis to the level of universal concepts, where science and philosophy could meet and understand each other.

Jung concluded from the fact that the lungs of a newborn babe knew how to breathe, the heart how to beat, and so on, that the organic system knew how to function because the child's body is the product of inherited functional experience. The whole struggle for adaptation to life is manifested in the functional inheritance of the body. Is it then blindness, or fear, that urges us to deny to the psyche of the child the same functional inheritance which is so manifestly present in the other organs?

What is this dark fear of our archaic past, which prompts us to reject the possibility of any psychic experience other than that of our individual life? Here we have reached the crucial point of psycho-analysis. We have either to accept the existence of an inherited psyche, the "collective unconscious" of Jung, and give the ancestral images or archetypes of the inner worlds equal determining power with the objects of the outer world; or we have to maintain the empirical system, that the contents of the unconscious are derived from the objective experiences of the single individual.

Jung's great work *The Psychology of the Unconscious*, showed wherein he markedly differed from the Freudian system, and proved the necessity of the synthetic standpoint in

psycho-analysis. Sooner or later they had to part, Freud being an extravert and Jung an introvert, their psychology was bound to produce a radically different philosophy.

The struggle of these two elements in human thought, the empirical attitude of the extravert and the abstracting attitude of the introvert, forms the history of human civilisation. They are both essential for human evolution, only when they become lop-sided, exaggerating one side or the other, common sense steps in and gives her verdict.

Jung's wider subjective valuation and synthetic method was the inevitable answer of psychology to essential human demands. Jung was not only the first psychologist who felt the urgency of the demand of those numerous men for whom the experiences of the inner life are more valuable than the objects of the outer world, but he put their inner feelings into principles, which expressed the human soul in all her depth and diversity.

He established the two typical mechanisms of "introversion" and "extraversion" and the main categories of human types, which he called "extravert" and "introvert"; he proved that no theory of human psychology was valid, which ignored this fundamental antithesis in human nature.

The sub-title of "Psychological Types" is "The Psychology of Individuation" and the individuality is the central idea on which his whole system turns. Jung regards the psyche as a world in miniature, containing the same constructive and destructive forces as the greater world outside. In fact, it is a universe in itself, in which the individual either fulfils or neglects his duty as a creator. The individuality is the central co-ordinating force, in so far as his will is strong enough to keep the conflicting elements under control, and to guide them in the right direction, we may speak of a differentiated individual. Where psychic or functional disorders appear, we may conclude that the co-ordinating will

of the individual is weak and ineffective, since there is a fundamental relation between the psychic life and the condition of the body.

The psyche has to be considered as an organic whole and not as an ill-assorted collection of instincts and faculties. Man is not a mere mechanism to be shaped according to a formula, he is a self-creating subject whose individual way may be in direct opposition to the theories of the analyst. The psyche claims to be considered as a whole and constantly overrides the moral and social code of society, if it goes against its psychic nature. For there is another reality always competing with the concrete world, the spiritual or psychic reality, which contains the whole inner life of the subject and demands imperiously new forms of expression for its energy. Both realities, the psychic and the concrete, press their claims on our adaptability; they are mutually dependent and neglect or disregard of the one makes the other suffer.

The genuine neurotic is the individual who cannot reconcile the claims, customs and traditions with those of the obscure but unbending law of his own being. Jung gives him a technique, by which he can understand and finally fulfil the law of his own nature. For what we call character is after all nothing less than a sincere attempt of the individual to adapt the law of his own being to the essential problems of life.

A psychological technique, whose aim is to create individuals, is of greater value for society, than a system which aims at conformity. For an individual who is in harmony with himself seeks creative expression in society from inner necessity, while a subdued neurotic is an unwilling servant.

Among the many individual differences in human psychology, there exists two clear types, which Jung called the "extravert" and "introvert". The destiny of the extravert is more influenced by the objects of his interest; while the

introvert is more moved by his inner self, his subjective proceedings. We are naturally disposed to see and understand all things in the light of our own type; this objective colouring of our judgment is a constant factor.

In every pronounced type there exists a special tendency for compensation, a constant effort to maintain psychic equilibrium. Through this law of compensation, secondary types develop, which are very hard to unravel. Every person possesses both mechanisms; extraversion and introversion; only the predominance of the one or the other determines the type. In the case of the extravert it is an outward movement of interest towards the object, and in the introvert there is an inward movement from the object towards the subject and his own psychological processes. But besides extraversion and introversion, there are the basic functions of thinking, feeling, sensation and intuition, which subdivide the extraverts and introverts into thinking, feeling, sensation, and intuition-extraverts or introverts as the case may be.

For the extravert the object works as a strong magnet; it draws his interest to such an extent, his assimilation to the object is so complete, that the object determines the course of his life. For the introvert the subject is the centre of all his interest and energies, thus preventing any overpowering influence of the object. For the introvert the object represents the embodiment of an idea, and the idea draws forth all his interest and life energy (libido), more so than the object itself.

The extravert sets the object above the subject; the subject has for him always a secondary meaning, and the subjective process is to him only a disturbing influence to objective observations. The introvert sees all things from the standpoint of his own conceptions; the extravert from the standpoint of objective events.

Of course, the psychology of individuals of such antagonistic points of view must be essentially different, but these

opposite attitudes are only opposite mechanisms; a diastolic (expanding) going out, a seizing of the object, and a systolic (contracting) concentration and release of libido (psychic energy) from the object seized.

Every human being possesses both mechanisms as an expression of his natural life-rhythm, and a rhythmical alternation of both forms of psychic activities corresponds with the normal course of life. Our complicated civilisation, however, as well as the complex of our individual psychic disposition, prevents the natural flow of our psychic activity.

A predominance of one mechanism above the other is a common feature and if such a predominance becomes habitual, a type is produced. Extraversion and introversion represent two extensive groups of psychological differentiation in individuals. These groups are again subdivided according to the predominance of the basic functions of thinking, feeling, sensation and intuition into sub-types; so we have the extraverted thinking type and the introverted thinking type, the extraverted feeling type and the introverted feeling type, and so on.

If a man thinks, feels and acts so as to correspond directly with outward conditions and their claims, he is an extravert. It is perfectly clear that the determining factor in his life and consciousness is the objective value of his environment. His entire consciousness is looking outwards to the objective world, because the important and decisive facts for his resolutions come to him from the outside world from without. His actions are therefore governed by the outward influences of persons and things. His morality is based on the general moral views of the society in which he moves. His health is often impaired by his total disregard of the body in his absorption in outward activities. The functional or nervous disorders arising from this neglect of the body have a compensatory significance by forcing the individual to

an involuntary self-restriction. Hysteria is the most frequent form of neurosis of the extravert.

The extravert is constantly moved to give himself away entirely to the object, to assimilate his subject to the object, with the ultimate result of an injurious suppression of the subjective factor. The unconscious, whose aim is to establish a psychic equilibrium, instantly sends his psychic energy (libido) to the subjective factor, all those emotions and desires, needs and claims of the psychic nature, which are starved by a too extraverted consciousness.

Man is not a machine, which can be reconstructed for quite other ends than was originally planned and then be expected to run smoothly. Man carries his age-long history in his bones, so to say; it is written in his very structure. The past will always participate in the present and lives in the unconscious. The suppressed elements belonging to the past, existing from the very beginning of sentient life will arise and protest against the total assimilation of the subject to the object.

In the extraverted subject it will take the form of a primitive, infantile, and egotistical character; the less they are recognised the more infantile and archaic they will become. The primeval instinct in the individual can never be rooted out by violent means; it requires the slow organic transformation of many generations to effect a radical change; for instinct is the expression of a definite organic function. The suppression of the claims of the unconscious often leads to neurosis, abuse of drugs (alcohol, morphine, cocaine, etc.), and in extreme cases to suicide.

A marked characteristic of the unconscious is, that lack of conscious recognition of its claims turns its compensating attitude into a destructive force. The aim of the unconscious is psychic equilibrium, by compensating the one-sided exaggerations of the extravert or introvert through pouring its

psychic energy (libido) into opposite channels. When the most highly differentiated function has a constantly extraverted application, the psychic energy of the unconscious will be put in the service of the introversion, in this case the inferior functions. There is a constant influx of the unconscious in the conscious psychological processes ; three-quarters of our resolves have their origin in the unconscious.

The "extraverted thinking" type is the man whose constant aim is to bring his activities into relation with intellectual conclusions drawn from objective data, whether objective facts or generally accepted ideas. His thoughts are positive, leading to new facts or general conceptions of experimental material of the most diverse species. His judgment is synthetic ; even when analysing it constructs ; it is never destructive, it always puts new ideas instead of the demolished one ; his ideas have always a progressive and creative character.

Because his formula of life is always in conformity with the general accepted ideas of the world, he makes a world-law of it and becomes a terror to his family and friends, who have to conform to his ideas of right and wrong or be called immoral or without conscience.

The "extraverted feeling" type is the man whose personality is adjusted to objective conditions. His feelings correspond with objective situations and general values. But as nothing disturbs feeling so much as thinking, this type suppresses thinking as much as possible, to be able to feel correctly.

Both of these are rational types, their special mark is reasonableness ; but their reasonableness corresponds to the reason of the outer world. Their subjective reason is suppressed and when it descends, they fall under the tyranny of the unconscious, which in such cases has most unpleasant qualities. They suspect all sorts of disagreeable, painful and

repellent things, thus creating the most poisonous misunderstanding.

The "extraverted sensation" type is the typical realist, his sense for objective facts is extraordinarily developed; his life is an accumulation of actual experiences with concrete objects. To him, for they are mostly masculine, sensation is the breath of life; his aim in life is concrete enjoyment, his morality is on the same level. This does not mean that he is just a gross, sensual type, he may be the finest æsthete and is generally a jolly good fellow; but his lack of principles deprives him of the restraining influence of judgment. Rational judgment, which is accepted by the rational types as a conscious coercion, comes to the irrational "sensation" type from the unconscious.

The "extraverted intuitive" type is always present where possibilities arise. He has a keen sense for things with a future; he is the ideal promoter of every kind of daring enterprise. He is the natural agitator for minorities, promising success. He is the maker of men, he inspires his followers with his fiery enthusiasm, his strong convictions, as long as they last. Women of this type are social leaders, understanding the subtle art of utilising every social opportunity and establishing the right social connections.

The unconscious of this intuitive type, whose thinking and feeling are suppressed, produce infantile and archaic thoughts and feelings. It has got rid of the restraining influence of reason only to fall a victim to the irrational compulsion of the unconscious in the form of over-subtle reasoning and hair-splitting dialectics.

These last two types are called irrational, because their commissions and omissions are not based upon reasoned judgment but upon intensive perceptions. The extraverted attitude is the governing principle in the problem of the human relationship of our days; of course, the introverted

attitude is also represented, but it is still an exception and has to appeal to the tolerance of the age.

The "introverted thinking" type is decidedly ruled by ideas, but his ideas originate in the subject and not in the object, as with the extravert. He follows his ideas going inwards, while the extravert follows his ideas going outwards. Intensity is the aim of the introvert and not extension. He differs so markedly in these fundamental characteristics from the extravert that no mistake is possible.

His indifference, even aversion of objects, stands in direct opposition to the intense relationship to the object of the extravert. His judgment appears cold, arbitrary and inconsiderate, because he is more related to the subject than to the object. Though in the world of ideas he is bold and daring and shrinks from no risk or danger of revolutionising the world of ideas or hurting another man's feelings by his theories, he is nervous and full of anxiety as soon as he has to come before the public. His lack of practical ability, his aversion to pushing himself forward, makes him awkward and inflexible so that he will hardly go out of his way to win the influence of any one and least of all a man of influence. Thus it happens that a man of this type is practically always misunderstood and appreciated at his true value only after his death, perhaps.

The "introverted feeling" type is determined by the subjective factor, by subjective feelings. The depth of his feelings can only be divined, they can never be apprehended in all their depth and meaning, because they are too deep for expression in an unsympathetic world.

The women of this type are in their manners harmonious, restful, and sympathetic; they have not the least desire to reform other people; one feels distinctly a moving away from the object. A superficial judgment would call them cold and unfeeling, while in truth their feelings are intensive, developing in the depth of their being, they are never expansive. While

the "extraverted feeling" type can express her feelings in word and deed, at the right time and place and so get rid of the impression, the intensive feelings of the introvert, shut off from adequate expression, gains a passionate depth, encompassing the misery of the world.

The "introverted sensation" type produces a definite type, marked by a certain peculiar characteristic. While the "extraverted sensation" type is determined by the intensity of the objective influence, the introvert is moved by the intensity of his subjective sensations, called forth by the objective stimulus.

Sensation is related to the object and the objective stimulus, but it has also a subjective factor; besides the object sensed, there stands the sensing subject, which contributes his subjective disposition to the objective stimulus. The introvert sensation is definitely based upon the subjective part of perception. The subjective factor of sensation is an unconscious disposition, which alters the sense-perceptions at their very source, thus depriving the object of exerting a purely objective influence.

How extraordinarily strong the subjective factor can be, is best shown in the artist and his art.

Subjective sensation apprehends what is in the background of the physical world, rather than what lies on the surface. Just as a consciousness one million years old might see the becoming and passing away of things, besides their present momentary existence, it would see at the same time that which was before the becoming and will be after the passing away. To such a consciousness the present moment is of no account.

In the "introverted intuition" type, intuition is directed upon the inner object, a term we might justly apply to the elements of the unconscious. Inner objects appear to the intuitive perception as subjective images of things, which,

though never seen in external experience, really determine the contents of the unconscious; *the collective unconscious* in the last resort.

Like sensation, intuition has its subjective side, which is suppressed in the extravert but becomes the decisive factor in the intuition of the introvert. Although this intuition may receive its impetus from outer objects, it never stops at the external possibilities, but abides with that factor, which the outer object releases within.

Introverted intuition perceives the images of the unconscious produced in such abundance by the creative energy of life and arising from the inherited foundations of the unconscious mind. These inner images or archetypes, whose innermost nature is inaccessible to experience, represent the precipitate of psychic functions performed by the whole ancestral line; the collective experiences of organic existence in general, a million times repeated and condensed into types. These archetypes thus represent all experiences, which since primeval time have happened on this planet. Their archetypal distinctness is the more marked the more frequently and intensely they are experienced.

The unconscious co-exists and experiences the inner transformations which are inherently related to general events and the introverted intuition, through its perception of inner processes, gives certain data which may have a supreme value for the comprehension of general occurrences. It even can foresee new possibilities, in more or less clear outline, as well as the event which later, actually transpires.

Its prophetic prevision is to be explained by its relation to the archetypes, which represent the law-determined course of all things.

M. C. Godefroy

ISLĀM IN INDIA

By ZUBAIDA SYED, B.A.

OUR Āryan friends are much astonished at the rapid growth of Islām in India. During the last thousand years or so the Muslim population has multiplied to seventy millions—a large number. This is a matter of pleasant surprise. The explanation of this phenomenon (if we may call it so) can be easily found. The history of any religion will reveal the fact, that its spread is due to certain definite reasons and circumstances. If we can account for the spread of Vaidik, Buddhist, and other religions, in India, we can as well account for the diffusion of Islām in India. Many Christian missionaries unjustly allege, that Islām was spread through the agency of the sword, not remembering what repressive and oppressive measures were adopted by the Roman, Spanish and Russian Emperors to promote the propagation of their own faith. The struggle between the Protestant and Catholic Kings of Europe for the sake of promoting their own creed need not be repeated here.

The Hindū Rājas also cannot be wholly exempted. If this is so, are Muhammadan Emperors alone to be blamed? Islām, above every other religion, plainly tells us, that religion is faith and faith cannot be forced upon any one by any means, much less by the sword. Islām prohibits compulsion in matters of religion. The Holy *Qurān* is sufficient proof for this. But supposing it was mainly due to the terror of the sword that Islām found its place in the world's religions, how can we account for the fact, that it also prevails in distant regions such as Africa, China, Malaya, Siam, Anam, and in

many other places, where Muslim Emperors and soldiers had never had the opportunity to unsheathe their swords? How can a religion whose existence depends on the sword, survive as a living faith, influencing the lives of so many millions?

Take the case of India, we know that the influence of the Muslim and Tartar invasions was confined mostly to Agra, Delhi, Oudh, Bihar, and the Deccan, and yet the Muslim population in these provinces is comparatively small, while in the remotest districts, which were free from fear of the sword, the Muslim population shows a marvellous increase. Is this fact not enough to refute the false allegation, that Islām owes its success to the sword or scimitar? Even in Rājputāna we find Muslims, though the Rājputs resisted the Muhammadan armies in a memorable way, and were never thoroughly subdued.

To come to the present time, from 1857 to 1921, the Muslim population has increased by two millions, though there is no Mahmood to enforce Islām at the point of the sword.

The real causes of this rapid progress are briefly noticed below. In order to understand the first—and most important—cause which promoted Islām in India, we must go back to ancient times, when the Arabs held most friendly relations with the Hindūs, and carried on a brisk trade with them in spices, etc. By the rise of the Holy Prophet in Arabia, the Arabs became Muslims. This new faith stirred their hearts to all earnestness, and henceforth they began to take a lively interest in carrying on missionary work amongst the Indians. Within a short time, much honest work was done, and Islām shed its pure light in Malabar, Sindh, Gujrat, Konkan, and the people sincerely believed in Islām. Thus the first important step was taken, not by a policy of blood and iron, but by a peaceful, honest policy. We must now turn our attention to Sindh, which plays an important part in the history of Islām. Sindh was a part of the Persian Empire, and when Persia

itself fell into the hands of the Muhammadans, Sindh naturally came under Muslim rule. Muhammad Kasim was the first man who practically conquered Sindh, but within a hundred years after the conquest, Sind was lost, though the real conquest—the conquest of the hearts of the people—was little affected. Islām was deeply and firmly rooted and could not be eradicated. The birth of Islām and the decline of Buddhism took place at the same time. So, when Muslim Arabs came to Malabar, Ceylon, Sindh and Gujrat, they came into contact with Buddhism and Jainism, and not with Vaidik-Brahmanism.

FIRST APPEARANCE IN INDIA

Islām first made its appearance in Southern India, and it is traditionally related that the King of Malabar was the first man to accept Islām, though he did not openly confess it. He visited Arabia and died in Yemen.

In the neighbourhood of Malabar, and all around it, there dwelt from very remote times a race of men who were primitive, and had no form of definite religion or worship. They were called Nāyars, and were despised and humiliated by the high class Hindūs. The caste system in its most orthodox form prevailed. The status of woman was at its lowest pitch. This state of affairs was conducive to the advancement of Islām among the people. At this critical juncture, when the Nāyars were wishing for a better and more humane state of things, Muslim merchants visited the place, and a new era dawned. The oppressed people were engaged by these Arab traders in their service, and they were kindly treated. Islām was preached to them, and they gladly accepted it. They were included in the common brotherhood, and the Arabs married their women, thus the Nāyars were raised to a better and more respectable position. This had a beneficial effect,

and many others willingly followed their example. Fortunately the Hindū Rājas of that age were tolerant and all possible respect was shown to these Arab merchants. They were lovingly and humanely treated. We cannot help paying our tribute of praise to these Rājas for their tolerant spirit. The converts were not looked down upon and had no grievances to complain of. A careful study of the geography written by the Arab sailors will show that the torch of Islām was borne through those provinces of India which lay on their way. They started for their voyage from the Persian Gulf, sailed round the coasts of Sindh, Gujrat, Konkan, Madras, and reached China, through Bengal and Assam. They broke their journey at the Maldivé Islands, Ceylon, Java, Sumatra. Consequently all these places came under the influence of Islām.

Of the many Hindū Kings mentioned by the Arab historians, Bulhara heads the list. Sulaiman Sairafee, who wrote his travels in the eighth century, (a translation of which was published in 1847 by Reinand) states that Bulhara was the greatest king of the Hindūs and genuinely loved the Muslim merchants.

IN KONKAN

We may venture to say that the progress of Islām in Konkan was due to the sympathy and tolerance of Bulhara Kings. From an interesting account given in Ajaib-ul-Hind, we know that traces of Muhammadan population were found in Malabar, Calicut, Bombay and Andaman in the beginning of the ninth century. The people of Sarandeeep were the first to embrace Islām. Buddhism prevailed in Sarandeeep at that time, but the majority took a keen interest in Islāmic teachings. These few bare facts will prove that the credit of spreading Islām belongs to these Arab merchants and not to Muhammadan soldiers. By and by, other Muhammadan dervishes,

joined hands in propagating Islām, amongst the peoples, and their efforts were crowned with success. Many mosques were built and Masūdī, the Arab historian, tells us that the Muhammadan population grew to ten thousand by 304 A. H.

One of the many causes of this rapid growth was that these Arab merchants, without any distinction of caste, creed, and colour, freely intermarried with the people of the country who embraced Islām.

After the lapse of 125 years from the visit of Masūdī, Iben-Batootah came to India. He states that the people in Daulatabad, Gujrat, Cambay, and the population of Maldiva were entirely and purely Muslims. They were good, honest, religious and moral people. From the foregoing account we shall see, if we keep our minds free from bias that Islām was not spread through the sword; its sublime morality and truth won the hearts of the people.

The following are in brief, the chief reasons which contributed to the spread of Islām.

(1) The settling down of the Arab merchants in India, and their inter-marriages with the inhabitants.

(2) The willingness and sympathetic attitude towards Islām of the depressed classes, and non-Brāhmaṇas, who were oppressed by their so-called high class brothers, greatly facilitated the spread of Islām. Those who embraced Islām were lifted up from their degraded position, and were kindly treated.

(3) Above all, that soul-stirring and spiritual magnetic power, which Islām exerts on its followers, was the first and foremost cause which made Islām one of the world-religions and it has been the religion and life-guidance of the fifth part of the whole human race for these thirteen centuries.

Zubaida Syed

(To be continued)

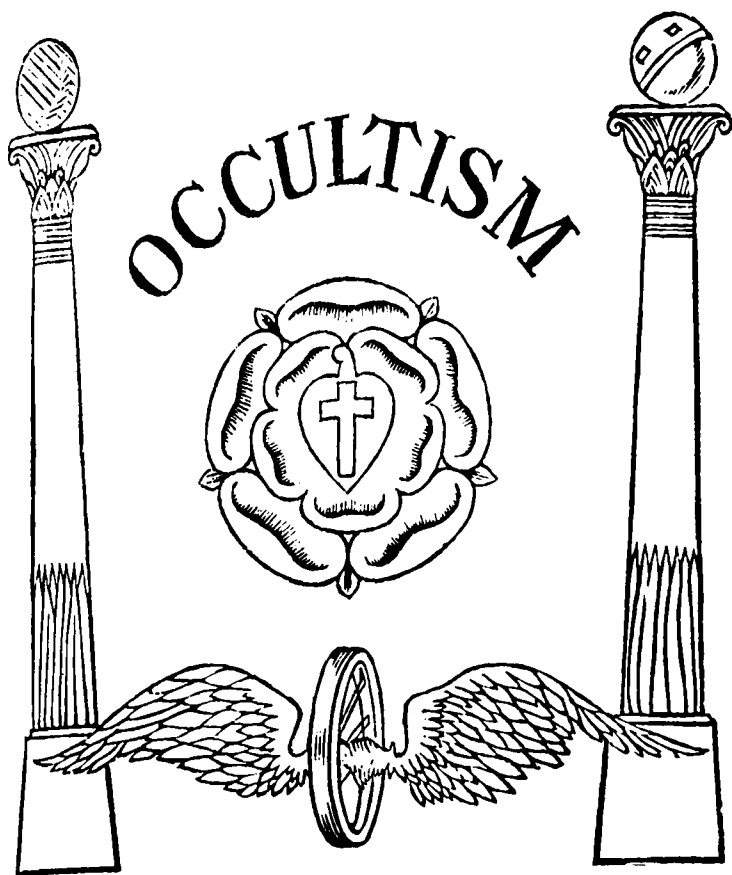
CAUGHT IN A THOUSAND EYES

CAUGHT in a thousand eyes :
Deep love of One
Burning with one clear flame
Nor tarrying long.

Out of all lanes of knowledge
Purposefully comes
Into one straight sure course
The wanderer home.

Night of a thousand stars,
But Day of One ;
Night of lone stillness hinting
That Day of Song.

E. G. SALT



MYSTIC NUMBERS

By WILLIAM KNIGHT

SINCE his primitive days numbers have mystified man, they have grown into symbols of his life here and beyond, they have linked his destiny to the stars.

The mystic significance of numbers, and especially of the particular numbers, has been known to occultists for thousands of years; however, to the large majority of people, numbers have been nothing else but numbers, and the subtle,

and sometimes far reaching influence of numbers upon individual destinies and facts connected with the evolution of the universe, has escaped our attention.

It is not the purpose of this brief article to explain the occult meaning of numbers, which is beyond the power of understanding of humanity at its present stage of evolution, its only purpose is to point out a few strange and interesting facts that I cannot explain, but which, to my own mind, at least, open up a tremendously interesting field of occult research that, at some later date, may provide the missing link between much that we do not know yet and facts and events of this physical world of ours that appear to us as being entirely unrelated one to another, while instead, as a matter of fact, they all follow laws of rhythm and harmony yet unknown to us.

Our present decimal system, in its complete form with the zero, has come to us from the Hindus through the Arabians in the eighth century. From Arabia it ultimately made its way to Europe in the twelfth century.

The even numbers 2, 4, 6, 8, because they are divisible, were never very interesting and were considered earthly numbers, while 3, 5, 7, 9, had a mystic appeal and were called heavenly numbers.

1, has always been held as the beginning, the fountain and origin of numbers. Pythagoras considered 3, 5, and 7 as the most interesting of all numbers. In Christian times 3, 4, 7 and 12 also gained mystic significance. 3 stood for the Holy Trinity, 4 for the four corners of the earth, and their sum 7 for the cardinal virtues; while 12, divisible by 3 and 4, its component figures when added making 3, was the number of the Apostles.

1 and 10, throughout the ages, have been considered as spiritual numbers, for, like God, they are the beginning and the end, while number 9 has always appealed to the imagination as a fountain of unlimited occult energy, and the symbol,

of permanence. On the other hand, 8 has been considered the symbol of decadence.

To illustrate why 9 was considered the figure of permanence, if we write the multiplication table from 2 to 10 of the number 9, and then add the component figures of the results, we will find that the answer always remains 9 :

$$\begin{aligned} 2 \times 9 &= 18; 9 \\ 3 \times 9 &= 27; 9 \\ 4 \times 9 &= 36; 9 \\ 5 \times 9 &= 45; 9 \\ 6 \times 9 &= 54; 9 \\ 7 \times 9 &= 63; 9 \\ 8 \times 9 &= 72; 9 \\ 9 \times 9 &= 81; 9 \\ 10 \times 9 &= 90; 9 \end{aligned}$$

And to illustrate why 8 was considered as the figure of decadence, let us use the same process as before, using 8 instead of 9 ;

$$\begin{aligned} 2 \times 8 &= 16; 7 \\ 3 \times 8 &= 24; 6 \\ 4 \times 8 &= 32; 5 \\ 5 \times 8 &= 40; 4 \\ 6 \times 8 &= 48; 12 \\ 7 \times 8 &= 56; 11 \\ 8 \times 8 &= 64; 10 \\ 9 \times 8 &= 72; 9 \\ 10 \times 8 &= 80; 8 \end{aligned}$$

Here is what 9 can do by itself :

$$\begin{aligned} 9 \times 9 &= 81 \\ 99 \times 99 &= 9801 \\ 999 \times 999 &= 998001 \\ 9999 \times 9999 &= 99980001 \\ 99999 \times 99999 &= 9999800001 \\ 999999 \times 999999 &= 999998000001 \end{aligned}$$

There is a certain beauty of symmetry when the number 9 is used as the multiplier, the numerals from 1 to 10 being added to the results as may be seen in the table below :

9×0	$+ 1 = 1$
9×1	$+ 2 = 11$
9×12	$+ 3 = 111$
9×123	$+ 4 = 1111$
9×1234	$+ 5 = 11111$
9×12345	$+ 6 = 111111$
9×123456	$+ 7 = 1111111$
9×1234567	$+ 8 = 11111111$
9×12345678	$+ 9 = 111111111$
9×123456789	$+ 10 = 1111111111$

And to illustrate further the character of decadence of the number 8 :

9×0	$+ 8 = 8$
9×9	$+ 7 = 88$
9×98	$+ 6 = 888$
9×987	$+ 5 = 8888$
9×9876	$+ 4 = 88888$
9×98765	$+ 3 = 888888$
9×987654	$+ 2 = 8888888$
9×9876543	$+ 1 = 88888888$
9×98765432	$\left\{ \begin{array}{l} + 0 = 888888888 \\ - 1 = 888888888 \end{array} \right.$
9×987654321	$- 1 = 8888888888$

Besides the numbers 8 and 9 we find that 3 and 6 also lend themselves to interesting combinations similar to those given above, thus emphasising a certain mystic link connecting these numbers to the others. Furthermore, we find number 5 playing just as important a rôle as number 9 in its relation with other numbers and this relation is even more evident when we compare dates of

important events in the history of the evolution of the world, especially astronomical events.

The first definite date in the history of the New World, as proved by Dr. Herbert J. Spinden, Curator of Mexican Archeology on the Harvard Museum Staff, was August 6, 613 B.C. when the Māyā began to give each day its consecutive number and to keep a sharp record of celestial events. It was at the winter solstice of 580 B.C. that the annual calendar was inaugurated and was put in final working order between 538 and 530 B.C.

This was known as the Venus calendar and was mostly used for ecclesiastical functions and astrological research that were the foundation of the ancient learning in Yucatan.

The Venus calendar was based upon the observation of the fact that the same phases of Venus came back in about 584 days. If we consider the fact that 5 times 584 is equal to 8 times 365 which is the length of the present calendar year, we find once more the subtle influence of mystic numbers at work.

Similar historical facts of the same nature could be mentioned here in great number, however, no proof could be derived from such facts of any definite physical law explaining the mysterious working of mystic numbers.

At least no law could be derived that would satisfy the objective mind. It is the intuitive mind only that can sense the existence of a law, or laws, of harmony and rhythm between mystic numbers and facts of everyday life, and this short article was written with the view in mind that if it can give rise to a response in the intuitive mind of only one of its readers its purpose will have been accomplished.

William Knight

H. P. B. AND SPIRITUALISM¹

By VIOLET M. CHRISTIE

MANY Theosophical students have dabbled, some more, some less, in spiritualism; to these and others interested in that form of psychic investigation, the following extracts from some unpublished pages of a MS. of H. P. B. will be of value.

“If, leaving aside the mediumistic routine of the *spirits* of the *spiritualists*, every *genuine* medium, shaking off his passive torpor should carefully watch sensations and recording his impressions give them out truthfully to scientific investigators, to the biologists and the physiologists, then would spiritualism become indeed—a science. For it would help on humanity by throwing the bright light of fact upon its dark pathway, instead of allowing it to lose itself in the deep bog of mere fanciful speculation which injure(s) the physical and mental status of the medium, impede(s) the progress of psychological sciences, and change(s) a portion of humanity into a herd of half-crazy fanatics.”

In the early days of her life H. P. B. was regarded as a “medium” because of the extraordinary phenomena which occurred in her presence. Her sister’s journal was translated by H. P. B. for Mr. Sinnett, when he was writing his book *Incidents in the Life of Madame Blavatsky*. The extracts now given were not used by him.

“Until this period of her life we have been referring openly to Mme. Blavatsky as a ‘medium,’ for having been

¹ See Annotation by C. J., Vol. XLVII, p. 733.

an eyewitness with many others to the manifestations of that strange force, we knew of nothing else than mediumship to attribute it to. But what is mediumship, so called? Who of the spiritualists or spiritists know anything of the boundary at which mediumship pure and simple stops and crossing the dark chasm of unconsciousness becomes at once a conscious will-power, an irresistible occult force that may be made by *expert* training to evolve into a tremendous development as to influence at the adept's volition not only the human physical and mental senses, but even to control inanimate nature. Where, when, or from whom H. P. Blavatsky had acquired such powers, we have no means of knowing truth in all its details, for she was ever reticent—especially in Russia—to speak of it, ever trying to avoid such conversations and stopping every question whenever she could. But that she had powers transcending every condition of ordinary and observed mediumship even when at Pskoff and Rougodevo—is as certain as day-light.”

H. P. B. never hesitated to proclaim that her Master had enabled her to bring under control all the occult powers and forces she used. Reticent as to how she gained her knowledge, she was never reticent as to who had given it to her, ever claiming that it was living men, her Master and His Chelas, who helped her, as the following footnote added to her sister's journal, proves.

“ . . . Mme. Blavatsky tells us that she has often seen her Master and His disciples in astral bodies as far back as 1859—heard distinctly their voices and conversed with them. Once that we admit the manifestations we think it more philosophical to attribute them to the will of living persons than of dead men.”

Writing of H. P. B.'s sojourn in Egypt, her sister states: “We have learned, for instance from her own letters as well as from the independent testimony of several trustworthy

persons who knew her at the time—a well known Russian millionaire banker and his wife, of Cairo, our Consul, the late Mr. Savison in Alexandria and several other personal friends—that in Egypt as elsewhere she was ever in pursuit of mystic knowledge and of adepts in occult sciences. It was when she had left Russia for the second time, and after several years of silence we began receiving again occasionally letters from her. She was as ardent as ever in her investigations of psychic phenomena. Mediums she held in as little esteem as ever, for she considered them one and all as weak, passive creatures, sickly sensitives with no will of their own. But she was bound she said, to prove to the world of the spiritualists that by no means all of the agents 'behind the veil'; the producers of those meaningless, brutal physical phenomena that do rejoice the hearts of our unphilosophical wonder-hunters are 'spirits' of the departed mortals; that mediums the high-priests of the new religion of the day and their parishioners, the spiritualists were both in the wrong box: 'Their spirits are no spirits but spooks,' she writes in one of her letters, 'rags, the cast-off second-skins of their personalities that the dead shed in the astral light as serpents shed theirs on our earth, leaving no connection between the new reptile and his previous garments'."

H. P. B.'s first effort to establish what is now the Theosophical Society, was known as the *Société Spirite*. This *Société Spirite* was to investigate "mediums and phenomena according to Allan Kardec's theories and philosophy, since there was no other to give people a chance to see for themselves how mistaken they were. She would first give room to any already established and accepted teaching and then, when the public would see that nothing was coming out of it she would then offer her own explanations. To accomplish this object, she said she was ready to go to any amount of trouble—even to allowing herself to be

regarded for a time as a helpless medium. 'They know no better and it does me no harm for I will very soon show them the difference between a passive medium and an active *doer*' . . . she explains". A footnote by H. P. B. to the above adds: "She was mistaken: for it has done her harm. In their eagerness to show her no higher than a common medium editors of spiritual papers, remembering that they had received at that time notices of the short lived *Société Spirite*—made capital out of it, and a good handle to the broom with which, as they thought, they would sweep The Theosophical Society out of sight and existence."

The *Société Spirite* lasted not a fortnight, and readers can refer to *Incidents in the Life of Madame Blavatsky* for some details of its brief existence. H. P. B. was nearly shot by a mad man "a Greek clerk who had been present at the only two public séances we held, and got possessed, I suppose, by some vile spook. He premised by running about the pagan streets of Cairo with a cocked up revolver, screaming that I had sent to him during three nights running a host of she-demons, of *spirits* who were attempting to choke him!! He rushed into my house with his revolver, finding me in the breakfast-room, declared that he had come to shoot me and would wait till I had done with my meal. It was very kind of him, in the meanwhile I *forced* him to drop his pistol and to rush out once more out of the house. He is now shut up in the lunatic asylum and I swear to put an end for ever to such public séances—they are too dangerous *and I am not practised and strong enough* to control the wicked spooks that may approach my friends during such sittings . . . I have told you before now that this kind of promiscuous séances with mediums in the circle, are a regular whirlpool—a maelstrom of bad magnetism, during which time the so-called spirits (Vile Kikimora!) feed upon us, suck in, sponge-like our vital powers and draw us down to their own plane of being.

But you will never understand this without going over a portion at least, if not the whole range of writings that exist upon this subject."

Falsehood about and calumny of H. P. B. were rife after the dramatic end of the *Société Spirite*. "But wicked inventions and rumours set up on foot by her enemies—mostly the discharged French women—'mediums' prevented not Mme. Blavatsky in the least from pursuing her studies and proving to every honest investigator that her extraordinary powers of clairvoyance and clairaudience were *facts* and independent from mere physical manifestations over which she possessed an undeniable control. That strange power—witnessed so often by us at Rougodevo, Tiflis and elsewhere—to attract inanimate objects to herself, by simply looking at them, and to set *metal* things in motion and vibration without any direct contact with them and sometimes at a great distance, instead of deserting her, or even diminishing, had evidently increased with years . . . Moreover, the numerous family of her relations can attest that she seemed to know all she wanted to as to their doings, sayings and household affairs."

Leaving Egypt, H. P. B. travelled in Palestine and Palmira, and then returned to Russia, which she left for the last time in April, 1873. "In June of the same year she was in Paris, where she had intended to reside for some time, when suddenly she received a letter—'an advice I have neither the desire, nor possibility of resisting' as she explained to us in her correspondence—from one of her teachers in the Far East. Hardly after two months rest, she had to pack up her trunks once more and cross over to the U. S. of America. She did this, as we all know it unhesitatingly and at two days notice." The outcome of H. P. B.'s swift departure to America was the founding of The Theosophical Society in November 1875. In America H. P. B. continued her investigations in spiritualism, and the fruits of her knowledge, gained by her power to watch

what actually takes place at séances, can be found in many of her books as well as Mr. Sinnett's *Incidents in the Life of Madame Blavatsky*. An interesting footnote by H. P. B., omitted in the above book, gives an insight into the importance vicinity takes in the genuineness of spiritualistic phenomena. "Therefore when for example a medium in America personates a Russian—(Sophia Perovsky, the regicide, for instance) fraud or a necromantical hallucination is invariably the real cause of it, for, what we call 'shells' cannot emerge out of a certain area of *kāma-loka*; whereas if the same spook obsessed a medium at St. Petersburg or the vicinity, we might easily admit the genuineness of the phenomena. Luckily few shells prevail longer than the term of a natural life." The MS. continues . . . "there are only such dregs that could not follow the literated soul and spirit and are left for a second death in the terrestrial atmosphere that can be seen by the average medium and public" (see *Incidents in the Life of Madame Blavatsky*, p. 179). H. P. B. adds a footnote "In the *shell* of the Earth for its (to us) invisible astral form is the region in which the *umbræ* linger after death, a grand truth given out in the *exoteric* doctrine of Hades of the ancient Latins."

Investigators into spiritualism would do well to study H. P. B.'s writings on the subject, for these give ample warning to show that terrible results can follow the often well-meaning efforts to raise, by means of mediums, the veil between the living and the so-called dead.

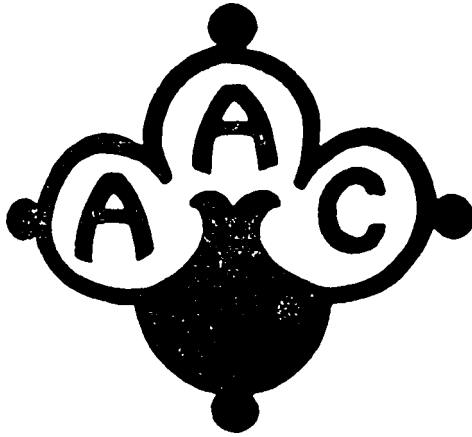
Violet M. Christie

I SEE not yet I see
I am the earth, the sky ;
And me whom you call me
Am something more than I.

I burn with hidden strength
I flame with hues and songs
O Love, until at length
To me, to me belongs

The kingdom of the spheres,
Through myriad ages whirled
I am the Seer of seers
The moulder of the world.

HARINDRANATH CHATTOPADHYAYA



THE ART OF LIGHT

By JAMES H. COUSINS, D. LIT.

IN the summer of 1925 we, the music-maker and I, searched through Paris for the mantle of Scriabine and the shoulders that wore it. We had heard news of a young Russian musician whose ambition was to carry towards fulfilment Scriabine's dream of a combination of sound, colour and perfume. We did not know his name or address; but we knew the acoustic properties of the art-world of Paris, and we whispered an invitation to him to lunch with us in the vegetarian café in the Theosophical Society's headquarters at Square Rapp.

Two young men entered at the appointed time, one low-set, virile, probably of the race of Moses, and carrying George Moore's "Confessions;" the other not so tall as his slimness suggested, ascetic, purposeful, shock-headed, obviously an artist, but curiously un-Russian. I decided that the latter was our guest, though neither of them showed any sign of expectancy. They were clearly of the arts, arty. Perhaps

they were disguising self-consciousness in a mask of reserve. Perhaps (horrors!) the respectability of *our* exteriors, of which I became suddenly and guiltily conscious, hid from them *our* real world. I determined to risk the tumbrel and clamber over the barricades of a futile politeness. But how? I knew no word of Russian save *nichyvoo* (which I had been taught in Dublin by Alfred Peters the London clairvoyant), and it was not only inadequate but inappropriate to the occasion. The music-maker's French was no Frencher than it had been thirteen years previously when a lady peddler of type-written poems about Joan of Arc in the Tuileries Gardens smelt turf in her accent and got homesick—for she herself, though she was withering in Paris, had blossomed in Ireland, which she proved by giving us a poem for nothing and her flighty history into the bargain.

A friend happily entered the café who, being Russian by birth and French by long residence, had the complete equipment for a rapprochement. I explained the situation, and under his linguistic shield approached the prospective guest and his friend, who had evidently decided against us for they had turned from George Moore to the menu. The first discharge of language drew an artistic laugh from them. "Why, you may speak English to us, we are Americans," said he of the ascetic countenance, with that flavour on the second vowel of "America" that does instead of a birth certificate.

The descendant of whoever he was descended from goes out of this story into his own. Said the other: "I am not your guest. I am not a musician. I do however play an organ that has some connection with Scriabine's scheme. It is the colour organ. I am to give its first demonstration in Paris to-morrow night. I invite you to it." Thus were the lunch tables turned upon us, and the would-be hosts of a Russian artist in sound became the guests of an American artist in light.

The demonstration took place in a barge moored in the Seine alongside the Exhibition of Decorative Arts, which was disclosing itself to the public in sections (though charging full admission), and promised to be completely open on the closing day. The deck was used for refreshments and Freudian psychology; the hold for entertainments which foreigners mistake for "frightfully Parisian" and some Parisians mistake for art. The demonstration was timed for seven p.m., and began at nine-thirty—not through any fault of the demonstrator or his organ, but through the same circumstances (whatever they may be) which started the Marseilles-Riviera train the day we took it, an hour after its scheduled time. Through apertures in the side of the barge we contemplated the electrical illuminations along the river and across the bridges; glaring and shifting coruscations of colour that were cheated of magnificence by multiplicity and of the repose of design by hectic mobility. They were however a relief from their exact antithesis in the hold of the barge. Every inch of floor, ceiling, walls and seats was painted in the most sanguinary degree of red, and was of such an appalling shininess that in the brilliant electric light one seemed to be immersed in a tank of gore. The atmosphere was poisonous, and one only escaped nausea by developing the anti-toxin of lurid disquisition (*sotto voce*) as to the æsthetical insensitiveness of people who needed such bludgeonings in order to experience sensation.

When the mercy of darkness was granted to us at long last, and the colour organ sounded (so to speak) its first note, the synthetic white, Paris and glitter and gore vanished. The demonstrator, Mr. Fenn Germer, in a smart suit and butterfly tie (which latter made mine seem a moth beside its voluminousness) stepped in front of the organ. Seven overlapping versions of him, each in a rainbow tint, were projected into space, not as shadows on a flat screen, but as colour entities

between us and the everlasting heavens—for through some subtle magic of vision the screen had become transformed from a barrier against light into a window opening on the Cosmos and its mystery of sunrise and sunset rolled into one. The momentary intrusion of humanity was to show us that the white light from the organ was a pure synthesis of the spectral colours out of which he would now produce colour symphonies which had been compiled by the inventor of the organ.

Twenty years and more ago, Thomas Wilfred, a citizen of the United States of America of Danish ancestry, and apparently destined to be either a poet, actor or musician, or all three, turned a cigar box into a projector of coloured light, and thereby gave liberation to what will certainly become in the future an art of light as expressive and impressive as the sister art of sound. Full of enthusiasm over his discovery, he deserted the lute for light, and ultimately contrived the Clavilux, or light organ, which, though as yet in its infancy, has even now the paradoxical power of all great art, at once to take captive and release the imagination, to transmute sensation into something spiritual and to call forth the soul to revel in the pure sensuousness of colour, form and motion. These terms may appear extravagant to those who have not seen the Clavilux at work; but they are the pallid expression of an experience that had in every second of its exquisite silence the purifying joy of a beauty from which every vestige of the "taint of personality" had been washed away in the currents of form and tides of colour of an ocean "too full for sound and foam."

As an instrument the Clavilux in its present form has no external relationship with its effects in appearance. It looks to be simply a piece of mechanism, ugly at that, and related to an organ keyboard. At the points of projection it condenses and filters light to an extraordinary degree of brilliancy and purity. A single colour projected by it gives one immediately



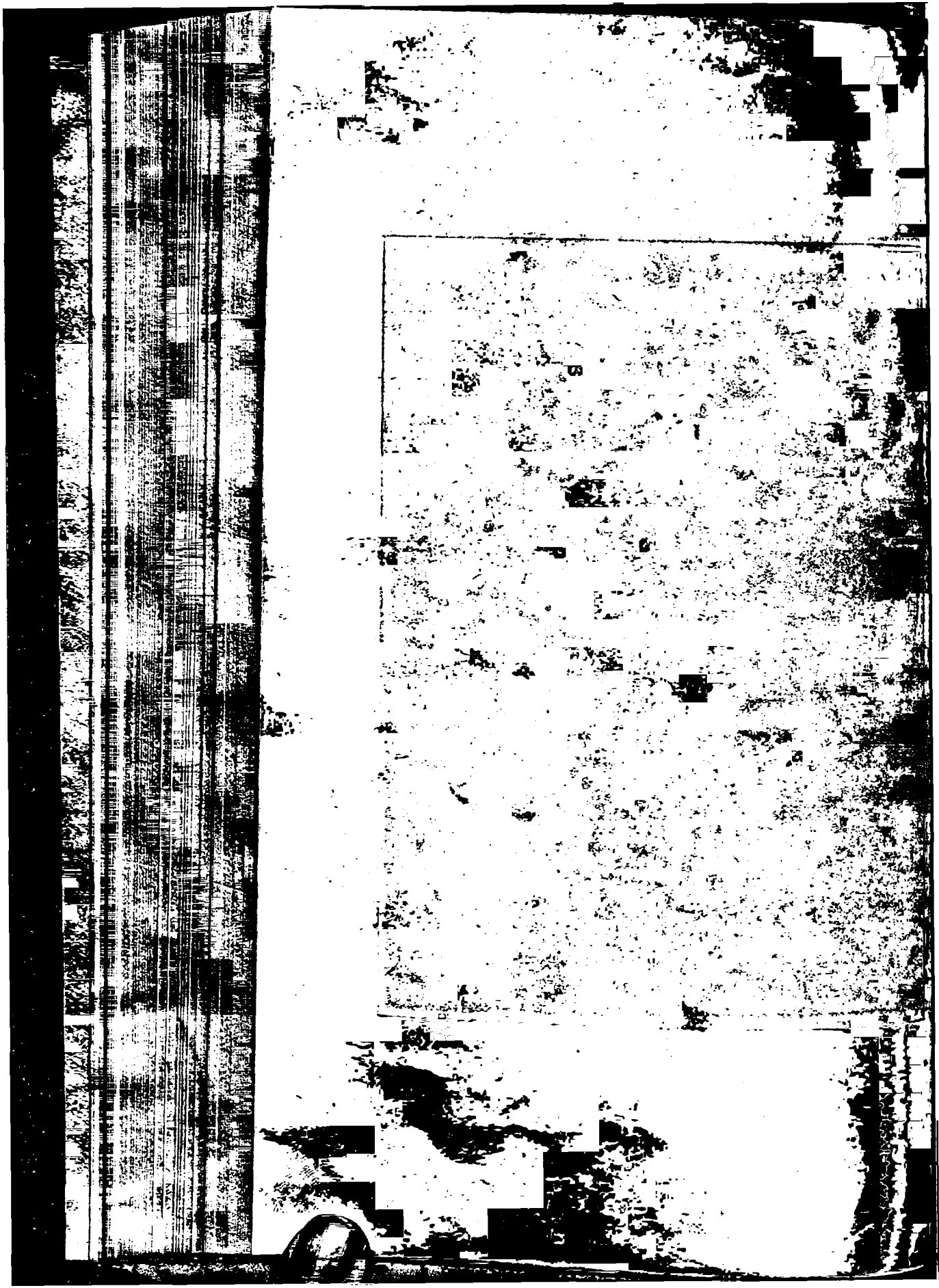
between us and the everlasting heavens—for the subtle magic of vision the screen had become from a barrier against light into a window opening the Cosmos and its mystery of sunrise and sunset rolled in. The momentary intrusion of humanity was to show us the white light from the organ was a pure synthesis of the colours out of which he would now produce colour systems which had been compiled by the inventor of the organ.

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As an instrument the Clavilux in its present form bears no external relationship with its effects in appearance. It is to be simply a piece of mechanism, ugly at that, and resembling an organ keyboard. At the points of projection it concentrates and filters light to an extraordinary degree of brilliant purity. A single colour projected by it gives one immediate

THE CLAVIUX, OPERATED BY ITS INVENTOR, T. WILFRED





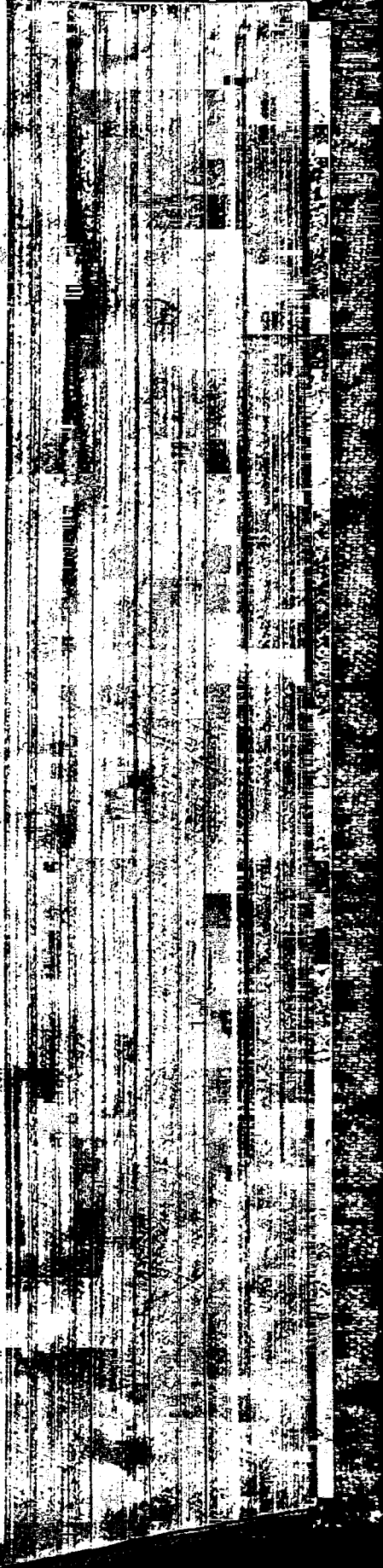
the sense of superb achievement, of some aspect of the ultimate Perfection, such as one gets from a perfect pictorial line or musical phrase. By the slow manipulation of the Clavilux the single colour changes into gradations like the horizontal afterglow of an oriental twilight. These transform themselves into values and relationships that, lacking as yet a nomenclature of the art of light, one can only speak of, in terms of music, as modulations of hue, shadings of colour tonality, that imperceptibly yet visibly move through minutely associated keys to ultimately widely different effects. On this background, rather, in this space (for all sense of flatness has been absorbed into a region of space that in the intensity of imagination assumes vast proportions) appear forms that have no immediate kindred on earth save a certain distant cousinship with the semi-floral forms, alleged to flourish in heavenly fields, which are drawn automatically by mediums in half-trance. Sometimes the forms are single, and live a splendid colour-moment through the magic of motion and light that has carried them to birth and will carry them also to death. Sometimes they are related, and move towards mutual recognition with celestial courtesy, and either vanish before meeting or mingle in a new splendour. Then other shapes appear of a more definitely structural kind, which might be Euclidean archetypes blown by the Great Breath out of the bubble-stuff of the universe before God began to Geometrise (as Plato has it) or to anticipate the anatomy of Adam in the pre-Edenic forests that one wanders through on the edge of deep sleep. They emerge from nothingness into somethingness with the dignified sweep of the starry host. Then they turn—but the back of the figure, that a second ago was the front, is still seen through the new front; and one realises with a start that to the eye's record of length, breadth and height there is added *throughth*; that one has in the twinkling of an eye acquired fourth dimensional vision.

I was so engrossed with the expansion of consciousness which the Clavilux gave me, and with stretchings of the imagination towards the dazzling future of this new art of light, that I had no mind for consecutive details. Nor had I a chance to see a second demonstration and so repair my deficiencies. For the sake of record, however, I fall back on the notes of others to convey some impression of the colour quality of the art. One writer in a magazine says :

“The grey light at the end of the abyss wavers and shivers and congeals into long bands of cloudy vapour which attenuate themselves across space and rush together in curling masses, and vanish into nothingness as beneath them appears a crimson stain thinning into a band, rising into a bright burning, and fading into the reconquering white vapour. You are not aware how long this sinuous conflict of cloud and fire has endured, when cloud and fire are alike drowned in an overwhelming sea of blue, pure and singing, of illimitable depths of reaches, which projects you in an instant to an unguessed pitch of sensation, and a moment later drops you into a pale amethyst which in turn deepens to a threatening purple, then plunges you into a turmoil of passionate red. And out of this you are rescued by a cool sweep of translucent green.”

Another writes :

“Slowly across the blackness of the stage a gradual azure comes. At the top it is a little deeper perhaps than lower down, where already a shadow of violet appears; and then in the centre a strange figure, white, very pale, azure now against a background which is turning to a pearl colour. The figure we have seen before, somewhere in the mind, somewhere beyond actual things that we have looked on; it is like and unlike a robe; it drifts and is drawn upwards slowly. Other figures appear like it; they move slowly towards each other; they change to a vermilion, a flame colour, incredibly pure, the life of light itself, without any intervening medium

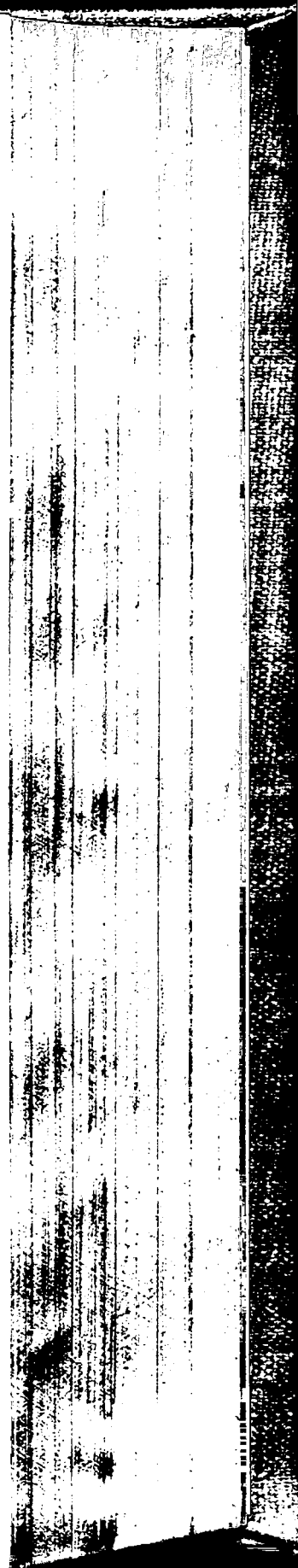


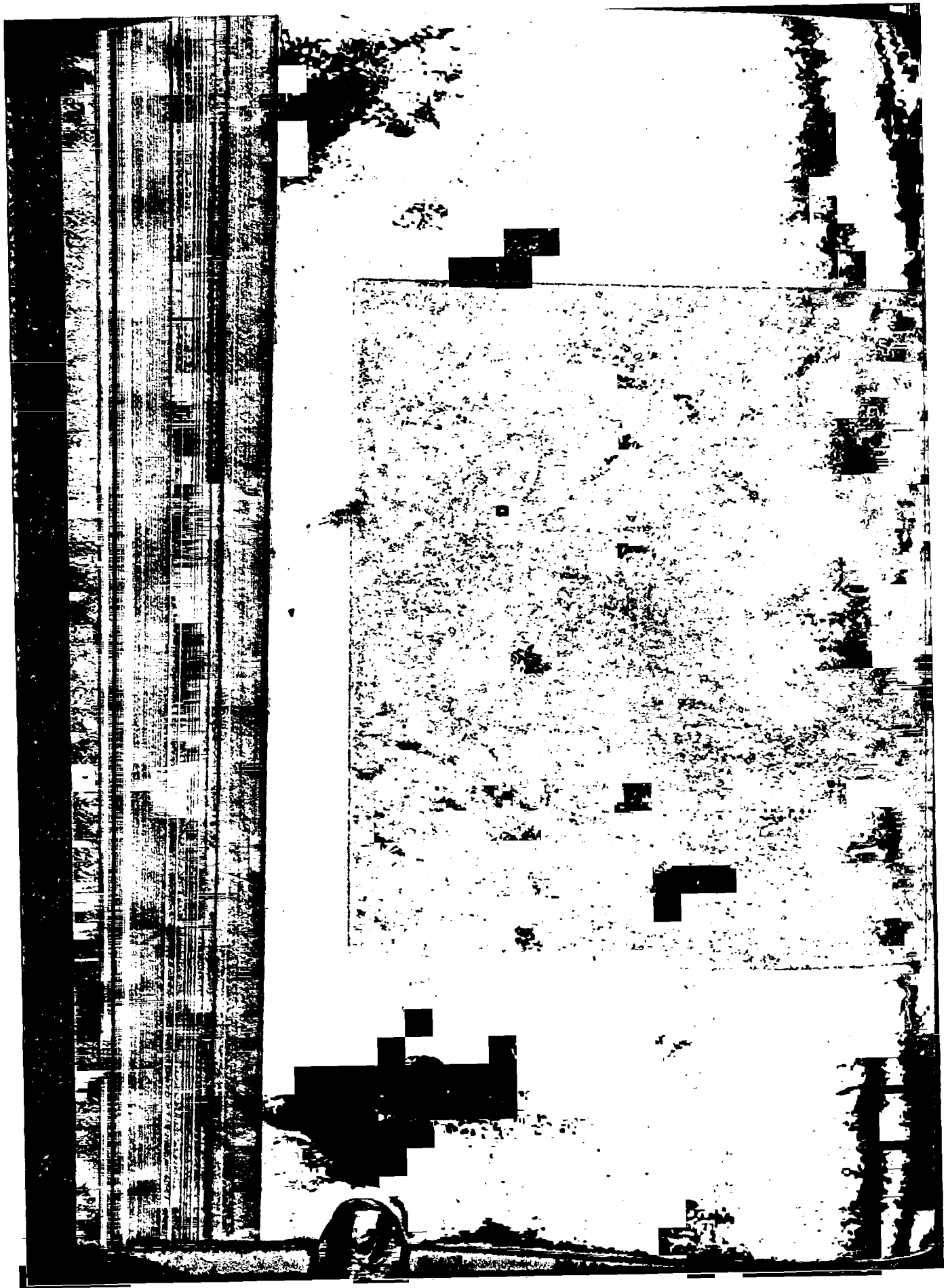
I was so engrossed with the expansion of colour which the Clavilux gave me, and with stretching my imagination towards the dazzling future of this new light, that I had no mind for consecutive details. I had a chance to see a second demonstration and so to note its deficiencies. For the sake of record, however, I take the notes of others to convey some impression of the quality of the art. One writer in a magazine says:

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but given straight to us. The vermilion shrinks to a deeper intensity against the azure that has passed now into the space beyond . . . This mobile colour is as impossible to describe as music is. And because so much of the theatre is visual, mobile colour suggests even more vividly than music does, the essential character of the dramatic."

Dramatic this new art of light certainly is; and already, the demonstrator informed me at another meeting in the little café at Square Rapp, it has been used successfully as a scenic background to a stage play, its changes following the emotional changes of the drama. There are extraordinarily alluring possibilities in this direction, and when the drama is musical, much of Scriabine's dream, the following of which had lured me into this discovery, will have been fulfilled.

But the art of light will not end in being only an art. Its ascensive influence at a demonstration is immediate: the beholder is carried upwards into a region of purity and repose. The therapeutic power of light has in the Clavilux a means to wonderful developments. So also has the science of occultism, or spiritual therapeutics. It is clear that the power of light will go much deeper than the æsthetical aspect of life when those who control it gain knowledge of the Cosmic qualities that are imparted through the various colours, and learn the conditions under which humanity responds to these qualities. I spoke of these matters to Mr. Germer, and was happy to find that he had already begun to study Theosophical literature on the subject, and felt that the colour organ was not merely an instrument of entertainment but of lofty human service. It is good to know that Mr. Wilfred, the inventor, is himself impressed with the responsibility of handling what he realises to be "the greatest power in the universe, the source of all life."

James H. Cousins

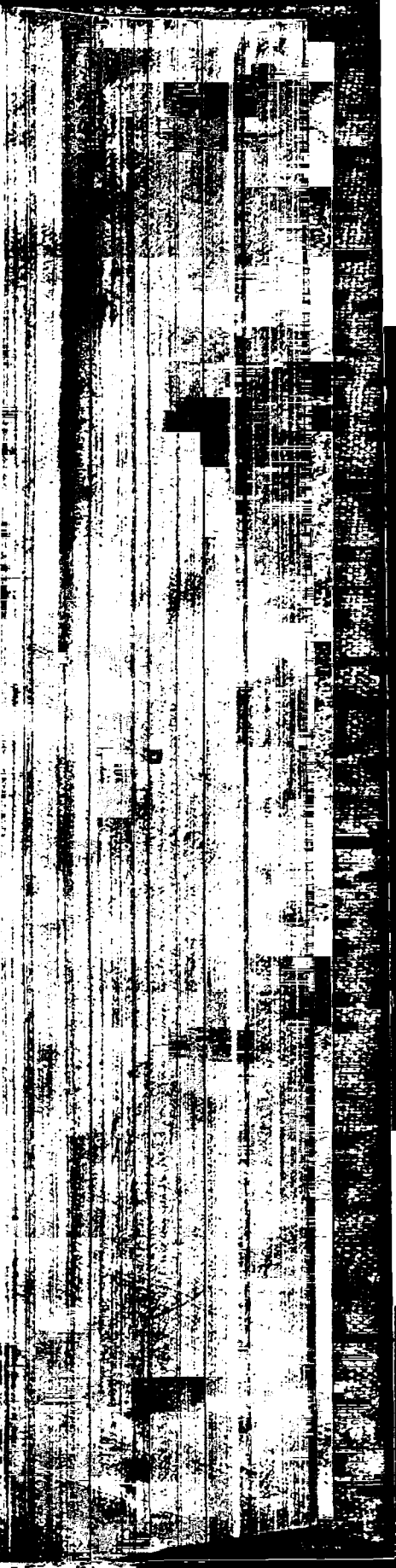
OUR ILLUSTRATIONS

THE photographs illustrating the article on "The Art of Light" were given in Paris to the writer by Mr. Fenn Germer, who himself stands beside the inventor in the picture showing the Clavilux. The picture of a symphony of light unfortunately gives no hint of the play of colours.

The photograph of Thorvaldsen's relief, "Night," from which our block has been made, is published by the Thorvaldsen Museum, Copenhagen. It is one of a set of sculpture photographs presented to the Brahmaidya Āshrama by Mr. A. F. Knudsen. Thorvaldsen's genius is of the masculine order and somewhat heavy. His effects are broad, not subtle. The relief gives no sense of the vastness and mystery of Night. It disturbs the mind with questions as to the symbolical consistency of a mother, with her babes in her arms, simultaneously flying and sleeping; and as to the apparent contradiction between the hang of the drapery and the speed of the flight. The symbolical figure seems to be too much of the daily human order (notwithstanding the wings) to convey the paradox and significance of the cosmos. All the same, the sculpture gives æsthetical pleasure through its finished craftsmanship and expression, and touches the observer through the sweet innocency of the twilight-children.

The story of "The Renunciation of Prince Siddharta" is known not only to students of Buddhism but to readers of poetry in "The Light of Asia." Mr. K. Venkatappa (an Indian painter of wonderful skill as well as an accomplished modeller) depicts, in the plaster cast from which our illustration is made, the future Lord of Illumination going forth to face the sorrow of life and seek its remedy. The artist, following tradition, puts a halo round the royal head. This, by some subtle process of imagination, is accepted as inevitable. Something of integral value in the whole effect would be lost without it. The relief has been made for His Highness the Maharaja of Mysore, who has graciously permitted publication.

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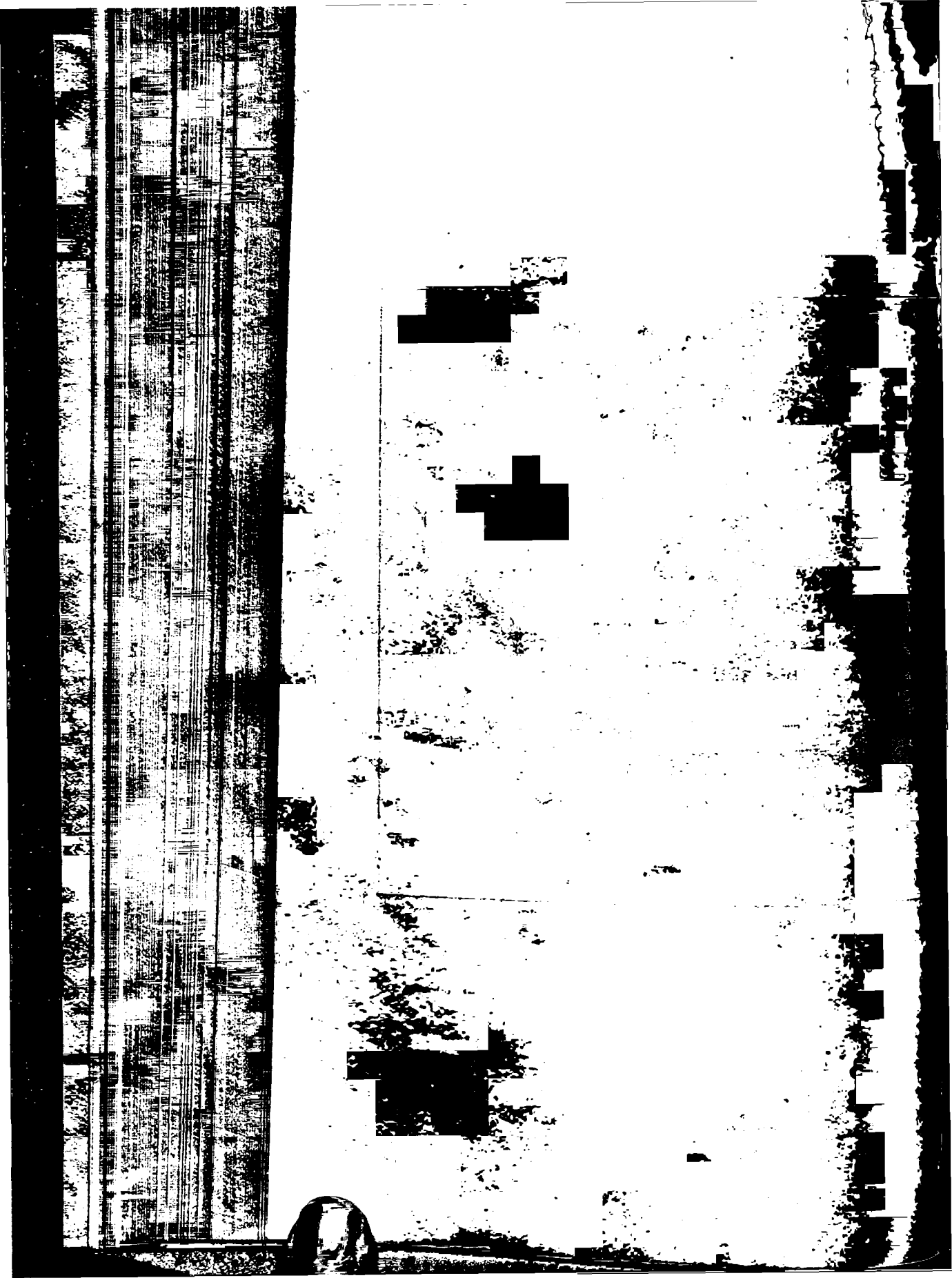


NIGHT
RELIEF IN MARBLE BY THORVALDSEN





THE RENUNCIATION OF PRINCE SDDHARTHA
REPLIEF IN PLASTER BY K. VENKATAPPA



MEISTER ECKHART, THE SEER¹

By AGUSTUS F. KNUDSEN

No people is ever left very long without its seers, and when Dante held forth in effete Italy to the Keltic Race a greater even than he lectured and taught in the Teuton Race. Fr. Echardus, Teutonicus, he is called in Paris in 1302. Later the Pope called him Master, and as Meister Eckhart he is now discovered as the leading Mystic of the age, inspirer of all the others for many a century. But he comes on the stage as a simple Dominican monk-teacher.

What a seer too S. Dominicus was to see the need of and start his noble teaching order. Meister Eckhart was born about 1256, probably at Strasbourg in Saxony, but the Allemance tongue of Alsace and the Rhine seems to be his mother-tongue. In 1302 he is licentiate of Paris University, then a Dominican College.

Other than Dante, his noted contemporaries are Albertus Magnus (1205-1281) and Thomas Aquinas (1226-1274); under both of whom he probably studied at Cologne. Eckhart came in thus to carry the enlightenment of Europe further and higher. How near he came to Wisdom is shown by the interference of the Inquisition; and his excommunication in 1329, a year after his death. He thus also brought to a climax the scholasticism started by Charlemagne (742-814) which now brought at last healthy thinking into the European field of culture.

Eckhart is the master-mind of his day, and especially of Northern and Western Europe; his "crime" that he taught the laity, and taught in the mother-tongue, not in Latin. Think of it. It was his task to develop German into a language fit for philosophic and scientific needs; and he is rightly called the father of the German language, and of German philosophic prose as well as the father of German mysticism; for he preceded Luther by 200 years.

It is a very interesting sidelight on the methods of the day that among the accusations against him is that he preached to the laity "the secrets of the church".

His work struck fire and his immediate followers and successors are such well known names as John Tauler (1300-1361), Suso

¹ *Meister Eckhart*. Translation by C. de B. Evans. (John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 1. Price 20s.)

(1300-1365), Ruysbroeck (1293-1381) all members of the order called Gottesfreunde (Friends of God), but in the writings of Franke von Köln and many others of the fourteenth century we find quotations, excerpts and in general the point of view of the master-mind, Eckhart.

It is only since 1842—Martinsen, and 1857—Pfeiffer, that academic Europe has re-discovered this great man and brought his buried treasures to light. In the present edition we have for the first time his deep and analytical discourses on the nature of consciousness translated into English. And for the voluminous collection, the painstaking scholarship, and mystical judgment in wording, the worlds of theology, of mysticism and theosophy owe the translator, Mr. C. de B. Evans, a debt of gratitude.

That Meister Eckhart is a scientific psychologist is very evident, he knows first-hand whereof he speaks. Listen to a few of his epigrams. Of the mystic birth :

In the midst of the silence there was spoken in me a secret word . . . When (the soul) loves she does so with her will . . . The soul can neither create nor absorb an image of herself. So she has nothing to know herself by. She knows other things but not herself . . . The highest Seraph has but a single image. He sees as a unity all that his inferiors regard as manifold.

What more proof does one want that he saw whereof he spoke? Elsewhere he says :

Here God enters the soul with His all, not merely with a part. God enters the ground of the soul. None can touch the ground of the soul but God only.

Would that others nowadays writing of the Monad were as direct and clear. The Meister deserves his title if only for his language.

Where is He who is born King of the Jews? I say again that his birth betokens in the soul exactly as it does in eternity, for it is the same birth: this birth betokens the ground and essence of the soul.

Is this pantheism when he says?

God is in all things as being, as activity, as power.

As to preparation for the birth :

Above all lay no claim to anything. Let go thyself and let God act for thee and in thee as he pleases. This work is his, this Word is his, this birth is his and all thou art to boot. For thou hast abandoned thyself, and art gone out of thy faculties and thy personal nature.

At the end of the Tractates Eckhart says :

God is everywise, alike in every guise to one who can find him the same. Knowing one guise, such and such, is not knowing God. Finding this or that is not finding God. God is everywhere, the same in every guise to one who can see him.

Such are some of the crumbs from the feast at this wise man's table; may they whet the appetite, for the time spent with Meister Eckhart is time well spent.

Agustus F. Knudsen

BRAHMAVIDYA ĀSHRAMA, ADYAR

FOURTH LECTURE SESSION, OCTOBER, 1925 TO MARCH, 1926

THE closing meeting of the fourth session of The Brahmavidya Āshrama, Adyar, was held on the morning of March 27. Dr. Annie Besant presided, and there was a full muster of lecturers and students. After prayers by representatives of Hindūism, Zoroastrianism, Hebraism, Buddhism, Christianity, and a joint recitation of Tagore's "Life of My Life," the President called on Dr. James H. Cousins, Principal of the Āshrama, to read the report of the sessions work.

PRINCIPAL'S REPORT

The work of the fourth session (1925-1926) of the Brahmavidya Āshrama, Adyar, opened on October 2, with a lecture by Mr. Jinarajadāsa on "The Purpose and Method of the Brahmavidya Āshrama".

Owing to the anticipated demand on Headquarters accommodation for the Jubilee Convention of The Theosophical Society, a rustic lecture-hall was put up for the Āshrama between the small lotus tank and the river out of a fund subscribed by a number of Scottish members of The Theosophical Society. Here, in the midst of charming simplicity and with a prospect of exquisite natural beauty, the work of the Āshrama was carried on, save for an interval when it was blended with the activities connected with the Jubilee Convention, and force of numbers compelled a temporary removal to the large Headquarters Hall.

The session opened under the inspiration of the announcement at Ommen that the Āshrama was accepted as the nucleus of the projected Theosophical World University. This exalted commendation of its past efforts, and indication of future high responsibility, gave a tone of dignity and earnest assurance to the Āshrama's work which remained steady all through the session. The daily dedication of study in the special mode of the religious faiths represented in the Āshrama, always earnest and helpful, took on a new reality and power. Daily also most of the students took short periods of rhythmical physical exercise under the guidance of Miss Ornsholt (Denmark).

As in former sessions, the regular lecturing staff was drawn (with a couple of exceptions) from Adyar residents. Most of these have worked in the Āshrama since its beginning; and this continuity of association is very largely responsible for the ready way in which specialised work of the highest quality has been produced and adapted to the evolving plan of the Āshrama. It would, indeed, be difficult to find a replica of a staff representing such a variety of special interests, at so high a level of academical and practical attainments, so unified in idealism, and so animated by the spirit of pure service to humanity.

The translation of Pandit A. Mahadeva Sastri to the higher worlds towards the end of the session removed from outer service to the Āshrama a lecturer of great oriental scholarship and personal genius. Happily his work as an exponent of Indian philosophy and Sanskrit learning will suffer only in the deprivation of a genial, patient and ever willing personality. The exposition will, it is expected, be carried on next session by Dr. G. Srinivasamurti, who has given the results of his studies in both eastern and western science and philosophy generously and lucidly to the students.

The discovery of Mr. Aria as a competent anatomist and physiologist, as well as an interpreter of Zoroastrianism, and of Mr. M. S. Sundara Sarma as not only an unveiler of the secrets of Indian plastic art, but as a learned and speculative astronomer, gave to the Āshrama's lectures both the solid addition of fresh material and the piquancy and glow of unanticipated personal disclosure.

A notable event of the session was the discovery among the English delegates to the Jubilee Convention of an expert in the science of human expression through the brain and its accessories. Mr. A. E. Ellis who for forty years has been an enthusiastic worker in craniological research. Mr. Ellis gave a most valuable course of lectures, and purposes returning from England next session and bringing with him the necessary equipment for a systematic study of craniology. The data which will thus be accumulated will add the usually omitted but entirely necessary eastern elements to western knowledge. Apparatus for experimental psychology has been presented by a friend, and will be ready for use next session in conjunction both with Mr. Ellis' craniological research and with the astrological studies that Mr. B. A. Ross has presented before the Āshrama this session. Out of much needed researches along these lines, and their reflection on one another and on other aspects of the Brahmavidyā, transactions of the greatest importance to knowledge will arise.

Two additions were made to the publications of the Āshrama during the past year, in Miss Barrie's *Gnosticism* and Mr. B. Rajagopalan's *Growth of Civilisation*. The books, though small, are full of significance. They synthesise large areas of scholarship and interpretation, and at the same time point the way to detailed study. Mr. Jinarājāsa's opening lecture of the session, and certain of my

own lectures which students specially desired to have, were printed for free distribution.

The personnel of the registered students underwent an almost complete change, one member remaining over from last session. The rest, having completed their intended stay, returned to their homes. The new session, however, brought a group of students representing fourteen nationalities (Africander, American, Australian, Burmese, Danish, Dutch, English, Hebrew, Indian, Irish, Italian, Persian, Scottish, Spanish) from ten countries (England, Holland, India, Iraq, Italy, Mexico, Scotland, South Africa, U.S.A., Uruguay). Several are cosmopolitan as regards abode. It was noticeable that they felt themselves in immediate affinity with the spirit and routine of the Āshrama and with one another, and took readily to the semi-community life of the Āshrama. Some of them, in addition to the general morning lectures, took up special lines of study, the fruit of which will duly appear in various parts of the world. As an indication of the special service that the Āshrama will render in increasing volume as years pass by, I shall mention the case of Madame Anna Kamensky (Russia) who came from Switzerland to the Jubilee Convention, and who both lectured and studied in the Āshrama. Madame Kamensky had presented a thesis on Indian philosophy at the University of Geneva which she had to defend on her return to Europe. Through the service of the Āshrama she made a course of special studies under the late Pandit A. Mahadeva Sastri, and left Adyar full of gratitude and confidence. Thus East and West combine in the Āshrama in the beautiful and unselfish service of the highest knowledge.

The Jubilee Convention of The Theosophical Society brought an unprecedented influx of visitors to Adyar from beyond India. Many of these came early in the session and remained after the Convention in order to participate in the Āshrama's work. Their spontaneous and hearty expression of their realisation of the quality and value of it was most encouraging to all concerned. Some of them enriched the lecture list with distinctive contributions. They are now carrying the message of the Āshrama over the world, and will form centres of similar study in places as far afield as Finland, Norway, Iceland and New Zealand.

In this session, the scheme of synthetical study, which had been planned at the foundation of the Āshrama, was put into operation. The scheme embraces a survey of (1) Substance, (2) Form, (3) Vitality, (4) Consciousness, and (5) Superconsciousness, as they show themselves in the kingdoms (1) Elemental, (2) Mineral, (3) Vegetable, (4) Animal, (5) Human, and (6) Superhuman. A month was given to each main topic; and this method, instead of proving monotonous, as was at first thought possible, has entirely justified itself by providing a stable central point round which the various aspects of the subject moved each month in a stimulating and illuminating rotation of variety.

In this new phase of the Āshrama's work the materials accumulated and presented in the previous three sessions proved, as was

hoped, of the utmost value. Some of the past lectures, synopses of which had been filed, fitted without revision into the new plan. Others that had to be oriented, took on new significances, and led to the realisation of helpful correspondences in the various aspects of the Cosmic activity. Mr. Aria's discovery of the similarity between masonic ceremonial, so far as it is publicly known, and Zoroastrian ceremonial, is a direct outcome of the Āshrama's method of synthetical study, and a hopeful augury for the future. Orthodox and occult research were utilised with equal freedom; so also was the terminology of exoteric study and of Theosophy. This method will be continued next term in order to carry it to completion. In subsequent sessions the process of synthesis may be carried on in other ways. In one session on the basis, for example, of the Rays as set out in Professor Wood's book, and in another session on an astrological basis.

The following is a summary of the lectures in the course of synthetical study which were given in the past session.

Substance. Theosophical views of substance, 3. Vedāntic and Hindū views of substance, 8. Substance in Christian Revelation, 3. Substance in western philosophy, 1. Scientific theories of substance, 10. Microscopic and spectroscopic examination of substance, 1. Plant substance, 4. The substance of the human body, 4. The substance of literature and art, 6. The substance of the stars, 1. Total 41.

Form. Theosophical, Vedāntic, Hindū, and Buddhist views of form, 8. The theory of evolution, 2. Correspondences in natural and human forms, 1. Molecular architecture, 3. Mineral and crystal structures, 3. The structure of the earth, 1. Land formation and distribution, 2. Plant anatomy and morphology, 3. Human anatomy, 4. Grammar as form in speech, 3. English literary forms, 4. Form in music, 1. Architectural form, 3. Religious ceremonial forms, 1. Principles and growth of organised society, 7. Total 48.

Vitality. Theosophical, Vedāntic and Hindū views of vitality, 3. The geological and geographical control of life, 2. The birth and death of stars, 2. Plant life, 4. The living element in culture, 2. The vital element in words, 1. Vitality in literature and art, 3. Total 19.

Consciousness. Theosophical, Vedāntic, Hindū and Buddhist views of consciousness, 9. Response in the non-living, 2. Plant consciousness, 3. Consciousness in animals, 5. The astrological control of consciousness, 8. The rays in relation to consciousness, 2. Craniology and brain-consciousness, 4. The conscious element in literature and art, 10. Psycho-analysis, 4. Demonstration of simultaneous memory, 1. Total 48.

Superconsciousness. Theosophical, Vedāntic and Hindū views of superconsciousness, 8. Superconsciousness in animism, 1. Science and the superconsciousness, 1. Psychological research and religious dogma on the superconscious, 1. Superconsciousness in plants—the

origin of tree worship, 1. Superconsciousness in animals, 3. Superconsciousness and the will, 2. Superconscious experience, 2. The superconscious element in creative art, 2. Cosmic ideas in art, 2. Total 23. Total of synthetical lectures, 179.

Additions were made to the course of evolutionary studies as follows: (one lecture each) Sūfi mysticism, Stages of religious evolution, The mythology of northern Europe, Shintoism, Islām, Egyptian Archaeology, The ultimates of Beauty, The development of Devanāgarī script, Bengali literature and art, Modern Indian poets, The Kalevala of Finland, Jean Delville, painter and poet, Tendencies of modern science, The science of life. Total 14.

For the sake of the new students and Convention visitors 16 lectures of previous years were repeated.

During the periods before and after the Jubilee Convention courses of lectures were provided for the delegates by the Convention Entertainment Committee. As the Convener of that Committee happened to be the same person as the Principal of the Brahmavidya Āshrama, the two functions entered into happy co-operation, and through a combination of the facilities ready to hand in the Ashrama and the willing capabilities of the leaders of The Theosophical Society and English-speaking lecturers, the evenings outside the Convention programme were most happily and profitably spent. On topics of general interest 18 lectures were given. A series on Theosophising various departments of life produced 13 lectures. Lantern lectures numbered 14. There were 8 recitals of poetry and music in which the Āshrama shared. These Convention items total 53.

Such is the record of a session's work that has been marked by a continuous ascension of intellectual illumination and spiritual joy, and in which lecturers and students alike have realised a steady approach, in the Āshrama as an entity and themselves as individuals, to the Āshrama's purpose of purifying the intellect by the warmth of spiritual devotion, and clarifying devotion by the light of the higher mind and intuition, and of offering both to the Masters of Wisdom as means to the helping of humanity from darkness to light.

For the efficient carrying on and development of the work funds are required to build a laboratory for scientific apparatus and the growing records, maps, diagrams, and specimens; also a museum for examples of international arts and crafts. Funds are also needed for wider publication of the Ashrama's transactions in pamphlet and book form, and later for the spread of the Āshrama's ideals and work in a periodical journal. Meanwhile the work will proceed in the enthusiasm of immediate satisfaction and joy in itself, and in the assurance that it is watched and blessed by those whose interest and benediction is the crown of human effort.

JAMES H. COUSINS, D. LIT.

27-3-1926

APPROVED. (SIGNED) ANNIE BESANT, D.L.

DR. BESANT'S SPEECH

Dr. Besant then addressed the meeting. She said:

The first sentence I ought to speak should be recognition of how much all of us owe to the Principal of the Brahma-vidya Ashrama. Unlike most people whose enthusiasm flows and ebbs, Dr. Cousins has a quality of out-springing enthusiasm which knows no ebb. To keep enthusiasm at a high level, to be ever ready to spring into effort where an object is recognised as worthy of achievement, and to keep on steadily, is a very remarkable phenomenon.

The report which we have just listened to is very remarkable in many ways. When the formation of the Ashrama was first proposed I sent the sketch of it to a man of high degree in a university in England. He said that so wide a scheme must inevitably lead to failure. So far it has shown no sign of failure, and I think the Ashrama is doing exactly its proper work. It is filling a place which has never before been occupied in our movement, by the synthesising faculty which is so much needed in order to counterbalance what otherwise would be an undue amount of specialisation in the various scientific researches of experts. It would be folly to underrate the value of such researches. On the other hand, they have a certain tendency to narrow and cramp the mind, unless through the specialisation there is seen the place which the mass of detail occupies in the intellectual evolution of mankind. It is this kind of work that a mind illuminated by the Divine Wisdom is able to undertake. To be an expert one has to examine one field exhaustively. Those of us who cannot be experts may, however, by our special point of view, be able to supply an important synthetical element as a bridge by which the understanding of the educated world may realise not only the value of any special researches, but of their place in the general scheme of things. Looking at the world, as we Theosophists do, as an ever increasing unfoldment of the Divine Life, to which it owes its origin, I think it is fairly obvious that a student of the Divine Wisdom ought to be able to synthesise to a great extent the results obtained by experts. A number of members of the Theosophical Society, devoting themselves to a study of the ways in which that synthesis can be accomplished, may do a service of almost incalculable value to the world at large.

The knowledge of Brahman which is sought in such an Ashrama as this is to catch a glimpse of the Divine Plan, and by that glimpse to be able to illuminate the whole field of the unfoldment of Divinity in every department of life at every stage shown in our world. One can imagine students at a very much higher level having as their universe of discourse not only a particular world but a chain of worlds or a whole system, and with ever expanding knowledge taking in larger and larger areas of an illimitable manifestation. One can imagine beginning to do this in the bosom of The Theosophical Society, studying not only, as we have done to such an extent

technical religion in its various forms, but Theosophising every department of life, which means shedding the light of the Divine Wisdom on all aspects of manifestation within what the logicians call "the universe of discourse".

Students of the Brahmavidyā are developing more rapidly than by the ordinary course of nature that higher faculty which is able to study things from within rather than from without. I do not mean that you give up the study from without, but from the study of the outer you proceed to exercise the faculty of synthesis which is the special prerogative of that stage of evolution in which we study everything from within. A development which begins lop-sided tends to become still more lop-sided. We need that balancing of faculties, that "seeing into" which we call intuition, which means our recognition of the life-force unfolding itself with minute differences in every kind of phenomenon. That faculty is latent in most people. Its development is aimed at by the method of study of the Āshrama, and is stimulated by the atmosphere in which you live here in Adyar. When you are finished with that work here, you ought to carry it back with you to your various countries, and begin little Brahmavidya Āshramas all over the world.

It was part of the original intention of the Āshrama that it would send out people who would present Theosophy to the outer world in a light which would gain for it intellectual and moral respect. We have had lecturers in The Theosophical Society in whom devotion had outrun knowledge, and who have often made impossible assumptions owing to the lack of the knowledge which is usually obtained by prolonged education. This is a difficulty in the early stages of all movements. People who are able to seize its significances are very strongly attracted to it, and they want naturally to share with those around them that which they have found so valuable. But they must remember that they go into a world of highly educated people who will very rapidly see gaps and errors because of the precise form of education which is found in all civilised countries. That idea of training lecturers got overshadowed by the developments of the work of the Āshrama. It will, I hope, ultimately supply many well trained lecturers, and will also send them out imbued with the spirit of devotion to a high ideal which illuminates the mind as well as warms the heart. It is said in a Upanishad that the Self cannot be gained by knowledge, nor can it be gained by devotion. If the Upanishad stopped there we might very well feel hopeless, but it finishes by saying that the Self can be gained by knowledge wedded to devotion, and this is really what you are aiming at in the Āshrama.

A certain amount of knowledge is demanded of those who come here to study. They have to be educated in the ordinary sense of the term. There is no good in anyone coming to study at the Āshrama who is not fairly well acquainted with the general level of knowledge which is given in the higher education of the country to which the intending student belongs. A fair acquaintance with the general literature of

the subjects under consideration is presupposed. The value of the lectures depend on the fact that they throw a great beam of light over the mass of details and show all the underlying links. The study begins in the higher region, where life is seen in its unity, and then has ready a classification of the channels in which the life flows into diversity. It would seem a hopeless task to deal with the mass of details along even one particular line. But if you begin above, you can work down to the almost infinite number of phenomena, and trace through the whole of them a guiding golden thread which ends in each special phenomenon after countless sub-divisions.

To gain something of the attitude of the Parāvīdyā, the supreme science, is to gain the means of throwing a light over the whole of the Aparāvīdyā, the things that can be taught by one person to another. Those who can make their own research into the depths of their own spirit find themselves provided with a clue which will guide them in any department of human life. The Aparāvīdyā can be taught, but the Parāvīdyā is the knowledge of Him by whom all things are known. Gain a little of that higher knowledge and you have the clue to the labyrinth of knowledge which, in the elder days of the Great Mysteries, could be reached from the physical plane. It is a pregnant fact that the various sciences began with certain studies which, through little knowledge, Europe rejected, but which are now gradually returning. They began with astrology and worked on to astronomy, with alchemy and worked on to chemistry. Modern science is approaching the ancient. It is coming to regard with respect things which sixty years ago it regarded as superstitions. People are still fined for casting a horoscope; but that will quickly pass away.

In your studies in the Brahmavīdyā Āshrama you have always that lamp of the Parāvīdyā in your hands. You have sought the Brahmavīdyā along both its lines, but you have never lost hold of the highest, a little knowledge of which illuminates all the lower.

You have come to the end of your session, and many of you are going back to your own countries. One of the duties of the older students is to find in their own country promising students, and to suggest to them the value of coming here for two sessions if possible. Those who have realised the special value of the Ashrama's work should carry the knowledge of it to others. It is because of its special value that the Theosophical World University has recognised it as a centre of teaching, out of which will come students who will be true lights in their own place. That special value has also been recognised by the World University in its appointment of the Principal of the Brahmavīdyā Āshrama as the General Editor of a series of textbooks to be used in the University when it begins its special career. The textbooks of the Theosophical World University must all be illuminated by the Theosophical idea. We have to think of Theosophy not merely as an individual search for God, or as a collection of certain doctrines that you find in all religions, but as an inspiration and

a light. I have long noticed the readiness with which Theosophists grasp a central idea among a number of details. They seem to have the open mind to a greater extent than the ordinary educated person, the readiness to recognise a new idea and its influence on other ideas. The ordinary person generally lays hold on a bit of an idea, thinks the fragment the whole, and becomes controversial. We ought to send out lecturers and writers to teach in the non-controversial way; not by finding fault with other people's views, but by stating as much of the truth as they are able to grasp and leaving it to have its own natural effect on the minds of those who have not before thought of knowledge as a whole. The world as we know it is a puzzle. You may get two pieces which will make you despair of getting a third to fit them, yet research will often yield the third piece. One of the results of study in the Brahmavidya Āshrama ought to be the open mind which recognises a truth that another person holds, not as antagonistic to your own truth, but as complementary to all other truths. The apparent gaps exist in our ignorance. One becomes more and more sure of that great fact as one gains more and more knowledge in the upward climb. One becomes disinclined to controversy and more inclined to presenting the truth that we hold as sympathetically as we can, putting forward the points that are held in common with others, and making these points common ground for further advance towards the ultimate truth.

The Brahmavidya Āshrama has realised its object much more rapidly than I expected. All its lectures ought to be published. They will strike the thoughtful and cultured among other nations, and give them a glimpse of that golden thread that I have mentioned as the clue to the labyrinth. The lectures are a species of their own. They are given from a common standpoint, but it is a standpoint which sends its beams in every direction and illuminates the whole circumference. In such ceaseless circulation of knowledge the world will be carried in time to a higher stage.

I congratulate you on having been here. I cannot congratulate you on going away. Theosophical schools have the peculiarity of making students come joyfully and go sadly. In the true school the faculties develop in the freedom and love and devotion which are essential to true teaching and true learning, such as you have in the Brahmavidya Āshrama.

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Dr. Besant then led in a joint recitation of "O Hidden Life," etc., after which she pronounced the benediction and bade good-bye to the departing students.

THE INTERNATIONAL FELLOWSHIP OF TEACHERS

OBJECT: TO SERVE THE WORLD THROUGH EDUCATION

(*Note.* The International Fellowship of Teachers was established on October 1st, 1920, by some 26 students of the National University, Adyar, Madras, who desired to dedicate themselves to the service of their Motherland through one of the noblest of professions—education. They have bound themselves to observe certain rules while members of the Fellowship, while being at liberty to resign at any time; and they chose Mr. G. S. Arundale, the then Principal of the National University, to be their Chief under Rule 2 of the constitution. A ceremonial for the renewal of pledges and for the admission of new members is separately published. Application for admission to any of the grades should be addressed to the Right Rev. G. S. Arundale, Theosophical Society, Adyar, Madras S., India, or S. Michael's Foundation, Huizen, N. Holland.)

PRINCIPLES

The International Fellowship of Teachers believes that Education, to be effective, must be based on the following principles:

1. It must be religious in spirit, emphasising—

(a) The supreme and fundamental unities underlying all faiths, while affording every young citizen the necessary facilities for instruction in his own individual creed.

Thus the great faiths of the world shall form a Commonwealth of Faiths in the world-religion, leading to the recognition and practice of brotherhood among the faiths in the realisation of their common origin in the Fatherhood of God.

(b) The common origin and common goal of all kingdoms of nature towards that ideal of perfection already achieved by the Supreme Rulers and Teachers who are owed a common reverence from the members of all faiths, in addition to the special homage each owes to the Rulers and Teachers of his particular creed.

2. It must be international and patriotic in tone, training a nation's young citizens :

(a) To draw inspiration from their traditional and historic past, to regard that past—whatever the dominant creed or civilisation—as a common heritage, the Great Men and Women of all periods and faiths being the common Heroes of the Nation, the Great Men and Women of all Nations being the common Heroes of the world.

Thus the smaller Brotherhoods of Nations shall form a Commonwealth of Brotherhoods of the world, leading to the recognition and practice of world citizenship.

(b) To have confidence in the future.

(c) In the present eagerly to fulfil such duties of citizenship as may be appropriate to their years.

In addition, it must inculcate those duties which are incumbent on the youth of the nation as members of a great Commonwealth of Nations, and as world-citizens.

3. It must be based on those principles of ordered freedom and mutual loving service through which alone true growth takes place.

DECLARATION

I believe that my duty as a teacher is to help the spirit of my pupils to gain ever-increasing control over the bodies through which they work; I believe that my duty as a teacher is to surround my pupils with such freedom as shall help the spirit within to achieve its fullest self-expression, ever remembering that the desires of the bodies are not always the needs of the spirit, and that I must never impose upon my pupils the characteristics of my own self-expression.

I believe that my duty as a teacher is to try to discover the ideals and truths of the new world in which my pupils will live in their maturity, so that I may make my school a miniature new world in which they shall begin early to recognise the ideals and truths, and practise the duties, of the age to which they belong.

I believe that my duty as a teacher is to be an example to my pupils, of joy, and to keep away from them all fear, so that being happy they may learn to radiate happiness around them.

I believe that my duty as a teacher is to be an example to my pupils of love so that in them love may grow.

I believe that my duty as a teacher is to be an example to my pupils of purity of body, feelings and thoughts so that in them a love of purity of body, feelings, and thoughts may grow.

I believe that my duty as a teacher is to be an example to my pupils of fearlessness so that in them a love of courage may grow.

I believe that my duty as a teacher is to be an example to my pupils of wisdom so that in them a love of wisdom may grow.

I believe that my duty as a teacher is to be an example to my pupils of patience, perseverance and understanding, so that in them patience, perseverance and understanding may grow.

I believe that my duty as a teacher is to be an example to my pupils of reverence towards elders, affection towards equals, tenderness towards those younger than myself, in mind or years, or evolution, so that they in turn may be reverent towards elders, affectionate towards equals, tender to the young.

I believe that my duty as a teacher is to be an example to my pupils of the good citizen, both of my country and of the world, so that they may grow into good citizenship.

I believe that my duty as a teacher is to surround my pupils with the beautiful, so that they may learn to appreciate and demand the beautiful.

I believe that my duty as a teacher is to be an example to my pupils of justice and truth, so that in them a love of justice and truth may grow.

PROMISE

Thus believing, I promise to try to make the service of the world through education the dominant ideal of my life; I also promise to do my utmost to keep untarnished the honour of the International Fellowship of Teachers, and to obey the principles and constitution of the Fellowship and the directions of the Chief; I promise further to resign or to offer my resignation of the Fellowship if at any time before the end of the year, I find myself unwilling or unable to fulfil any part of this promise.

* * *

The Constitution informs us that this Fellowship admits Associates who sympathise with the objects and who desire to help it financially.

* * *

K. J. SHARMA,

Hon. Sec. and Treas.

NATIONAL THEOSOPHICAL COLLEGE,

Adyar, Madras.

April, 1926

THE FRONTISPIECE

THIS represents a group of the workers at the Theosophical Publishing House with a few visitors on the special occasion when the President visited it at the Jubilee Convention at Adyar.

The T. P. H. is a world renowned organisation in Theosophical circles, it is now established in England, America and India and like similar organisations it has had its ups and downs in life. It has been largely instrumental in spreading Theosophical ideas through books and has been and is therefore a valuable centre for propaganda work. Personally I feel that one of the valuable pieces of work that is done by the T. P. H. is the centre it inevitably and perhaps unconsciously makes in the place where its branches are established as book shops or depots. It has always seemed to me that the honoured person in charge is responsible for the well-being of all the visitors to the shop or centre. By "well-being" I mean, healthy attitude not only to the Theosophical Society but to Theosophy and to the great Theosophical Movement all the world over. There is a great opportunity to place in the hands of the enquirer the book that shall draw him on to wider knowledge and to the better understanding of the great truths contained in the Theosophical literature of various kinds. It is by no means an ordinary shop or centre to be in, the chance to help is enormous and a wide knowledge of books is necessary and a still wider understanding of human nature and its many types. The worker in the Theosophical book-shop needs to be an "all rounder" and "all rounders" are not easy to find.

A successful milliner looks at her client and knows at once the type and style that will suit the face or the hair or the features, and she produces immediately that which will please and also that which will ensure another visit. It should be so with the T. P. H. and all its branches and shops, the successful propagandist will also look at her client, will note the type and will offer the book or the picture or verse that will awaken a response from within the client, and either set the young mind thinking, or stimulate the older mind to further investigation, or start a new train of thought or inspire a new idea or awaken an almost buried ideal. In either of these cases the client will in all probability return, for, although he may not go away pleased as the client from the milliner, he will go away with further food for thought stimulated perhaps to act; the responsibility largely rests on the salesman in both cases. It needs a ready sympathy, it needs a ready understanding, it needs great selflessness for both these. Thus the T. P. H. has another field of work before it: to train its workers in co-operation with all and

sundry who enter the doors and in sending out to all a loving welcome a welcome that has within it a sympathy that compels an exchange. An exchange is oftentimes a recognition.

Another consideration which is by no means unimportant is the style of book as regards the outside cover, the type of print, and the arrangement of books on the shelves and elsewhere. The shop should look attractive with places to sit so that the visitor may be beguiled to spend time in looking around and learning therefrom. The books need not be expensively got up, it is in fact important that they should be "get-at-able" by all. They need not necessarily look cheap, that would be a mistake on the other side but they can be simple and of good style and easy to read. A book that is good to hold is good to learn from.

The writer of the book is the most important of all. One writer caters for one type of mind and another writer for another type and all are wanted in the Theosophical world. We want the Truth presented in all possible ways, under every heading, in all colours none is more important than another, for all sorts make the world and all have to be reached.

The work of the T.P.H. is stupendous. I have not touched on a hundredth part of it for it has it in its power to spread something more than what the books contain in a manner that is likely to make the whole working of the T.P.H. in all its branches a centre of propagation in a place, that nothing else so far as I know, can fill. Below we note the names of those present in the group, space was wanting or we should have done it below the illustration.

Front row, sitting, left to right.

Iqbal N. Gurtu, T. Ramachandra Rao, Mrs. D. Jinarajadasa, J. Krishnamurti, Bishop C. W. Leadbeater, Dr. Annie Besant, S. Raja Ram, Bishop J. I. Wedgwood, A. Schwarz, C. Jinarajadasa, A. K. Sitarama Shastri.

Back row, sitting.

Mrs. Kruisheer, Dr. Van der Leeuw, A. P. Warrington, Miss Bright, Lady Emily Lutyens, J. R. Aria, Mrs. Dinshaw, Mrs. J. Ransom, Mrs. H. Wood.

Standing, first row.

S. A. Hajare, John Cordes, Mrs. Cannan, S. Ransom, M. Blech, E. Wood, J. Kruisheer, V. Krishnaswami, S. Kuppaswami Ayyangar, Bishop G. S. Arundale, Miss A. C. Bell, C. V. Shah.

Back row.

G. R. Venkataraman, M. Venkata Row, Krishna Row, Mehta, S. Narasimham, K. Hanumanta Row.

WOMEN'S INDIAN ASSOCIATION

OFFICERS

<i>President :</i>	Dr. Annie Besant
<i>Vice-President :</i>	Mrs. D. Jinarājādāsa
<i>Hon. Gen. Secretary :</i>	Mrs. M. E. Cousins, B. Mus.
<i>Treasurer :</i>	Minakshiamma (Mrs. A. Mahadeva Sastri).

The Women's Indian Association was started by Mrs. Dorothy Jinarājādāsa at Adyar, Madras, on the 8th May, 1917, with the purpose of advancing the interest and furthering the progress of women in India by banding them into groups for self-development, the continuation of education and the definite service of others. That the moment was ripe for the foundation of such an organisation was evident from the fact that within the first year of its existence 33 Branches were formed in as many towns. The women of India had been touched by the spirit of new life which has wakened in women all over the world. They were glad to hear of an organised scheme which gave them the opportunity, they had been vaguely groping after, for meeting together in their free afternoon hours for mutual helpfulness, and for taking up again the education for which they longed, and which had been cut off in nearly every case by the custom of keeping girls at home and ceasing their schooling once they reach the age of twelve or thirteen.

* * * * *

The work of the Association has during the past eight years procured the franchise for women in six Indian Provinces; secured women seats in the Legislative Councils of three Indian States; gained the admission of women to Municipal Councils and Local Government Boards; roused women to use their votes; won the raising of the age of consent, and the inclusion of girls in a number of schemes for Free and Compulsory Elementary Education; encouraged Girl Guiding; opened the Magistracy and the Bar to women; started a Woman's Home of Service for vocational training of destitute women; maintained several schools for girls and one night school; and raised money for the relief of the flooded areas. It also issues a Woman's monthly Magazine *Stri Dharma*. (The Sphere of Woman) to

which all progressive men and women should subscribe. (Rs. 2 per year for members.) It will thus be seen that a Branch of the Women's Indian Association is a centre of valuable influence to its town and a source of blessing to its individual members.

* * * * *

OBJECTS

To present to women their responsibility as daughters of India.

To band women into groups for the purpose of self-development and education, and for the definite service of others.

To help them to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training and guiding and forming the character of the future ruler of India.

To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

* * * * *

GENERAL REPORT

. . . There are now 61 Branches with over 3,000 members, and 23 Centres. With but few exceptions all the women who are Members of Legislative Councils, Local Government Boards, Municipal Councils, the Magistracy, the Bar, and Educational Boards, are members of this Association. It includes women of all communities and religions and its work is everywhere held in respect. An atmosphere of religious toleration and mutual understanding is promoted in all the work. The Association is strictly non-sectarian, but believes that woman's best work can be done when it is dedicated to God, as her religion. The main activity of the Branches is still the holding of meetings for instruction in questions of social reform, hygiene, civics, and religion.

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During the two years under review the members have been taking an increasing interest in the Child Welfare Movement started by Lady Chelmsford. A number of the Branches take charge of Baby Welcome Centres, and provide some of the chief workers for Health Week and Baby Shows.

All forms of service in the cause of children are attracting the energy of the Association members. The Bombay members have got up large meetings in support of the Bombay Children's Bill. In Madras the Memorandum of the Association to the Government has

resulted in the starting of a Children's Aid Society for the purpose of carrying out the provisions of the Madras Children's Act and the establishment of a "Place of Safety". It has promoted interest in the Juvenile Courts and brought about the appointment of three women Presidency Magistrates, Lady T. Sadasivier, Mrs. Panduranga Rao and Mrs. Hume Stanford, the last named being also the Commissioner to the W. I. A. for the Children's Act.

EDUCATION

Another side of work for the children was the agitation for the inclusion of girls in all schemes for Compulsory Primary Education. The result has been that a number of schools for girls have now been newly opened in Madras City where compulsion is applied to boys and girls. Also in the Punjab facilities have been provided whereby girls may be brought into the scheme for compulsory primary education there.

* * * * *

INTERNATIONAL LINKS

During Mrs. Jinarajadāsa's visit to America in 1924 the work of the Association was brought to the attention of women in over 30 American cities in which Mrs. Jinarajadāsa spoke. Similarly Mrs. Cousins addressed a number of Women's Associations in Europe in 1925, and thus Indian conditions and the progress of Indian womanhood are being made known in other continents, and the links of international sisterhood are being forged. Eight representatives of this Association (five Indian) will attend the Congress of the International Woman Suffrage Alliance in Paris, May 1926. A remarkable International gathering took place under our Association's auspices in Madras, in January, 1926, when women from 30 nationalities met to exchange greetings and news of the characteristics of the women's movement in their respective countries.

Margaret E. Cousins,

Hon. Secretary.

RESOLUTION OF HARMONY LODGE, LONDON,
ONTARIO, CANADA

WHEREAS, we have considered the announcement made by our revered leader Dr. Besant in regard to the nearness of the coming of the World Teacher.

AND WHEREAS, we keep in mind as peculiarly applicable to the present time, the words of our great exponent of Theosophy—Madame Blavatsky—"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, a constant eye to the ideals of human progression and perfection, which the Sacred Science depicts—these are the golden stairs up the steps of which the learner must climb to the Temple of Divine Wisdom."

AND WHEREAS, we have considered the widely-admitted wisdom and integrity of Dr. Besant and the close conformity of her life to the preceding.

THEREFORE, be it resolved that we, the members of Harmony Lodge of the T.S. of London, Ontario, Canada, do place on record that we realise the great need at the present time of a re-statement of the ancient truths, and that we earnestly hope that a Great Teacher will soon come to make this re-statement in a form which will lead to the establishment of the Age of Brotherhood in the world; and that we await with open and unprejudiced mind the events that are to come, and that any teaching that makes for the realisation of the ideals of Theosophy, and any movement towards the establishment of the Age of Brotherhood will receive our assent and hearty support.

WHEREAS, we have considered the statement issued by the President and Vice-President of the Theosophical Society regarding the "Basic Truths of Religion," and the opportunity offered the Theosophical Society of taking its rightful place as the corner-stone of the religions of the future.

AND WHEREAS, we feel that the movement towards a World Religion, of which, since it teaches only these basic truths, every religion may find itself a part, is in complete harmony with the three

objects of the Theosophical Society, and that it will particularly carry into effect the first object.

THEREFORE, be it resolved, that we, the members of Harmony Lodge, of London, Ontario, Canada, express our sympathy with this movement and desire to co-operate in this effort directed towards the basic spiritual unification of all religions.

LIBERAL CATHOLIC CHURCH

FINANCIAL help is urgently needed for the Christian Church at Adyar. The foundation stone was laid on January 11th, 1926, with Masonic ceremonial, by Dr. Annie Besant, and Christian by Bishop Leadbeater. At present the future Church is represented by a temporary erection consisting of a palm-leaf thatched roof, without walls. The sanctuary is of split bamboo screens, and the floor is of bare earth, covered with palm-leaf mats. At present there is a sum of about £270 in hand, and a very much larger sum is needed before any permanent building can be commenced. Funds are also needed for vestments, vessels and various Church requisites, as well as for an organ or harmonium. The Eucharist is being celebrated daily in the temporary shed.

Donations, large or small, will be thankfully received and acknowledged by R. Macbean Esq., Treasurer, The Liberal Catholic Church, Adyar, Madras, India.

THE THEOSOPHICAL FIELD

THE ATTRIBUTES OF GOD¹

ATTRIBUTES? One thinks of the Ultimate Consciousness as without attributes, for every attribute is a limitation. However, Dr. Farnell has written a most readable book, for he has put things in a most interesting way. Like his, "The Evolution of Religion," he takes one over the religions of the world. He leaves out the philosophic thought which has "only worked in the solitary brain of the eccentric thinker," and finds that "a religion without a personal God has not yet been found to be a living and enduring force." Unfortunately he handles Buddhism in a quite inadequate way, as he does philosophy, until in the concluding chapter, where he gives the latter a good drubbing, dismissing as valueless for religion, the Absolute as "All-in-All of the Universe". It is with great interest that we see Judaism and Islām labelled "the only monotheisms, pure, unmixed, and alive", while the current popular religion of Europe is described as "a high spiritual polytheism tempered and restrained by the Athanasian Creed." It is true, but who will let it pass?

In two excellent chapters the conception of God is traced from the tribal to the Universal God. And there is a full discussion of "the moral attributes of God" in one chapter and another is devoted to the one attribute of power. It seems very unfortunate that such a thinker as Dr. Farnell should leave us so abruptly on the subject of evil, by simply saying that the riddle is insoluble. If he has looked at the theory of karma, or of re-incarnation, he has missed their great significances.

* * *

Stanley de Brath tells us that:

"In great crises, so long as they last, selfish habits of mind seem to dissolve. When San Francisco was shaken down and burned up,

¹ The Gifford Lectures delivered in the University of St. Andrews. By Lewis Richard Farnell. (Oxford University Press. Price 12s. 6d.)

everybody for a time, was looking after everybody else. So it was during the Great War. So it is when great floods drive the wild beasts to the hill-tops. They do not fight one another so long as the waters are high, but as soon as the waters subside they return again to their hereditary antagonism, and dog and cat fight as before.

Must it be that this world is again to fall into torment, before the nations learn to be brotherly to one another? That is really the great question of the time, whether we can learn soon enough to be Brothers or whether we are so stupid that our heads must be knocked together, our treasures wasted, and our hearts broken again by wholesale bereavement, before we see that we are Brothers?

We have gained in efficiency but lost in tolerance. Somehow we must get better understanding of what life really is, and of the Law of Spiritual Consequences, which is the real governance of God. The ignoring of the Law of Spiritual Consequences is exceedingly common at the present day. Whole classes in every nation act as if God was a negligible quantity. It is this forgetfulness which moved the warnings of the prophets and it invariably works out in national disaster, just because the moral law is as much a part of the constitution of the Universe as gravitation.

The Quest for Spiritual Knowledge was never keener than it is now, never pressed more resolutely, and never with richer and more astonishing results. Not in all our concerns are the blind leading the blind. There are those who see and practise constantly to see better; who find a message worth giving and give it. The world is by no means going out in darkness. On the contrary it was never more conscious of light ahead, and never more eager to reach it. If it seems to lag behind, as it does, it is only because the critical state of affairs seems so urgently to demand haste. So they do, but no living man can make a time table for mankind. The best he can do is to try to increase and diffuse true intelligence, for according to the true intelligence of men is their behaviour and according to their behaviour events befall."

* * *

In the spring of last year, after Dr. Arundale's visit to Hungary, Baron Perenyi, ex-minister and Privy Chancellor, was given one of Dr. Arundale's lectures with a request for its publication. Shortly afterwards the Baron delivered a speech at the annual meeting of a society called the "June Comrades". This is a society of men, eminent in public life, who had suffered much during the war and who had formed themselves into this society after the declaration of

peace. It is interesting to notice how the Baron was obviously influenced by thoughts from the lecture which he had just read.

The following is a short extract from his speech :

"In the far off East there are a people who have for many centuries been engaged in the study of the psychology of the people, of the individual, and of the nation, and it is taught there, that no nation can be great who has not citizens of noble character among her numbers. Therefore, every man who loves his country, must look to it to evolve himself as perfectly as possible in the direction of his divine calling.

According to these thinkers of the East our chief duty is to train *ourselves*, so let us increase the numbers of those in whom the civic virtues shine forth, for on the numbers of such depend the strength of the nation.

I myself believe that the destiny of nations depends *not* upon written contracts, nor upon its possibilities in time of war, but it depends for its life and progress upon the virtues of its citizens within the walls.

So let us pledge ourselves to face all enemies to our country, remembering always the greatest of our struggles may not be found with an enemy from outside but may readily be found from amongst ourselves and from within ourselves."

* * *

The following was a conversation carried on in the train by one of our members on the way to the Jubilee Convention and a stranger whom she happened to meet on the way.

"I am not myself a Theosophist" said a P. W. D. engineer to one of our members "but I have many friends in the Society, and my children are being educated in a T.S. school for I have realised how superior their system is to that of the ordinary English education and what a great boon it was in India and elsewhere. In the English schools they seem to inculcate *high living* and *simple thinking*, while in the T.S. schools this is reversed, there the children are taught to value *simple living* and *high thinking*". He also compared favourably the difference in educational expense.

THE SPREAD OF IDEALISM

"Evolution is the scientific basis of Hope . . . Growth is the logical basis of Charity . . . Cause is the rational Basis of Faith . . . Solidarity is Idealism in operation."

Some sort of change is observable now in every walk of life. In Science we find a definite note of respect for nature, lacking in men like Metschnikoff only 25 years ago. Nay more, it amounts to a definite awe for the immensity of space, or reverence for the cause of such intricate interaction; and for all time there has been the devout reverence for, and adherence to, truth.

Why did the United States embark on a policy of annexation 30 years ago? In spite of considerable opposition from those without vision she annexed Hawaii, Guam, Samoa and the whole of the Philippine Archipelago. Now read the following from a recent *Daily Mail*.

A NEW CONTINENT

THE PACIFIC'S COMING GIFT TO AMERICA

"Land waves on the bottom of the Pacific Ocean, caused, perhaps, by a slipping northward of the great Antarctic Polar ice cap and fortified by seismic pressure from the American coasts of the Pacific Ocean, from the Japanese Archipelago, from Alaska, and the Aleutian Islands, breaking, at last, on the deep foundations of the Hawaiian Archipelago, have built up the shoulder shoals surrounding the Hawaiian Islands and seem now to be creating new land on the neckings connecting the various islands and shoals of the Hawaiians." This is the conclusion reached by Edwin Fairfax Naulty, geo-physicist, of New York, who has made a study of the oceanography of the seven seas over a period of years.

There need be no cause for alarm, he adds, "as it is unlikely that there will be a violent upheaval; the process is slow and steady and has already been at work for generations." Just now there seems to be unusual activity, and recent soundings show low shoals where only a few years ago the deep-sea lead gave great depths. This is particularly true of the region lying between Maui and Midway and of the famous penguin shoal of Molokai.

UPTHRUST OF LAND

The expected upthrust of land, which is likely to come in this generation, will present as a gift of nature to the United States a territory in the mid-Pacific as long as from San Diego (Cal.) to Queen Charlotte Sound, British Columbia, and as wide as California, or as long as from the tip of Florida to Boston (Mass.). Such a territory would easily support a population of at least 25,000,000. It would be of tremendous strategical advantage to the nation holding it as a productive and trade base, and would grow enough sugar, rubber, copra, coffee and tea to render the United States independent of other present sources of these articles.

Great changes have been and are taking place in the bed of the Pacific Ocean. These changes are reflected in the seismic instability of all the coasts surrounding that vast sea. Recent soundings of the channels between the various islands comprising the Hawaiian Archipelago, from Hawaii Island to Midway Island, show shallows of twenty-four fathoms in old depths of 2,357 and 2,429 fathoms between Kaula Island and Nihoa Shoal.

SEISMIC MOVEMENT

"It is evident from a check on past observations and reports that the shoalings of the last decade between the islands and between islands and older shoals is not an isolated nor local phenomenon, but extends over a considerable area and partakes of the nature of seismic movement of slow motion but great scope. Were we dealing with theory only this might be interesting only casually, but there are the stubborn facts of the shoalings around the Hawaiis. Land growth where there has been no land is not a casual thing."

That new continent will lie within the outposts of the United States and add a colossal emphasis to Prince Bismark's famous dictum that: "The most significant fact in statesmanship is that the United States speaks the same language as Canada, and that there is no fortification on their 3,000 miles of frontier". It is!

* * *

To educate the people of New South Wales in a knowledge of the secondary industries of the State is the object of the Great White Train which steamed out of Sydney last month. The train contains ambassadors dumb, and speaking, to tell the tillers of the soil whose work has done so much for the cities what the cities, now in their turn, can do for them by providing them with the goods which they require, and at the same time employing an army of workers who must be fed upon the products of the land. The aim of the great white train which is run at the cost of fifty thousand pounds is educational, and should do much to bring about a closer understanding between the city and the country.

On one side of the train in large red blocks against the white background are the words "Buy Australian Made".

The mobile show in which the goods of the exhibitors are displayed, includes no fewer than sixteen exhibition cars, two sleeping cars, two dining cars, a power station that will supply all the necessary power and light, and other facilities. The installation of wireless and of a moving picture show is only one evidence of the thoroughness of the exhibition which cannot fail to attract attention, especially at night, under its powerful system of lighting.

* * *

A new movement for law and order has been established with much success in New South Wales called the Constitutional Club, which has for its main object to maintain at all costs the authority of the British Crown, the Constitution of Australia, the liberties of the people and the integrity of the Empire.

The new movement will strive to inculcate pride of citizenship in the young men of the community, and to encourage a greater interest in social and political affairs.

On numerous occasions the Prime Minister has remarked the apathy of the younger citizens of the Commonwealth in this regard. It is with the object of awakening the latent spirit of patriotism and democracy in the young men that the new movement has been launched. Moreover it promised to develop into a national movement,

relations having been established with kindred associations in all the other States and branches being formed in the country. Representatives in 13 towns have already been appointed. One of the aims of the movement is to assist approved organisations and candidates in Parliamentary, municipal, and other elections in the State and Commonwealth.

Having in mind the declared policy of the Federal Government to stand for law and order, the Club has decided to stand solidly behind the Bruce-Page Administration, as the only parties that at present offer the prospect of stable Government in Australia.

* * *

EXTINCT ANIMALS

In the *Morning Post* last summer there was an article on the probability that some queer and supposedly extinct animals are yet to be found in parts of Africa. A quarter of a century ago Sir Harry Johnston discovered the okapi, a type thought to be extinct. The moa of New Zealand only recently died out. The wingless rail, of Hawaii vanished about 1866, its cousin the kiwi is hard pressed. Commerce is the great exploiter, and when it has no compunction as regards women and children, the lower kingdoms have no chance whatever. The dodo went, also the sea-elephant. Whales are almost gone, and it takes warships to save the remnants of seal from year to year. The bison in North America, the wesan of the Karpathians, the bears, dozens of small mammals and dozens of the bird tribes are within a year or two of extinction at the hand of man. *It is the private collector* who kills out the rare birds in Europe and America. If a few remnants of early species are now found anywhere in Africa, will they be spared? Will not science demand the right to kill, in the sacred name of "collecting," and render the continuation of the species practically impossible? The savages rarely if ever exterminate, Africa teems with both game and savages till the white man comes, then *exeunt*. A German naturalist, writing since the war, calls the Negros and Somalis superstitious because they refused to eat the meat of the gorillas he had shot. They called it cannibalism, the white man's burden is lamented "such are the superstitions that science has to combat."

That natives know of haunts of strange creatures yet "new to science," one can easily believe, for the officials and explorers quoted in the above article are responsible men.

It is doubly refreshing to turn therefore to men like Sir Truby King, and hear: "On the altruistic side was seen love of mates and love of offspring, and willingness to sacrifice life for these was found all through the animal kingdom. This broadened out into family life and broad humanitarianism . . . Everyone ought to have some conception of our relation with the animal kingdom. Instead of explaining everything, more knowledge only showed how wonderful everything was."

* * *

Dr. J. H. Jeans in *The Nineteenth Century*,¹ gives us some very interesting ideas. "We now get the best picture of the universe by thinking of it as consisting of a number of sub-universes, detached from one another like islands in an ocean. A very big island, with the sun not far from its centre," is the way he describes our own "Sub-universe". Dr. Jeans holds that space is not infinite, so there is in a sense a limit to the islands. The most remote stars that we know of are about a million light-years away. The more remote may be only four times as far away. By applying the theory of relativity, and the measurement of stellar radiation, the life of a star may be as much as two hundred million millions of years. Our sun is on the wane, but is only seven million millions of years old, in early adolescence; we can hardly accept that, nor the conclusion that: "a small proportion only of the stars in the sky are likely to be surrounded by families of planets and so form possible abodes of life". We see Life manifesting as intelligence to crown each and every solar system; but we have read the Article "The New Outlook in Cosmogony", with pleasure.

* * *

Miss Stevens, (principal of Blackfriars Infants' Practice School) in an address at the Christmas Tree afternoon, spoke of the progress of Kindergarten training during the past few years. Health experiments she said began at Blackfriars three years ago. A feature of the early work was the study of malnutrition. At that time there was no standard of measurement for Australian children, and the standard set by Professor Woods of Columbia University was used. Dr. Harvey Sutton then took up the work, and within a few months, the standard of measurement for Australian children was ready. The health movement now so important in the schools was inspired by Miss Simpson (the first woman inspector in the State); following her experiences in America, an Australian scheme was founded. Great

¹ December, 1925

developments in this system has been made during the past three years. The work had been taken up by the teachers and schools most enthusiastically, and now thousands of children were playing the health game. The support from the Dairy Farmers Milk Co., for some time, had been of great assistance in the health scheme. For two and a half years the company had supplied milk to 20 children at Blackfriars and to five other schools. The children had been encouraged by the teacher to buy milk, and now in numbers of schools the sealed bottle of milk with a straw was much in evidence. There was no doubt about the improvement in the children's condition, and this fact encouraged development in many fresh avenues. Great interest in the experiment was shown in England last year. It had been described by Sir George Newman (of the Ministry of Health) and Dr. James Kerr, (medical officer of the London County Council) as one of the best efforts in health education in the world.

* * *

ADVERTISING FOR MORAL SUASION

In *The Charleville Times*, Queensland, we find two advertisements of the "Star Shop," one giving an outline of the succession of incarnations of the World-Teacher. In an editorial the *Bhagavad-Gītā* is quoted, showing the need of the Teacher "when righteousness declines". It is all well put and shows how simple the effective publicity may be. Now comes Mr. B. G. Collier, a millionaire advertising man and ex-Commissioner of the Public Safety Bureau, New York Police. He proposes to use advertising and publicity to rob crime of the glamour of heroism that a foolish press has helped to create. He emphasises that no matter how clever, crime cannot win. While some laugh at the campaign, other papers are backing Mr. Collier who is standing the expense out of his own pocket. Just to prevent the newspapers in your city from making "copy" out of comments on the cleverness or "bravery" of scoundrels will do much to deter the youth from seeking such notoriety.

J.

CORRESPONDENCE

"THEOSOPHISING COMMERCE"

THE article appearing under the above in THE THEOSOPHIST¹ contains a number of statements that are so misleading that I should be grateful if you would allow me space to refute them.

Your writer speaks of wealth as "a flow" that "cannot be saved", and puts this thesis forward as a "scientific fact" whereas it is neither scientific nor a fact. One may ask how, if all savings were consumed, the production of goods would be carried on, since all savings are merely wealth used to produce more wealth? Surely money savings are represented by material things, machinery, buildings, plant, factories, and the like, essential to production, without which it cannot be carried on. The statement made is tantamount to saying that *capital* is not essential to production; put in this way it is an obvious absurdity.

The statement that "it is astonishing, after the history of the past fifty years, and particularly after the experience of the past ten years, to find responsible labour leaders advocating and fighting for mere additions to wages, oblivious of the fact that such additions, must, under the present system, automatically re-appear in the prices of the goods produced" is an excellent example of the way in which the policy and aim of the Labour Movement with regard to wages (I speak now of England only) is grossly mis-stated. Labour is not quite so ignorant of the economics of inflation as your writer would make it. Its aim is to secure a more *equitable distribution* of the wealth that already exists, by the employment of methods that would ensure a larger portion of production to the poor and a smaller portion to the rich than is at present the case. The two italicised words sum up the whole policy of the labour movement with regard to wealth. It considers that this cannot completely come about unless production is taken out of the hands of private enterprise and made a national concern. The extent of the dislocation that your writer fears will depend upon the resistance offered by the few who own or control the major portion of the country's wealth.

Prof. Clay has calculated that: one per cent of the adult persons in England and Wales own 43.33 per cent of the capital; 3.8 per cent own 82.78 of the capital; while 96.2 per cent have each less than £1,000, and 84.8 per cent have less than £100 of capital, *inclusive of furniture, tools and savings*.

¹ March, 1926.

Prof. Bowley has shewn that, on pre-war figures, the total annual wages in England, in the mining and manufacturing industries, was £344 millions while the "rich or moderately well-off" spent from £200 to £250 millions on luxury articles. In other words, an amount equal to two thirds of the income of the wage earners is spent on luxuries every year (Figures for the war period and after give no reason to suppose that this proportion is substantially altered).

The Labour Movement proposes a radical redistribution of capital and income and the figures given make it clear that a re-distribution in favour of the wage-earning classes could be effected without any addition to prices.

Again, to quote Prof. Bowley, of the total product of the mines and manufacturing industries, 32 per cent goes to the owners of interest, royalties, profits and rents, 10 per cent to the salaried classes, and 58 per cent to the wage earners. It is chiefly because of the gross inequality of the distribution of capital and therefore of production, that the few and rich are enabled to indulge in superfluities while the many and poor have insufficient of life's necessities.

Your readers should not be misled into thinking that the Douglas Scheme has not been thoroughly and impartially examined. A committee of the English Labour Party, consisting, among others, of Sir Leo Chiozza Money, Dr. H. Dalton, Mr. J. A. Hobson and Mr. S. Webb (before which, incidentally, Major Douglas declined to give evidence) came to the conclusion that the scheme was "theoretically unsound and unworkable in practice". This considered opinion has been independently reached by economists of world-wide repute, among them Keynes and Wootton, who are just as anxious as Major Douglas to find and adopt a sound scheme of financial and industrial reform. It should be noted that most of the names mentioned are not those of academical economists. They have had a wide and varied practical experience.

In conclusion, as an example of the loose reasoning involved in the Douglas Scheme, we will take the statement of your writer that the prices of goods on sale might be reduced by (say) 25 per cent and the sellers recouped by a credit on the National Treasury. We are not told how the Treasury is to be recouped in its turn. Apparently it is to create credit to this amount. The Governments of England, France and Germany, among others, adopted this method of finance in the late War and after. "The increased real credit of the community" which should on the theory have accrued from the increasing ability to win the War, did not suffice to check soaring prices or inflation by one iota. The case given as an example by your writer is identical with the above, and yet if the theory failed in the one instance what reason is there to suppose that it will not also fail in the other? "The increased real credit of the community" is a meaningless phrase.

LEONARD C. SOPER

BOOKS RECEIVED

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

The Problem of India, by B. Shiva Rao and D. Graham Pole (The Labour Publishing Co., London); *The Architectural Antiquities of Western India*, by Henry Cousens, M.R.A.S. (The Indian Society, London); *The Land of Mist*, by Arthur Conan Doyle (Hutchinson & Co., London).

OUR EXCHANGES

We acknowledge with many thanks the following :

Mexico Teosofica (February), *Theosophy in Australia* (March), *Modern Astrology* (March), *News and Notes* (March), *The Theosophical Review* (March), *Light* (March), *The World's Children* (March), *Bulletin Theosophique* (March), *Yuga Pravesha* (February), *El Loto Blanco* (March), *Teosofia*, *The Monthly Summary of the League of Nations* (January), *Theosophy in New Zealand* (March, April), *The Indian Review* (March), *The Canadian Theosophist* (February), *The Servant of India* (April), *Theosofie in Ned. Indie* (April).

We have also received with many thanks :

Prabuddha Bhārata (March), *The Signal* (March, April), *Toronto Theosophical News* (February), *Le Pheonix Revista Teosofico Portuguesa Isis* (November, December), *The Beacon* (February), *The Servant of India* (March), *De Theosofiche Beweging* (March), *Theosofisch Maandblad* (March), *The Vedic Magazine* (March), *The Occult Review* (April), *Teosofisk Tidskrift* (February), *Theosophy in India* (March), *Theosophia* (March), *Pewartia Teosofie* (March), *The Nation* (March), *Kirjath Sepher*, *The Young Theosophist* (February), *The Buddhist World*, *Brahama Vidya* (September), *Revue Theosophique Le Lotus Bleu* (February), *Nature* (March), *The Cherag* (March).

REVIEWS

The Philosophy of Beauty, by Dr. James H. Cousins, D. Lit.
(T. P. H., Adyar. Price Re. 1-4.)

The sub-title explains that the book is

“a critical survey of western æsthetics from Socrates to Croce, and a presentation of the heretofore unrecognised Indian Philosophy of Beauty with a view to future æsthetical synthesis”.

It may seem incredible that so comprehensive a survey could be sketched, and sketched in a masterly manner, in the short compass of barely ninety-one pages; but what is there that is too difficult for a master mind to achieve? From first to last the presentation is one continuous feast of beauty, so fascinating that when the reviewer began with the first page, he could not set the book aside till he had completed the last; and when he had done that he could not help saying to himself:

How can we understand this phenomenon of a person who is a Non-Indian by birth understanding India so intimately and so thoroughly, even more intimately and thoroughly than many do who are Indians by birth, except on the theory of re-incarnation and on the surmise that, in his preceding incarnation or incarnations, our author must have steeped himself so thoroughly in Indian culture that his present European body offers no insuperable barrier for the promptings of the memories of previous lives.

In a work where every page is a rich storehouse of stimulating suggestions, striking ideas and sustained idealising, the reviewer feels that the only way to give the readers an adequate summary is to transcribe the whole of the book, sentence by sentence, or an act of culpable plagiarism for which even a reviewer dare not plead justification. I therefore content myself with culling a few sample flowers wherewith to offer my personal pūjā:

What are the signs by means of which we identify the quality that we call beauty? Let us put them together in the hope of greater wisdom that singleness offers. The signs of beauty are unity, symmetry, balance in details (Plato); organisation (Plotinus) idea shining through a form that is a unity of diversities (Hegel) the perception of relationship (Diderot). Now these signs of beauty may be summed up in the word integration (wholeness) as expressing the state of any beautiful object, material or immaterial, at any moment; in motion, they are translatable as Orderly Evolution. Where integration and order exist, there is a synthesis which is complete in its degree, location and time. If therefore, we set the standard of a high degree, in our search of beauty, to the achievements of a lower degree (of a cathedral to a cottage,

or an epic canvas to a personal miniature) or measure the Art principles of the Ajanta frescoes by those of South Kensington or the Cubists, we fail to see that, that which is true to itself in its own time, place and degree is true to the Law of integration and order, and we accordingly impoverish ourselves in understanding and veil our vision of beauty . . .

Art is man's creative reaction to the touch of the Cosmic Bliss through the bliss-body within himself; and the value of Art is according to its measure of ability to express that bliss and impart it to others. Where the pleasure in the creations of art is touched with the nostalgia of the spirit calling the creator or the appreciator homewards towards his true centre, these creations of art are called beautiful. This is the second group of fundamental principles of Indian æsthetics . . .

Since beauty and art are of Divine origin, they consciously or unconsciously in the artists, serve the purpose of the Divine Will. Where they lead away from that Will (in suggestions of false relationships in life and death, of evil, of low satisfactions, of spurious vision, of irreverence) they range themselves with the temporary and achieve only mortality; but where, as says the *Vishnu-dharmottaram*, works of art "cleanse and curb anxiety, augment good, give high and pure delight, cancel the evil of false dreams, and please God," or, as it is synoptically put in the same classic of Indian art, where works of Art are "conducive to *Dharma and Moksha*" (the fulfilment of the Cosmic Will in one's own life and the attainment of spiritual freedom), they have set themselves in the direction of the Divine Will and have already achieved artistic immortality.

G. S.

Forest Meditation and other Poems, by James H. Cousins. (T. P. H. Adyar. Price Rs. 2.)

In the strange history of literature, it is not exceptionally strange to find that some of the greatest artists and poets are seldom praised adequately for their genius. This is to a large extent true in the case of James H. Cousins, whose poetry has always had haunting beauty and attractive magic of its own. *Forest Meditation* is his latest published poetic utterance, and in it, we find in extreme richness, the same lyrical and mystical cry of the dreamer poet, with all the passionate and subtle intensity of the exquisite artist of the earlier poems. The pieces embodied in this book, treat of diverse subjects; and the poet sings in them:

the glory of common things, the spirit mixed in mortal things, and their haunting beauty.

In all these, Mr. Cousins shows pre-eminently the spirit of the symbolic artist, whose spirit sustains and enkindles the whole creation. In them he brings us into communion with the eternal harmonies of the universe.

The one poem of supreme merit in this collection, is "Metamorphoses," which shows the poet's unparalleled mystical and spiritual vision. It is probably the greatest trophy of the poet's work, and the gift of his hand. Through this poem alone, his high and distinct seat is assured among the best English mystic poets. In this as in the rest of the collections, Mr. Cousins has combined with a rare

skill the mystical quintessence of the Occident and the intensely religious spirituality of the Orient. His verse is wonderfully impressive of a subtle strangeness of simplicity with an extraordinary sweetness of rhythm. Should Mr. Cousins only adore his Muse and seek more constantly her inspiration, he would doubtless be one of the unquestioned leaders of the New Irish movement of mystical Poetry which is heralded by Yeats and A. E.

R. V. P.

Religions of the Empire. A Conference on Some Living Religions within the Empire. Edited by William Loftus Hare, Joint Honorary Secretary; with an Introduction by Sir E. Denison Ross, C.I.E., Ph.D. (Duckworth, London. Price 16s.).

The book is full of matter of the most varied kinds. The great religions are represented by leaders of their own faith, and are not so unusual in their methods. It is in the field of the primitive peoples and their beliefs that the book has brought together a lot of valuable and interesting matter. What does the average Law-maker of the British Empire, or any other, know of the outlook of these hundreds of tribes, for whose weal or woe his vote is cast, and for whose future his soul is therefore held responsible to the Cause of Nature. A book like this should be of very great value even to the casual citizen, for it would help him to see the import of the word Empire.

The opening address is chivalrous, as we must expect of Sir Francis Younghusband. "Differences must always exist. Yet with the diversity there may also be unity" . . . "Our business must clearly be then to consolidate the unity" . . . "But we need never lose our faith that all the time there may be an underlying and overarching harmony which may reconcile them all, if only we could reach it". He also devotes a stirring paragraph to "Chivalry of Spiritual Contest".

A very good forty pages tell of the lesser Indian religions which are so seldom even noticed, yet throw such pure metal into the crucible of Indian life.

Very justly, Taoism gets a very full explanation and historical analysis, bringing it right up to the present and showing its place in modern Asiatic influences. Mr. G. R. S. Mead sums it up in few words: ". . . Whereas the Taoist idea was to live naturally, according to the great order of things; in a word, spontaneously".

The section devoted to Modern Religious Movements reviews Bahai, Brahma Samāj, and Ārya Samāj only. But the section devoted to Primitive Religion, takes us to Maoriland, to East Africa, the Bantus, and a paper, all too short, takes us into the region of West Africa, a region that should yield much in the field of fetishism, medico-magical science, and a resulting increase in the scientific knowledge of what a primitive man is conscious of, a research which the white race has hardly begun as yet. It is encouraging to see that Capt. Malcolm says that fetishism is *not* religion. The pages on plural souls also show a knowledge of the facts, which a Christian will not even observe, common among even these lowly and primitive brothers.

A long and varied section is devoted to "Psychology and Sociology of Religions". There are eight contributions, and it is certainly one of the outstanding features of the book. Chapter XXXV, "Man and Nature", by Sir Francis Younghusband, is very good to read. So also the next chapter; "The Naturalists' approach to Religion," by Prof. J. Arthur Thomson, LL.D. One has no room for the whole and it is too good to break into for a short quotation.

A. F. K.

*The Conference of the Birds. A Sufi Allegory,*¹ by R. P. Masani, M.A. (Oxford University Press, Madras. Price 6s.)¹

There is more than the "Conference of the Birds" to be found in this delightful little volume. One naturally leaps to the end to find the beauty of the prose poem which the title suggests, but, having satisfied this desire and returned to the beginning, one is not disappointed in the lucid and limpid pool of philosophic and mystical history one is invited to look into. There one sees how the mysticisms and mystical teachings given in the "Conference" belong not only to Islāmic Persia but have parallels, though not echoes, in the more ancient Zoroastrian Persia, and in Platonism, Neo-Platonism, Hindūism and Gnosticism.

This book is not only poetic, mystical, beautiful, true, but is typical of the new mind that is being born in the West, which sees unity behind all forms and has left behind it the war of opinions and prejudices. One or two passages will perhaps illumine the soul of the book and invite those who always love to reach out to the Highest through sympathetic union with other minds, to plunge into it.

¹ An Abridged Version of *Farid-Ud-Din Attar's Mantiq-Ut-Tayr.*

A lover knocks at the door of the beloved, and a voice from within enquires: "Who is there?"—"It is I", says the lover. Sharp comes the reply: "This house will not hold me and thee". The door remains closed, and the dejected lover finds his way to the wilderness. He fasts and weeps and prays in solitude for a long time and then returns and knocks at the door once more.

The Voice again asks: "Who is there?" "It is thou," answers the chastened lover. The door immediately opens. The lover and the beloved are face to face. That is one way of describing the necessity for the destruction of the personality before the door to the Inner Mysteries can be opened.

The story of "The Assemblage of the Butterflies" in search of the candle is equally simple and beautiful, yet it gives also a whole vista of the limitations, trials, doubts, failures, and the meaning of the ultimate success of human aspirations.

One evening the butterflies of the world gathered together, each one impelled by the desire to set out in quest of the candle. They knew nothing of the object of their desire, so they all thought it would be a good thing if any one of them could try and bring them to the candle. One of them, therefore, proceeded to a distant castle and beheld within it the light of a candle. It then returned and opened out before the others the album of its impressions and attempted to give a description of the candle according to the measure of its intelligence. Their sage leader, however, said that the explorer had come back without an adequate idea of the nature of the candle. Another butterfly thereupon started on the mission. Approaching the candle, it touched the flame, with its wings for a moment. The candle was victorious and the butterfly was completely vanquished and singed. Returning to its friends it tried to explain the mystery to them. The wise leader again interposed, and said: Your explanation is not more accurate than that given by the previous explorer." Another butterfly thereupon sprang forward, intoxicated with love and flung itself with violence into the flame of the candle. Putting its hands (front feet) round the neck of the flame, it lost itself completely in the flame. When the fire spread over its whole body, all its limbs turned red like the flame. When the wise butterfly witnessed this sight from a distance, it said: "What can anyone know of this mystery?" He alone knows it, and that is all. This one, who lost all trace of himself, knows more than others of this mystery of annihilation. So long as thou dost not forget thy body and soul, how wilt thou know anything of the object of thy love? He who is able to give thee the slightest indication of that object inscribes the letters of his description with the blood of his soul.

From the point of view of bringing out the deepest side of the Muhammadan religion this book is exceedingly valuable also, and even for orthodox Muhammadans. The following should be illuminating:

Under the sway of passion we are all infidels. We have been harbouring an infidel in our own hearts. To destroy that infidel is no easy matter.

What a difference it would make if the orthodox could realise that the infidel which he must battle with is within himself and not those of other religions.

B.

The Psychology of Music, by H. P. Krishna Rao. (Guruvilas Printing Works, Bangalore. Price Rs. 3.)

H. P. Krishna Rao's book is one that should be studied by every one who wishes to really understand why we love music. It should certainly be read by those who wish to understand Indian music; and, at least among Theosophists, he should find many sympathisers and intelligent coadjutors in his efforts to establish a true fraternity between the musicians of India and the musicians of Europe.

He appreciates the value of both expressions, melodic and harmonic. He finds them complementary and equally essential; and comments on the additional power and beauty that the Western system built on harmony would achieve were European musicians awake to the possibilities that lie hidden from them in Indian Music, rooted as it is in principles of Life. Principles of Life united with Science of Form, what magnificent structures may be built on this!

As one reads one begins to sense man himself as the most marvellous of artistic instruments; and humanity as the great harmonious symphony which can only be completely beautiful when each separate individual melody finds its legitimate place therein, when each instrument is given its special place as well as its concerted function. Indian music reveals to us the priceless beauty of the individual. Western music struggles, contorts, exhausts and glorifies itself in the effort to express the universal in terms of multiplicity. Yet are they not two but one, or rather is it truer to regard them as a dual effort to express the one Sublime Truth—Unity.

Krishna Rao's book is not in any way abstruse; and, as said above, it helps in the understanding of music generally, not only of Indian music, for its author has not only studied but profoundly appreciates both Eastern and Western modes of expression. And as it is written in terms of life, as Indian thought is always fundamentally expressed, any intelligent reader will understand it though he may never have studied music, either Eastern or Western.

One might multiply quotations but the following should be sufficient evidence of the author's catholicity of view:

It will be long before the opinion is banished from the musical world that Harmony and Melody are two different systems of music, one compensating for the other. It is useless to talk of a perfect system of Harmony without a perfect system of melody, while the reverse is possible. Without perfection in the part the whole cannot be perfect . . .

Melody in Indian music has reached a stage beyond which it is not possible to proceed. The divisions of melodies according to Root-Ragas and their derivatives, the subtle emotions that they express in a degree which no psychologist has ever dreamt

of, the artistic beauty created by the perfect use of grace, timbre and rhythm as expressed by means of the drum, and above all the most faithful imitation of Nature constituting the realistic and the most essential element in art make Indian music the glory of India and the pride of its inhabitants. To an earnest student of comparative systems of music it cannot but be a matter of keenest regret that the European should, being unable to appreciate its beauty, have stood outside the Paradise of Indian music. It is also regrettable, though in a lesser degree, that the Indian should be a stranger to the principles of Harmony, whose grandeur has not been psychologically valued by the Westerners themselves. Harmony is a wider sphere. It extends from pole to pole . . . It is not at all in the power of melody to express such grand emotions.

Thus Krishna Rao shows himself a true devotee of the Divine Art. One would like a book by him relating the Dance and Music in India. We wish this enlarged edition of *The Psychology of Music* a well merited success and a wide circulation among Western readers.

A. E. A.

Whither France? Whither Europe?,¹ by J. Caillaux, late Minister of Finance of the French Republic. (T. Fisher Unwin. Price 10s.)

One closes M. Caillaux's book *Whither France? Whither Europe?* with the thought that he, at least, is one of the few European statesmen who has succeeded in lifting himself above a purely national to a European point of view. Whilst he deals fairly fully with the special difficulties of France, he never forgets that these must be envisaged, and their solution sought, as part of the general European problem, for, as we have discovered to our cost, no single country can to-day stand by itself but is intimately bound to its neighbours by innumerable threads political, economic, financial, artistic, scientific.

M. Caillaux does more than review events: he attempts to probe their causes, in particular the economic factors which produced that state of national rivalry and savage business competition which would have resulted in a European war at almost any time from 1903 onwards, and *did* finally precipitate it in August, 1914. The power had long been ready: it remained but to apply the match.

The author stresses the truth that in our modern civilisation the economic factor is an exceedingly important one: we are all more or less weighed down by it: and it cannot be ruled out from politics. A scientific discovery may at any moment disorganise a whole industry and change the position of a country. The special advantages, for instance, enjoyed by Germany and England in the possession of deposits of coal have now been largely minimised by the discovery and

¹ Translated from the French by K. R. Armstrong.

adoption of oil fuel ; if France's iron ore could be smelted without using coke, her position in the European economy would be greatly improved, as she would not then require German coke. In other words, we live in a period of industrial insecurity, and no man can tell when a particular scientific discovery will revolutionise his business and installations. Science, which has escaped from our control, "checks, and mates and slays" over the chess-board of Europe. The problem of bringing scientific discoveries under some sort of control so as to ensure that we do not fall victims to our own cleverness is one of the gravest that we have to face—far exceeding in importance, according to M. Caillaux, the question as to whether capitalism or communism should eventually triumph. Science is the big factor in human progress viewed in its material aspect. It can create new benefits for us, or it can devise horrors worse than anything we have yet known. But it must obviously be directed into proper channels, and the thinking men who are the only hope of Europe ought to ponder this matter.

Among other suggestions for the solving of the European muddle, M. Caillaux strongly advocates the removal of protective duties and customs barriers. Tracing the history of this question, he holds that Europe was heading for free trade between 1860 and 70—that free trade that Cobden declared to be "the great peacemaker." True, the indiscriminate production of commodities without stopping to consider whether they could be absorbed, led to periodic business crises, accompanied by heavy falls in prices. But in time these things would have adjusted themselves. Germany, however, took the lead in setting up a protective tariff. France followed, and then commenced that period of the flooding of home markets and "dumping" of goods on foreign markets, at or below cost which sowed the seeds of implacable business rivalries among European nations.

As these import duties are invariably passed on to the home consumer, it meant that he was penalised in order to benefit the home manufacturer and enable him to face the competition of cheaper and better goods supplied from abroad. As most countries have certain special articles which, by reason of climate, geographical position or the genius of the people they can make better and more cheaply than others, these protective tariffs, added to the cost of such articles, penalise the consumer in order to bolster up the home manufacturer, who might otherwise be better employed. England alone has realised this, although the special conditions left by the great war and the attitude of other nations have not permitted her to adopt complete

tree trade. Free trade, like disarmament, to be effective, must be practised by all nations alike.

M. Caillaux draws a grim contrast between the terrible increase of the national debts of Europe (1,300 milliard French francs) resulting from the war, unrepresented by any assets, and the astonishing prosperity of certain undertakings resulting from war profits. Suppliers of armaments, chemicals, clothing, fuel (solid and liquid) flourished amazingly, whilst the blood of the people was drained from them in the trenches, or their money at home. These "strutting profiteers" need to be watched, as they are entirely unscrupulous as well as capable and industrious. They wield enormous influence and entrenched behind great trusts both on the old pattern, or "horizontal," or of the modern type, *i.e.*, the "vertical" trust, covering all stages of production, from the raw material to the finished product, they push their interests, sway politicians and work upon public opinion through their controlled press. The late Herr Stinnes, head of the Siemens-Rhine-Elbe-Schukert combine controlled from 80 to 100 journals, as well as the pulp forests, paper and cellulose factories and all machinery and distributing organisations necessary to their successful running. Other cases might be cited of the enormous power wielded by a few men with whom idealistic principles weigh not at all and who stand to profit enormously by future wars. Surely it is time that the people opened their eyes and devised effective means for bringing these men to heel? This task, however, like that of subjugating Science to the common good, will not be an easy one.

The way of escape from the miseries of Europe pointed out by M. Caillaux is neither short nor easy; it is a combination of the best elements in Russian Sovietism and Western Industrialism. Leaving aside the *laissez faire* plan of the Conservatives as too much of a surrender to the powerful trusts and avoiding Sovietism as synonymous with the overthrow of what we have so far built up, he recommends the subordination of business interests to the common welfare, the abolition of privilege and control of Science; these should be the guiding ideas of future legislation. The parliaments of Europe are unfitted to deal with complicated technical and economic questions; M. Caillaux would form Economic Councils supplemented by Technical Committees, on which Labour representatives would sit. The Councils would examine all measures bearing on economics and then submit their recommendations to the Legislative bodies, who would then have clear issues before them.

A later stage would be the federation of these Economic Councils into a European Economic Council, and we might look for the gradual completion of agreements among the nations as to the distribution of raw materials, supplying of markets, removal of customs barriers, common use of scientific discoveries and reasonable exploitation of natural resources. We can heartily echo M. Caillaux's appeal to the thoughtful men of Europe to try and guide things in the direction of an ever increasing good-will and understanding amongst its nations, so different in their culture and outlook.

E. F. D. BERTRAM

The Amazing Refuge, by Enid Lorimer. (J. M. Ouseley & Son London. Price 6s.)

The "amazing refuge" is some imaginary corner in the Far East where a distinguished Chinese Prince has a property which he uses as a centre for the spiritualisation of politics in a big international way. It is the East, with China in the leading rôle, which is being prepared for the work of reconstruction (after a tremendous economic war has devastated Europe) successful because of the efforts that he and his trained band of helpers have made. The love story centres round a young girl, daughter of an English Prime Minister, who appeals to this Prince to rescue her from an undesired and undesirable marriage, and is taken away to this refuge and trained as one of the Prince's future helpers, having been recognised by him at a very early stage of their acquaintanceship as a "likely" pupil.

The Prince has almost incredible, world-wide, influence; but then we Theosophists live in imagination in a world where everything is possible. Miss Lorimer has been deeply affected, it is evident, by the fine dignity and refinement of Confucianism as all must be who are sensitive to Beauty. Much that the Prince teaches his pupil is pure Theosophy.

Those who have progressed a little further along the Path than the rest of humanity have returned to teach Their younger brothers something of what they themselves have learned, and afford them the help that is best given by sympathy. If you will but look back across the history of the ages, you will see that always it is at some time of great crisis that such a helper appears.

Only They have been thought of as far off, as separate from us, Their younger brothers. Yet truly are They close to us, near in all things; it is our vision, our understanding, that is lacking.

A world where each man would take it for granted that he and his fellows were doing their best, and that failures and sins were not due to wilful viciousness, but a temporary overwhelming by outward circumstances : such a world might be, at least, a start in the right direction !

And there must be free and equal shares of the dignity and beauty of life for all. It should not be difficult for all to love one another, when all can be happy !

One passage especially pleasing to the reviewer, who makes no apology for quoting it in full, relates to the Theatre.

Of the arts, I count the theatre not the least : in some ways perhaps the greatest. Its weakness is that its appeal is purely personal, and through the personality ; but that is also its strength. There are some who can take the message of the purely spiritual that is found in music ; some to whom the abstract beauty of Form, in painting or sculpture, will convey a direct message ; but all, the ignorant and the cultured alike, can see the beauty of noble words spoken musically, to perfect gesture, in a lovely setting. Music is of the spirit, Form is of the eye. The Theatre is of these, and of the intellect also. Indeed, at its best, it is the synthesised symbol of life. For, look at its beginning. In every age and land it has been first the handmaid of religion. In India, in China, in ancient Greece. Here in mediæval England there was religious ceremonial as a means of teaching the people spiritual truths. The purpose was twofold : those who took part learned self-control, the development and portrayal of mental and emotional qualities, thence a deeper understanding of life ; and those who looked on saw great truths presented to them in a way they would not easily forget. The art of the theatre, has, in these modern days, drifted from its high purpose. But it will return, by way of beauty. Whatever is beautiful, whatever its ostensible purpose, cannot but bring those who use it nearer God.

The Amazing Refuge will be a helpful as well as an acceptable gift to friends who are beginning to be interested in that wonderful world which the truths of Theosophy reveal to us.

ARIES

Avernus, by Mary Bligh Bond. (Basil Blackwell, Oxford. Price 7s. 6d.)

This is the most unpleasant story we have ever read. The author claims that it is based on personal experience ; in which case she is to be at once pitied and admired ; pitied, if the narrative be true, for the suffering she has endured as the result of past karma ; pitied if it is not true as she sees it, but as merely a very horrible case of psychic obsession ; admired for her courage, in either case, for undisguisedly revealing her experience. To us it appears to be a case of obsession ; the language, the weird distortion of certain occult truths, and the general atmosphere of uncleanness and cruelty, and a certain something which one can only hint at in the word diabolical—all point to its origin in the subtly evil world of black magic of a low order.

Out of pity for others the writer tells the story, for the sake of sensitive and misunderstood children, even those showing evil tendencies, and for their parents, that both may find comfort in the fact that "even in an environment of innate horror and perversity, in presence of forces that would even deny to the soul the possibility of cleansing and salvation, no matter how dark the way, or however menacing the oppositions, the spark of the Divine Fatherhood must at last bring the soul back in true reconciliation to the pure source of its life and to its destined joy in the spirit". She does not desire this strange story to be dismissed as a mere symbolical relation. "Sarae and Hypolyté" the sinning vehicle and its egoic counterpart, the fallen angel and victim of Atlantean magic, "are neither symbols nor visionary beings".

If some trained occultist could sort things out in this terrible experience, dividing truth from morbid imagination, a drama of great power might be constructed from the materials; as it is, the language in which the book is written will repel many readers. The revolting details will nauseate the fastidious, and the muddled thought the intelligent. But once more we add it is written sincerely, and with a real desire to help others; and in that respect it can be looked upon as a purposeful contribution to psychic literature.

For ourselves, books written in such lurid and bombastic language are too involved and disgusting to be worth while; but *chacun à son gout*. In our own defence we give some examples:

For this Idolator she had thrust herself into the dung, embracing it, goaded to drink of leprously tainted vintage—a potion to corrode a pearl with its acid until it boiled to a lamia's draught to be lapped by lips unclean.

O fool! she has split her Dyad, she is impure Woman—Venus of inward worms, and outward shining rosy deceit.

And the Magi? . . . The lovely loathsome visages, the painted features . . . Crowning this awful body was a spiky head, . . . with eye-sockets that slanted in oblique gashes. Eyeballs shadowed by lash-hairs bristling out like the spikes upon a sea-urchin, only these lash-spines were fine as insect's wings. Their hideous abundance was shot with flaming, colourful gleams.

If you can stand pages and pages of this astral slush, read *Avernus* for the sake of "the experience," to whatever it may have been due.

A. E. A.

Idealism as a Philosophical Doctrine, by R. F. Alfred Hoernlé.
(Hodder & Stoughton, London. Price 5s.)

The library of Philosophy and Religion, supplies a long felt need for a series, which would give an average man a scholarly and scientific exposition in small compass, of the conceptions of the universe and of life, especially on the scientific, philosophical and religious sides. This book on *Idealism* (the third of the series) is a substantial contribution, emphasising the cardinal principles of the Idealistic school of philosophy, to the already extant philosophical literature of the world. The author's intention is to help a beginner to get through the labyrinthine mazes of idealistic theory, to lay his foundations securely and strongly, and to give him the right approach to the subject. In this endeavour, the author has succeeded remarkably well. In short one gets in a nutshell everything about "Idealism" as a school of philosophic thought, and the interpreters of the same, the most conspicuous of whom are Berkley, Bradley and Bosanquet in England, and Kant and Hegel in Germany. The one type "interprets reality as a Society of Spirits (Spiritual pluralism), the other views it as appearances of the Absolute (absolutism)."

R. V. P.

The Philosophy of Religion, by D. Miall Edwards. (Hodder & Stoughton, London. Price 6s.)

In this book is covered succinctly, yet comprehensively, the whole field of the Philosophy of Religion. The author has treated with extraordinary precision and clarity, the scope of religion on its historical and philosophical sides, as well as on its psychological points of view. There is no gainsaying the fact, that the endeavour in the whole book, is something very much more than a short sketch or skeleton, with a fullness and lucidity of treatment. The method adopted throughout, is that of constructive criticism, in fact the most illuminating method of developing a logical sequence of "positive views through a critical survey of representative and influential theories." One remarkable feature of the book is that the author has proved beyond doubt, that the best results in science and philosophy, have been achieved by corporate thinking, rather than by highly independent and individualistic work. The portion dealing with the idea of personal immortality is exquisitely written, with an extraordinary clarity of vision and much warmth of inspirational force.

R. V. P.

Voice of Āryāvarta. The Life and Message of R̥shi Dayānand, by T. L. Vaswani. (Ganesh & Co., Madras. Price As. 8.)

Torch-Bearer, by T. L. Vaswani. (Dayanand Centenary Committee, Mathura. Price Re. 1-8.)

As these two books are both in praise of, and commemorate the centenary of Swāmi Dayānand's birth, we link them together. Whatever the enemies of this man say, they at least remain anonymous. The courage of conviction, of truth, does not fear publicity. Besides the Swāmiji was once our ally, and always our brother. He started a work that will long have its influence in Āryāvarta, and on the Truth in it every edifice stands, so stands the reputation of every man who works for his Country and not for pelf. The Truth never fears publicity, though it meets martyrdom at every turn.

The Outline of the *Ārya Samāj*, and of the teachings of Swāmi Dayānand is one and the same thing, and the 64 pages of the first little book have it all in a nutshell.

The *Torchbearer* gives us the same and much more besides. Mr. Vaswani is a true hero-worshipper, though he is not a member of the Ārya-Samāj. He is an eclectic, and sees greatness in all the Great Ones. In the Introduction, the Swāmiji is shown us as sanyāsi; then the man with a message, breaking up the superstitions of his own people. The third chapter gives the Doctrine of Brahmacharya, and the new-old place of woman. Brahmacharya of the senses, especially of the eye, prāna, etc. Then follow, the Call to India; Vedic Renaissance; Healing of the Nations; The Spirit of Āryan Education; Witness to the Āryan Ideal. In all a short and clear account of a man's life-work.

By the same Author: *Kṛṣṇa the Saviour*, enlarged edition. (Ganesh & Co., Madras. Price Re. 1-8.)

A series of essays, Introductory; The Coming of Kṛṣṇa; etc., etc., twenty-four of them in 188 pages, with the avowed intention of reviving the Kṛṣṇa cult in India, and also making His name known to western readers. The author claims Kṛṣṇa as a World Saviour, not for India alone.

THE THEOSOPHIST

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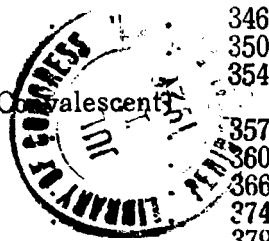
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 General R. Pino Sutil. Recd—117 Rue Général Bruce, Rio de Janeiro ..
 Monsieur Sjoemy Niskiy—44 Pazar Sira 115, Sait ..
 Herr Jakob Kristinsson—Ingulfsvær 23, Reykjavik ..
 Pro. tem.—Dr. Eduardo Alfonso, Velazquez 78, Madrid, Spain ..
 Señor A. R. Silva Junior—Avenida Almirante Reis 58, 1.º E, Lisbon ..
 Count Peter Freeman—3 Rectory Road, Ponarth ..
 Mademoiselle Wandy Dymowska—Krolewska 25, m. 3, Warsaw ..
 Señora A. M. Gowland—Casilla, Correo 595, Montevideo ..
 Señor Francisco Vincenty—P.O. Box 25, San Juan, Porto Rico ..
 Señor Don Benigno Avellan—P.O. Box 1, Romulo Ponce, Puerto Rico ..
 Señor Don Benigno Avellan—P.O. Box 1, Romulo Ponce, Puerto Rico ..
 Señor Don Benigno Avellan—P.O. Box 1, Romulo Ponce, Puerto Rico ..

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THE MESSENGER.
 THE THEOSOPHICAL REVIEW (NEWS AND NOTES).
 THEOSOPHY IN INDIA.
 THEOSOPHY IN AUSTRALIA.
 THEOSOFISK TIDSKRIFT.
 THEOSOPHY IN NEW ZEALAND.
 DE THEOSOFISCHE BEWEGING.
 BULLETIN THÉOSOPHIQUE.
 GNOSI.
 THEOSOPHISCHES STREBEN.
 REVISTA TEOSOFICA.
 TEZOZOFIA.
 TEOSOFI.
 VESTNIK.
 LOTUS AND ESPERO TEZOZOFIA.
 THEOSOPHY IN SOUTH AFRICA
 NEWS AND NOTES.
 THÉOSOPHE.
 BULLETIN THÉOSOPHIQUE BELGE
 THEOSOFIE IN NED. INDIE.
 THE MESSAGE OF THEOSOPHY.
 THROSOPISES STREBEN.
 NORSK TEOSOFISK TIDSKRIFT.
 PAVRUS.
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 THEOSOPHY IN IRELAND.
 EL MEXICO TEOSÓFICO.
 THE CANADIAN THEOSOPHIST.
 THEOSOFIA EN EL PLATA
 REVISTA TEOSOFICA CHILENA.
 O THROSOPIHISTA.
 BULLETIN TRIMESTRAL AND SOFIA
 ISIS
 NEWS AND NOTES.
 PUZGOLAD PROZOFICZNY.
 TEOSOFIA EN EL URUGUAY.
 HERALDO TEOSOFICO.





HEADQUARTERS OF THE THEOSOPHICAL SOCIETY, ADYAR [FROM THE EAST

THE THEOSOPHIST

ON THE WATCH-TOWER

THE revered Vice-President of the Theosophical Society, Sir Subramania Aiyar, LL.D., many years ago founded a school for Yoga, under his own direction, for the helping of a group of Hindus who sought a discipline more exclusively Hindu than the E.S. founded by H. P. Blavatsky. He consulted me in the matter and I assented to his plan, as he was a man of profound learning and of spiritual devotion, and well versed in methods of meditation. He named his school the Shuddha Dharma Mandala. Sir Subramania Aiyar was a pupil of Master M.; he was devoted to H. P. B. and after she passed away, to myself as the Outer Head of the E.S. He left the Shuddha Dharma Mandala when, during his long illness, it deserted the lines on which he had founded it, and announced the birth of the World-Teacher as a child born in January, 1919.

Sir Subramania himself informed me of this, saying that he had nothing more to do with it.

The following note to members of the Mandala in South America has been placed in my hands for publication as received from the Madras organisation;



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"It is now under contemplation to start a Sabha called Shuddha Sabha in America. There must be at least 50 members. Women may be members, also children of both sexes over 7 years of age.

"A notice regarding the Shuddha Sabha is enclosed for perusal. Those, except children, who are willing to become members must be prepared to incur an initial expenditure of £40.

"If an intending member sends £40, he will get back in return such gold and silver articles as are worth about £15. Such expenditure is necessary for those who aspire to be bestowed with special and advanced Yogi powers—in a shorter time by means of special Dikshas—and those who may not be in a position to expend on such costly Dikshas may be an ordinary member of the Shuddha, expecting usual but slow and steady power as to their endurance."

It seems that the Mandala states that, after H. P. B.'s passing away, the tie between the T. S. and the E. S. was broken. Such statements have often been made, but nothing has occurred to justify them. On the contrary, the T. S. has continued to expand and to flourish, and has just celebrated its Jubilee at Adyar, while its assailants, gaining a little temporary publicity by the mere fact that they attacked it, gradually disappear and are forgotten. Time tries all things, and the T. S. will calmly await its verdict. As to the E. S., only its members can judge whether or not it is useful to them.

* * *

The University of Coimbra, Portugal, has been struck with the admirable idea of inviting various Nations to build within its precincts Institutes representing their literatures and cultures. We draw attention to the statements appearing on p. 354 and wish the movement success.

A cable has just been received which tells us that Dr. Besant has arrived in London (May 22) earlier than the

scheduled time. The boat started off with haste apparently as soon as it left Bombay, and got to Aden a day sooner than usual.

The cable told us how "radiantly well" the President looked and that she was immediately busy with work, reporters, etc.

We have not to hand the programme that the President proposes to carry out during her Western tour ; we only know that she spends a few weeks in England when she will give public lectures in the Queen's Hall on four successive Sundays. Her lectures have unfailingly drawn crowded audiences, crowded to overflowing ; if we can speak of last year, I myself saw hundreds turned away from the lecture "On the Coming of the World-Teacher".

An American tour of many months duration will follow the weeks spent in England and we expect her back in India at the end of the year.

* * *

An interesting visitor to Adyar was the Rev. Shungaku Okamoto, late Principal of Joganji Temple, Shinshu Ohtani Sect. The reverend monk has already spent some time in Buddha Gaya and Ceylon and visited Adyar in the course of a further stay in India. An interesting glimpse of the past is that he remembers seeing Colonel Olcott during the President-Founder's visit to Japan in 1889. Mr. Jinarājadāsa produced from his records a photograph of the Colonel with the leading priests of Japan taken on the eve of departure. Mr. Shungaku Okamoto at once recognised the members of his sect in the photograph.

* * *

We have received from Bishop Arundale an account of a most interesting project in the shape of a Prospectus of the Theosophical Broadcasting Station Limited, Adyar Hall, Sydney. The Manager and Secretary is Mr. A. E. Bennett.

The provisional Directors are :

Rt. Rev. G. S. Arundale, the Manor, Iluka Road, Mosman.
 John Mackay Esq., Myola, David Street, Mosman.
 A. E. Bennett Esq., 29 Bligh Street, Sydney.
 Two more to be selected.

Capital: £3,000 divided into 3,000 Ordinary Shares of £1. payable 3/- on application, 5/- on allotment, and the balance in calls of 4/- per share as required at intervals of one month. All of which are now offered for subscription.

Objects :

The object of the Company is to install at Adyar House, 28 Bligh Street, Sydney a "B" Class Wireless Station to broadcast lectures, music, etc., the station to be powerful enough to be heard in any part of Australia under favourable atmospheric conditions. It is intended to establish an ideal station, which will carry out the principles of Theosophy, and not be conducted solely for material gain in the spirit of modern commercialism. It is necessary the Theosophical Teachings should reach the people at large and on a widespread scale if the Society is to mould public opinion and lead the nation. . . . By this means small country T.S. Lodges will, if they install receiving sets, be able to listen in and obtain the benefits of hearing leaders international T.S. lectures, which benefits in the past have been confined largely to Sydney. Of course, it must be realised that broadcasting has not yet been perfected, and that on account of "statics"—atmospheric conditions—a distant Lodge could not rely on "receiving" a Sydney lecturer on every occasion, but over these distances these should be 50 per cent to 75 per cent of efficiency. . . . As a means of advertising the Theosophical Society, of spreading its teachings and of interesting large numbers of the public, the possibilities are unlimited.

OPINION OF RT. REV. G. S. ARUNDALE, M.A., LL.B.

I think it goes without saying that the Theosophical Society has a great Message to give to the world in every department of human life. Already this Message has profoundly affected the world during the last fifty years, and in this period of change the Society must make every effort to send its Message far and wide so that brotherhood may begin to become a living reality, uniting nations, faiths, sects,

communities, parties, classes, in common aspiration towards a common goal, however divergent may be their respective pathways thereto.

No country needs the Message of our Society more than Australia, largely because of her immense potentialities. Australia is young, and has, I trust the qualities of youth—ambition, energy, enthusiasm, self-confidence. Subordinate these, harmonise these to the spirit of Theosophy, and Australia may bring to the service of our Commonwealth and of the world a culture and a purpose all her own, distinctive and vital. Having had so much experience of Theosophy at work moulding the countries of Europe, I clearly see what Theosophy can do for Australia, more even than the fine work our Section had already accomplished, despite the obstacles placed in its way by the forces of reaction and disintegration.

But Australia is a continent of magnificent distances, one sometimes wishes they were not quite so magnificent, and while Theosophy can and does influence large numbers in the principal towns and cities there are innumerable places where Theosophy ought to penetrate, yet cannot. And even as regards the towns and cities, the large audiences we attract only represent a small percentage of the total population. And I am certain there are many thousands of people ready for our message if only we could go to them instead of waiting for them to come to us.

While I was General Secretary of England and Wales I used to long for the power of broadcasting to be harnessed to the chariot of our Divine Wisdom. Unfortunately in Britain, broadcasting is a monopoly and vested interests prefer to make their constituents breathe conventional and soporific air rather than the free and vitalising atmosphere of Theosophy. No room was there for Theosophy in the British broadcasting monopoly.

You may judge of my—well, almost excitement, when I found that in Australia broadcasting is not a monopoly, that our Society could establish a broadcasting apparatus and broadcast to its heart's content, and to the very great benefit of Australia. I thought to myself: this is one of the very first things we ought to try and do—have our own broadcasting station, and broadcast throughout Australia, even to the most lonely places, Theosophy's inspiring message; give our members the opportunity of hearing the addresses of our leaders direct, reach New Zealand as well. I dreamed a regular programme of good things, things which would provide refined enjoyment, develop public taste and appreciation. Good music, not the rubbish we mostly hear, interesting addresses on art, on science, on literature, on the great social problems, on the various movements working for Australian betterment, on Australian ideals—political, religious, social, educational, on international questions, short addresses on Theosophy, and its application to public life, topical news; such could form the ordinary programme. And from time to time Australia and New Zealand might have the privilege of listening to our great President, to our beloved Bishop Leadbeater, to Mr. Jinarājādāsa, to Mr. Krishnamurti, and to the many distinguished visitors who from time to time visit Sydney. In this way the larger towns and cities would have our leaders twice over—through broadcasting, and through personal visits. And think of the thousands who would then be reached, who otherwise could not be reached at all. Think of the enquirers that would pour in to Secretaries of Lodges all over the continent, for we would regularly broadcast the addresses of all our Lodges. Think of the increased sale of Theosophical literature, and of general uplift literature, for we should broadcast the names of authoritative books on current topics. We might invite our invisible listeners to send in questions of general interest for answers

to be broadcasted. I could multiply almost indefinitely the wonderful uses of our Theosophical Broadcasting Department.

But—and there is generally a “but” lurking round the corner in these things—where is the money to come from? The cost? About £3,000, and I know how many liabilities the Section already has. Yet—could we not somehow or other raise it? I feel sure our organisers at Headquarters could get the programme, if only we could get the money—begging it, borrowing it, even—no, I think not, however great the temptation.

Let us get the apparatus, set it up, and see what we can do with it. I am sure our Lodges will be glad to make use of it, not merely to listen-in but to broadcast some of their own messages through it.

Are you tired of giving? I should not be surprised, for you give so much. It seems almost wrong to ask again, and yet—a Theosophical Broadcasting Station! Unique indeed, and think what we could do with it.

I am a poor man myself, all the money I ever had has gone into Theosophical work, and I live as I can. But I think I could scrape together £10 for such a purpose. It is not much compared with the £3,000 required, but every little helps. Who will join me and send something?

P. S.: The most important part of a letter is always the *P. S.* (Principal Section) and many will agree when I say how fine it would be if we could collect enough so that every Lodge of the T.S. had its listening-in set. Some Lodges might be able to pay for a set for themselves but others might not. And we want first of all to get at our Lodges, our centres, and our members, not forgetting the unattached, especially remembering these in fact.

When you are thinking it over, remember that the Theosophical Broadcasting Station would, I hope will, be a very potent force in the direction of spreading Truth and

Brotherhood, thus counterbalancing the destructive elements so prevalent everywhere to-day, and would gradually educate the Australian public to the knowledge of Australia's place and purpose in the Commonwealth, and in the world, as well as to demand healthier pleasures of all kinds. The station would also offer a fine platform for all who work in the cause of the same reform. Every movement honestly working for brotherhood in a spirit of good will and tolerance would have a hearty welcome to the station.

* * *

A series of "Free Mid-day Concerts" have been arranged to take place at Adyar Hall, Sydney, the special objects of these Concerts are as follows :

Our first object in this work is to provide readily to the hand of busy people the opportunity of enjoying regularly really fine music, and of gaining therefrom rest and re-creation. Secondly, we intend to present these concerts arranged according to a definite plan, with the result that those people who come regularly will actually receive a course of musical appreciation giving them certain definite musical development.

The idea is to help those who attend regularly to gain—

definite understanding about the music of different Composers, different Nations, different Periods, and different Types, such as formal and emotional music and also a definite appreciation of the possibilities and beauties of vocal music and the various and widely differing types of instrument and instrumental combinations. Each programme will clearly indicate to which section of the scheme it belongs.

We print one song from the "Song Group" given in a recent concert and also a "Note on 'Rondo' Form" which we have just received to give an idea of how the scheme is being carried out. It was sent to us by the General Secretary in his Letter No. 2.

Gentle Hope, thy tender smiling allays my grief and soothes
my fears;
Oft in woe thy sweet beguiling has changed to smiles the
falling tears.
Life is hard and death alarming, but thou our comfort art
in all;

Soft thy voice, our terrors calming, when storms and trials
 round us fall.
 When the clouds in darkness lower, and sharp and piercing
 blows the wind,
 Then the tiny snowdrop flower looks forth to cheer the
 pensive mind.
 So in life when storms are fiercest, and wealth and friends
 and love forsake
 Thro' the clouds thy brightness piercest, and storm and sun
 the rainbow make

Note on "Rondo" Form.

The last movement of this violin sonata is in the form of a Rondo.¹ A Rondo is built out of a short tune or phrase, and this is played at least three times in the course of the pieces. In between the several appearances of the tune are episodes composed of different tunes or rhythms or ideas. This Rondo opens with its tune, a charming eight bar phrase, played by the piano. Listen to it carefully. Altogether it is played seven times—four times by the violin and three times by the piano. True, it is varied once or twice, but so slightly that you will not fail to recognise it on that account. Try to carry away the tune with you, or at least the feeling of it. It is a little bit of Mozart.

Now, I wish every Lodge in the T.S. did something in this direction. My own Sunday evening lecture at Adyar Hall was immensely helped by a quartette of T.S. members playing a beautiful selection from Schubert. I was very grateful to them, and so I am sure was the audience. In fact I think we should have done much better to have had all music and no lecture. However, I suppose all music and no lecture might make Jack—well, I really do not know quite what it would make him—certainly not a dull boy.

We have just come from an informal meeting where we gathered together to celebrate Krishnaji's birthday. We as the residents of Adyar sent him a cable which brought to him "Our joyous love and loyalty". Mr. Pearce read extracts from some of his writings and one or two others spoke of what he had done for them and how he had changed

¹ Violin and Piano Sonata in B. Flat (Mozart) Two Movements: Andante, Allegretto (Rondo).

the angle of vision for many and opened our eyes "that we might see".

*
* *

Mr. Schwarz, our staunch and sage Treasurer, who is on his way to Australia, writes :

I am having a wonderful time in Java, ascended the Papendajan Volcano with Bishop Mazel, spent a day at the Boroboedoe, a magnificent monument in idyllic surroundings, witnessed the Javanese new year's Durbar at the Sultan's palace in Djokja, a unique spectacle. saw a Wajang performance, but also did a little T. S. work in addressing the Lodge and attending a Star meeting. To-morrow I start for Pasaroean on a visit to the Van Gelder's and afterwards sail for Sydney by the S. S. *Houtman*.

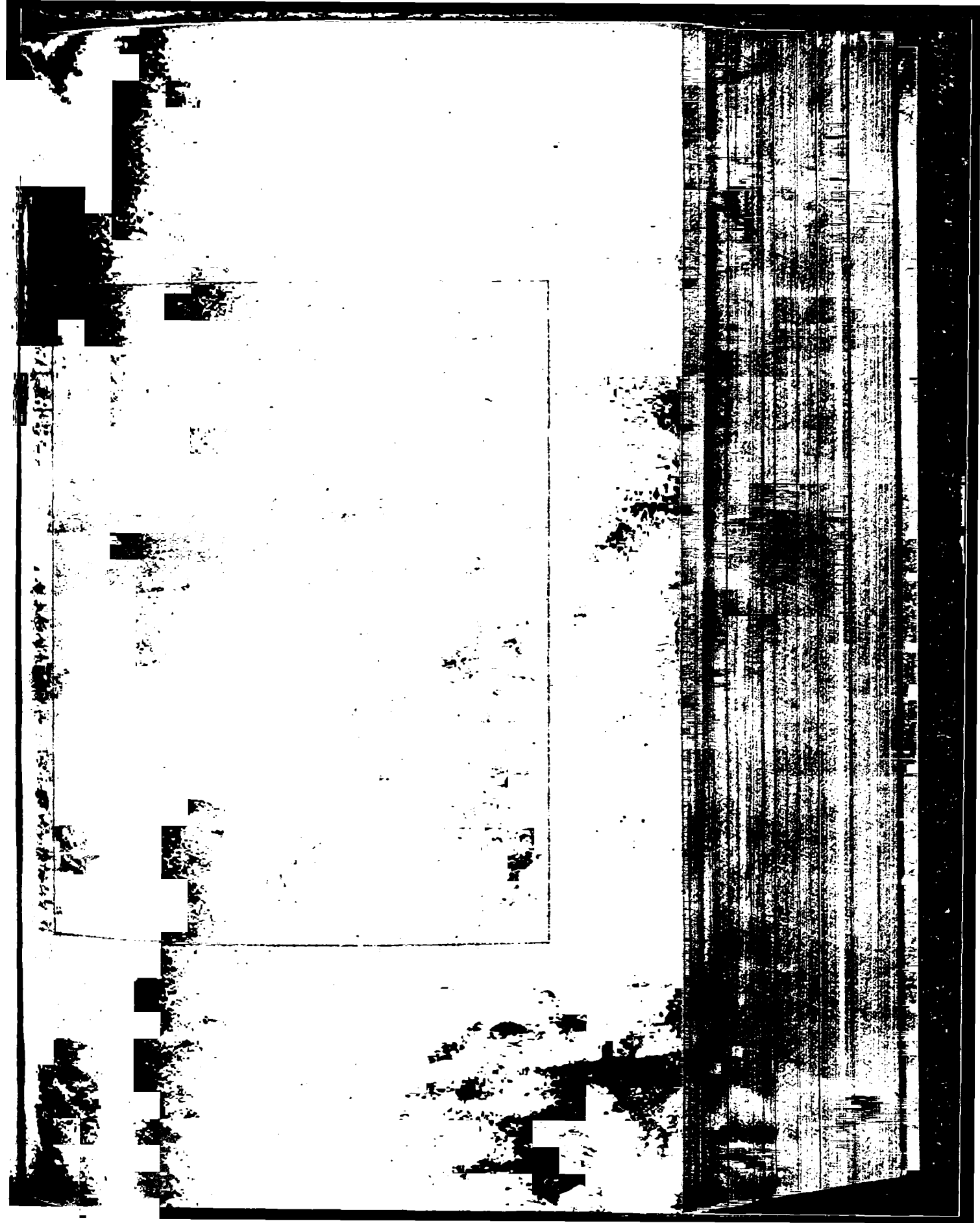
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THE PHOTOGRAPHS OF THE HEADQUARTERS

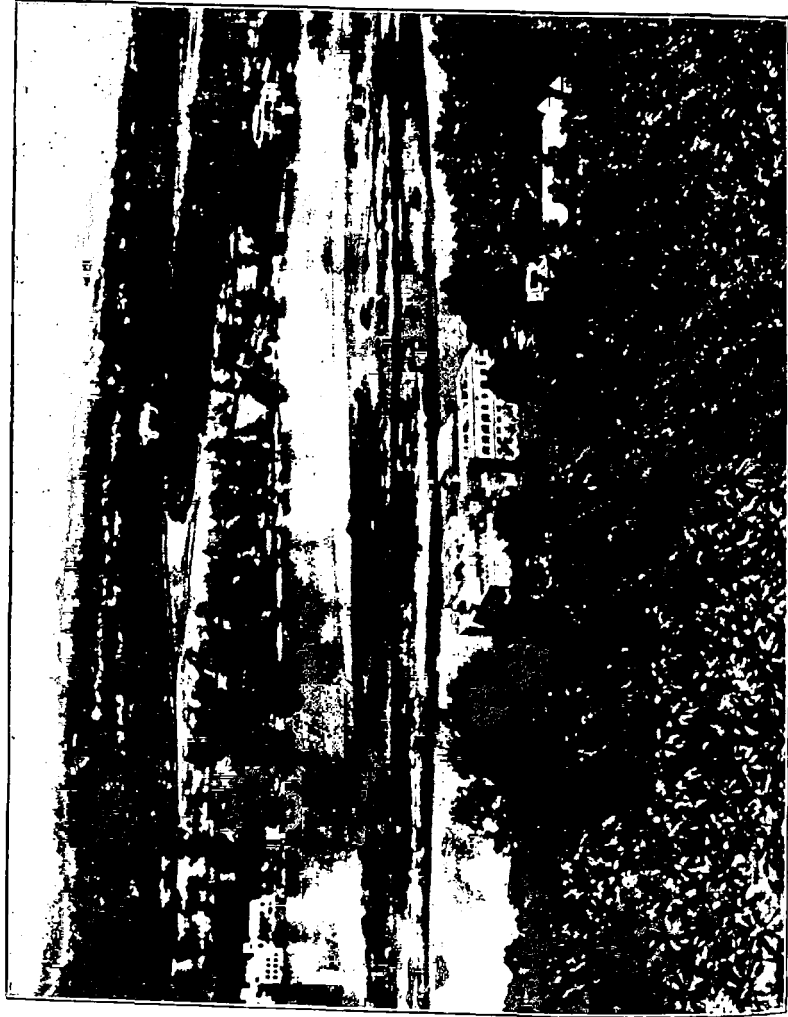
The two reproductions of the photographs to be found at the beginning of this number were the first ones to be taken from an aeroplane. Mr. Schwarz was indefatigable to get it done as soon as he heard that it was possible, and spared no pains to get a good effect. The difficulties were such that we must be satisfied with these as they are, the fact is that the Compound is so well wooded that we revel in shade almost everywhere which is good for everything else except for snap-shots from the air. I suppose that those who planned for the shade forgot to look on a few years ahead and surmise that so shortly we should desire this photograph.

It was extremely difficult, so the aerial photographers told us, to find a spot from whence the Headquarters stood out free of trees. However difficult they found their work we are all very glad to have this historic record from the air and on the whole we may be very satisfied with them and grateful to the Treasurer for his thought and his help in the matter. So many other photographs have been issued that we do not feel that these need explanation. The delight and charm of the position, so it seems to me, is the nearness of water, more than on two sides. I think that this site must have been very specially chosen because of the proximity of running water and more specially the sea which brings vitality, stimulation, and a sense of "moving on," which is good for all who live here, and helpful to their work as pioneers.

Stagnation seems impossible near the sea, and cannot be at Adyar.



II



100th Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

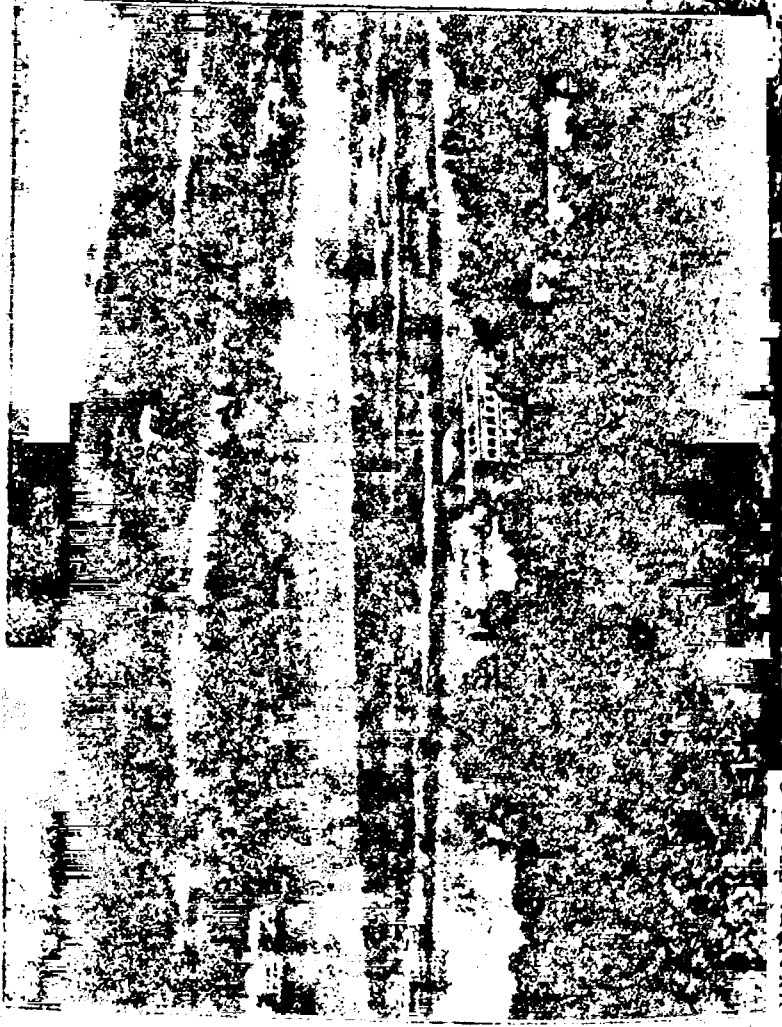
... in Bombay, so as neither to meet in Adyar on
 ... to hold our Jubilee Convention elsewhere:
 ... should meet here for our Jubilee Convention,
 ... that it should take place in the International
 ... the Home in the physical world of our
 ... and H. S. Olcott, and the Centre of Action
 ... the higher world, receiving over Their Benediction
 ... the Society which radiates over the world
 ... which renews the life of our earth.
 ... our yearly invocation to Those who are our
 ... from the unreal to the Real, from darkness to
 ... Immortality:

... are the Embodiment of Love Immortal, bless
 ... the Society established to do Their Will on
 ... guard it by Their Power, inspire it by Their
 ... by Their Activity.

The General Work of the Society

... with much vigor and success, and some outstanding
 ... second half of the year, will make 1925 to be over

... of the reading to the Annual Convention of the Message from
 ... considerably more important than the Presidential speech—
 ... of the year was not delivered at the time. I have now written
 ... otherwise there would be a gap in our records. Besides, it was
 ... events of the year, they being so unusual in character.



The Fiftieth Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS¹

BRETHREN :

We met last year in Bombay, so as neither to meet in Adyar on two successive years, nor to hold our Jubilee Convention elsewhere ; at Bombay I said that we should meet here for our Jubilee Convention, because it was fitting that it should take place in the International Headquarters at Adyar, the Home in the physical world of our Founders, H. P. Blavatsky and H. S. Olcott, and the Centre of Action of our Founders in the higher world, receiving ever Their Benediction, since *there* is the centre of the Society which radiates over the world of men that spiritual influence which renews the life of our earth.

Let us, then, renew 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

This has gone on with much vigor and success, and some outstanding events, during the second half of the year, will make 1925 to be ever

¹ In consequence of the reading to the Annual Convention of the Message from an Elder Brother—immeasurably more important than the Presidential speech—the ordinary review of the year was not delivered at the time. I have now written it out, as usual, as otherwise there would be a gap in our records. Besides, it was desirable to report the events of the year, they being so unusual in character.

remembered as a red-letter year in the annals of the Society. The first note of the increased power sent into the world for its helping was struck at the Star Congress at Ommen, where, by the direct command of the Head of the Occult Hierarchy, I announced that the coming of the World-Teacher was rapidly approaching, and that already seven of His future apostles had been chosen. It was a somewhat hard task to deliver the message, but I should be an unworthy follower of my heroic predecessor, H. P. Blavatsky, if I had shrunk from delivering the message placed in my charge. At Ommen, to my surprise, there was naught but a solemnly joyous acceptance, but that was due to the tremendous force which held in a perfect stillness the atmosphere of that fortunate place. It was significant that a terrible cyclone, which swept across that part of Holland, leaving devastation behind it, divided into two branches ere it reached our camp, and while the villages on each side were destroyed, that which lay beyond us, in what had been the direct path of the cyclone, entirely escaped. We heard that the villagers ascribed their happy fortune to the obstacle offered by our camp, the protecting Devas forcing the cyclone to divide, so as to leave the camp untouched. Some centuries had passed, the newspapers said, since Holland had been visited by such a cyclone.

I have used the words "perfect stillness," for there was throughout the camp an atmosphere of compelling calm: it was due to the fact that a few of us were told to think constantly of the KING of the world, and a breath of His majestic serenity and power filled the whole camp. There was no excitement, no hurry, no sense of the marvellous. The "Peace of the Lord" brooded over all. There was one single case of a lady becoming hysterical among the many hundreds gathered there. Only when the report of the proceedings and the news of the speeches, containing also the announcement of the three World Movements which were to be started in connection with the Theosophical Society, appeared in the journals of the Star and the Society was any idea conveyed to the outer world that strange things had happened in that quiet wooded expanse of moor in Holland. The last lecture delivered there, however, was public, while all the previous ones were restricted to the members of the Order of the Star in the East. This lecture was just an ordinary one, delivered by myself, on "The Coming of the World-Teacher," such as I have been delivering for several years

past. It was broadcasted, and reached, I was told, some three million persons, but there was nothing novel in it. I suppose the time was ripe, and so its effect was different from all that had preceded it. Anyhow, when a lecture under the same title was announced for the Queen's Hall, London, the *Morning Post* and other journals—it being “the silly season,” when daily papers in the West try to make a boom, whether of the sea-serpent, or other exciting topic—sprang upon the title, and declared that I was going to “proclaim a new Messiah,” or some other foolish phrase. When I did not make the proclamation which they had announced for different successive dates, they said that I “had again put it off”. The American papers caught up the cry, and among them all they concocted the queerest, weirdest, stories about the Head of the Order of the Star, our Brother Krishnamurti. One, the *Daily Sketch*, I think, produced an account from “an Indian,” who had been with Mr. Krishnamurti, when he was at Balliol, Oxford, and this person gave a dramatic and vivid account of his experiences. The only flaw in the story was that Mr. Krishnamurti was never at Oxford, nor at any British University. Later, he was landed in the Sorbonne, Paris, where he did not show any special capacity; that, perhaps, was natural, as he was never a student there. I always supposed that legends started on some basis after a man's death. It is amusing and instructive to see them shoot up in a night, like Jack's beanstalk, or Jonah's gourd. Anything more unlike the real Krishnamurti than the wondrous patchwork figure produced by the imaginative “Indian”—who was with Krishnaji where Krishnaji was not—one can hardly conceive.

In that same August in Ommen, four of us were told that the first public manifestation of the World-Teacher, the Christ, would be at Adyar at the Christmas meeting, and so it was. On this we preserved absolute silence.

That event at Adyar took place on December 28, 1925, when Krishnaji was speaking, and the World-Teacher came, and spoke in the first person through his lips, when many saw the change in appearance, “saw the Christ through him” as one wrote me, lost sight of him and only saw the Christ, or saw but a radiant mist, and so on—that event marked the definite consecration of the chosen vehicle, the final acceptance of the body chosen long before. From that time we are learning lessons,

observing quietly and reverently the rapid changes taking place. And we see how the lives of others change who gather round him, and how the inspiration to service and the new energy endure when he has passed on. And how the children gather round him and love him! The Coming has begun, gentle and strong at once, nothing dramatic, nothing startling, but a penetrating influence, as pure and sweet as it is powerful. That there should be opposition is natural; did the Hebrews acknowledge Him, or the Romans welcome Him, when first He came in the body of a subject-race? History repeats itself before our eyes. There are to-day among us people like the re-incarnated Jews and Greeks, who in their pride repeat the old rejection, to whom the chosen body is "to the Jews a stumbling-block, and to the Greeks foolishness".

I must not omit to place on record the wonderful help given by the Great Ones through the last half of this wonderful year. Communication between the worlds was very open, and many were the teachings taken down. One of these, addressed to the T.S. itself, was read in England, in France, in Italy, and finally in Adyar, and then published and produced everywhere a profound impression. And throughout the year very many of our members reached the preliminary steps, and some passed through the first Portal, and onwards. Thus has the Society been strengthened for the work before it, and centres have been formed from which daily go out into the world floods of power from the higher planes, encompassing our earth, vivifying and strengthening all that is good, and quickening the spiritual life.

Naturally there is some opposition and a few drop away. How should it be otherwise? The wonderful thing is that there are so few "offended".

The three World-Movements have been started, but will need a considerable time for growth, before they can have any widespread influence. As long ago as 1911, I lectured on "The Emergence of a World Religion". Mr Sinnett, in *The Occult World*, quoted a Master, speaking of the Theosophical Society as "the corner-stone of the religions of the future". That is now to be fulfilled. Only those blinded by prejudice can speak of it as identical with any one special Church, or religion. The study of Comparative Religion included in the (present) "second Object" of the Theosophical Society has made this emergence possible, for it inevitably leads to the

recognition of certain basic truths, common to all great religions, living and dead. No educated person, knowing something of the results of archæological researches, can challenge this. It is a central fact stressed by H. P. Blavatsky, who said, in her *Secret Doctrine* that the Masters were preparing fuller proofs of this basic identity, and this statement has been and is being confirmed by new discoveries. That Theosophy, Divine Wisdom, is a formal separation of these essential truths from the many errors which have come to be mixed up with them in the efflux of time, has been stressed not only by H. P. Blavatsky and by H. S. Olcott, but by practically all instructed Theosophical writers. Since I joined the Theosophical Society in 1889, this unity of all great religions has been one of my constant themes, and the lecture on "The Emergence of a World Religion" in 1911, was only a resultant of my general teachings; how often have I given as the secondary meaning of Theosophy that it is the truths taught in all great religions, in all countries, and all ages. It is only lately that a Theosophical orthodoxy has grown up, limited to a few books, exclusive of all new ways of expressing old truths, and making of the Elder Brothers dim Christs in far-off heavens, out of reach and almost out of mind. The time has come for Theosophy to be recognised as the World Religion, not as destroying or supplanting the great religions, but as that which unites them all, the one trunk, as I have so often said, from which all the branches spring. By such recognition will be established the Fellowship of the World Religion, the coloured rays of all religions being seen as uniting in the White Light of common Truth. It was the recognition of the value of the re-statement of the old fact in a clear and definite form which led 38 of the 41 Sections of the Theosophical Society to re-affirm the well-known basic identity of religions, while only one rejected, and two did not reply. (I had said that three did not reply, but the approval of Costa Rico, which had been regarded as silent, has been received.)

To make it clear that the statement is not a creed which a member is expected to accept, the General Council endorsed the paragraph concluding the draft of the "Basic Truths of Religion"; it runs: "The Theosophical Society admits to its fellowship all who desire to enter it, whether or not they hold any of these basic truths, or belong

to any religion or to none, since all belong to the Universal Brotherhood of Humanity, of which it is a nucleus."

While Theosophy is the World Religion, it must always be remembered that no one is excluded from the Theosophical Society because he has not accepted Theosophy. As H. P. Blavatsky said, not all members of the Society are Theosophists. A person can enter the Society who does not accept any of the great truths unveiled by our modern Isis; who does not believe in the existence of the Masters, to whom she bore such unceasing, unwavering, witness; who, as just said, rejects all or any of "the Basic Truths".

It is also well to remember that the ignorance of any person of any fact in Nature does not alter the fact. It is a fact that "the Elder Brothers" restored Theosophy to the world through Their Messengers, H. P. Blavatsky and H. S. Olcott. No one is obliged to believe this in order to come into Their Society, but it is Theirs none the less. No one need believe in Their existence, nor in any of the communications They have made. But the right to deny facts does not include the right to impose silence on those who affirm them. H. P. Blavatsky bade me affirm publicly my own knowledge of the Elder Brothers and my discipleship, and I shall continue to do so. It is rather curious that some who accept H. P. B. and admire the courage with which she asserted her knowledge, blame so bitterly any who follow her example. Those who were heretics in the view of the orthodox Christian world of the fourth quarter of the last century, have in some cases become the orthodox in the Theosophical Society and denounce as heretical any growth in knowledge, or any relations with the Elder Brothers. However, that does not much matter.

The Theosophical World University is slowly taking shape in the world of ideas, and is outlining its principles in the world of action.

The third Movement—in connection with which Co-Masonry was some years ago marked by the World-Teacher as part of the preparative for His Coming—the Revival of the Mysteries, is taking shape, but this is necessarily not a public one.

The last year has thus been marked by events which, later, will be recognised as epoch-making, and in relation to these, the Theosophical Society is again the standard-bearer. It has also for many years had its original three Sections—a real "Back to Blavatsky

Movement—of which she herself re-instated the Second Section in 1888 ; in fact, that had never ceased to exist, as it consisted mainly of her own pupils, but it was recognised as the Esoteric Section by Colonel Olcott in that year. The First Section re-constituted itself in 1907. But, with these two, as said by the Founders of the Society in this world, the general body of the members of the Society, constituting the Third Section, had nothing to do, unless they worked their way into the Second. These two do not affect the "democratic character" of the T.S. with its constitution, its regulations, its organisation as an incorporated Society, with its officers and its General Council ; they have no authority over the Society, though its true life flows down from the Elder Brothers, who are the unseen and unrecognised First Section, through the appointed channels.

Some day, perhaps, These will reveal Themselves more fully to the younger brothers, and the partial "Universal Brotherhood" now accepted will include the sub-human and the super-human kingdoms. Happy for all the three kingdoms will be the day when that Brotherhood will be acknowledged, and the whole creation, which groaneth and travaileth in pain together, shall enter into the glorious liberty of the Sons of God.

But that day can only come when the Theosophical Society desires it. The Elder Brothers force Themselves on none. But some of us there are who eagerly, joyously, welcome any sign of the opening door between the higher world and the lower : who accept with deepest gratitude any hint, any suggestion, coming from Them. We have found it to be true—as the Lord Muhammad said of God—that when we go an inch towards Them, They come a yard towards us ; when we walk towards Them, They run towards us. And They, *They* are grateful to whom our gratitude is due,

As though the Sun should thank us
For letting light come in.

Among those who thus welcome the true Founders of the Theosophical Society to Their own creation is numbered your President. If you disapprove her attitude, you have only two years to wait before you can choose another.

[I leave over to "Headquarters Activities" the remarkable fact of the establishment of Shrines, each on its own little plot of land, where is already performed the daily service of Hindus, Buddhists and Christians, while the other religions are building theirs.]

Our International Lecturers

These have done splendid work during the year. The Vice-President and his wife, after once more circling the globe, have been incessantly at work in India; to his wise directions and clear vision of necessary details was largely due the perfect organisation of our Jubilee Convention, which practically extended over two months: he shewed that proof of true leadership which is the ability to attract and inspire capable helpers in every department, and helping all to work together harmoniously. Mr. and Mrs. Ernest Wood, after incessant labour in foreign lands, settled down in Sydney, where Mr. Wood gave to Bishop Leadbeater the extraordinarily capable help which made it possible for the Bishop's three last wonderful books to be published—and all readers must include thanks to him in their gratitude to the author. Dr. and Mrs. Arundale, after working in the various European countries, returned home to India, and have now gone to Australia to strengthen the important Sydney Centre. Mr. Knudsen has been invaluable in his work in Europe. Miss Codd, after serving in Australia and New Zealand, has returned to England, and taken up again her duties as National Lecturer. I have asked Mlle. Stephani, who has for many years worked as General Secretary in Switzerland, to take up the duties of an International Lecturer in the French-speaking countries; she is, I am told, a most capable and effective lecturer, very acceptable even to the critical audiences of Geneva; the French-speaking countries will, I am sure, be greatly benefited by her services, and they are in much need of help. Mr. Fritz Kunz, after most capable and useful work in building up the Society in Australia, has gone to California as representative of the Order of the Star in the East, and already his great executive ability has shown itself in the creation of a Headquarters for the Order, and in the organisation of Press work. He and his coadjutors have succeeded in changing the attitude of the Press with

regard to the Coming from wild sensationalism to sobriety of statement and much increased accuracy of facts.

Adyar Day

The preparation for this was wonderfully organised by Dr. Stone and his capable and enthusiastic helpers, so that a greater success than that of even last year is assumed. Adyar owes a very great debt of gratitude to the warm-hearted American Theosophists, who not only think of Adyar on February 17, but remember it all the year round, and send magazines, press cuttings, and journals to Headquarters in a steady stream. Nor must we forget to include in our gratitude Mme. de Manziarly, who suggested "Adyar Day".

Nityananda

I suppose it would seem to some to betoken a strange forgetfulness, if I did not chronicle the temporary absence from the physical plane of our much-loved Nitya. But, truly, we cannot think of it as a loss, but as a gain. For he suffered so much that his failing body fretted his eager intellect and spiritual energy, and he does far more for our common cause now than when he was physically here. He is his own vivid self again now that he is free.

Revised List of Charters issued up to the end of 1925

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	1924	2,331
1893	244	1909	1,116	1925	2,429

Lodges and Members

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States ...	268	7,333	1,716	
2	" England ...	152	4,938	673	
3	" India ...	334	4,980	388	
3a	" Federation of Young Theosophists ...	69	1,415	415	
4	" Australia ...	26	1,564	155	
5	" Sweden ...	43	1,073	70	
6	" New Zealand ...	18	953	98	
7	" Holland ...	40	2,673	243	
8	" France ...	72	2,923	409	
9	" Italy ...	34	623	103	
10	" Germany ...	31	650	102	
11	" Cuba ...	32	805	129	
12	" Hungary ...	10	398	38	
13	" Finland ...	22	626	48	
14	" Russia ...	9	175	157	
15	" Czecho-Slovakia ...	8	109	60	
16	" South Africa ...	12	452	70	
17	" Scotland ...	32	794	62	
18	" Switzerland ...	17	189	14	
19	" Belgium ...	12	358	68	
20	" Dutch East Indies ...	29	1,939	165	
21	" Burma ...	10	240	32	
22	" Austria ...	12	570	65	
23	" Norway ...	15	281	21	
24	" Egypt ...	8	91	16	
25	" Denmark ...	10	504	38	
26	" Ireland ...	7	116	17	
27	" Mexico ...	22	393	31	
28	" Canada ...	23	635	79	
29	" Argentina ...	17	470	130	
30	" Chile ...	14	231	78	
31	" Brazil ...	23	296	86	
32	" Bulgaria ...	12	150	57	
33	" Iceland ...	7	276	24	
34	" Spain ...	21	435	63	
35	" Portugal ...	14	290	72	
36	" Wales ...	15	310	17	
37	" Poland ...	7	219	60	
38	" Uruguay ...	9	149	85	
39	" Porto Rico ...	13	197	41	
40	" Roumania ...	7	150	50	
41	" Yugoslavia ...	7	122	83	
	Non-Sectionalised Countries ...	16	298	104	
	Swiss International Theosophical Federation ...	4	79	4	
	Canadian Theosophical Federation ...	8	173	35	
	Grand Total ...	1,571	41,645	6,471	

Our National Societies

If any one doubts the new energy sent into the Theosophical Society by the re-establishment of its First Section in 1907, let them notice the fact that at the passing over of Colonel Olcott it consisted of eleven Sections; eighteen years after, it consists of forty-one.

United States. The membership statistics are good, shewing 1,716 new members during the year, and another 339 reinstated. But 1,511 have been placed on the inactive list. The total number of active members is 7,333. This keeps the States at the head of our list, India having 6,395, and England 4,938. The Theosophical Correspondence School, now in its third year, is doing admirable work. The Theosophical Press reports the issue of 56,380 books and pamphlets, and the number of books and pamphlets sold was 60,380. This means a great spread of Theosophical ideas. Mr. Rogers reports the most encouraging of all signs: "One of the most encouraging signs of the times is the increasing number of young people who are now entering the Society. In all parts of the nation this growing interest among the young is apparent and it would seem that regardless of age there is increasing susceptibility to the Theosophical teachings. This fact should give us new strength and courage and lead to the high resolve that we will be energetic and faithful to the uttermost of our strength and resources in the service of those great Supermen who guide and guard the supremely important work of the Theosophical Society." While that belief holds, all is very well.

England. The members who died, lapsed, were transferred to other National Societies and resigned, are all lumped together, and the total is less by 117 than the number of new admissions. We should like to know the number who resigned, since we have been informed by one of the sensational papers of the metropolis that the T.S. is split from top to bottom. A very good sign is the increased study noted in the report. A number of "Study Weeks have been held, and Lodges have had "Study Courses". Outside interest is shown by the increased number of non-F.T.S. subscribers to the Lending Library. The great efforts made to cause trouble have signally failed, and the report is very encouraging. The London Lodge, which came very late into the National Society has left it again. Since Mr. Sinnett passed away, it

had drifted far from its old moorings, and its withdrawal from the I.S. will, we hope, be beneficial to it, as well as to the Society.

India sends a very cheerful report: "The year under report has been one of intense activity. From province after province comes the news of greater effort to realise in practice the teachings of Theosophy and an ever increasing number of people are dedicating themselves to the Service of the Masters of the Wisdom." Happiness is expressed that the country has won the glory of providing to the Jagat Guru the vehicle through which the world will gain its salvation. A most interesting account is given of the way in which the work is crystallising round first-rate workers in a number of definite nuclei from which radiates the organising life. The General Secretary notes that "the religion of the Lord Buddha is being revived in India," and he also says: "It is but appropriate that a few words should be said particularly about Benares, the Heart of the Indian Section. The workers there have been evidently blessed by the continual downpour of a wonderful force which, I am assured, has been sensed by every resident in the Headquarters at Benares. Young and old have all felt the inspiration of a new life, which is manifesting itself in every direction. It seems to be once more taking its place as the channel through which India will receive her special blessing. The workers in Benares are evidently worthy of the great privilege which is theirs."

I may add that the residence of Krishnaji there for some little time has been the channel for the life outpoured.

Australia comes fourth on the list of National Societies, and tells of steady growth. It has been exceptionally fortunate in lecturers from outside—the Vice-President, Krishnaji (on one occasion), Professor Ernest Wood. Mr. Fritz Kunz, the Lady Emily Lutyens, have supplemented Dr. J. J. Van der Leeuw and Miss Neff, who definitely belong to the centre. Bishop Leadbeater is the presiding genius of the place, and the General Secretary writes: "No report of our Section would be complete without special mention of our loved and revered leader, Bishop Leadbeater. He is an inspiration throughout the Section, a true leader. In all our work his influence is felt, and to him we pay tribute for his great example, the beauty of his life and the flawless example of devotion with which he serves our beloved Cause. One of the outstanding accomplishments of the year has been the purchase of

'The Manor' to secure it as a Centre for the work of the Masters, which forms a spiritual Centre for the Great White Brotherhood, and where is in operation a very successful Theosophical community. It is also the home of Bishop Leadbeater, whose presence is a continuous blessing."

The Section has now its Headquarters in the fine Adyar House, where is also Adyar Hall, the prettiest Hall in Sydney.

Sweden tells of the result of Dr. Arundale's visit, when he lectured on Education, and says: "We have been very happy to receive a second visit in late November from Dr. and Mrs. Arundale. We can now see many evidences of the success of their visit in the Educational movement in Sweden. One example of this is the forming of a section for modern education within one of our biggest women's societies with branches all round the country. All our leading newspapers have discussed the necessity of reforming the educational system of Sweden and of having a more liberal spirit in the educational plans.

Sweden also writes of the work done by introducing Theosophical influence into useful Societies, such as the Good Templars, the League of Nations, Animal Welfare, Natural Healing, and others, and concludes: "The work of the Theosophical Society and of the Star has been carried on successfully and harmoniously. The impulse of new life and enthusiasm accompanying the advent of the World Teacher is felt in both the T.S. and Star work, and it seems that we are all on the verge of a new life and a great future."

New Zealand also says: "Quite a number of these movements are actively working in harmony with the Section, and in so doing, they prove of strength to it, for they give opportunities for much altruistic work. In this way they bring members into contact with many interested people who are not yet members of our Society, and are thus able to influence them favourably in the direction of our movement and its great ideals.

Now that the Society is so generally recognised as a centre of good work, it is very desirable that members should carry into all useful movements the Theosophical spirit. New Zealand has a Vasanta Farm and a Vasanta School, Mr. Colin Macdonald has the credit of having developed the farm into "a valuable property," while Miss Barroch, the head of the School, has an increasing number of pupils.

The Rt. Rev. J. R. Thomson has refused re-election ; I should feel very much more regret than I do, were it not that I believe that Mr. Crawford will walk in the steps of his admirable predecessor.

The Netherlands has many troubles in the way of financial narrowness and the "servant problem" which is so acute that Amsteldijk can no longer carry on its community life, and the workers only come thither for their work. Miss Dijkgraaf, the most capable of Secretaries has been ill and had to be away for treatment, but happily came back well and strong. The work goes well, and propaganda is active.

France has enjoyed the visits of several well-known Theosophical leaders, and its Convention was attended by Dr. Arundale and that earnest and brilliant Theosophist, Professor Marcault. The Headquarters lectures were largely attended. An interesting event occurred at Headquarters—the visit of a Tibetan Mission, headed by the Principal of the Gyantic Monastery, belonging to the Order of the Yellow Caps. The Principal permitted the full Buddhist ceremony to be performed, after ascertaining that only F.T.S. were present.

Italy reports that Theosophical ideals are spreading everywhere. A very welcome visit was that of Dr. and Mrs. Cousins to Florence, where they spoke on Indian Art and the Indian Woman's Problem.

Germany notes the growing interest taken in Theosophy and needs good lectures to meet the demand. The Theosophical Order of Service is doing very good work, and the Round Table is working. "Splendid are the possibilities lying before every one of us. Splendid is the way we may tread under your leadership. Germany, as far as the T.S. is concerned, is trusting your knowledge of the facts of the spiritual world, and is ready to follow you and Those you are serving, means to get more and more love, wisdom and freedom abundantly to be spread upon our fellow-men."

Cuba reports that it has organised another National Society and has transferred to it 12 of its Lodges. This Section has always been remarkable for this kind of work, literally feeding new Societies with its own life.

Hungary, amid all its troubles, has regularly held its weekly meetings, and the attendance has improved. *The Bhagavad-Gītā* has been translated and issued, and the translation of *The Secret Doctrine* goes on, and is issued in parts from time to time. The General

Secretary speaks warmly of the visit of Dr. and Mrs. Arundale, and of the sympathetic understanding of the former, raising warm enthusiasm. It is very pleasant to read: "We can report a decided increase of strength and vigour in Theosophical life here. Interest is growing everywhere outside the T.S., and there is more zeal amongst the members, which was greatly increased by the good tidings from the Ommen Congress, at which several of our members were privileged to be present, and they brought with them new force and new zeal."

Finland writes warmly of a visit from Bishop Mazel, described as very cheering, inspiring and delightful to all. The Sectional Magazine has 1,000 subscribers and the Book Shop has good sales.

Russia has taken a step forward and bravely organises itself as the "Russian Movement outside Russia". It has nine duly chartered Lodges, and during the year 175 members have been admitted. Its little magazine appears regularly. The brave Secretary, Anna Kamensky and Miss Helmboldt have lectured in many towns, and among the Russian refugees Theosophy is becoming well known.

Czechoslovakia experienced a heavy blow from the hands of its General Secretary, who carried with him 221 votes in favour of severing its connection with Adyar. 55 members remained loyal to the T.S. and the President of the Ostrava Lodge read a resolution from its 45 members that it saw no "reason to separate from the Mother Society"; 60 new members joined, in four Lodges, also 9 members in Prague, and 17 in another Lodge, 187 in all. They have taken over the Charter, and I send them a cordial wish that they may grow numerous. In any case we are better off this year than last, when my entry was: "There is no report from Czechoslovakia." This country, which was Bohemia, has not been closely united to us, and when the more intense activity came, the element which was indifferent has become hostile and has gone out. Perhaps it will do better with a Theosophy of its own.

South Africa has to cultivate very hard ground, since the Brotherhood for which it stands is denied by the non-Theosophical Nation. The General Secretary, after describing the many difficulties of the South African problem, says that the Section has done good work during the year.

Scotland is, as ever, cheery, keen and energetic, and the General Secretary reports "a year of steady, useful work". She speaks with gratitude of the visit of Dr. and Mrs. Arundale.

Switzerland has suffered from internal divisions so that, some years ago, I authorised the formation of an International Federation. I see, however, with pleasure that there are signs of friendliness as some of its members lectured at the Convention of the Section. I much wish that Mlle. Stephani would place her great talents at the disposal of the neighbouring French-speaking countries as an International lecturer, and I have placed that office at her disposal, as I am told that the critical audiences of Geneva appreciate her lectures very highly.

Belgium grows slowly but steadily, the number of members growing larger each year.

Netherland Indies also grows steadily, and the members had a very enjoyable Convention, a large school being placed at their disposal so that they could live as a large family, Javanese, European, and Chinese foregathered there. The Government helped them by carrying them at half fares to the Convention. The record of the educational activities of the members makes admirable reading. It is a testimony to their realisation of how to make Theosophy "practical".

Burma, to mark our Jubilee, gives a brief and useful account of Theosophical activities in that interesting land. The handful of Theosophists there has struggled valiantly, but the movement has been more foreign than Burmese. The Schools have been carried on with splendid generosity for 17 years by an Indian gentleman, Mr. B. Cowasjee, at a cost of not less than Rs. 1,000 a month, but he can no longer bear the burden. Our members are facing the problem, and I hope they will solve it successfully. A young Burman, Maung Maungji has taken up the work, several Burmans have entered the Committee, and better news may be expected.

Austria sends a very bright and breezy report, so joyous in spirit that it does one good to read it. The Children's Home there is doing good work. The Vienna Headquarters is spoken of by the Secretary, good John Cordes, as "an Oasis of Joy, and Service and Peace in a city of gloom, self absorption and flightiness". May the Light of Theosophy shine there ever more and more brightly.

Norway sends an interesting report of its difficulties and successes. It has had a good stimulus through lecturers from abroad, such as the Arundales, Bishop Mazel and that admirably untiring and persistent worker, Mr. Aug. F. Knudsen. I may say here that the work done in many European countries by Dr. Arundale and his wife has endeared them to a large circle of enthusiastic admirers, aroused and stimulated by them.

Egypt has evidently a Theosophical future. It is a cosmopolitan country, and Theosophy, at present, only reaches "the intellectual part of a population which, for the whole Nile Valley is not larger than that of a middle-sized city in Europe. Mr. Perez, the General Secretary writes :

"In spite of this condition of things and in spite of some disappointments, it is pleasant to be able to state that one has never before spoken so much of Theosophy here, nor has it been spoken of so much as has been the case during the past year. Our lectures are well attended, the newspapers report them regularly ; discussions arise ; some ridicule us, others blame us ; but they are all obliged to recognise that some sort of Theosophical mentality, an intangible something, is spreading and growing and that has to be taken note of. We do not think we are mistaken in surmising that in due time the seed will develop, and that our Section will see its field of activity expand considerably.

"Those who conceived the Suez Canal have thereby made of Egypt a cosmopolitan country extremely important from the material point of view, as a meeting place between East and West. This, added to the spiritual part which this country has always taken since remote antiquity as a mighty centre of Initiation in the past, makes it possible that Egypt may again become a beacon, bringing light to the world. And who shall say whether it will not be the country of the Sphinx which will help in giving to the world the key to the riddle of the meaning and the law of life ? It is not too much to say that in some future period, the Egyptian population, made up of different races and different religions, will find through co-operation and brotherhood of all its elements the solution of the political, financial and social problems which cause agitation here, as everywhere else. The substitution of the Theosophical ideal of co-operation for separatism

and antagonism will drive away the animosity and the misery which come from these, and will bring peace and prosperity to Egypt, a small cauldron of races and religions which can serve as a model to the larger cauldron of the world.

“One might consider certain recent events as a signal of this splendid future. Egypt once more a kingdom, after being a vassal state for twenty centuries; the discovery of the tomb of Tutankhamen, heard of in all parts of the world: the recent International Geographical Congress, bringing together the learned of many lands and races; and the coming pan-African Games. It is evident that this country is predestined through its position and its past to take a place of the first rank spiritually, even more than materially.”

Denmark sends a very good report; it records a decided change of attitude towards Theosophy, “which everywhere is met with respect and good-will”. Much broadcasting of lectures is done—a new method of Theosophical propaganda; every Sunday afternoon a lecture is broadcasted, and “this broadcasting has been met with great interest and sympathy by the Danish population and the local press”. A Danish Theosophical High School has been established with a special curriculum and a Danish Headquarters is well on the way to realisation. A very useful and novel departure is “The T.S. Danish Service Organisation”: the members pledge themselves to do a particular kind of work in the central office according to their knowledge and training, from typewriting to the cleaning of the Lodge and Lecture Hall,” of course gratuitously.

Ireland sends only the statistics of the year.

Mexico looks hopefully to the future, the members “working in perfect harmony, try our best, before everything else, to live a brotherly life”. The general Secretary mentions a unique experience: when the members were collecting funds to send some objects to the Blavatsky Museum, the Secretary for labour in the Mexican Cabinet gave a donation of \$ 500, and the Director of the Commercial Museum offered help in obtaining and sending suitable objects.

Canada. It is interesting to notice that the General Secretary regards the union of the Presbyterian, Methodist and Congregational Churches into the United Church of Canada, with strong approval. Difficulty is naturally experienced in the propaganda work of the Section by the immense and thinly populated spaces of the huge Dominion.

Argentina. The spread of the Society in South America is a marked incident in recent years. It is largely due to the excellent work done there by Mr. Ernest Wood, strongly helped by Mrs. Gowland, and by the band of Theosophists formed in that ancient land. South America has a great future in the far-off days when the Seventh Root-Race shall have its home on the great continent which is already beginning to be builded, and it will also share largely in the work of the Sixth Root Race. It is truly claimed by the General Secretary that the Argentine has been the mother of all the Sections of South America. Peru and Paraguay will soon have their own autonomous organisations. There is an idea ripening of the organisation of a South American Theosophical Federation, which should be as useful as the European Federation has proved to be.

Chile. This National Society has just completed its first seven years of Theosophical life. It has 231 members and 4 new Lodges were formed during the year.

Brazil is, Theosophically, five years old, and sends a long and interesting account of its work. The 1st of January, in Brazil, is "officially consecrated to Universal Brotherhood," a very attractive idea. Why should not every Nation have a similar festival? It is very good news that *The Secret Doctrine* is being translated into Portuguese.

Bulgaria. From South America we fly across to Europe, and alight on Bulgarian soil. A course of 85 lectures has been given in Sofia on The Synthetic Philosophy. The movement suffers from the want of literature, for the old books are going out of print, and the very low value of money prevents the printing of new ones. 57 new members were admitted during the year.

Iceland. This far-off Section has suffered a great loss during the year—the passing away of a very remarkable man who was an active worker in the Theosophical causes. Sig. Kristofer Petersson, as a boy of 14, became a leper, and two years later he was taken to a hospital, where he passed away at the age of 43. When he was admitted, he was acquainted only with reading and writing, but he became a fine scholar, and, meeting Theosophy, he embraced it eagerly and became a powerful worker for it. Thus was a life that might have been a tragedy turned to the noblest ends.

Spain sends a report which shows that "on the question of members and propaganda all is well with Spain". But there are internal troubles, as indeed was the case even during the lifetime of Señor Don José Xifré, arising largely from a conflict between Socialist and ordinary political and social views. All the Lodges have, however, worked well. The nominal cause of the trouble is as to the Rules, which were revised in 1924 and passed by the unanimous vote of the Convention. Some Lodges, not present at the Convention, objected to the Rules as revised, and applied to Adyar to be attached to it directly. The question is not yet decided.

Portugal is passing through a difficult time, in consequence of social and political unrest, making an atmosphere unfavourable to the growth of great intellectual and moral Ideas. A number of Centres have been established, which will, it is hoped, expand into Lodges. A new activity has been started in the form of a Scout Troop, the members of which receive a thoroughly Theosophical education, embracing the broad moral principles necessary for good citizenship. There has also been a great expansion of the National League for the Protection of Animals, a most necessary organisation in the southern countries of Europe. The circulation of Theosophical books is increasing—a hopeful sign.

Wales is a very small country and a very old one, and it has the sustained energy more characteristic of age than of youth. Members have been active in helping many organisations that work for Brotherhood, and very friendly feelings towards our Society have been thereby evolved. The T.S. in Wales has very sensibly incorporated itself under the name of The Welsh Theosophical Trust Ltd. The members of the National Council at the time form its Board of Directors.

Poland reports a year of full and very rich work with an increase of Brotherhood among the members. Here again we meet Dr. Arundale, with "his strong flaming enthusiasm and the broad social note of his lectures". "Workshops for young criminals" seem to me to be a very useful form of activity.

Uruguay sends in its first Report as a National Society of the T.S. and, as President, I offer it a hearty welcome. Last year it was born, and the Argentina Report mentioned it, saying that it was hoped that a Uruguayan Section would be formed in a short time. It has more than doubled its membership this year. A very fine

house in one of the principal streets has been secured, which has a good lecture hall, rooms for several Lodges, a Star Room and offices. The press is friendly, and a professor at the Monte Video University gave a series of lectures entitled: "Introduction to future lectures on Theosophy and similar thought."

Porto Rico. This Section is not quite a year old, and is a daughter of Cuba. It started with eleven Lodges, two delegates from each Lodge forming the founding Convention. It has already a Sectional magazine.

Rumania, mentioned in last year's Report, was faced, in forming its National Society, with the difficulty that the Theosophists forming its first Congress were of different nationalities and had been on opposing sides during the Great War. The infant Society invited Mr. John Cordes, the General Secretary of Austria, to preside over its constituent assembly, and all went harmoniously under his sympathetic guidance. At a meeting of the Hungarian members from Transylvania, they decided to work with the members of old Rumania—a triumph of the spirit of Theosophy over bitter memories. The report is signed by Miss Fanny Seculici, whose charming personality we welcomed at Adyar, but who passed away in Egypt on her journey home.

Yugoslavia also mentioned last year, began its existence as a definite Section after an inspiring visit from Dr. Arundale in June, 1925, founding itself on October 1st of that year, with seven Lodges. Mr. Knudsen has the pleasure of inaugurating the Section. It is a remarkable fact that Yugoslavia has linked herself by correspondence with all the countries in the world but three.

Unsectionalised

China. The work in China is steadily developing both in Shanghai, Hong Kong and Tientsin. Miss Dorothy Arnold is as active as ever in Shanghai Lodge, and apart from the Theosophical work done in Shanghai, her educational work for Chinese children will certainly make Theosophy understood, not as an abstract philosophy, but as practical brotherhood. The China Lodge of Shanghai with its study class in Chinese is also doing useful work. At Hong Kong, the visits of

Dr. Mary Rocke and Professor R. K. Kulkarni are recorded. The invaluable work of the President, Mr. Manuk, is seen from the statement that he "held also most of the study and meditation classes".¹ A new Lodge in China at Tientsin is recorded, whose members, though only fifteen, comprise ten nationalities.

T.S. Outposts in the Wilderness

Nairobi. Though two new members have joined, the number remains the same. The Lodge reports that they have "nothing encouraging to note down".

Barbados, which did not send any report last year, now reports for two years. Professor Ernest Wood and his wife visited the island in 1923. A study class has been begun again, with a new leader Mr. G. C. Williams. Barbados is a very lonely outpost, and it is rare that a Theosophical lecturer can visit the small Lodge which is trying to "keep alight the solitary lamp of Theosophy in the British West Indies".

Japan. The solitary outpost in Japan, the Mahayana Lodge, requests visiting Theosophists to inform the Secretary, so that the Lodge may have the benefit of whatever Theosophical news they bring. It has lost much in the departure of Mr. Van Hinloopen Labberton from Japan.

Canadian Federation. The Federation is steadily developing. It continues to be warmly sympathetic towards all activities fostered from the Centre at Adyar. It has a new Secretary in Professor W. E. Duckering.

The Adyar Library

The work of the Library records the completion of the printing of Shaiva and Shākta Upanishads. The Adyar Library edition of the 98 Upanishads (out of the 108) which are known as the Minor Upanishads, makes a splendid record of scholarly work. Mr. F. L. Woodward, who had greatly assisted in the Western Division of the Library, left for Tasmania, and his special scholarly attainments gave much to Adyar that will be greatly missed.

¹At the meeting of the General Council during the Jubilee Convention Mr. Manuk was appointed Presidential Agent for China.

Brahmavidya Ashrama

Dr. J. H. Cousins sends an encouraging report of the work of the Ashrama, which continues to attract students from many National Societies. It has published synopses of some of the lecture courses, and these very valuable summaries can be purchased by all. They will give admirable material for Theosophical students for further study and also for the preparation of lectures. During the first three years, the Ashrama lectures were held in the Western Library; but now the Ashrama possesses a thatched lecture hall between the lily tank and the river, giving almost ideal surroundings.

The Young Theosophists

No report has been sent of the World Federation; but the Indian Federation reports steady increase in membership. It reports that its work is being done by the young Theosophists themselves, without any interference from the elders.

The T.S. Muslim League

The report sent does not record any development of activity; but in India where fanaticism on both sides is apt to widen the division between the two communities, the Hindus and the Muslims, such a work as that of this Association is the only method of removing misconceptions, and of bringing the two communities together.

Headquarters Activities

Adyar will soon be unique in that it will have Shrines of all the great religions. During the last three years, the Bharata Samaja whose members are Hindu Theosophists has been at work erecting a small but fine Temple in granite on the T.S. Estate. The worship in the Temple was formally inaugurated by Krishnaji during Convention. A fact of unique significance is that, while the images of the ten Avatars and other typical images of Hinduism are found on the pillars and cornices of the Temple, within the Holy of Holies there is no image whatsoever, but only a light. Hindu sectarianism finds no place in this Temple, where exists the symbol of God accepted with equal reverence by all Hindus. At the dedication of the Temple, not only were all faiths represented, but also a member of the depressed classes

who are considered untouchable by caste Hindus. A representative of this community was present with others on the platform of the Temple taking part in the consecration.

A little before Convention, Mr. Jinarajadasa started the building of a Buddhist Shrine by the edge of the lotus tank which was much beloved of the Colonel. The design of this Temple is taken from Buddha Gaya and from Nepal. He has also been largely responsible for the idea of building a Muhammadan Mosque, and its foundations were laid with prayers by Muhammadans. The design of this little Mosque is taken from the famous Pearl Mosque at Delhi. The architectural plans for the Buddhist Shrine and for the Mosque were made by a Hindu engineer, Rao Sahib K. V. Kanakasabhai Pillai. Our Parsi brothers of Bombay have designed a Zoroastrian Temple, and Parsi architects have made all the necessary plans, and the foundation has been laid. A Hebrew Synagogue has also been planned and the foundation stone laid. The site for the Christian Church having been settled after careful consultation, the foundation stone was duly laid on January 11, 1926. Services are already being held, though in a temporary erection of bamboo till the time that the beautiful Church in contemplation will be begun. Two sites have been selected for the two other principal faiths, Jainism and Sikhism. Should later on Theosophists in China and Japan desire to erect Shrines, suitable sites will be provided for them in the Estate.

The work of Headquarters depends very largely on voluntary workers who help in the various departments. All the old faithful workers continue to render their valuable services. The Theosophical Publishing House is steadily gaining in efficiency. The unusually heavy demand on the Vasanta Press to turn out Bishop Leadbeater's works almost in record time specially deserves notice. Whatever extra work is demanded of the manager Mr. Sitarama Shastri and his staff is readily granted, and the organisation of the press is a great asset in the printing side of the work. The Brothers of Service continue to render their valuable services as usual. The Women's Indian Association is becoming greatly known throughout India, and especially in Madras, for its labours on behalf of women and children.

T.S. Order of Service

Under the guidance of Mr. Arthur Burgess, this Order has continued to be most effective in many activities. In country after

country, groups of Theosophists are banding themselves to theosophise various aspects of moral and social activities.

Very useful work is also being done by the International Fellowship of Arts and Crafts in bringing Theosophists of artistic tendencies together so as to give their special contribution to the Movement.

The Order of the Star in the East

The work of the Order is developing under the inspiration of its Head, Krishnaji. The events at Ommen at its Congress have naturally profoundly moved the members of the Order, and new energy is manifest in the activities of the Order in all countries. Mr. D. Rajagopalacharya is the new General Secretary.

Australia reports Star gardens in several centres. In India, new activities are planned to institute Sanghas or Missions, which will be centres of true civic and social activity inspired by the ideals of the Order.

The Round Table and the Golden Chain

No report comes from England; but a full report comes from the United States where, under the direction of its Chief Knight, Mrs. Vida Stone, the work is very rapidly developing.

In Australia the work is evidently marking time. No new Round Tables are recorded. Naturally the development of the Youth Movement absorbs some of the time and energy of the young people who are most active in the Round Table.

The Golden Chain in Spain year after year keeps up its enthusiasm under the guidance of Señorita C. Guyard.

The Theosophical Educational Trust

The work of the Trust is as effective as ever in India, while constantly handicapped for want of funds. The Madanapalle University scheme is slowly developing, and land on the site selected is being purchased. All the Schools and the Colleges under the Trust, especially at Guindy, Madanapalle and Benares, keep up their high standard of efficiency and are strong centres of the spirit of the Masters.

In England, changes are recorded in St. Christopher School, Letchworth. Mrs. B. Ensor and Miss I. King have left to start an independent school, and Mr. Lyn Harris has been promoted to be Principal. The school records the opening of its fine new theatre, though evidently on the financial side the undertaking does not seem to be without great difficulties.

An unusual amount of educational work is being done in Java, though not technically under the direction of the Trust, but of the T.S. Order of Service. Dutch Theosophists are always characterised by a combination of business ability and strong consecration to service, and the work in Java bears fine testimony to their success in making Theosophy practical.

Olcott Panchama Free Schools

A very interesting report of work done in these Schools is presented by the Superintendent. In addition to book learning, the lessons in hygiene with compulsory bathing, and versatility of character through development in scouting, are very greatly stressed in the Schools. All who visit the Schools note the unusual vitality of the children and the attention of the teachers to their charges. The Superintendent wishes to develop the Schools on the side of "technical education in teaching industries like mat-weaving, coir rope making, textile industry which involves very small capital," so as to make the children self-supporting after they leave School, with a small occupation. But the necessary development of the Panchama Schools depends wholly upon the donations sent to them from Theosophists.

Musaeus College

Year by year the College has grown in its effectiveness under the inspiring guidance of Mrs. Higgins, who celebrates her 35th year of activity for the College. The college compound is crowded with buildings, and Mrs. Higgins points out the great need for a large playground, though the land near by is hopelessly expensive for the present funds of the College.



THE SPEEDING UP OF CONSCIOUSNESS

By W. H. KIRBY

PEOPLE of middle age are apt to hark back to the past and compare the present unfavourably with the days of their verdure and vigour. This is a mistake. In the words of Mr. Wodehouse, to whom we should all be grateful for his art of unbuttoning our faces and tempers, one should have the "broad, flexible outlook" and accept things as they are at any given moment, and see whither they trend. Everything is—broadly speaking—in a state of becoming; and, as circumstances alter cases, humanity, like all else, has its periods and moods.

The discerning eye should really try to probe, in the light of the moment, the meaning of the mood and the promise of its aspects. What has been happening to humanity in the last decade or two has been, undoubtedly, a general speeding-up.

In the Victorian epoch of peace and plenty we joggled along, year after year, maintaining traditions and regulating our lives by what our fathers did, or considered well to do, before us. Then, towards the end of the nineteenth century, events, discoveries, inventions and adventures into the realms of independent thought, tended to upset the normal jog-trot of our gait through life and threw each and all of us into a process of shuffling anew the cards in our play of Life's game.

The equilibrium of class received a series of shocks during the growth of Socialism, and the awakening of the working and submerged classes revealed what appeared to them to be their rights and claims in the common existence.

The upper and middle classes began to have to re-sort their hands and to reconsider the new and formidable factors in the game of equilibrium. The pastors and masters of our religious doctrines, similarly, were called upon, gradually, to emerge from routine thought in religious instruction in order to take into account the growing scientific enquiries for a wider, more comprehensive and deeper form of spirituality.

The realm of diplomatists and rulers of States could not but take into consideration the gradual shrinking of barriers between nation and nation and state and state, as the scientific appliances of telegraph and telephone and other forms of speedy communication penetrated almost simultaneously, through news agencies and otherwise, the hitherto sacred precincts of national opinion.

Lastly, our scientific inventors and discoverers were bound to confess that much that had been positive Science was fast becoming mere mathematical abstraction and that each day new and far-reaching revelations in the realm of physics and even chemistry were rendering ever more evanescent and impalpable the theories of Matter and the origin of Life.

Yet in these thirty or forty years what has been happening round us?

If we can but get away from ourselves and our limited personal vision and try to get the "broad, flexible outlook" aforesaid, what has been happening has been a most interesting period of development of consciousness for all civilisation and a speeding-up of our general "Awareness," if one may call it so, in nearly all Nations. Humanity has been having a series of "brain-waves" or, better, the brain-waves working on humanity's consciousness, through the many changes occurring in recent times, have been producing a general speeding-up of consciousness in all classes, benefiting some, transforming others, energising most to some sort of a wider realisation of themselves and the way they are going, or wanting to go.

Let me take a few instances to make myself clear: at the end of the nineteenth century the provincial, and therefore the major, part of each country lived a home life; a life of small circles. The country came to the nearest large town and sometimes adventured as far as the metropolis for a "sniff" of real life. Opinions were formed during these rare excursions and fugitive contacts, but, for the most part, they depended upon reflected news radiating from local newspapers. The more up-to-date people received, with some slight delay, the news from the metropolis or the "hub" of their universe.

Time, in any case, was an efficient mellowing factor in the realm of opinion and judgment. Already the telegraph had done wonders to render the size of the world smaller. Even at Queen Victoria's Jubilee the special initiative of a great London daily newspaper had so organised things that British subjects, at every point of the globe, were at eleven o'clock, in the space of two or three minutes, fully informed of the phases of the great celebration taking place in London at that moment. But these were exceptional and special occurrences, which perhaps only a few fully realised in their peculiar "inwardness" and in their bearing towards the

extension and the speeding-up of consciousness for all intelligent human beings.

Then came the great development of telephony; the local lines weaving themselves into tissues throughout the country; the trunk lines and main arteries of voice to voice circulation in the national and international organisms; the communications of person with person all over the continent in a few seconds or minutes of time; the spread of international lines between country and country, nation and nation, and, finally, the great development of radiophony between continent and continent and hemisphere and hemisphere.

The progress in all this, stimulated by the necessities and exigencies of the Great War furthermore so developed the possibilities that a person under water, below earth, flying in the air, travelling by rail or steaming across oceans, could pick up in any country the person to whom he wished to speak hundreds of miles away and, by using the medium that surrounds us, was able by appropriate scientific apparatus to communicate immediately and hold converse directly with his friend.

Again; not so long ago a large portion, especially the rural and countrified of any nation, had but scant and hearsay knowledge of the more intense and rapid life led by the dweller in cities or countries unknown to the non-travelled. Much was imagined; much was unreal—much was entirely and perhaps mistakenly featured in the simple mind of the villager from books or lectures. Possibly this limitation or deprivation had its harm. Often the imagination is more picturesque and mentally more inspiriting than the bald reality. But we are not concerned with this here.

Then came into the protected family circles the gramophone, the cinematograph, and finally the radio telephone.

No longer the rare and perhaps scarcely excellent Village Concert and entertainment, but, henceforth, "Star"

performances: Caruso, Melba, Albert Hall, Queen's Hall Orchestra, etc., etc., all to be heard and repeated at will for a trifling cost and within local precincts. Not in the home only but *mirabile dictu* in wood, in a field, by the sea, on the hill, wherever the magical box and its discs could be taken, and, unlike the original concert performers, to be turned on or stopped at will according to mood and humour!

Young ladies and boys and girls and old stay-at-home parents who, each for one reason or another, could not afford to travel or be allowed to adventure out into the world, suddenly, with the advent of the cinematograph, found the world meeting them more than half way. At their houses, in their village, at their clubs and theatres they could comfortably observe distant and unapproachable scenery, take part in unheard of adventures, and generally gauge by observation the habits and lives of peoples and countries hitherto only heard of in books or in lectures of travellers in distant lands. Here, in their midst, their imaginations were stirred into real conceptions of historical happenings; their psychology was stimulated by scenes and situations depicting the contrasts of characters in fact or in fiction; their minds were awakened by visual realisation and scientific developments and research and their humour quickened and tempered by health-giving laughter!

More wonderful still the radio-telegraph and telephone, with its simple arrangements for "listening-in". These have provided not only an intense desire to extend the scientific knowledge and practical application among the young for ever more perfected instruments, but it has and does continually bring the whole world's uttered activities into a closer and more simultaneous point of consciousness for all classes. Inevitably we begin to realise that it is and always was true that if you strike a blow with your pencil on your desk you create a commotion throughout the universe which can be

heard by all and sundry! The deductions are obvious—but they are scientifically true because provable and repeatable and therefore not mere matters of assertion.

When, for instance, here in Italy one listens, watch in hand, to a timed concert in London or to the stroke of "Big Ben" at Westminster, or to the signal from Greenwich that regulates the chronometers of navigation all the world over, one realises that these various sounds and items that one is now able to perceive were, in years gone by, always there all the time, but that the difference has only been that science has enabled each of us to poke an inquisitive finger or an elongated ear, as it were, into the surrounding ether and has devised the necessary apparatus by which these vibrations become specialised and comprehensible to our means of apperception.

Shortly, no doubt, instruments will be devised and perfected to give us simultaneous *tele-vision* with *tele-audition*; there will be no privacy left for any of us! In other words, the element time in distances will continually be more and more annihilated as far as our consciousness is concerned and our range of "awareness" will be extended at will.

To some extent even the material distances between place and place are continually being shortened up by the gradual conquest of the elements and the improved methods of transport by air, land and water. So one might expatiate on the advances of photography, kinematic and telescopic, from the air, and under the water; on the discoveries of the breaking up of rays permitting the opaque to become transparent; on the many fields of research and discovery in relation to sound and its detection and analysis in connection with what is invisible to the eye and unperceived by other senses. From all of which there grows in us the conviction that around us and below us and above us, here and now and always, there is the presence of all forms of motion and

vibration a fraction only of which we perceive according to the limitations of our senses or our knowledge as our material resources and instruments; and that as Science, or rather scientific knowledge, develops, our area of perception widens and our consciousness is enlarged in time and space, which, in their turn, become proportionately restricted.

Does not this lead us, imperceptibly but logically, to desume that indeed the fields of exploration for the human consciousness are as limitless as is the Universe itself? The world in which we live but a portion of the worlds we might inhabit? But the logical and proper steps must be taken. "Nature," it is said, "abhors a vacuum." And so it is neither practical nor judicious to fly to conclusions and omit steps in the ladder to knowledge. Those who, in an amateur way, would skip the rungs of the ladder to presume themselves fit for higher states of consciousness will be neither valuable assets of tangible knowledge nor good advertisements for the higher realms of wisdom and the wider consciousness. Good passes to better and then to best, and in the recognition that hard work, perseverance and undaunted courage and patience have won for man his gradual conquests in nature, lies the promise and the lesson for everyone that all is well in the world, that all is worth observing and studying in men and matters around us, here and now, and that the speeding-up of consciousness which we are able to observe in so marked a degree occurring in recent times, is the guerdon and guarantee that in each of us lies the possibility of widening our own powers of vision and understanding if we but patiently, diligently, and methodically tread each rung of our own ladder, recognising the good in all things and in all men as we meet them on the road of life passing to better and confidently going on to best.

W. H. Kirby

THE VALUE OF PAIN

(A LETTER)

By C. JINARĀJADĀSA

YOU ask me what exactly I meant when I wrote from America, that the effect of physical pain is to bring down something of the forces of the Atma. My thought was as follows :

When we examine the effects of emotional or mental pain, usually we see a definite result in some change in the character. In the case of an evolved soul, who has developed the capacity to assimilate experiences, a great emotional pain leaves finally as its effect a greater capacity to sympathise. It is true that, sometimes, an emotional pain contracts the character; but I am excluding such abnormal instances, as I am considering the case of souls who are evolved. Regarding mental pain, produced by agonies of doubt, by worries, and so on, a similar change in the character is observable, tending in the main towards a clearer vision of facts and a greater dispassion in judgment.

So then we may consider that, as a natural result of the working out of our evil karma, which returns to us as emotional and mental pain, our character is thus changed for the better. This is as it should be, as every pain, while it is a payment of debt, is intended to shape the character to be more in conformity with the inmost spirit of life.

But, when one observes the effects purely of physical pain—that is, pain merely of nerve and muscle, which does not involve any emotional or mental agony—it is very difficult to see what precise result there is on the character. There are times of horrible physical torture, when the whole consciousness seems as if on the point of being annihilated by agony. But, after such a physical crisis is past, the character is exactly where it was before the agony. A person may have horrible physical pain day after day, and yet the general result of it be no increase in sympathy or outlook. At the time of the crisis, all the energies of the personality are concentrated to resist the torture; what is the final effect of it all, in terms of growth?

I noted such occasions in myself after my operation in America. So far as I could observe, when the crisis was over, there was not the slightest change in my emotional or mental position. The agony did not cloud the mind, nor narrow my sympathies; but, on the other hand, after it was over, I was exactly where I was before. I was no better, so far as virtues were concerned. It was after one of these crises that there dawned on me the sense that physical agony is not mere mechanical force producing just an effect, and, as it were, going to waste afterwards. It did produce a useful result, though not what I expected.

We know by our system of correspondences that the lower mental reflects the higher, that the astral reflects the Buddhi. We have also known that there was in some way a connection between the physical plane and the Atma. It is along this line of correspondence that I think that the agony of physical pain somehow calls down a thrill of response from the Atma. Of course, the *direct* descent of Atma happens at the call of powerful self-sacrifice and determination to endure all things, whether as a great offering or as manly heroism. That is, as it were, the grand

stairway of approach to the Atma. But it flashed on me that perhaps there was also a "back staircase," which was the physical agony which sometimes descends on us.

If my hypothesis is true, then, we can observe that the effect of pain, with its concomitant of a downpouring of Atma, is not in a greater sympathy or in a wider horizon, but rather in a general strengthening of all the vehicles. That, I think, does take place. Our emotional and mental natures, while in no way made deeper or greater after physical pain, become stronger and more resistant.

This may give one clue to the solution of the problem of pain. We can then understand why, in the earlier stages of evolution, when necessarily nature's forces are at work, as it were, blindly, there is so much tearing and injuring by organisms of each other. The pain involved is not utterly wasted, for it calls out a slight thrill to the physical plane from the Atma. When we find that a savage, as the result of his cruel deeds, gets tortured in all kinds of terrible ways in later lives, then while such torture is a payment to karma, there is at the same time a slightly beneficent result in adding more force to his ego, by calling down tiny thrills from the Atma. It is the wrong way of growth, but anyhow there it is.

I ought to make quite clear again that the descent of this force of the Atma does not bring with it necessarily any intensifying of sympathy or widening of outlook. Those are the results of pain of the astral and the mental bodies. The Atma merely does its own work, which is to pour resistance and vitality on to *all* the vehicles upon which it descends.

C. Jinarajadās

THE BALANCE SHEET

By E. A. WODEHOUSE

ON that far night, when I shall kneel in awe
Before the Rulers of my life and fate,
And on the Volume of Eternal Law
Swear the great Oath that none may violate ;

When, on that night, laid open at Their feet
My book of compt shall show one reckoning done,
The page turn'd o'er, and on the virgin sheet
Their Seal, to mark another new-begun ;

Then when, up-ris'n, I take my pen to write
The earliest Note on that unblemish'd scroll,
How shall I strike the Balance for that night
And cast the Debit—Credit of my Soul ?

*CREDIT: by partnership—the boundless hoard,
(Which, ever spent, ever remains the same)
Of that immortal Trust, upon whose Board
Mine is the latest and the humblest name.*

*DEBIT: all ancient debts of self to Self,
To be paid back in currency of pain,
In notes of hope deferr'd, or sorrow's pelf,
Ev'n as the Great Accountant shall ordain.*

*CREDIT: the bond of this new-plighted Troth,
Which, like a little sum put out to breed,
The swelling interest of æonian growth
Shall, by God's mercy, turn to wealth indeed.*

*DEBIT: all faults yet lingering unredeem'd;
Each uncompounded weakness, that alack!
Murs the fresh page, which for a moment seem'd
So clean, with margin-notes for reference back.*

*DEBIT—or CREDIT: Ah, what maze is here?
For One there is, Who, smiling, bids me write
There on the Credit side, as guerdon clear,
What, by adoption, I have won to-night.*

*Mine own? that Guerdon?—Nay but, Master, nay!
Who was it, then, that pledg'd, in my distress,
Himself as Guarantor, and bade Life stay
Her execution 'gainst my nakedness?*

*Whose was the purse that, ever freely lent,
Eked out my own poor pittance? Whose, the wealth,
That, wisely placed, became my increment,
Cover'd each loss and made me rich by stealth?*

*Were they not Thine?—Then, Master, ev'n to Thee,
Ev'n though Thou bidd'st, this thing shall be denied!
I cannot do what Love would ask of me—
I write the Entry on the Debit side!*

*DEBIT: to Him, for all that I inherit,
All that I am—alas, too poor a meed!—
Henceforth the very life-blood of my Spirit,
Paid drop by drop in thought and word and deed.*

E. A. Wodehouse

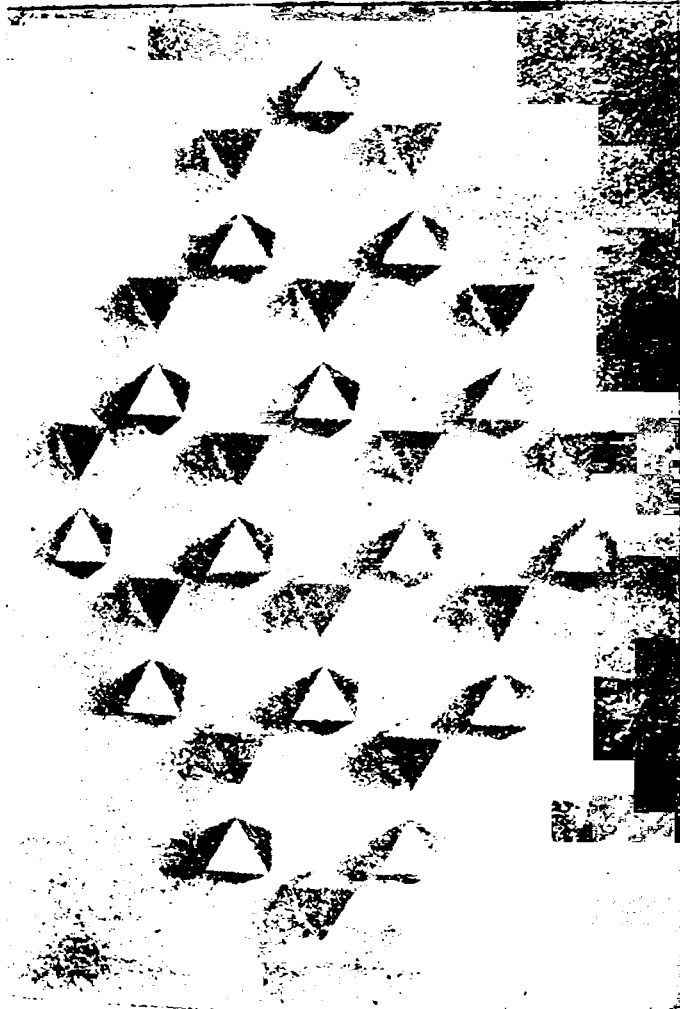


Fig. 55
GRAPHITE

*CREDIT: the bond of this new-plighted Troth,
Which, like a little sum put out to breed,
The swelling interest of æonian growth
Shall, by God's mercy, turn to wealth indeed.*

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Mars the fresh page, which for a moment seem'd
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*Mine own? that Guerdon?—Nay but, Master, nay!
Who was it, then, that pledg'd, in my distress,
Himself as Guarantor, and bade Life stay
Her execution 'gainst my nakedness?*

*Whose was the purse that, ever freely lent,
Eked out my own poor pittance? Whose, the wea
That, wisely placed, became my increment,
Cover'd each loss and made me rich by stealth?*

*Were they not Thine?—Then, Master, ev'n to Thee,
Ev'n though Thou bidd'st, this thing shall be deni
I cannot do what Love would ask of me—
I write the Entry on the Debit side!*

*DEBIT: to Him, for all that I inherit,
All that I am —alas, too poor a meed!—
Henceforth the very life-blood of my Spirit,
Paid drop by drop in thought and word and deed.*

E. A. Wodeho:

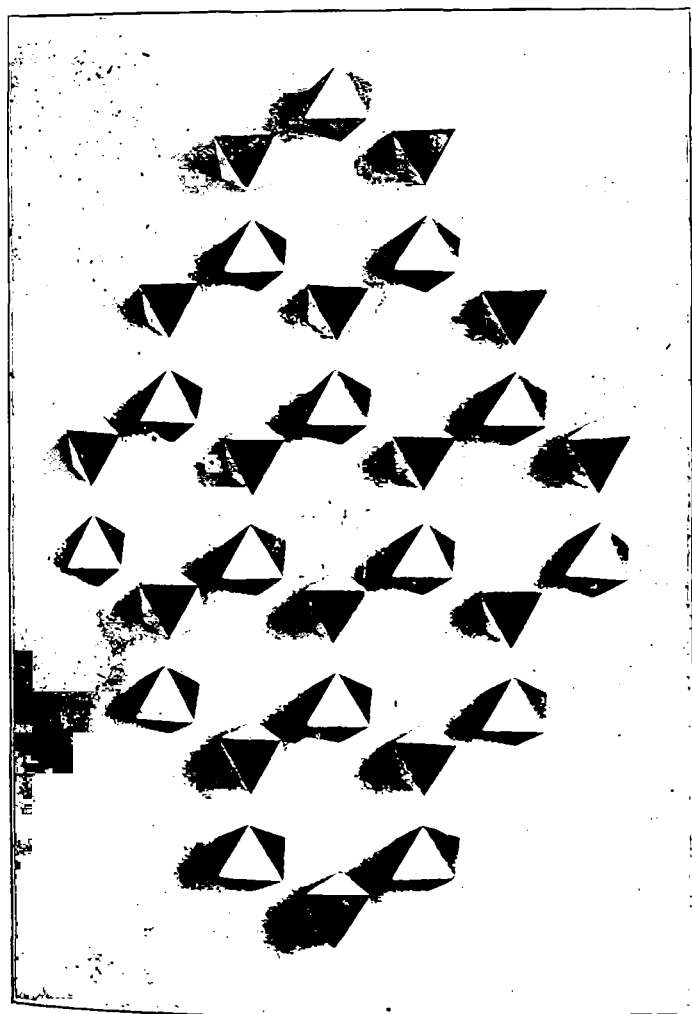
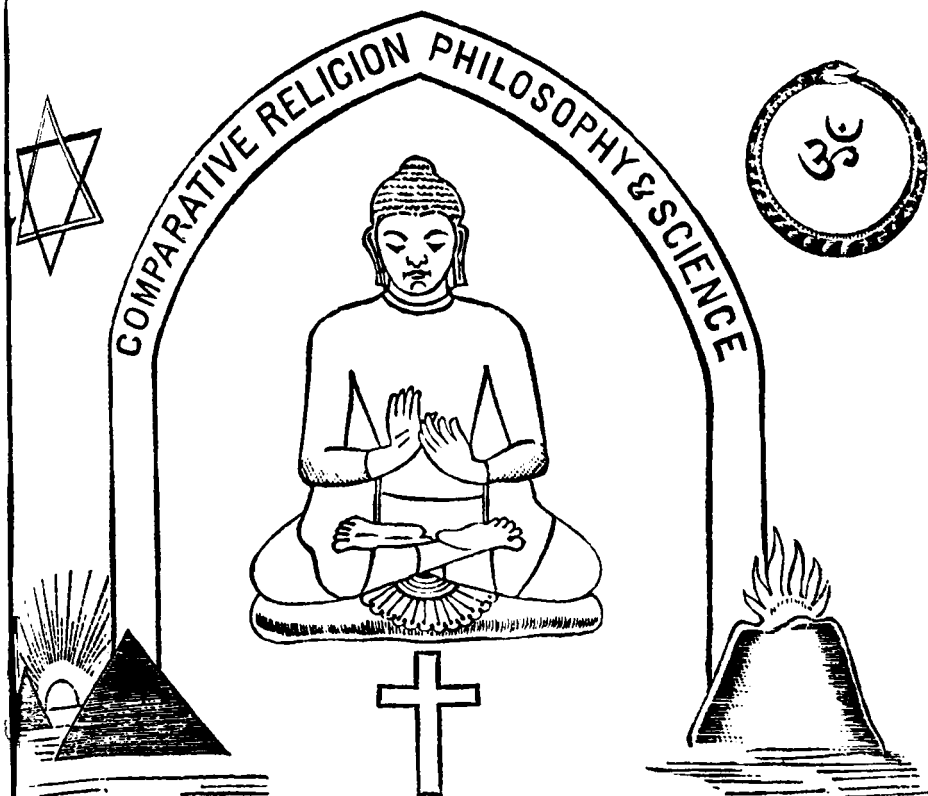


FIG. 55
GRAPHITE





OCCULT CHEMISTRY

EDITED BY C. JINARĀJADĀSA

(Continued from Vol. XLVII, No. 1, p. 40)

GRAPHITE

IN THE THEOSOPHIST of September, 1925, several illustrations were given showing the stages in the building of a molecule of Diamond out of 594 carbon atoms. Its brilliancy and its hardness are shown as due to a very unusual system of packing Carbon atoms.

It is well known that Graphite, which is dark grey and lustrous, is also composed of Carbon atoms. While the Diamond is hard, Graphite is soft and friable. Obviously the packing in Graphite must be quite different. Bragg has postulated a mode of packing which is illustrated in Fig. 54. How brilliant this induction will be seen when we

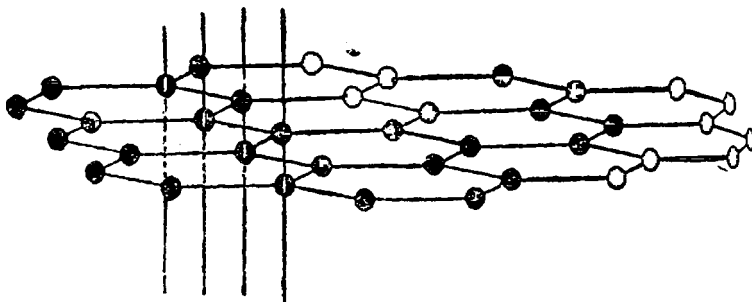


FIG. 54

compare it with what is seen by clairvoyance (Fig. 55). Each octohedron in the figure is a Carbon atom of eight funnels; the difference in the electrical quality of the funnels is shown by light faces of the octohedron for positive, and dark faces for negative funnels.

The arrangement of the octohedra in Graphite is such that, in each ring of six, a positive funnel is linked to a negative, and vice versa. Two layers of Carbon atoms in this formation can exist linked one over another, as the under surface of each layer is exactly the reverse electrically of the upper surface, and so two contacting surfaces readily link.

This open-work lace pattern arrangement of Carbon atoms accounts for the peculiarities of Graphite of darkness and of lustre. When light falls from the top, most of it enters in, and therefore when looked at from that particular angle, Graphite is dark. When light falls from the side, the absorbing spaces are much smaller in comparison, and a great deal of the light is thrown back, but not all of it, as in the case of the Diamond. The friability of Graphite is easily understood when we note its arrangement into layers, as described above.

In Carbon, in normal condition, and not crystallised, the atoms exist in twos and threes locked lengthways, a positive funnel attached to a negative. Such twos and threes are in no formation at all, but simply heaped together as is a pile of bricks. This irregular heaping accounts for the blackness of Carbon in substances like charcoal.

ISOTOPE OF TELLURIUM

When the main work of investigating chemical elements was completed in 1908, there was no suggestion then among chemists that second varieties of elements, or "isotopes" as they are now called, might exist. Isotopes were not therefore specially searched after by the clairvoyant investigators. Some however were found and catalogued, though no special names were given for them, except to use the term "Meta" before the name of an element, as in the case of the inert gases, and to speak of a Platinum "B" or a Mercury "B". These varieties or isotopes mapped out in 1908 were Meta-Neon, Meta-Argon, Meta-Krypton, Meta-Xenon and "Meta-Kalon," a second variety of the element of Atomic number 61, and Platinum B and Mercury B. (Incidentally it is interesting to note that during the last few months Prof. B. S. Hopkins of the University of Illinois has discovered spectroscopically the element of Atomic number 61, which clairvoyance recorded in 1908. In THE THEOSOPHIST, Watch-Tower, September, 1925, p. 689, a plea was made to christen this element "Adyarium"; it is however actually being christened, since its laboratory discovery, "Illinium," after the state of Illinois.)

I well remember, at the time of the investigations of 1907 and 1908, being puzzled by the discrepancies in the weight of some of the elements, as recorded by chemists and as recorded by the clairvoyant investigators. I have no recollection that I seriously thought that the discrepancy

might be due to an isotope, but it is evident from a paper which bears a memorandum in my handwriting that I once made such a query, and passed it on to Dr. Annie Besant and Bishop Leadbeater. A few weeks ago I unearthed the memorandum in a mass of old papers with data of 1907 and 1908 about the investigations. The paper is reproduced as Fig. 56.

It speaks for itself. Occult investigations put the weight of Tellurium as 123.5, and the Periodic Table of 1907 as 127.605. It is however in the latest Table 127.5. The discrepancy of more than 4 (which amount to 72 ultimate physical atoms) was very large. Hence then my speculation whether there might not be a second variety of Tellurium (which I then postulated by modifying the diagram by making it more symmetrical, as is shown in Fig. 56). My suggestion was that Tellurium of 127.605 known by the chemists might be a second variety.

Now the interesting fact is that so far chemists have not located an isotope of Tellurium. But a Tellurium was found and examined in 1907 whose weight was 123.5. It would therefore seem that, though this isotope has not yet been noted, the clairvoyant investigators saw the isotope and not the normal variety. My postulated diagram fits the Tellurium known in chemistry exactly, giving to its structure a symmetry, which is found in other elements. The unsymmetrical Tellurium was evidently the "isotope". Perhaps instead of isotope, we ought to call it a "protospore" or "first seed" of the Logos, with a view to the making of the final Tellurium.

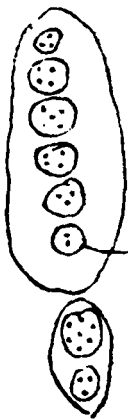
So it will be seen that, not dreaming of isotopes, the clairvoyant investigators did as a matter of fact discover some of them. It remains to be seen if an isotope of Tellurium will presently be discovered, and whether when discovered its weight will be 123.5.

C. Jinarājadāsa

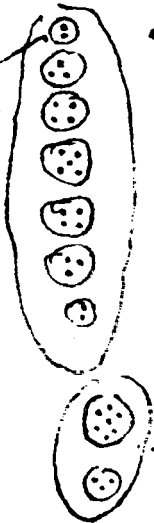
Note on Tellurium

Our weight for Te is 123.50. That of the metal is 127.606. This is the mean of 43 determinations.

Here a second variety of Te?
 In our diagram we have the columns in animals as follows



What is curious ^{is} that the column is not symmetrical - it has $\textcircled{2}$ at bottom but more at top. Perhaps there may be another variety of Te with ^{another} two on top



How would they give for a funnel ^{segment} ~~atom~~ 187
 3 segments of 187 = 561
 4 funnels of 561 = 2244
 Central body 51

$$18 \overline{) 2495} \quad (129.50 \text{ nearly the chemists } 127.606)$$

$$\begin{array}{r} 138 \\ 18 \\ \hline 2495 \\ 36 \\ \hline 135 \\ 126 \\ \hline 90 \end{array}$$

Fig. 56

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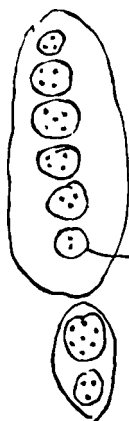
C. Jinarajadasa

Note on Tellurium

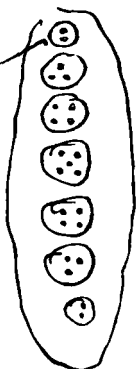
Our weight for Te is 123.50. That of the scientist is 127.605. This is the mean of 43 determinations.

Is there a second variety of Te?

In our diagram we have the columns in funnels as follows



What is curious ^{is} that the column is *asymmetric* - it has \odot at bottom but more at top. Perhaps there may be another variety of Te with two on top another



This would then give for a ^{segment} funnel ¹⁸⁷ ~~atom~~

$$3 \text{ segments of } 187 = 561$$

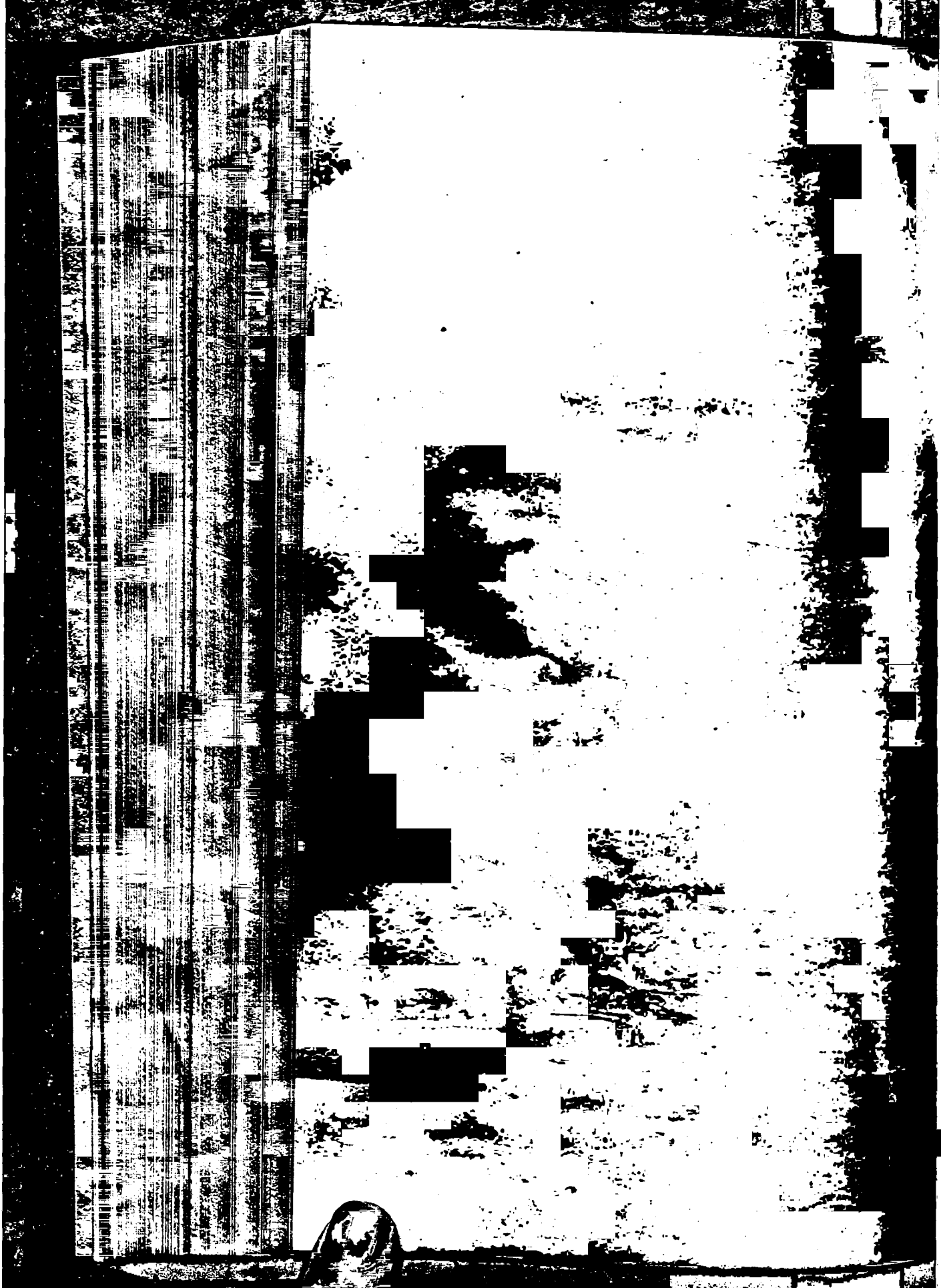
$$4 \text{ funnels of } 561 = 2244$$

$$\text{Central body } 51$$

$$18 \overline{) 2295} \quad (127.50) \quad \text{nearly the chemist's } 127.605$$

$$\begin{array}{r} 127 \\ 18 \times 127 = 2286 \\ \hline 2295 \\ \hline 9 \end{array}$$

FIG. 56



ADIRAJAH PRTHUH¹

By P. K. TELANG

THE most notable characteristic of Hindu culture is, it appears to me, the essential unity of spiritual foundations that it has maintained throughout its many vicissitudes. The *R̥gveda* sees the Truth in grand sweeps of Vision. The *Yajurveda* discovers it by the Magic of ritual. The *Sāmaveda* contacts it through the exultation of Music. The *Atharvaveda* approaches it through Magical formulæ. The *Brāhmanas*, *Āraṇyakas* and *Upaniṣads* cognise it through Meditation and Abstract thought. The *Smṛtis* body it forth in comprehensive systems of Personal and Social Ethics. The *Purānas* find it writ large in the History of the World and of Man. But the Truth is ever the same. This last point, the relation between the *Vedas* and the *Purānas*, has been well brought out in the *Vāyu Purāna*.

A *Dwijā* may know the four *Vedas* with the *Angas* and *Upaniṣads*; but, if he has not thoroughly mastered the *Purāna*, he cannot be a man of practical understanding. He should re-inforce the *Veda* by means of the *Itihāsa* and *Purāna*. The *Veda* is afraid of him whose studies are incomplete, thinking He will misrepresent me.²

But the place of the *Purānas* and *Itihāsas* in our culture will not be understood and appreciated unless we take as our

¹ A Paper read before the S. I. Theosophical Conference, 1926.

² स विद्याच्चतुरो वेदान् सांगोपनिषदान् द्विजः ।

न चेत् पुराणं संविद्यान् न चैव स्याद् विचक्षणः ॥

इतिहासपुराणाभ्यां वेदं समुपवृंहयेत् ।

बिभेयल्पश्रुताद् वेदो मामयं प्रतरिष्यति ॥

guide the statement of H.P.B. that seven shades of meaning are discoverable in every *Purāna*. H.P.B. was not making a fanciful statement: it is authoritative, and the authority is no less than that of Yāska, the Vedic exegetist, etymologist and encyclopædist. He has pointed out that the Pourāṇika or Aitihāsika Method is to view a truth from three points viz., *Ādhibhōṭika*, *Ādhidaivika* and *Ādhyātmika*. Now it is clear that the possible "combinations" of these three can be seven, and there is the significance of H.P.B.'s statement. This, moreover, is the correct standpoint to adopt, if we start with the Spirit as the mainspring of the world-process. For every truth must have an *Ādhibhōṭika* (physical) bearing, as it manifests in this lower world, that is perceptible to us; also it must have an *Ādhidaivika* (super-physical) significance as it manifests in the subtler world of energies that the Devas manipulate, and an *Ādhyātmika* (spiritual) bearing, as it inheres in the Monad which is as the *Gita* says, ममैवांशो जीवलोकं जीवभूतः सनातनः "a portion of Mine own self transformed in the world of life into an immortal spirit." The Monad reflects itself in the Ego, and this again in the Personality, and so every truth must have a threefold significance in a manifested universe.

The true significance of the teaching of the *Purānas* and *Itihāsas*, from this point of view, is I think, given in the *Mahābhārata*.

The Lord, the R̥shi, has made clear the Greatness of Vāsudeva, the Right on the part of the Pāṇḍavas and the Wrong on the part of the Dhṛtarāshtras:¹

the Glory of God, the Great Plan of God for the world, making itself manifest in the world as evolution, which consists in a constant struggle between good and evil, the lower and the higher at every stage. Indeed, Pourāṇika

¹ वासुदेवस्य माहात्म्यं पाण्डवानां च सत्यतां ।

दुर्वृत्तं धार्तराष्ट्राणां मुक्तवान् भगवान् ऋषिः ॥

history may, perhaps, be defined from this point of view, as the Record of the way in which God's Will works itself out in and through Man ; not " the judgment of God on the world " as Heine called it, but the Wisdom-Love-Will of God made manifest to His children. I do not want to enter here into a disquisition on the scope and method of Pourāṇika history: that would require one whole lecture or more to itself. But it may be necessary for our study to point out the distinction between *Purāṇa* and *Itihāsa*, a distinction which is marked in the very terms themselves. *Purāṇa* means that which is very, very ancient, and refers to that part of the historical tradition and the cosmological and other teaching, which must obviously lack proof of the kind that men ordinarily can understand and the authenticity of which must, in a large measure, depend upon the faith and trust that we can place in the original reporters and the handers down of the teaching and the tradition. It is *true* in the estimation of those who put it forward, and deemed by them to be most valuable for the proper understanding of the world-process, indeed, essential: but no *proof* of it can be given. *Itihāsa*, on the other hand, is that part of the tradition of which demonstrable proof can be produced, at least, has been available, to those who set it forth, and they can themselves assert इति ह आस "So it verily was." It is important to bear this distinction in mind in considering the stories of the *Purāṇas*. For in them, as we have them to-day, the *Purāṇa* and the *Itihāsa* have been mixed up, and we may be led, if we are unwary, into making extravagant statements about the authenticity, from the modern standpoint, of *all* parts of them. But bearing this distinction in mind, we may note with satisfaction that it is being recognised by scholars every day, and the labour of scholars is making it manifest to all unprejudiced students, that history, even of the kind that is popularly so recognised in modern times, is to be found in abundance in

the *Purānas*, only शोधकस्तत्रदुर्लभः: "the proper investigator is hard to find." If you wish to see this excellently exemplified, you cannot do better than study Mr. Pargiter's two valuable books, *Dynasties of the Kali Age* and *Ancient Indian Historical Tradition*. They are a monument of loving study, of exact scholarship and of extraordinary industry and patience, and I hope that no Theosophist will dismiss these books without the respect due to them. We must, as students, make ourselves familiar with books of that character and with investigations of that nature, and appreciate their great value to our Theosophical investigations and theories. It is from this *Ādhibhoutika*, positive, historical aspect that I have tried to study the Pourānika story of Pr̥thu in this paper.

The historicity of Pr̥thu has, however, been doubted by scholars. To the authors of that monument of learning the "Vedic Index," Pr̥thu seems "a semi-mythical personage," who "must be regarded as a culture hero rather than as a real man". In the *R̥gveda* his name as *Pr̥thi*, with or without the epithet, *Vainya* or *Venya*, occurs, and is explained by Sāyana as referring to the *Rājarshi* of that name. This name is no doubt a variant of Pr̥thu, and we may take it that it refers to the King whom we are considering. It would seem that to the R̥shi-writers of the R̥gvedic hymns, Pr̥thu was a well-known historical personage who could be mentioned by way of historical illustration. In the *Atharvaveda* his name again occurs as *Pr̥thi* in a hymn which, in the words of Griffith, is "an enunciation in designedly enigmatical language of cosmological and mythological doctrines" and is certainly "obscure throughout and in many parts unintelligible". He is referred to there as "the inventor of agriculture," and the hymn seems to me to contain references to certain aspects of "the milking of the Earth" to which we shall refer later on, as one of the most notable of Pr̥thu's achievements. In the *Shatapatha Brāhmaṇa*, he is referred to as "the first of

the consecrated Kings” and in the *Panchāvimsha* and *Taitṭirīya Brāhmaṇas*, as “the Lord of both worlds, of men and animals”. But about the passages from the *Brāhmaṇas*, there is an atmosphere of ritualism and ceremonialism, through which it is not easy for us, who have lost all touch with it, to form a correct estimate of the historical significance attached to the statements about Pṛṥhu. I have, however, felt in them certain far-off, elusive glimpses of the tradition which was later on elaborately and clearly stated in the *Purāṇas*. It must be admitted, therefore, that these references in Vedic literature are by no means precise or clear, and suffer in definition because of the special character of that literature. We must remember that all this literature is specifically religious in content and intent. The references to historical incidents and personages therein are not given for historical purposes, but are only incidental to a religious, theological or ritualistic purpose. We are, of course, always thankful for these references, but must be on our guard against making historical capital out of them or building historical conclusions or generalisations on them. This is not to say that there is no history in Vedic literature, but only that the history is secondary, and religion is primary; and this is a consideration which must always be kept in mind by the student. One may venture the remark, however, that though the manner and the tone of many of the Vedic references to Pṛṥhu may rightly look to modern exact scholarship as making him a semi-mythical hero, there seems to be warrant enough to hold that he was known in those times as an historical personage of great eminence and that some of his exploits were made use of for theological and other purposes, whether justifiably or not, must depend on one’s view of Vedic theology and of the Rishi’s spiritual point of view.

It is noticeable that some scholars commenting on the word *Pārṥhava*, which occurs in the *Rgveda*, and means

undoubtedly, "descendants of Pṛṥhu," have ventured the suggestion that it may refer to the Parthians. Other scholars have explained the word *Pṛṥhu-Parsavah* in the *Rgveda* as meaning Parthians and Persians. Other scholars, as eminent, have maintained that this is not so; but may not the name Pṛṥhu refer to a time when the Indians and Iranians were connected racially and culturally? Indeed, a friend of mine, a great Samskṛtist, who cannot be suspected of the bias of European scholars, and a Hindū Theosophist to boot, inclines to go even further back, and in Pṛṥhu hears a far off echo of the Egyptian Pharaoh. The civilising work connected with his name in the Pourāṇika stories seems to him to point to very ancient stages of human civilisation which must have been reached by man in that most ancient of lands.

I myself humbly think that there is a great deal of "glimmering o' sense" in these "guesses after truth". I think that Pṛṥhu was, as Pargiter concludes, on a study of the Pourāṇika evidence, a real "primeval king". His inclusion in the famous "Description of sixteen renowned kings," the *Shoḍasharājīya* of the *Mahābhārata*, unquestionably enshrining a very ancient and very authentic tradition, is a guarantee of this fact. But he probably was one of the rulers of the great Āryan Empire in Central Asia, of which we have been given glimpses in the clairvoyant investigations into the past of the Race. I should not be surprised, if on investigation, he turns out to be one of the Divine Kings of Atlantis, whose memory was kept alive by the Āryans themselves; and Pargiter's remark that the lineage of Pṛṥhu alone of the great Kings of the *Shoḍasarājīya*, is not clearly traceable in the genealogies preserved in the *Purāṇas*, (which by the way, he, as no other, has done so much to straighten out and explain and justify), and that the one given for him "seems rather mythical," would seem—may I venture

to say?—to point to a pre-Āryan and very ancient origin for that great King. Probably also, the statement in the *Mahābhārata* that Pṛthu made golden images of every earthly thing and presented them to Brāhmaṇas at his Ashwamēḍha, points to a positively Atlantean profusion of gold, reminiscent of the Atlantean City of the Golden Gate, and its counterpart, the Pourāṇika *Laṅkā Hiranmayī*. And the same intent is probably discoverable in the hint in the *Vāyu Purāṇa* that the Lord Chākṣhuṣha Manu acted as *Vaṭsa*, the calf, in one part of the ceremony of “the milking of the Earth” to which we shall refer later. Of course, clairvoyant investigation, if it were found worth while, can alone solve the question satisfactorily, but I incline to think that such investigation will show that Pṛthu was an actual ruler of men and not a mythological personage, even as King Arthur, long believed to be a “Hero King of Myth” has been discovered to have been a man of flesh and blood, who lived, loved, fought and achieved in the days of long ago, and even as King Minos of Crete has turned from a culture hero into a real man. And like Arthur and Minos, Pṛthu stands as the Type of an Age of Culture, the Representative of an Epoch of Civilisation, who, probably, though he did not himself perform all the feats with which he has been credited, certainly set going the principles, and sowed the seeds of the movements, which went on developing throughout an age to which grateful and hero-worshipping successors afterwards lovingly gave his name. So when the *Purāṇas* speak of thousands of years as the period of Pṛthu’s rule, they are, probably, referring to the duration of the Age of Pṛthu.

Be that as it may; let us turn to the study of the Pourāṇika records about Pṛthu, a very profitable study, let me assure you. The story of Pṛthu is found in almost all the *Purāṇas*, but I have studied here the accounts in the *Vāyu*, *Maṭṣya*, *Brahmāṇḍa*, *Vishṇu*, *Paḍma* and *Bhāgavata*, and in the

Mahābhārata, and also referred to that in the *Harivamsha*. In my discussion, I have taken hints from all these, as well as from the vedic passages relating to Pr̥thu to which I have already referred, but have not collated or tried to make out a composite account, or to discover the original form of the story. That is a very interesting question in itself, but not quite germane to my present endeavour. We have first to note what the *Purānas* themselves say about the character of the story, for that would prepare us to estimate correctly its value as tradition and its significance as teaching. The *Purānas* state clearly that it is not a mere tale, and that the elements of extraordinariness therein have to be considered seriously as bearing a deep significance from many points of view. It is described by the *Paḍma* as विचित्रेयं कथा, "this curious story," but by the *Brahmānda* as वर्तनीयमिदं कथा, "this spiritual teaching worthy to be practised," which is expanded by the *Paḍma*¹ into a statement that clearly draws attention to the great socio-politico-economic principles which are laid down in the story and are useful for Brāhmanas, Kṣhat̥riyas, Vaiṣhyas and Shūdras to guide them in performing their functions in life. It is again noticeable that the *Vāyu* and other *Purānas* describe it as रहस्यमृषिभिः प्रोक्तम्, "a great truth expounded by the Ṛshis in parable," which, the *Paḍma* warns us, should not be spoken of to great fools or to those who are greatly lacking in judgment, न वक्तव्यं सुमूर्खाय सुमोहाय, a significant warning considering that there are so many who insist, on the one hand, on authority and accuracy in every word of the *Purānas*, and so many others, who, on the other, regard them as unalloyed nonsense both in the letter and the spirit. The *Mahābhārata* gives the grave advice "it is befitting that you should accept this teaching of

¹ ब्राह्मणो वेदवेत्ता च क्षत्रियो विजयी भवेत् ।

वैश्यो धनसमृद्धः स्यात् शूद्रस्तु श्रवणात् सुखी ॥

R̥shis as authoritative,"¹ and I should not like to say anything more, after that. Let us seriously, reverently, without any prejudice or preconception, study what is written and handed down.

Pṛthu was the son and successor of Vēna. Vēna was a Prajāpati, but with Pṛthu begins the epoch of Rājan; or put in other words, with him the epoch of tribal leadership ends, giving place to that of political kingship. The life-story of Vēna illustrates the circumstances which led to the abolition of the Prajāpati form of social organisation, and is very interesting to study. (1) Racial and cultural admixture, which is only too likely to occur where different races and cultures come into more or less permanent contact. This is described in the books as मातामहदोष, "a stain derived from his grandfather," in Vēna, and we must consider the story, given at length in the *Paḍma*, of Aṅga (Aṭibala in the *Mahābhārata*) and Suniṭhā, his father and mother, to understand the point. Suniṭhā was the daughter of Mṛtyu, whom the *Purānas* incline to take as the great Ḍēva of Death. But the *Paḍma* has a passage that seems to me intended to show that the Mṛtyu of our story is not to be identified with the great Ḍēva, but is to be regarded as a mere man. For, referring to the words "Vēna was wrapped up in the stain derived from his grandfather," Mṛtyu, the R̥shis says to Sūta "there is no stain, in the Ḍēva of Death as people get good or evil at his hands according to their own Karma"; and Sūta admits this, and the whole conversation looks to me to be a deliberate attempt to correct the mistaken identification of entities based on the identity of names. But this Mṛtyu, whoever he was, and his daughter Suniṭhā both show a different cultural and traditional outlook to Aṅga, which, I think, was due to a racial disparity between them. Suniṭhā is guilty of flagrant and

¹ तद् एतद् आर्षं माद्वेयं प्रमाणं कर्तुमर्हसि ।

unfeeling cruelty towards a Gandharva ṭapaswi, "She gave him offence every day."¹ He gently remonstrated with her, and in so doing, put forward a code of conduct which she could not understand. "My good girl, great and good people do not give blows for blows and do not lose their temper because they are sorely tried."² She replies that her father "always kills those who are evil-doers and leaves unannoyed those who are good. This cannot be put down as a fault in him; he must be said to be behaving with great propriety:"³ She reports the incident to her father saying, "I gave a beating to a Gandharva boy in the woods" as if there was nothing wrong or out of the way in that. But the words of the ṭapaswin seem strange to her, and she asks for an explanation of his peculiar code of morality.⁴ But Mr̥tyu says not a word, so she goes back, and does more mischief. Then the ṭapaswin pronounces a *shāpa* (शाप) on her.

From thy womb can only arise one full of unholy ways, a despiser of Devas and Brāhmaṇas, given to all evil ways, and of evil intent.⁵

When she tells her father about this, he finds fault with her, gives her a long lecture on the principles enunciated by the ṭapaswin, supporting him, and recommends her to⁶ "get into the company of the good and turn your thoughts to

¹ तस्यापराधमेवासौ संचकार दिने दिने

² ताडनात् ताडनं भद्रे न कुर्वन्ति महाजनाः ।
अक्रुष्टा नैव कुध्यन्ति चेति धर्मस्य संस्थितिः ॥

³ असतो धातयेन्नित्यं सतो न परितापयेत् ।
नैव दोषो भवेत् तस्य महापुण्येन वर्तयेत् ॥

⁴ न ताडयेत् ताडयन्तं क्रोशन्तं नैव क्रोशयेत् ।
इत्युवाच स मां तात तन्मे त्वं कारणं वद ॥

⁵ पापाचारमयः पुत्रो देवब्राह्मणनिन्दकः ।
सर्वपापरतो दुष्टस्तव गर्भाद् भविष्यति ॥

⁶ सतां संगममासाद्य चिन्तयाधोक्षजं हरिम् ।

Hari," which appears to me to be a recommendation to her to get into the society of Aryan people and to follow Aryan ways in religion. He tries to get her married to Devas, Gandharvas, Munis, *i.e.*, better class Āryans; but all whom he approaches refuse, knowing of the stain which is bound to be transmitted to descendants, and finally "her own people even refuse her hand".¹ Then with the help of friends she seeks a husband for herself, depending on her beauty and charm of manner and the art which is पुरुषाणां प्रमोहिनी, "bound to captivate the male heart". She meets Aṅga, of the gōtra of Atri, a ruler, being a Brāhmaṇa called on to hold the office of Prajāpati. He had been fascinated by the glory of Indra, and possessed by the ambition to have a son like Him. So he performed ṭapas, and was told "Marry the virtuous daughter of a man of pure exploits and by her get a son virtuous and virtue-exciting,"² so that when Suniṭhā meets him he is in search of a wife, as she is in search of a husband. She makes him fall in love with her and marries him. They have a son, Vēna. The mother is conscious of the danger, of which, however, the father was unaware on account of his lack of inquiries about the antecedents of Suniṭhā, due to his fascination for her. She brings up the boy in Dharma, the Āryan way of morals.

She emphasised all the righteous parts of his nature and tried to bring out his good qualities, always telling him that she was a daughter of Dharma and his father was the knower of the essence of Dharma, and ending with, "Therefore, Follow Dharma".³

¹ ममाप्येवं प्रतीकारं न कुर्वन्ति हि मज्जनाः ।

² कस्यचित् पुण्यवीर्यस्य पुण्यां कन्यां विवाहय ।

तस्यामुत्पादय सुतं पुण्यं पुण्यावहं प्रियम् ॥

³ धर्मागानि सुपुण्यानि सुतांगे परिदर्शयेत् ।

सत्यभावादिकान् पुण्यान् गुणान् सा वै प्रकाशयेत् ।

इत्युवाच सुतं सा हि चाहं धर्मसुता सुत ।

पिता ते धर्मतत्त्वज्ञस्तस्माद् धर्मं समाचर ॥

The training, indeed, proceeded so well that the R̥shis made a Prajāpati of Vēna. But Vēna always had "the stain of the grandfather" latent in him, and it broke out in time. It is, I think, plain that this stain was a racial admixture, which brought in its wake a cultural disparity of outlook. I am supported, I think, in my interpretation by the way in which a later happening in Vēna's career is described. We shall see that Vēna is said to have had non-Āryan Nishads "in his body," शरीरे, and this is described in the books as "due to the blood of his mother in him," मातुरंशेन. Apart from that, the difference of ethical and cultural outlook between An̄ga, on the one hand, and Mṛtyu and Suniṭhā, on the other, has, I hope, been adequately set forth. (2) This "stain" showed itself, when Vēna became a ruler, in the neglect by him of old traditions and ways, and the setting up of new ones in society by him.

He established a system opposed to Dharma. He gave himself up to a-Dharma, transgressing the Vedas and Shāstras. The people became devoid of religious study and religious rites, while he ruled. The Devas got no drink of soma at any sacrifices. This was the cruel resolve of this Prajāpati: "there shall be no sacrificing, no offering into the fire."¹

(3) It also led to a claim on his part to autocratic power above that of Dharma and the R̥shis.

I am to be sacrificed to, I am to be worshipped in all yajñas by the twice-born. The yajña is to be in my name, the offering to be to me. Who else is the creator of Dharma, whom am I to consult and to whom defer; who is my equal on earth in vigour, knowledge, tapas, truth? I am the progenitor of all people, specially of all Dharmas. If I so will, I might burn down the Earth or drown it under water: I

¹ स्थापनं स्थापयामास धर्मापितं स पार्थिवः

वेदशास्त्राण्यतिक्रम्य ह्यध्वरे निरतोऽभवत् ॥

निःसाध्यायवषट्काराः प्रजास्तस्मिन् प्रशासति

आसन् न पपुः सोमं हृतं यज्ञेषु देवताः ॥

न यष्टव्यं न होतव्यमिति तस्य प्रजापतेः

आसीत् प्रतिज्ञा क्रूरेयं विनाशे प्रत्युपस्थिते ॥—वायु

might set it going or destroy it. There can be no argument on these points. . . . For all Devas, who confer favours or pronounce curses are in the body of the King ; indeed, the King is made up of all the Devas. Knowing this you Dwijas should do my bidding exactly, for obedience to my commands is your Dharma.¹

So Vēna went one better in callous indifference to Nero, who fiddled while Rome was burning, but Vēna claimed the right to set up the conflagration himself ; and even surpassed the reckless self-centredness of Louis XIV who said “Après moi le deluge,” but Vēna claimed the right to cause the flood himself. Vēna in fact represents the quintessence of despotic, irresponsible power. He does not only say breezily “L'état c'est moi,” but also makes the astounding claim that Dharma is no more than his will, a truly un-Āryan pretension. (4) It also led to serious misrule on his part, “greed, sensuality, jealousy, haughtiness he showed” ; indeed, all the *śhadripus*, the inner enemies of man, seemed to have gained complete command over him,² as must be the case with any

¹ अहमिज्यश्च पूज्यश्च सर्वयज्ञे द्विजातिभिः

मयि यज्ञो विधातव्यो मयि होतव्यमित्यपि ॥

स्रष्टा धर्मस्य कश्चान्यः श्रोतव्यं कस्य वै मया

वीर्यश्रुतत्तपःसत्यै मया वा कः समो भुवि ॥

प्रभवः सर्वलोकानां धर्माणां च विशेषतः ।

इच्छन् दहेयं पृथिवीं प्लावयेयं जलेन वा

सृजेयं वा प्रसेयं वा नात्र कार्या विचारणा ॥—वायु

एते चान्ये च ये देवाः शापानुग्रहकारिणः ।

नृपस्यैते शरीरस्थाः सर्वदेवमयो नृपः ॥

एतज्ज्ञात्वा मयाऽऽज्ञप्तं यथावत् क्रियतां तथा ।

ममाज्ञापालनं धर्मो भवतां च तथा द्विजाः ॥—विष्णु

² कामालोभे व्यवर्तत ।—वायु

परभार्यापहारकः ।—मत्स्य

कामालोभान्महामोहात् पापमेव समाचरत्

अन्ववर्तत पापेन मदमत्सरमोहितः ॥—पद्म

ruler who gives up the discipline set by ancient tradition. That is why Vinaya, strict discipline on a well considered plan, was considered essential for Kings in the olden days, and is prescribed for Princes by the Koutilya's Arthashastra. The R̥shis remonstrate with him, but cannot prevail upon him because of his स्तम्भ (obstinacy) and मान (conceit), as the *Vāyu Purāna* says. So they either imprison him or kill him outright, the story differing on this point, in the different *Purānas*. Then they "churned his body" शरीरं ममथु स्तस्य, which obviously means that they created an agitation, started a great movement of protest, raised a revolt in the body politic. This *Manṭha*, revolt, led we are told, to the emergence from his left hand of the Nishādas, and from his right hand of Pṛṥthu; which means, of course, that the rising showed that the real instruments and also the supports of his power were, on the one hand, non-Aryan tribes which had been introduced into the State, and with which Vēna had been enabled to make common cause on account of his racial propensity, and, on the other, a military commander, a leader of fighting forces, who was probably an unacknowledged son of Vēna. The Pourāṇika account says: From the left hand issued forth

the ungainly Nishāds, Dhīvars, Tumbars, Tuvars, Khasas, who love a-Dharmic ways . . . the Mlēccha communities . . . whose presence was responsible for Vēna's misdeeds, and whose friendship with him was due to the blood of his mother in him.¹

But तेन द्वारेण तत् पापं निष्क्रान्तं तस्य भूपतेः । "In that way, (by their going out) that evil element was pushed out of that King." We may take it that this means that these foreign

¹ हस्वोतिमात्रं कृष्णश्च निषादः धीवरास्तुंबरास्तुवराः खसा विन्ध्यनिलयाः
अधर्मरुचयः वेनकल्मषसंभवाः—वायु

निपेतुम्लच्छजातयः शरीरे मातुरंशेन कृष्णांजनसमप्रभाः—मत्स्य
काककृष्णोतिह्रस्वांगो ह्रस्वबाहुर्महाहनुः
ह्रस्वपान्निन्ननासाप्रो रक्ताक्षस्ताम्रमूर्ध्वजः ॥—भागवत

tribes were driven out of the State, and the body politic cured thus of the ills which were consequent on their presence at its heart and to their being in the confidence of the ruler. They were driven ultimately to the distant and inhospitable hills and mountains and became *Vindhyanilayas*, "resident in the Vindhyas," the usual ending of a struggle between a weaker and a stronger race.

From the right hand was born Pṛthu, who, appeared "full-armed,"¹ which, I think is meant to indicate his military position. He was as a matter of fact, we may take it, a military leader who had been actively helping the power and policy of Vēna, and as invariably happens in such cases of revolt, he *had* to be considered and recognised as the new ruler; his *de facto* power had to be turned into *de jure* authority. With his assumption of power, rulership based on kinship and on tribal notions came to an end, and political kingship began, or, in the words of the *Vāyu Purāna*, आदिराजो महाराजः पृथुर्वैन्यः प्रतापवान्: "The first King, the Great King, Pṛthu Vainya, the powerful," a new tradition and mode of political organisation under a monarch comes into being.

P. K. Telang

(To be continued)

¹ आद्यं आजगवं नाम धनुर्गृह्य महावरं ।
 शरांश्च विब्रद् रक्षार्थं कवचं च महाप्रभुः ॥—वायु
 उत्पन्नः सधनुः सशरो गदी कवचांगदः—मत्स्य

THE COLOSSAL BRONZE IMAGE OF THE GREAT
BUDDHA AT KAMAKURA, JAPAN

WHAT Master hand in ancient time
Hath wrought this God-like form
That stands on Kamakura's shore,
Unharmed by tide or storm ?

The eyes are closed, the lips are mute,
With neither tongue nor pen
It speaks a message clear and true
Unto the hearts of men.

It tells of passion long subdued,
Of wisdom's calm repose,
Of patience, born of pain and strife
And strength to him who knows.

Of majesty's ensouling grace,
The spirit's urgent call
And justice with compassion blent,
That knows and pardons all.

It tells an all embracing love,
Of joys that never cease
And how from sorrow, grief, and fear,
Has merged eternal peace.

Gautama Buddha, Lord of Love
Triumphant spirit—free ;
May this thy image ever stand
In memory of Thee.

C. F. HOLLAND

ISLAM IN INDIA

By ZUBAIDA SYED, B.A.

(Continued from p. 187)

A HISTORICAL SURVEY

IN the beginning of this article it has been stated that Islām came into India, by three different channels.

We have already noticed, how the Arab merchants, travelling along the coasts of Madras, Bombay, Bengal, and the Indian Islands, scattered the seeds of Islām on Indian soil. Their efforts were crowned with success and Islām spread rapidly.

Here we mean to dwell on the second important route—namely: Sindh.

In the seventh century the frontiers of Sindh covered a larger area than at present. According to Arab geographers and travellers, Sindh was bounded by the sea on the one side, by Baluchistan, Kaslamia, and Kanauj on the other sides.

The majority of the population was composed of Maids, Jats, and Thakurs; but there were Brahmins, Bhatiyas and other nationalities as well. When the Muslims entered Sindh, Buddhism was the prevailing religion and not Brāhminism. The man who waged war against the former (Buddhism) was Shankarāchārya.

Let us resume the thread of our story. The Sindhis were a race of intelligent and war-like people who were

far advanced in arts and sciences, and had free intercourse with other nations. Above all they were not fanatics. Some of the Sindhis held office at the court of Baghdad. In connection with this, it must be remembered, that it was via Persia that the Sindhis came into contact with the Musalmāns.

Persia and Sindh being neighbours, often came into friction with each other which led to war. As the inevitable result of these constant wars, the region lying on the frontiers, between the two states sometimes passed under the control of the Persians, and sometimes remained in the possession of Sindh. Thus most of the people, especially the Jats, took service and enlisted as soldiers under the Persian banner.

At this juncture, about 22 A.H., war broke out between the Persians and the Arabs. The brilliant successes of the Arabs during the conflict made a good impression on the Jat soldiers, and they of their own accord, deserted the Persians, and went over to the other side. They embraced Islām, and little by little, their friends and relations followed suit.

These Jats were a brave people, hence their services were much appreciated. Hazrat Abu Hanifa, the great jurist, was a Jat by birth. He attained to the high and respectable position of (*Imām*) High Priest. Has any other religion honoured and respected a convert thus? Such magnanimity of soul is the heritage of Islām.

However, the direct attack on Sindh was made in 93 A.H. As we have seen in the first part of this article there existed commercial intercourse between the Arabs of Iraq and the Indians. The Arab merchant ships, on their way to the Indian Islands, had to pass the coast of Sindh which was inhabited by Sindhi pirates.

It so happened that on the death of certain Musalmān merchants in Maldivé the king, in all good faith, arranged to

send their wives and children back to Iraq and fitted out a ship for that purpose. This ship was attacked by pirates off the coast and the women were taken captive.

Hajjaj Usuf was then the Governor of Iraq. When this irritating news reached him he ordered the king of Sindh to see to their safe return. The King's reply was unsatisfactory. He said that he had no control over the pirates. Thereupon Hajjaj ordered his 17 year old nephew, Mir Kasim, to proceed to Sindh and chastise the offenders. Thus it is seen that the attack on Sindh was undertaken for a definite political reason. Hajjaj in ordering Mir Kasim to go and punish the king for his misrule, was not moved by any religious motives. He never intended to convert them through the agency of the sword.

At this time, when the Musalmāns arrived in Sindh under Mir Kasim, relations between the Buddhists and the Brahmins were much strained. The Buddhists owing to their hatred and ill will towards the Brahmins, looked to the new-comers for allegiance and support. They gave a warm welcome to Mir Kasim at Bisson and received him with all due respect. Mir Kasim proceeded further and everywhere the Buddhists surrendered themselves unconditionally. They were favourably inclined towards the Muslims and became good friends. Mir Kasim was not merely a brave soldier and conqueror, but also an enthusiastic preacher. He invited the people to accept Islām. He issued a general proclamation, to the effect that those who wished might embrace Islām; equal and impartial treatment, rights and privileges would be accorded to them. This proclamation had its desired effect, and many turned Musalmān. They were received as brothers. Mosques were built. Imams were appointed, and sermons were publicly read.

Many other Thakurs now renounced their ancestral faith and embraced Islām. Mir Kasim treated them well, gave

them presents and jaghires and showed them honour. Time passed on, and more and more were irresistibly drawn towards Islām.

The minister of the Rāja of Saisa sent some trustworthy persons to obtain security of life and handed back the women who were captured and taken away by the pirates. The Brahmins carefully watched these proceedings, and seeing that the Buddhists reaped immense advantage from the foreigners, they too sent delegates to Mir Kasim, and embraced Islām. They did not repent taking such a step, on the contrary, they sang the praises of Islām, and the Muslims.

This is the way in which Islām spread in India, not at the point of the sword, but by conciliatory and peaceful means.

There is one more point in this connection. Many people allege that the majority of the Sindhis turned to Islām for being exempted from paying the Jaziya. This was not so.

It is true that the Jaziya was imposed on Non-Muslims, but the sum to be paid was petty and comparatively less than what the Muhammadans had to pay. The Muslims had to pay Zakat (poor rate) from their incomes, at the rate of Rs. 2½ per cent annually, which much exceeded the maximum amount of the Jaziya or capitation-tax. Thus Mir Kasim accomplished his task in a worthy manner. Having completed his missionary work in Sindh, he was thinking of bearing the torch of Islām to other parts of India, when he was suddenly recalled by the home Government.

During his brilliant career in Sindh he did not force the people to abjure their faith nor did he ever ill treat those who faithfully clung to their religion. He was exceedingly popular and his departure caused much grief and pain to the people, who erected monuments to perpetuate his memory.

Zubaida Syed



THE IMPRESS OF THE EGO

By SATURNIAN

THOSE of us who have passed life's meridian and left behind that oft-times stodgy period termed middle age, do occasionally and quite naturally revert in memory to those particular events and scenes in the years that have gone, which have made the most definite and lasting impressions on our consciousness thereby exerting a powerful influence on our future.

An analysis of these, carefully undertaken, will convince us of the following :

Firstly: That untoward and unpleasant circumstances brought about by ignorance of Kārmic law, by foolish deeds, by carelessness engendered through loose thinking, by ordinary mistakes and by "flying in the face of Providence," do implant in us the seeds of caution and watchfulness which, according to the nature of the mistake and the virulence of the result, attain growth in our causal memory, becoming in this and other lives to come "the voice of conscience," the still small voice which checks, which warns but which never prompts.

Conscience is the signal of danger only and, in that respect, is negative for it never promotes or suggests action which is positive and engendered by desire or the will of the ego.

Secondly: That those periods in our life, which have been pleasurable or joyous, do foster in us the desire for repetition, provided that the reaction from them has not been too violent. These also, according to their nature and intensity are docketed, filed and pigeon-holed for future reference in our causal store room.

As with the personality so with the ego, but, whereas with the former it is the days in the one earth life, with the ego it is the various incarnations or days in the greater life, the beads on the *sūtrātmā*, the thread which symbolises our real and immortal Self.

This leads us to the consideration of certain proofs, sometimes obvious, sometimes obscure, of what we have been or where we have lived, in, at least one of those previous mortal existences, the specific remembrance of which, in the great majority of cases, are mercifully obliterated from our consciousness.

The study of individuals and their personalities is one of great and sometimes absorbing interest, and it can often be of

immense assistance to those most intimately concerned; it affords, not infrequently, startling evidence of the power of the ego to impress itself on its vehicles, not only on the mental and emotional bodies but on the physical as well, despite of what are very often the strong opposing forces of heredity and environment.

For even physical matter with its qualities of inertia and cohesion can, if taken in the early stages of childhood and adolescence, be moulded more or less, according to the strength of the ego, into the semblance of that vehicle which was associated with some past existence, more or less remote but which has stood out dominantly in the ladder of lives and impressed itself on the eternal consciousness as one to be remembered with joy and not with regret, with expansion and not with contraction, with evolution instead of stagnation, for, let it be noted, there can be more or less sterile incarnations in the life of the spirit just as there are days of spiritual dryness in the physical life lived in one personality.

Those who have had opportunities of testing this strange truth are fortunate, and there are not a few students who in themselves and in their friends have come across instances of the working of this law.

But for stronger and more convincing proofs of this it is as well to look outside the ranks of those who have studied Theosophy and amongst those to whom the wisdom teaching has hitherto been a sealed book, for, by tact, sympathy and the ability to inspire confidence, it is possible to elicit the most startling corroboration in what, at first sight, might appear to be unpromising material.

The writer has come across the characteristics and tendencies of the ancient Greek civilisation dominant in British bodies and in a social strata not usually associated with education or refinement, when such simple questions

as: why do you do this? why do you like that? have invariably touched the hidden chord and evoked the response unconsciously associated with the distant past of long ago. There are individuals with the physical and emotional traits appertaining to the people of ancient Egypt, individuals whose physical appearance and mannerisms could only be associated with that mighty civilisation which left its indelible mark on the races that came after it, and, although those concerned may have known little or nothing of that wonderful period of stupendous architecture and priestly power, yet they displayed the characteristics of the time of the Pharaohs in no uncertain way.

A Chinese incarnation, perhaps more than one, shows up strongly in a friend who, intuitively knowing, thinks the thoughts and experiences the feelings of that ancient and curious race, and is also functioning in a body which, in spite of its purely English characteristics, appears at times merely to mask those features which are usually associated with the Turanian civilisation.

Western folk are sometimes markedly Egyptian, Greek, Roman or Oriental (Indian or Chinese); Orientals again are in many cases Western in appearance, inclination and thought, and does not this suggest that in ages to come, when humanity's physical vehicles have become more refined, more delicate, more sensitive and therefore more amenable to egoic impression than they are at present, they will be capable of being rapidly moulded into a form more conducive to outwardly express the indwelling entity, the soul within.

Incidentally, we have many of the priestly cult incarnate in our ranks to-day, probably for a special purpose.

But what of our present lives, what contribution will they make to the accumulation in the causal storeroom? Will the features of this materialistic and essentially vulgarian age and the experiences we have enjoyed and suffered in it

reappear in a life to be, more as additions to conscience or as something more positive more joyous ?

Only the individual can answer that poignant query, perhaps only a very few ; for in many respects it has been a sordid age, an ugly one, a selfish and individualistic one, in which beauty has so often been sacrificed to utility, the age of Vulcan in which noble characters are few and far between, where only a few great souls stand out in vivid contrast in a world of grab, greed and conventionality ; yet we, the older ones sense a change that may be imminent, a new spirit growing up in the generation to follow after us, a spirit which is certain to be moulded, concentrated, and finally established by that Advent which, in spite of advancing years, we elders may be privileged to witness in our present bodies.

Saturnian

H. P. B. AND FREETHOUGHT LITERATURE

[The original letter is among the records at Adyar.—C. J.]

Ootacamund, August 16th, 1883

WHEN your letter reached me with the official (?) resolution of the local council, concerning the inadvisability of advertising T. Paine's and Bradlaugh's Free-thinking literature, the article in the *August Supplement* "a final answer" was already in print, in answer to certain letters received from a Manchester and a Scotch Theosophist. Therefore, I must beg of you to impress upon the minds of the esteemed Theosophists of the "London Lodge" that the said answer is not meant as a reply to your letter. The latter was sent to the President, Col. Olcott, who being on his Southern tour had no time to answer it or give me any instructions to that effect. However, he has called a meeting of the Council to discuss this business. Only I fear that the objection—"that such advertisements ought to receive the consent of the majority of the General Council before being published" (or words to this effect)—is groundless. The majority of our Council is composed of *heathens* of the first water. Most of them are furious to feel unable to send their children either to Missionary or secular schools without having their young minds *poisoned* (their expression *not mine*) by their hereditary enemy the *padre* against their respective non-Christian religions. It is they (*i.e.*, the *majority of the Council*) who have repeatedly insisted on having such books distributed. Our Ceylon Buddhist members with 300 priests leading them, have spent a large sum to secure such anti-Christian tracts, as the only

antidote against the abuse lavished by the missionaries upon their forefathers' faith. For, whoever lives in this country (as Mr. Sinnett will tell you) becomes very soon impressed with the sad fact that *conversion* in India means absolute *perversion*. Instead of bettering morality, Christianity but adds to the natural human vices owing to the doctrine of atonement and salvation by prayer, instead of self-reliance and *Karma*.

I would feel very much obliged to some of the British Theosophists who have protested, were they to send for publication *anti-buddhistic* tracts. I would publish them immediately and without fear of hurting the feelings of *my* co-religionists. They are too intelligent, on the one hand, to take to heart the autopsy of the *exoteric shell* of their religion; while, on the other, centuries of daily abuse directed against Buddhism have made them indifferent. The same may be said of Hindus. What they (at least our members) want is the free discussion of every religion in its outward as in its inward form. Why then should *Ecclesiastical* Christianity be excepted? Though the Reply in the August *Supplement* was not meant for British Theosophists yet their "remonstrance" may find a fit answer in it. I, as an Editor will never permit Christ to be attacked personally, no more than Buddha. But I must insist upon being allowed to remain entirely impartial in the *dissection* as in the praise of all and every religion the world over, without pandering to peoples' personal emotional prejudices. This will never do in a *Universal* Brotherhood. I am very much surprised that Mr. Sinnett should have *seconded* the resolution knowing, as he does, my feelings on the subject; and that he was first to approve of my "not minding" Mr. Hume's objections in this direction. Nor is it quite clear to me, whether the "remonstrance" sent by the *Branch* Society is meant for the Editor of THE THEOSOPHIST alone, or for the *Parent* Society in

general, since the former humble individual acts under the authority of the Council, or at any rate in sympathy with the feelings often expressed by its majority. Personally I have no sympathy with Mr. Bradlaugh's views, though he is too much abused and ill-treated not to have won my regards as an individual. I do not know him nor—do I desire to make his personal acquaintance; but I cannot help believing on general principles that a person so much insulted, hated, abused and persecuted by "cultured Mrs Grundy" *must be* an excellent man. As for Col. Bob Ingersoll, than whom no more moral, pure man, no more honest citizen, good husband and good father ever trod this earth, I know him personally and he has my profoundest respect, though he laughs at Theosophy, Spiritualism and every other belief. I have written the above not as an answer to your official letter, but as a reply to what I found therein *between the lines*. No one has a greater respect and admiration than I have for Mrs. Kingsford (chiefly as a reflection of the feelings of our *Mahatmas*, who must know her better than any one on earth); nevertheless, unless I am directly ordered by my Guru M.: to drop the advertisement objected to, I cannot go against my principles of fair dealing with every religion, even for the sake of doing that, which Mrs. Kingsford believes *is due* to the "London Lodge". For indeed, were I to concede so much to your Society, the next thing I would have to do would be to drop every adverse criticism and discussion upon the *Visishtadwaitees*. There's the South Indian Visishta Theosophical Society composed of about 150 members *objecting* to my publishing the criticisms upon *their* catechism by the "Vedanta Adwaitees" Theosophical Society—(see art. by that name in June THEOSOPHIST); and the Almora Swami *insisting* upon my ceasing to lay sacrilegious hands upon his *Iswara*; and the "Brahmo. Theo. Society" wanting me to fill the Magazine with sermons upon Monotheism, etc. About 14 Vishistadwaitees have resigned

in consequence of the discussion. Very sorry, but I cannot help it. Thus, as you see, my position is that of an elephant trying to perform his *Grand Trapèze* on a cobweb thread. Nevertheless, I must try to maintain my perilous position and not to lose my footing by the blessing and help of *yog-power*, meanwhile, believe me, dear Sir,

Yours most fraternally,

H. P. BLAVATSKY,

Editor of "The Theosophist".

P.S.: The decision of the Council, such as it will be, will be sent to you *officially*.

H. P. B.

IN the nine heavens are eight Paradises:

Where is the ninth one?—In the human breast.
Only the blessed dwell in Paradises;

But blessedness dwells in the human breast.
Created creatures are in the Paradises;

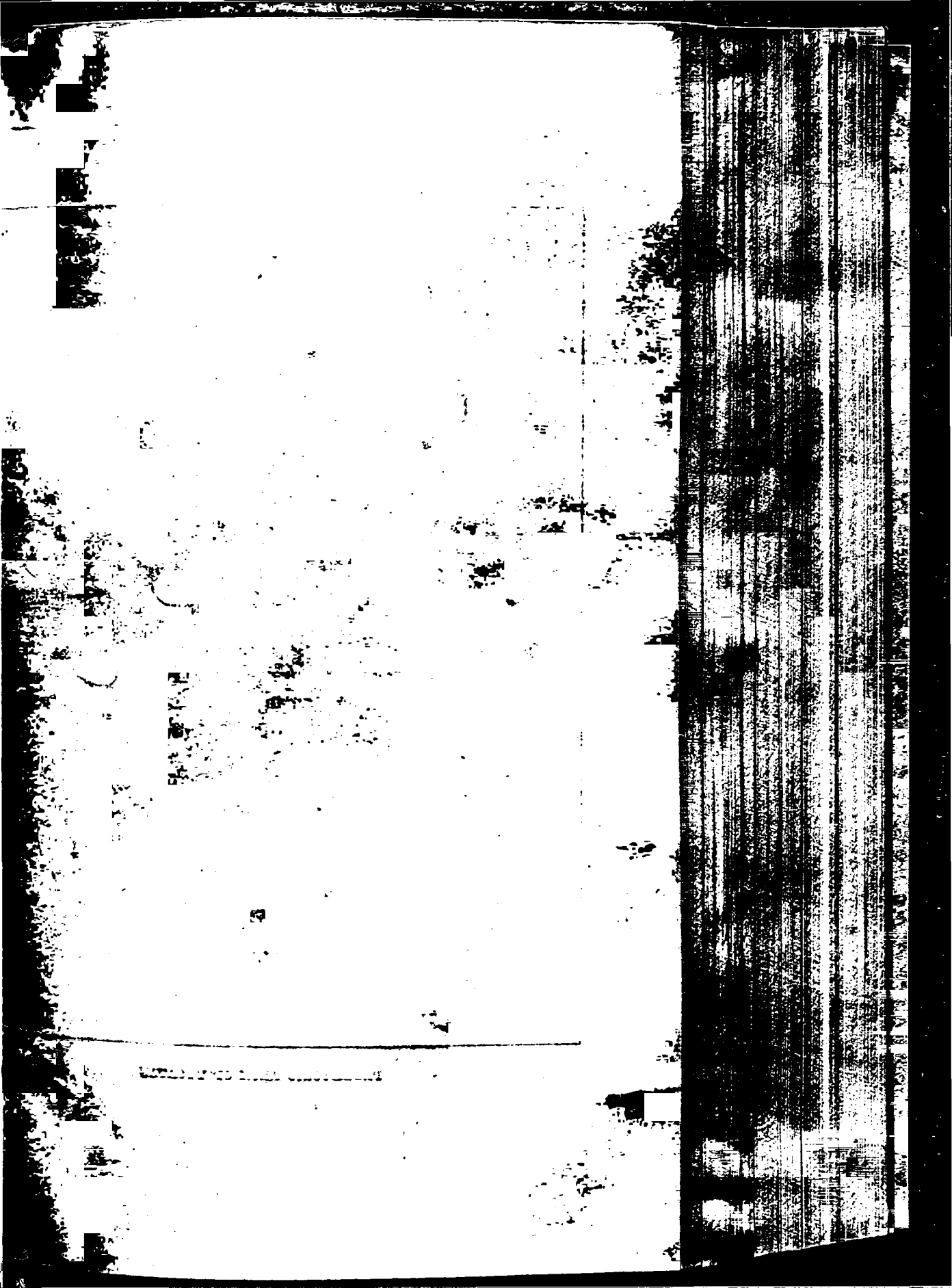
The uncreated Maker in the breast.

Rather, O! man, want those eight Paradises

Than be without the ninth one in thy breast.
Given to thee are those eight Paradises—

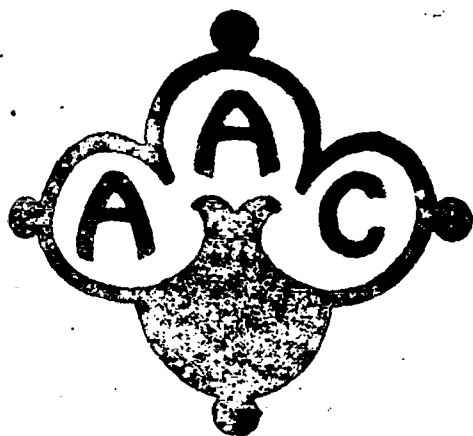
When thou, the ninth one hast within thy breast.

From the Arabic, translated by W. R. ALGER





PREHISTORIC ARCH OF YUCATAN



DOMES AND ARCHES

A STUDY IN ARCHITECTURAL FORMS¹

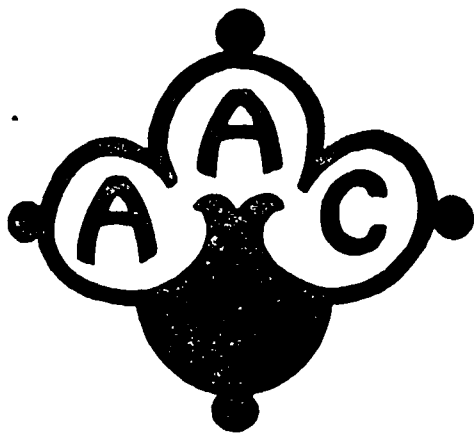
By A STUDENT OF BRAHMAVIDYĀ.

1. There are two theories of the inception and development of architectural forms, (1) a response to the need of shelter and safety, modified by available materials and climatic conditions; (2) as the foregoing, but directed by observation of the forms of nature, the Cathedral aisle, for example, being copied from forest paths. The truth probably includes both. From the point of view of the One Cosmic Life manifesting under many aspects, the form-impulse in humanity and in nature is the same. The sphere and its constituent forms, the circle, the dome and the arch, enter to an extraordinary extent into the configurations of all the kingdoms of nature.

¹ synthesis of notes from various authorities and some comments thereon to the basis of a series of lectures in the Brahmavidya Ashrama.



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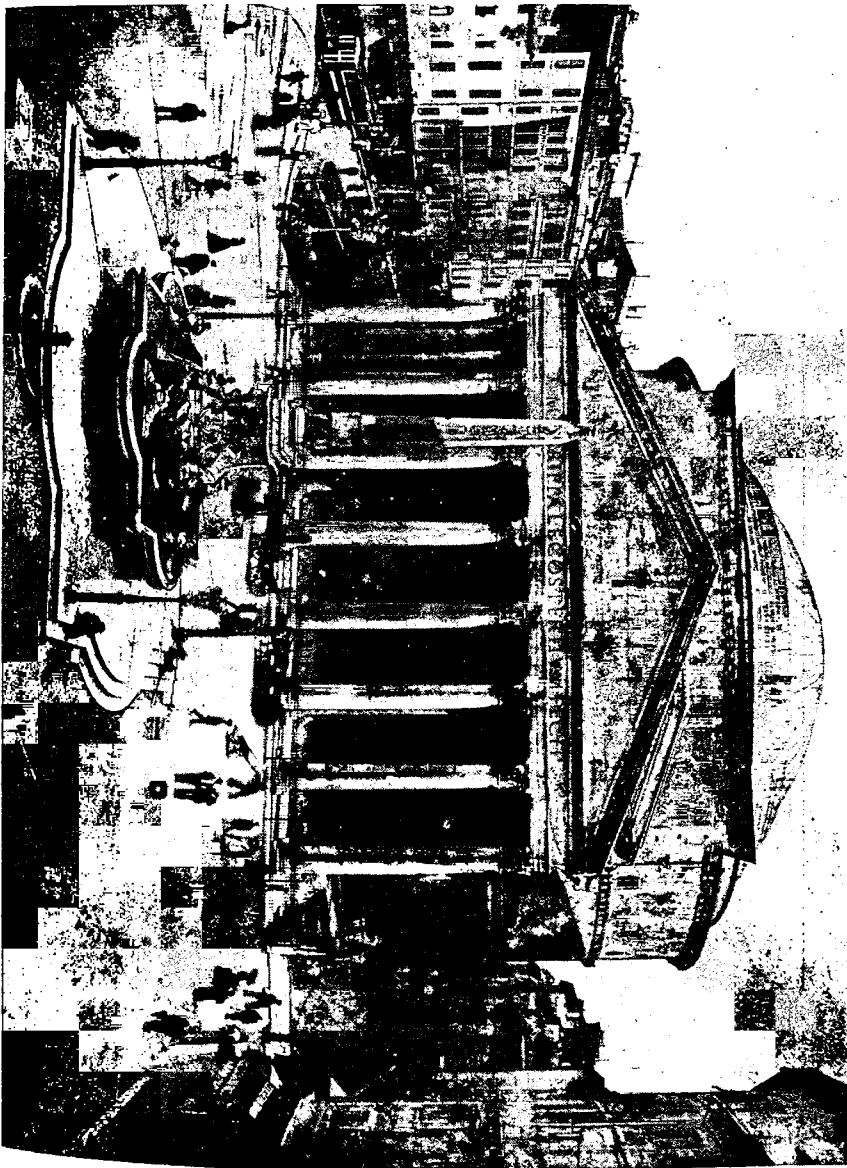
¹ A synthesis of notes from various authorities and some comments thereon to form the basis of a series of lectures in the Brahmavidya Ashrama.

The earth is a sphere moving in a circular orbit, rotating circularly, and having a double circulation of air and water. Its orbit is moved around a spherical core, the Sun, along with other spheres. The head, and major organs and the orifices of the human body are rounded. So are tears, sweat and blood. The trunks of trees, animals and human beings are rounded. Birds build round nests; swallows excavate them. Pebbles are rounded by flowing water. Hailstones are round. Craters are round-edged. Globules of water on a lotus leaf are round. Prairie dogs build domed dwellings. Insects make rounded nests. In the primitive regions of humanity, among the Esquimaux, who are not architecturally sophisticated, ice-huts are dome shaped. It is no wonder that the Indian Sages, with their deep intuition of fundamentals, regarded the sphere and circle as basic forms of the universal Life whose motion was rotatory.¹

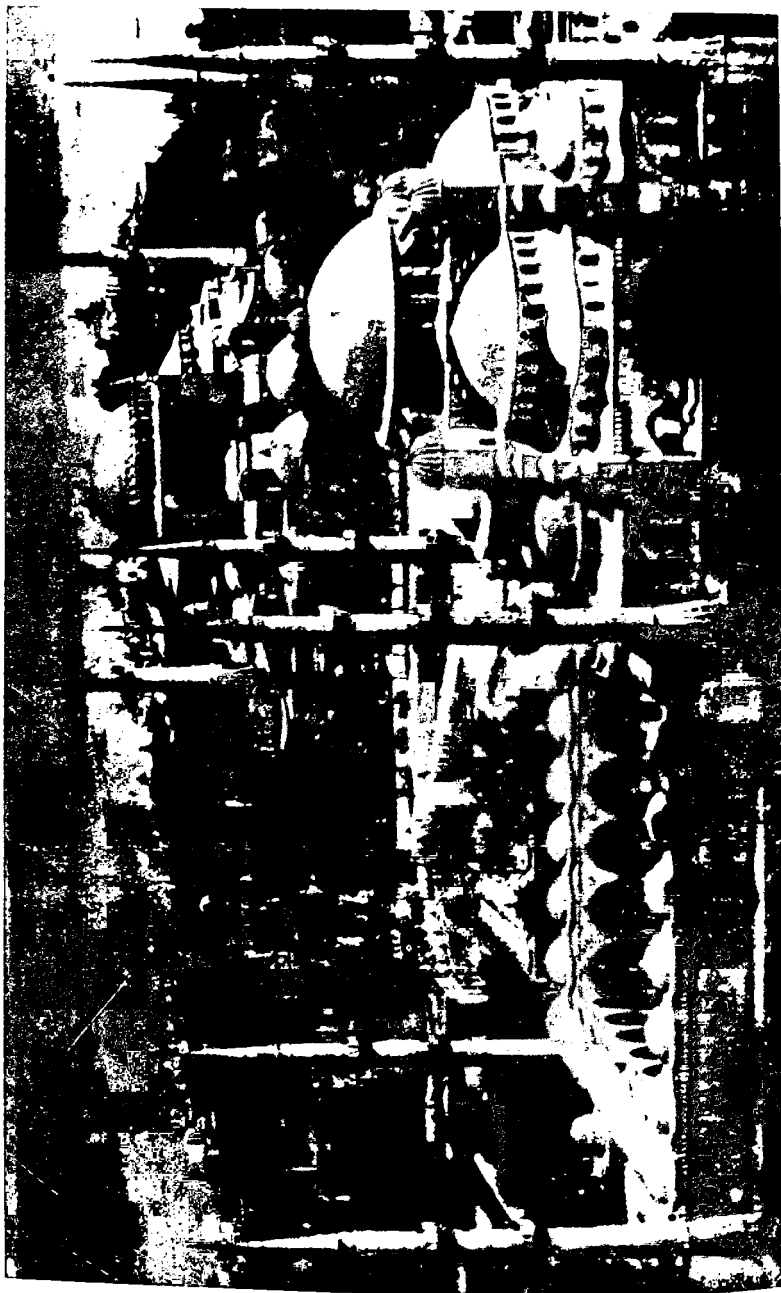
2. There are various opinions as to the historical and geographical origin of the arch in building. So natural a form might easily arise independently in various places. The triangular arch of Yucatan is of incalculably ancient origin (see photograph reproduced). Vaults, arches and domes, found by explorers, are remnants of ancient Egyptian civilisation. In their simplest form they were only baked clay convexes, like a saucer, held in shape by homogeneous adherence, not by the principle of the true arch. Brick vaults, also homogeneous, were used in Egypt and Assyria. By and by (scholars say, after two thousand years) the true arch appeared, but no one knows where or when it first did so.

3. Between the buildings of early Egypt and Babylonia there is much affinity, and scholars think that if more were known of early Mesopotamian history, it might be found that architecture originated in the latter. It is thought

¹ Ksheshika Sūtras of Kanada, VII, 18, 19, 20.

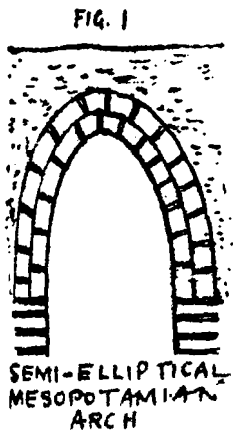


THE PANTHER, HOME



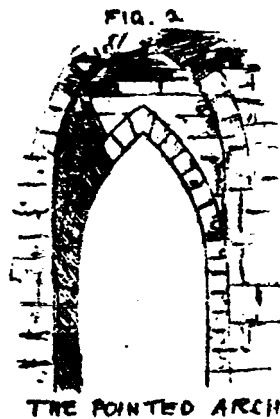
THE BLUE MOSQUE (FOREGROUND) AND ST. SOPHIA, STAMBOUL (CONSTANTINOPLE)

that the distribution over Europe was from Egypt, but recent explorations in Western Asia show relations with Buddhism, and suggest an affinity with the hemispherical *stūpa* of early Buddhist times. The remains of an arch traced to about 3800 B.C. have been found in Mesopotamia. Large temples recently explored have numerous associations with the arch in vaults, drains, gates and tombs. Domes are common in Mesopotamia to-day. The Mesopotamian arch was semi-elliptical (Fig. 1) and built of brick. Assyrian sculptures depict domes.

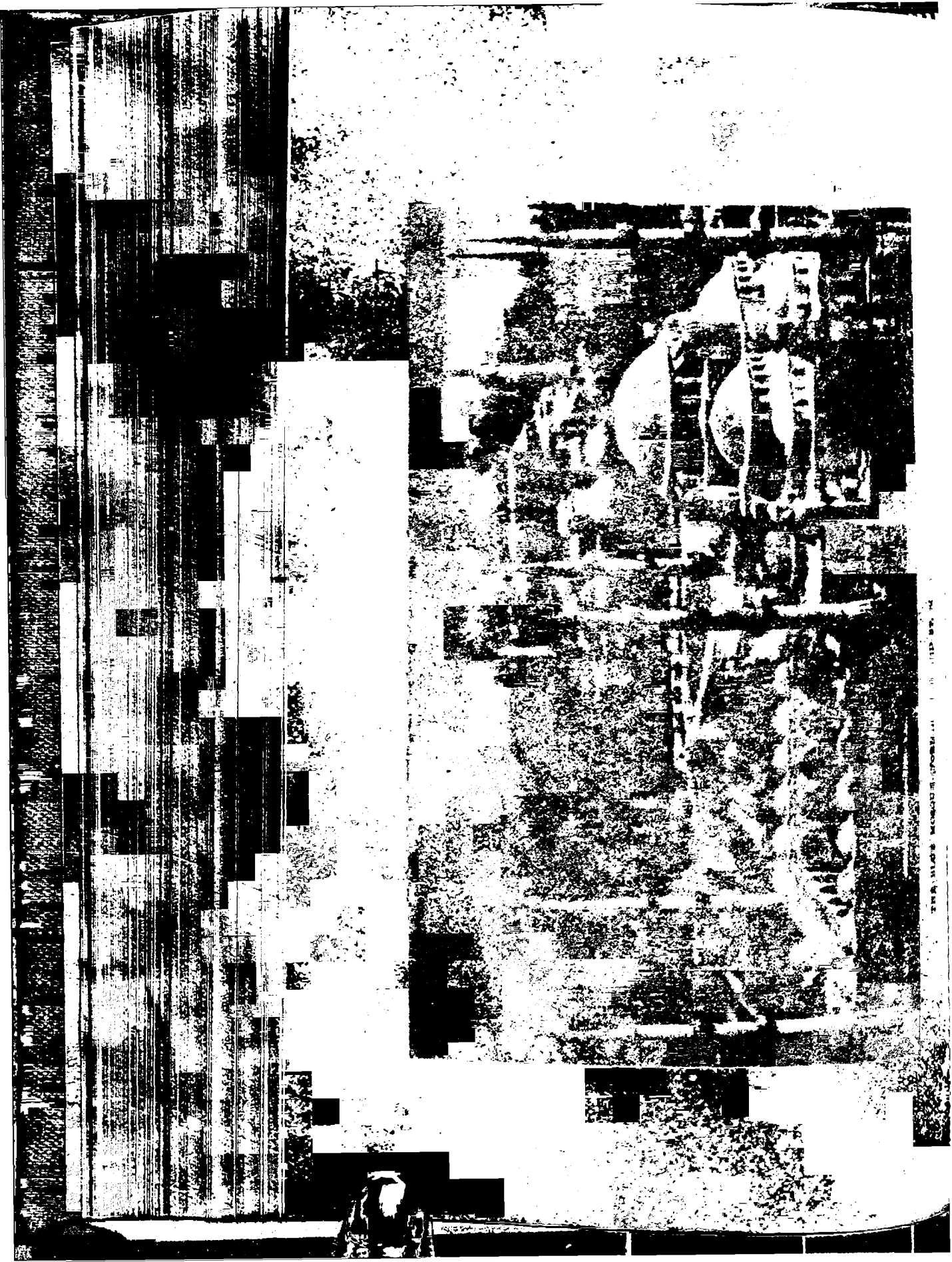


4. In Greece the beehive tomb of Orchomenus was referred to by Pausanius (First Century A.D.) as the most wonderful building then in that country. This form, and the other elements in what became the first European style in architecture, the Grecian, entered Greece from Asia and Egypt. The circular

form appears early in Greece in tombs, shrines and huts, also in pillars; but the arch did not appear until after the great age of Greek architecture was past. Ten centuries B.C. that age showed its beginnings. It attained its climax in the fifth, and was completed in the first.

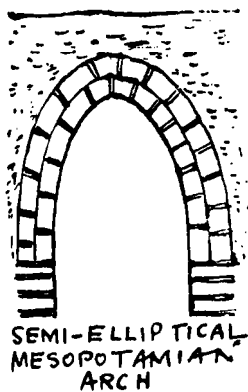


5. The semi-elliptical arch underwent two modifications, in the transfer from brick to stone, in order to avoid the waste of having to cut each stone separately to fit into the ellipse, each stone being a different shape. First, the pointed arch (Fig. 2) was evolved, having all the wedges equally shaped, and only a



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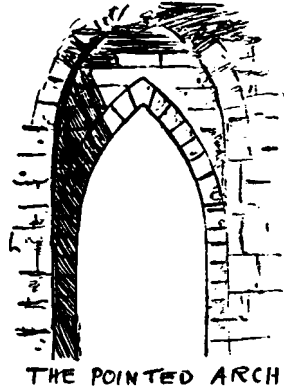


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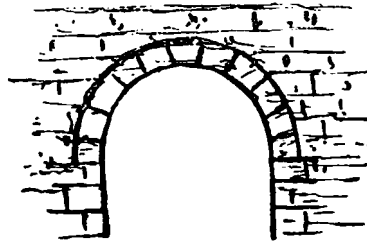
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FIG. 2



differently shaped keystone. Second, the semi-circular arch

FIG. 3

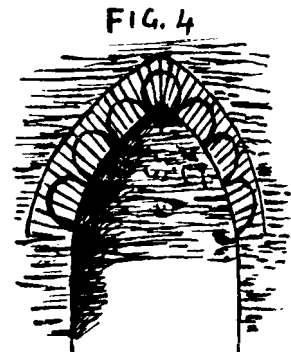


THE PERFECT ARCH

(Fig. 3) with all the wedges the same shape. This latter form passed over to Italy, and became the standard form for the arch and dome.

6. From the dome came the half-dome, the arched recess (apse) in Roman building. In late Roman times a scallop shell design was put in the roof of the apse (Fig. 4), which became an important factor in the further development of the arch.

7. The dome in Roman times was not, as might easily be thought, an ornament, but a necessary feature of buildings covered like vaults. At first it was used in granaries. When large circular buildings were put up, only the inside of the dome was thought of.



THE ROMAN LOBED OR SCALLOPED ARCH

The outside was strengthened by abutments for fear of spreading outwards. For this reason the dome of the Pantheon in Rome is almost hidden. This, one of the two largest single cells ever built (the other being the basilica of Constantine, also in Rome), and the termination of the line of development from the primitive hut with a smoke-hole in the roof, was built by the Emperor Agrippa (B.C. 27) in square form, and restored in circular form by Hadrian (A.D. 118-138). The interior diameter is 142 feet, height to roof-hole 142 feet, roof-hole diameter 28 feet, wall 20 feet thick. (See photograph reproduced.)

But the dome and arch did not end in this vast simplicity as hidden elements of architectural utilitarianism. The

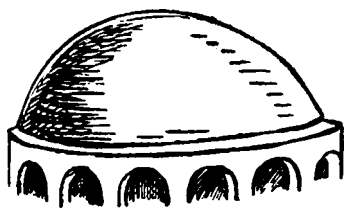
development of external domes proceeded in Asia Minor and Byzantium (later Turkey in Europe), and from thence passed on to become a feature of the Renaissance.

8. When Christianity spread in Syria and Asia Minor, developments appeared in the arch. The scallop of late Rome (6) became a lobed addition to the arch. This passed from Asia Minor to Arabia and North Africa, and from thence to Southern France, where it was assimilated with the prevailing Romanesque style, and became the origin of the cusped arch of the subsequent Gothic style.

9. In the fourth century A.D., Byzantium became the capital of the Eastern Empire of Christendom and was re-named Constantinople, after the Emperor Constantine, who had embraced Christianity. Following that of Egypt, (it

is now thought) the Byzantine architecture changed the wooden basilica roofs to domed and vaulted churches. The first simple hemispheres of St. Sophia (see photograph reproduced, begun A.D. 537) were lifted on to windowed drums (Fig. 5).

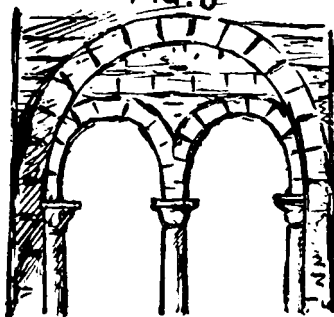
FIG. 5



BYZANTINE DOME ON WINDOWED DRUM

At the same time the arches were brought into groups (Fig. 6), which familiarised the builders with the power of the pillar, and led them away from the individualistic and *tāmasic* strength of the separate arch to the ultimate *vājasic* poise and lightness of the Gothic arch (13). Byzantine architecture attained its height about A.D. 450, and had its classical era from 450 to 850. Persian influences then came in, but the Byzantine genius was

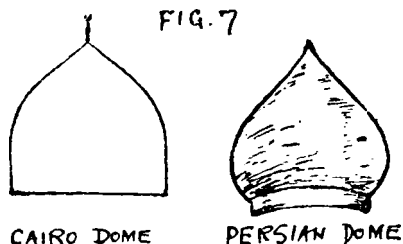
FIG. 6



GROUPED ARCHES

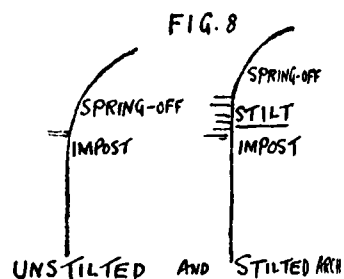
incapable of further assimilation, and passed into history in 1200.

10. In Africa and Asia the dome was carried on to æsthetical beauty. The Cairo and Persian domes (Fig. 7) both became pointed, but while the base of the first is perpendicular in section from the middle horizontal line, the base of the second is drawn in,

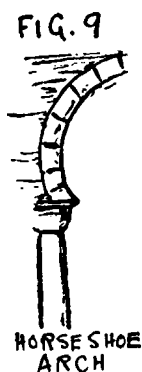


making the exquisite form of the Tāj Mahāl dome in India.

11. The arch in Arabia became elongated, or stilted, through the interposition of horizontal courses of masonry between the top of the pillar (impost) and the spring-off of the arch (Fig. 8). The curve of

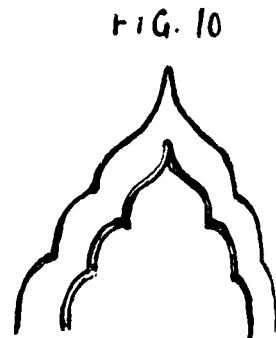


the arch also was drawn in at the base, making a horseshoe arch (Fig. 9). The Arabs used the pointed arch from the beginning of the Muslim era (seventh century). By the eleventh century it had spread over Europe, and reached England in the twelfth.



HORSESHOE ARCH

12. The cusped arch went from Arabia to Venice, and through the Moors of Northern Africa to Western Europe. It reached India in the thirteenth century and ultimately became a common feature in Musalmān buildings (Fig. 10).



CUSPED ARCH

The lobed arch (8) reached Cordova and Southern France, and, assimilated to the prevailing

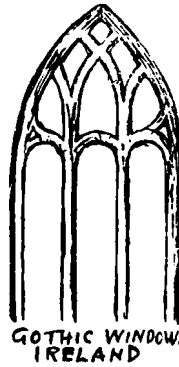
Romanesque style of architecture, passed on to Germany, Normandy and England.

13. Early in the twelfth century European builders began to depend more on stress than on strength in arches. They broke away from the imprisonment of walls, with their blank masses of strength, and substituted pillars and lighted spaces. The Abbey Church of St. Denis (the royal necropolis of pre-republican France) near Paris, which was the mediæval capital of Europe, was begun in A.D. 1140, and was rapidly finished. It was the first building to embody fully this new style of tenseness and lightness. Raphael called the new style Gothic, which was intended as a reproach, since it came after the Gothic invasions, and was therefore barbaric. In the fourteenth century it had reached formality; it became artificial in the fifteenth and ceased in the sixteenth. Its typical feature is the multi-arched window of stained glass between thin stone pillars.

14. Gothic architecture passed into England about 1150, and by 1350 had developed an English modification. It also went to Ireland (Fig. 11).

15. The Renaissance did not advance architectural style, and made no effect on the dome and arch as architectural forms: they had reached their ultimate development.

FIG. 11

GOTHIC WINDOW.
IRELAND

A Student

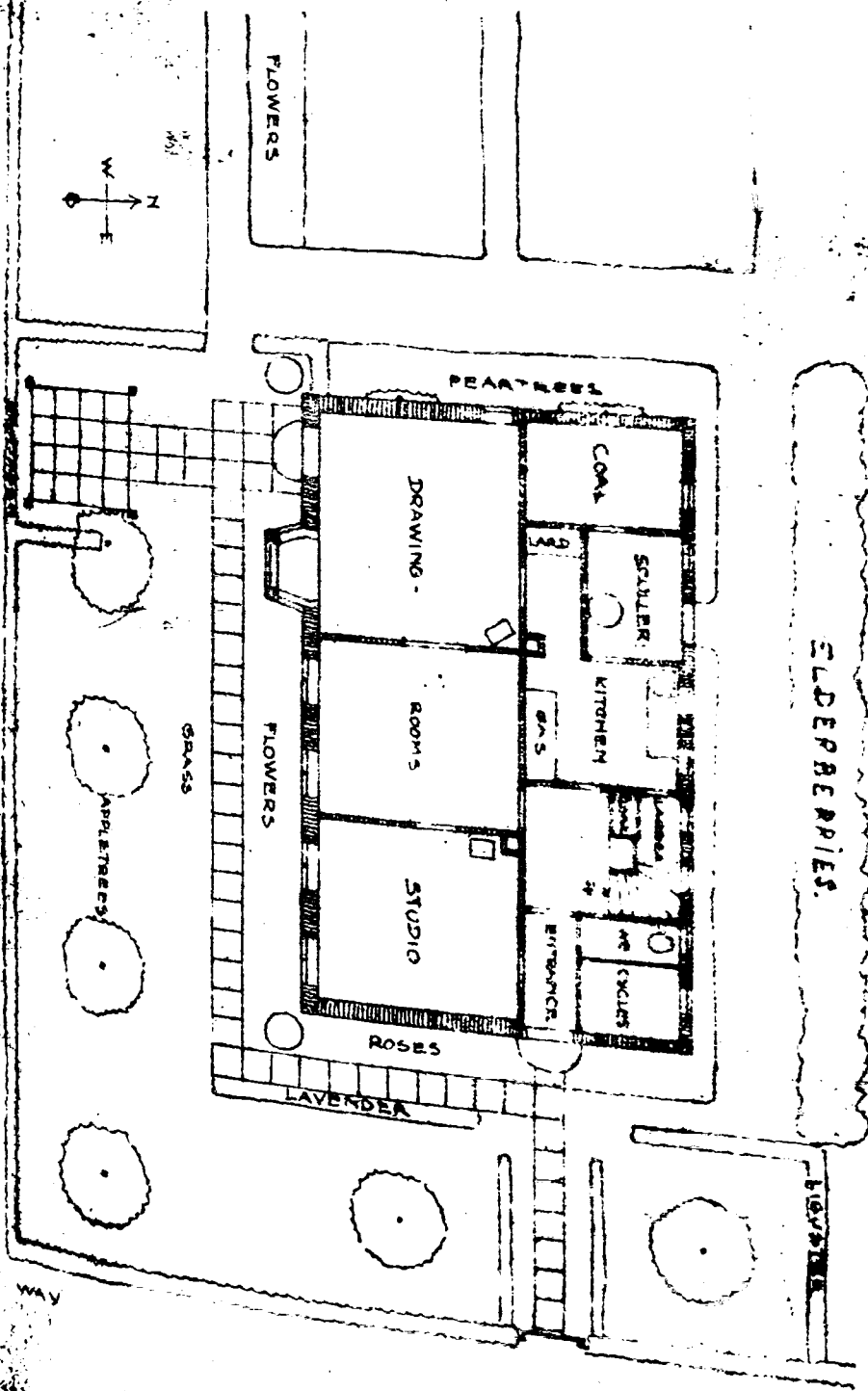
A DWELLING HOUSE IN DENMARK

By EJNAR ORNSHOLT

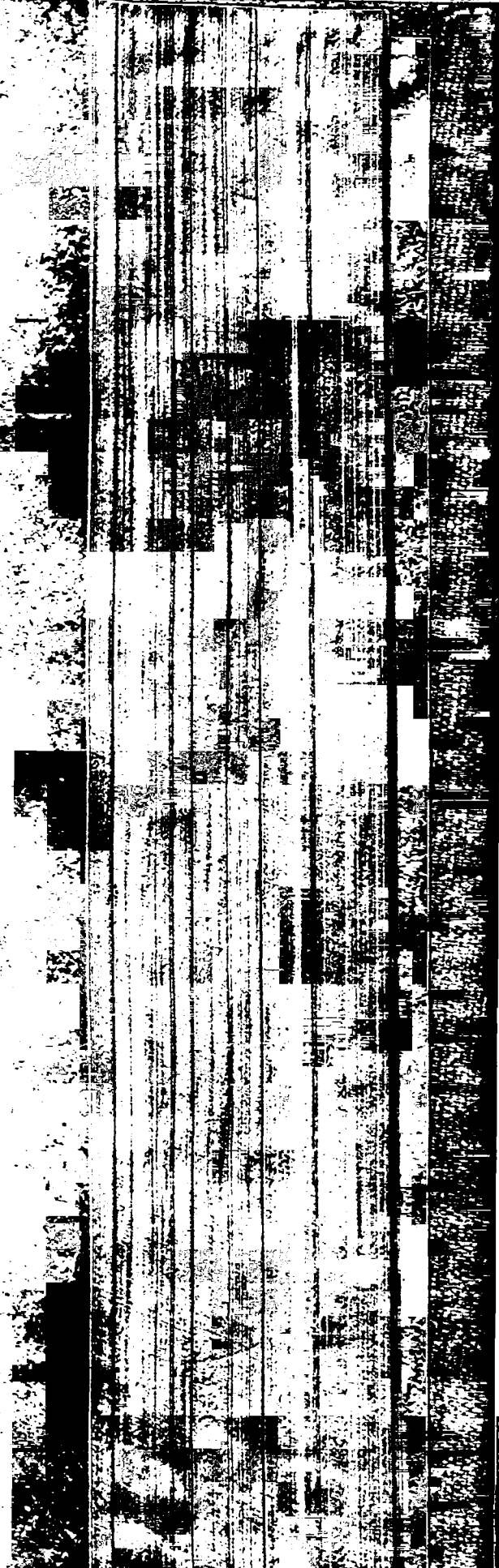
It is difficult to build dwelling-houses for other people; more difficult is it to build for oneself. To build for other people an architect has to try to fulfil the owners' wishes, but to build for oneself is to try to combine a multitude of wishes and ideas stored up in the architect's brain. That is the difficulty: to select from this multitude of ideas and bring the result down to the physical plane. And therefore, although my house at Nakshov answers to some of my wishes, I see very well that it is a long way from the ideal home.

For me the leading motive has been to make a house, simple, practical, economical and healthy, which I have tried to combine under a single unbroken roof, the dwelling and kitchen rooms on the same level (close to the ground), the dwelling rooms towards the sun, no artificial ornaments. Here in Denmark it is almost impossible to get too much sun, and I think it therefore of value that it has been possible to get the three dwelling rooms and two bed-rooms (on first floor) towards the south sun. The space is only seven feet six inches between floor and ceiling, which, in summer-time, when the sun goes high, has the advantage that the sunbeams are hindered from coming much into the rooms, whereas, in winter-time, the sunbeams will reach the background of the rooms. The small height makes it also in winter-time easy to get the rooms warm.

It was on a bare field (except for the edge towards the east) that in 1918 I built the house, so I had all the joy of making the garden. East and South against the house are flower-borders with roses, hollyhocks, lupins, delphiniums, carnations, phlox and asters; in spring, when the starling again has taken possession of the brick nest in the gabletop after an absence in the warm countries, and bids us welcome when we come out of the door, we have tulips, crocus, and hyacinths peeping up. A row of concrete plates divides the flower borders from the grass lawn, and makes opposite the garden door



ELDERBERRIES.



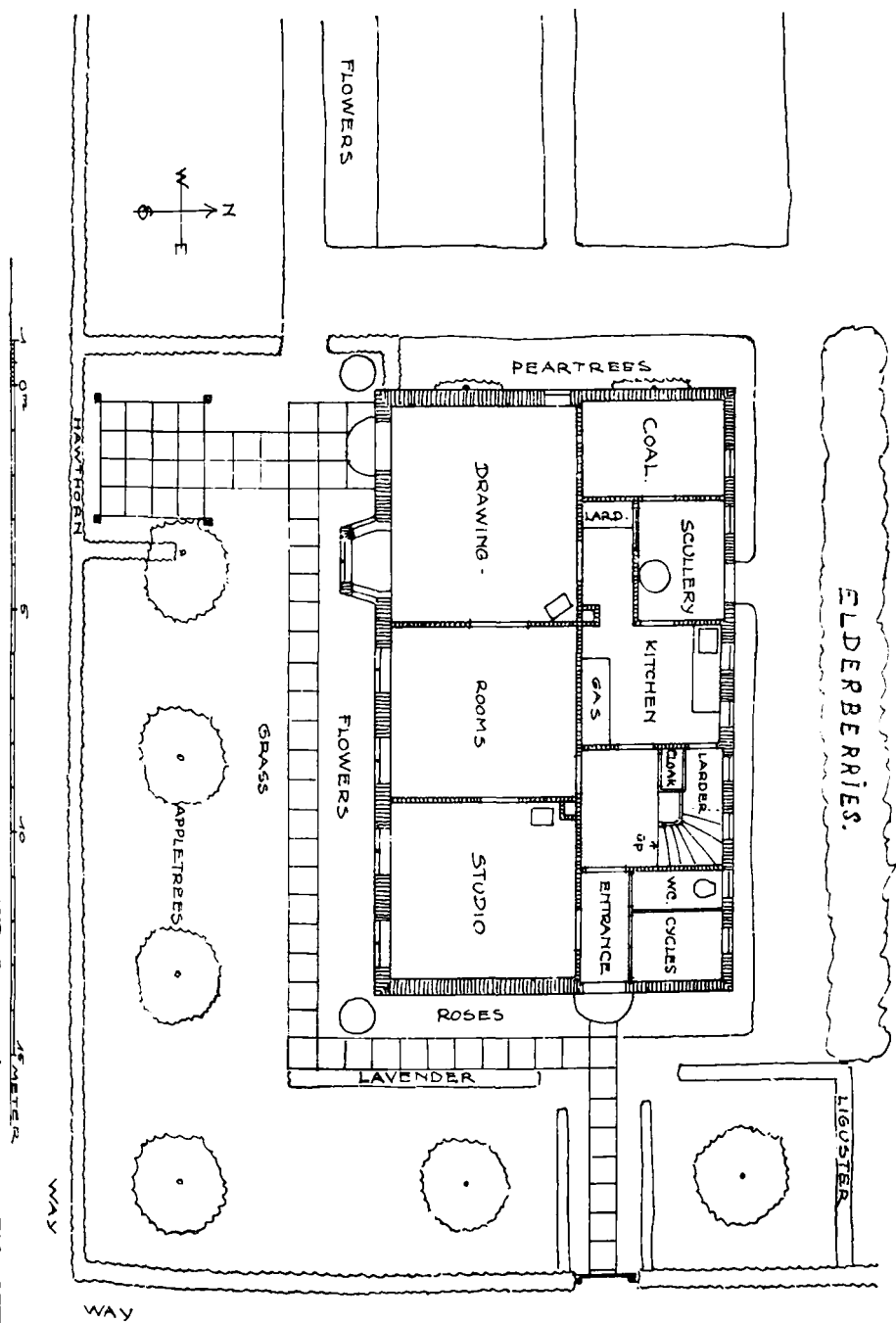
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For me the leading motive has been to make the house practical, economical and healthy, which I have done by building under a single unbroken roof, the dwelling rooms on the same level (close to the ground), the dwelling rooms with no artificial ornaments. Here in Denmark it is difficult to get too much sun, and I think it therefore especially possible to get the three dwelling rooms and the living room (floor) towards the south sun. The space is open between floor and ceiling, which, in summer, I think is a high advantage, has the advantage that the sunbeams are not so much into the rooms, whereas, in winter-time, they reach the background of the rooms. The space is also in winter-time easy to get the rooms warm.

The house is on a bare field (except for the edge of a garden) so I had all the walls against the house. The plants against the house are flowers, hollyhocks, geraniums, carnations, and so on. The garden again has taken possession of the garden, and in the warm weather, when we are gone out of the door, we are in the garden. A row of concrete blocks runs along the grass lawn, and makes a



10m 5 10 METERS

WAY

10m 5 10 METERS

WAY



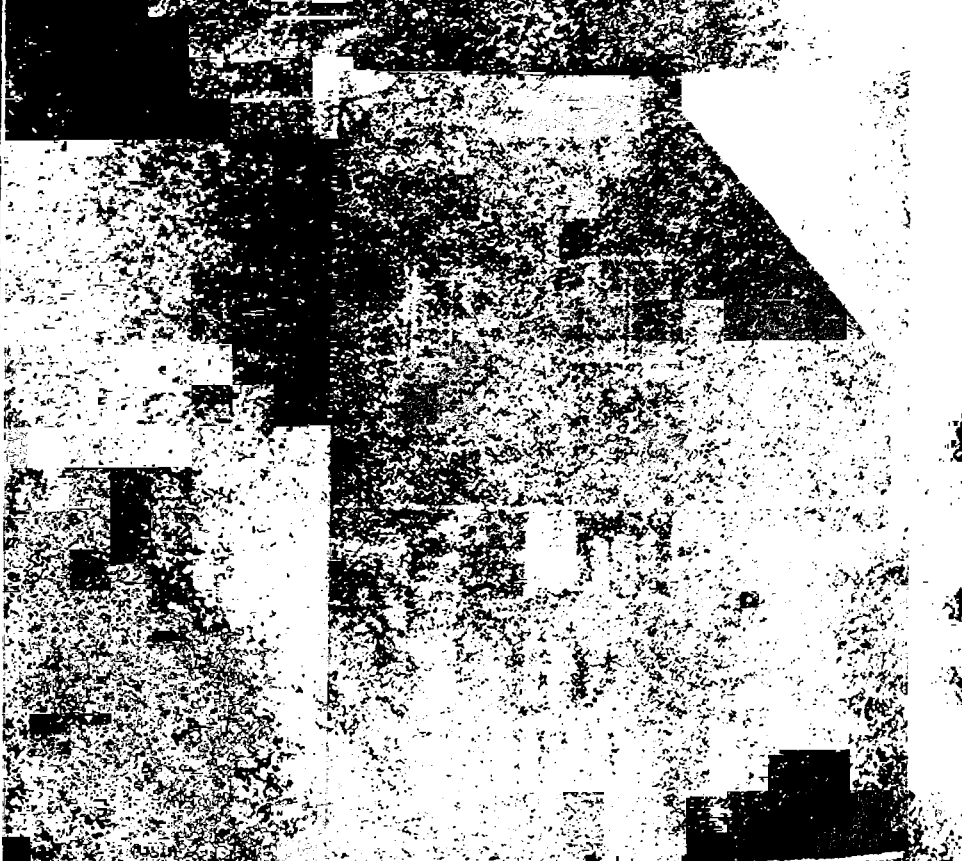
A DWELLING HOUSE IN DENMARK

for the garden room. It consists of four timber posts and trellis with rambling roses and wild vine, which will, when the west storms blow, make a sheltered place in summer. In the summer's finest days we dine out there. The rain-water is led from the roof to two cisterns from which we take the water for the flowers when the soil is dry.

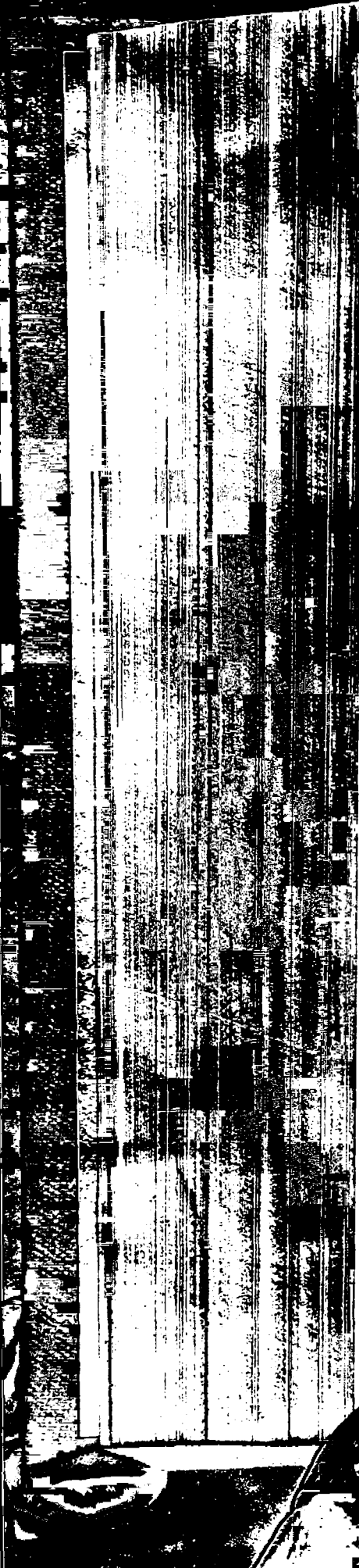
The rest of the garden is occupied by apple, pear and prune trees, and bushes of gooseberries, red currant, black currant and blackberries. Furthermore, I cultivate rhubarb, strawberries, potatoes, beans, peas, leeks, cabbage, salad, parsnips, etc. At the back of the garden are elder trees whose berries give us a wonderful juice. As we are vegetarians, we are thankful for what the garden can give us. In Denmark our ideal is that every family shall have its own garden situated in a garden big enough to give the necessary vegetables for the family; but it is an ideal far from being always reached.

As to the colours of the house: The roof is red with white chimneys, the walls have red plaster of lighter hue, whilst the shutters (which are only used in the dark evenings) are white. An old millstone is used as doorstep and is very convenient for scraping the boots. Indoors the colours are light, the walls in the drawing-room are white, the furniture red with black ornaments. What I have not managed to explain in the above description, I hope the photographs and the house plan will do for me.

Ejnar Ornholt



A DWELLING HOUSE IN DENMARK



floor for the garden room. It consists of four timber posts and trellis with rambling roses and wild vine, which will, when the west storms permit, make a sheltered place in summer. In the summer's finest days we dine out there. The rain-water is led from the roof to two receptacles from which we take the water for the flowers when the weather is dry.

The rest of the garden is occupied by apple, pear and prune trees, with bushes of gooseberries, red currant, black currant and blackberries. Furthermore, I cultivate rhubarb, strawberries, potatoes, beans, peas, leeks, cabbage, salad, parsnips, etc. At the back of the house are elder trees whose berries give us a wonderful juice. As we are vegetarians, we are thankful for what the garden can give us. Here in Denmark our ideal is that every family shall have its own house situated in a garden big enough to give the necessary vegetables for the family; but it is an ideal far from being always reached.

As to the colours of the house: The roof is red with white chimneys, the walls have red plaster of lighter hue, whilst the shutters (which are only used in the dark evenings) are white. An old millstone is used as doorstep and is very convenient for scraping our boots. Indoors the colours are light, the walls in the drawing-room are white, the furniture red with black ornaments. What I have not managed to explain in the above description, I hope the photographs and the house plan will do for me.

Ejnar Ornholt

"CHRIST IN A LONDON 'BUS"

MANY years ago our President Founder, Colonel H. S. Olcott, requested me to write an account of psychic experiences for publication in THE THEOSOPHIST of those days. Nos. 1 and 2 of the present list of such was included in the old series.

E. C. L.

I wonder if our friends and members all the world over have had similar "Divine Adventures" when travelling in public vehicles! I make no apology for plagiarism in the above definition, because to me they were very essentially of that quality.

May I however say by way of introduction, that the surroundings in which some of the most notable have occurred at any rate prove one thing, *i.e.*, that when the hour for such is ripe, the entourage becomes very secondary.

Now in this later day the "adventures" still continue, and moreover prove yet something else (which is so obvious!) namely that a certain Gracious Presence has been travelling swiftly towards this "Day of the Days" all the time, and the wing, as it were, of the World Event fluttered along the horizon of the past 30 years.

* * * * *

It was in a Charing Cross horse 'bus during 1897-8 that I noted a poor woman of the "lower classes"—to use a familiar term—sitting with a baby on her lap.

Watching her, and as I suppose, thinking how sordid and dreary both seemed, I became aware of a Protest as it were introducing itself across the mental landscape . . . The other surroundings did not vanish, but became very minor in that moment. Dreamily I murmured to myself: "The Divine Motherhood, Mary, Mother of the Worlds, the Babe Divine".

The 'bus rolled on.

Of what followed as to ordinary details I have no recollection nor of what went before. But down the long years I still see Her—and Him.

* * * * *

Again years later, I entered a street vehicle, and found myself next a man blind and unwashed. I drew away, having a great horror of dirt, when a Voice suddenly reminded me I must not do that, and added "You have the power of imparting light and life; why therefore fear?" Shamed, I acquiesced. For long after I made it a rule deliberately to take any vacant seat next such. It seemed to me this fulfilled *two* purposes, *i.e.*, saving others discomfort, and training oneself in what should *have then* been "second nature".

* * * * *

It was an overcrowded street car, entered late one winter evening in North London. and as I sat there another woman entered with a little delicate child. Yielding to a strong impulse, I took the small creature on my knee. As I did so, I suddenly travelled back in time, and saw myself a young bride in a similar car at Gosport, also crowded; a small working lad in greasy stained overalls carrying an oil flask came in, and had to stand by me. Regretfully even now I must admit I shrank from him, fearing for the pretty new clothes! My cheery young husband smiled reassuringly from the opposite corner.

By one of those quick psychic processes indescribable, but a fact, I seemed to blend the two occasions, and the taking of the girl on my knee in 1911 became a sort of atonement for the other "lost opportunity". How, it may be asked did I know this?

Because, on alighting in the darkness, a Voice, sweeter than all earth's melody, breathed the words: "Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

* * * * *

A companion experience to the above in the same district perhaps illustrates another inner truth. There had been a misunderstanding with a friend, but love, anxious to bridge the gulf, made the one person in the case momentarily forget the breach, and desire to bestow a gift of flowers.

Long she remained before a florist's window hesitating, as memory swept her. "Would the aggrieved one like this?" Battling with her own heart's desire, eventually she decided against the inclination, *for the other person's sake*. To this day she asks herself who imparted the exquisite sense of perfume to the London omnibus—a perfume of the very flowers she so desired to give!¹

* * * * *

A very weary person boarded an Earl's Court omnibus one day, and while standing, heard a voice say: "You look so tired, do take my place." A poor working man shell-shocked came in; a small child going out dropped a cherished toy.

¹ It was afterwards discovered that a friend far off was thinking of her at the time, and had put lilies in a chapel.

The man (who could not cease trembling) sprang up as he had sprung, I thought, on a far-off day when his company went into action and he was maimed for life.

"Give it to the little girl," he cried to the conductor.

The smile that illuminated his poor scarred face, whence came it? But I who watched lost the nervous dread of the pitiful infirmity—and realised I had looked into the eyes of the world's child-Lover; and to me now the memory of that crowded vehicle is as a certain Galilee Garden where the babies were gathered two thousand years ago.

* * * * *

One of my own beloveds said almost impatiently once: "Oh! Mother sees something wonderful in everyone."

Is it because he in his dear boyish fashion made that observation that I see him so often now—in a small schoolboy in the train lately who confided to me he did so want to get to Waterloo and see his dad!—in a London messenger lad who took the trouble on a pouring day to return twice to my isolated home to bring a parcel his firm had made an error about.

For the moment (I could not perhaps sustain this longer,) these became my own grown-up son in far off India.

Christ comes out of the London 'bus often, to the doorways of our homes, into our trains and tubes!

* * * * *

I knew just how the shy painfully eager young 'bus conductor felt that winter evening, an older man was initiating him into the mysteries of the new job. I was *not* the person sitting on the seat; it was I who had to punch those numberless tickets, and was so fearful of making a mistake.

"Good luck on the new job," I called to the novice as I swung off the footboard. The boy seemed too astonished to reply, the older man smiled. I have not forgotten the quality of that smile, because I knew Someone Else had "looked in" and done likewise!

I wonder what my young philosopher on no. 74 Cromwell Road 'bus is doing nowadays! He who expressed himself as content with enough grub and a packet of "fags". I noticed on this occasion the same sudden "quickenings" of the 'bus 'aura,'" shall I call it, as the voice rang out with the further statement that *money does not give happiness.*

It was so unexpected a declaration coming from someone in obviously limited circumstances, that it made me put myself in touch with the speaker afterwards.

But on these occasions I noticed that most of the occupants seemed thrilled with *something*, (unconsciously to themselves.). The heavy commonplace atmosphere lifted, the faces brightened, an intangible quality of the New Era made itself felt.

* * * * *

I was coming from Highgate one autumn afternoon, and a young artisan sat down beside me. He began chatting—I have since thought, *as an old comrade*—about himself and his work; and I could enter into it all, and enjoyed the communion, becoming aware as I looked beyond the worn garments, the stained hands, *of the old Greek type*. My own ancient Hellenic life throbbed in response. I wanted to know more of this youth . . .

But suddenly the everyday, and Baker Street, obtruded itself. He rose to leave. "That's one of my sparks," he said, indicating a bright lad near as his son.

I saw him bowing to me in the street, and have regretted ever since I did not get the name and address of that friend of long ago, now a young London mechanic. But here is the sequel.

As he left, two ladies, strangers to each other, began to chat, and I noticed as on other occasions, the sudden illumination begin to play. It concentrated at our end of the 'bus. I caught snatches of the talk: "*We are all brothers in God's sight,*" said one. The crowd grew as we proceeded. I found myself thinking what a pronounced type of feminine ugliness occupied the seat in front of me, in the shape of a poor shabbily clad woman. One of the standing people trod on her foot, and apologised: the smile on the dull flabby face was startling in its radiance, pathetic in its unspoken thought: "*She done it for the likes o' me!*"

And as so often in my walks and rides abroad; I realised with wholesome self-reproach, that I had been too blind to see the Divinity till It darted out!

These "encounters" have occupied many pages and words in the telling. They were often far apart in time as to actual occurrence, yet for me they are now all as *one great incident*, the fragments of which were apprehended feebly at the moment. And They all shone forth simultaneously, speaking the language of the Eternal.

DAPHNE¹

¹ Writer's name used in Series *Rents in the Veil of Time*.

A NEW ERA FOR AUSTRALIA

By J. L. DAVIDGE

BISHOP ARUNDALE'S entry on the Australian stage is more obvious to Theosophists than to other people as an epoch-making adventure. As great men come and go—legislators, generals, musicians, scientists, industrialists—each one makes a definite contribution to our intellectual life and social welfare. But greater than any statesman, as Sir Francis Younghusband lately said in a London church, is the spiritual leader, one who sets up religious ideals for the people. Such is Bishop Arundale's mission—to spread Brotherhood with all its spiritual implications throughout this Commonwealth, in short, to put Theosophy "across" Australia. Bishop Arundale has made a public confession that he came with a "little bit of prejudice" against this country, first because of the wrench with the Motherland of India, and then he wondered if he would find intolerance here, an absence of sympathy with big things, the things that really matter. But to his astonishment he found Australia eager to cultivate the big things—tolerance, large heartedness, the sense of truth, which he says Australia must have if she is going to help to lead the world in the future. That is the wonderful destiny which he sees ahead of this country. He told a Sydney audience in the Adyar Hall:

"You in Australia have much to be thankful for. You have not much of a past—which is always a comfort. What past you have is a past of pioneering, a past of effort, a past of struggle against difficulties, a rough noble past, and the result of that in each one of you should be a sense of fearlessness, a sense of dignity, a sense of power, of whole heartedness and open-mindedness. Those characteristics are already noticeable. On the basis of those you can build a very great Australia indeed. You can build a new factor in our great Commonwealth of nations. I want you to realise that you have a great mission. You can give a certain tolerance and open heartedness and bigness, and you can spread those ideas in this comity of nations."

No sooner had Bishop Arundale been elected General Secretary at the Easter Convention than he unfolded his plans for building up Australia into a great Theosophical community. We are an impressionable and a tractable people, less sophisticated and blasé than older nations; there is receptivity in the atmosphere, the bishop says, and

the six millions of our population should prove readily susceptible to the Theosophising process, seeing that a perceptible impression has been made on the three hundred millions of India.

With eager enthusiasm the new General Secretary set to work to permeate Australia with "brotherhood of all kinds". Each day of Convention, Good Friday, Saturday and Easter Monday, he materialised his plans into an intensive propaganda. He laid on the Lodges the duty of building up a nobler Australian citizenship, a Theosophical citizenship in all departments of life—political, religious, social, educational, industrial and international. We have to go out from the Lodges and enter into Australian life in a spirit of constructive and practical brotherhood. We have to discover and encourage the Theosophic spirit in outside organisations. Lodge meetings must be made brighter and happier, joyous and light-hearted, full of life and energy, a centre of attraction for all types of men and women in every city. Bishop Arundale's slogan for the year: "Every Lodge a community centre" indicates the place which he designs the Lodge shall take in the civic life.

Every available instrument is a weapon in his crusade—the Section machinery, wireless and the press. The Section journal is being enlarged from 32 pages to 48 and its character entirely altered. No longer will it discuss academic aspects of Theosophy—karma, reincarnation, etc.—but its columns will be thrown open to publicists for the consideration of vital questions—both sides—in politics, Theosophy, Coming of the World Teacher, art, education, religion, prohibition, child welfare, films, League of Nations, humanitarian agencies, labour, foreign politics, reconstruction, the editor declaring his message in the leader columns and illuminating every avenue with the torch of brotherhood. What was known for years as *Theosophy in Australia* is now *The Australian*, an all-inclusive title covering every department of civic life. The book-stalls will supply it at 6d., the old price of 9d., remaining to members, who are gladly penalised for propaganda purposes. As funds permit the magazine will be run as a weekly.

Dr. Arundale is spending three months in the Section office initiating his new scheme before touring the principal Lodges and developing Theosophical activity in various directions—Masonic, Church, Star and all the ramifying influences which the Lodges and individual members carry into outside welfare organisations. These he is eager to promote. In Sydney he has set an example to emulate, joining the League of Nations Union, the Prohibition League, the Humanitarian Society, and addressing some of these and other organisations, always stressing the Australian note and emphasising an improving citizenship. A most favourable impression was created by his Sunday night lectures on education in the Adyar Hall during March, but the less concrete exposition of the Coming of the World Teacher begins to sort out audiences for and against, and it is this preparation, extended to the whole of Australia, which is Bishop

Arundale's objective. Senator Reid's reference to him in Convention as a "gift from the gods" drew a responsive appreciation from all who discern that a wonderful destiny lies under Their guidance ahead of the Australian people, and that the dissemination of Their ideals of Brotherhood is vital to the realisation of that high destiny, and meanwhile to the purposeful Coming of the great Elder Brother to our land.

How to provide the sinews of war for this continental campaign was the business before Convention. Bishop Arundale, with Bishop Leadbeater as silent watcher—a very audible silent watcher at intervals—launched all his plans successfully, organising funds to prosper the work for the first year. The Budget estimated a deficit of £268: this was covered by raising the Section dues from 6s. to 10s. the increase yielding £320. A propaganda fund of £500 was approved, the Lodges to raise it on a *per capita* basis, Brisbane signifying their intention to contribute £100. No direct appeal was made for donations, though one delegate volunteered £50. Dr. Arundale's suggestion to make personal sacrifices of jewellery, furniture, etc., as women do in India, brought immediate response, a violoncello, a four-valve set and a gold brooch being sent in to help the work. Money raising as a fine art, though only a side line with Dr. Arundale, was skilfully exemplified. "Yet," he said, "the main thing is not the money but to do the work and see that as many people as possible stand behind." Hence his first object is to double the membership in the next twelve months; that means twice 1,600 members.

Not the least important of the new propaganda methods, though not officially connected with the Section, is the wireless plant to be erected at Adyar House. This will be the first wireless installation directly connected with Theosophical activity. Bishop Arundale, Mr. John Mackay (President of Blavatsky Lodge), and Mr. A. E. Bennett (a past President), are the provisional directors of the Theosophical Broadcasting Station Limited and more than half the required £3,000 was subscribed at a Star meeting in the Amphitheatre on Easter Tuesday. Bishop Arundale was astonished to find that in Australia radio is not a government monopoly as it is in England, and the utmost use will be made of this means of broadcasting our message of Brotherhood throughout Australia, as well as New Zealand. Already the Bishop is broadcasting a weekly lecture on citizenship from the Trades Hall station, but the Adyar Hall station will give a peculiarly fine and appropriate setting of high class music and addresses; it will be linked up with the Manor, the Amphitheatre and the Liberal Catholic Church to broadcast sermons and lectures by Bishop Leadbeater and of distinguished visitors, notably Dr. Besant, Mr. Jinarajadasa, and Mr. Krishnamurti. Mr. Bennett (who is also Manager) definitely relates the installation with the needs of the World Teacher. The possibilities of this scheme are immense. It will mean a general Theosophical uplift throughout Australasia.

It was lucky for the new regime that Morven, the garden school property, which had hung like a deadweight on the Section for several years, was sold before Convention. Of the sum of £8,850 realised, the mortgage of £6,000 has been discharged. The disposal of this obligation brought a feeling of buoyancy which was manifest in the ready response of the delegates to shoulder the new propaganda.

Incidental to the crusade is the appointment of Miss Mary K. Neff as a national lecturer: she was complimented by delegates for lecturing ability and by Mrs. Ransom for ungrudging service and the exquisite detail of her work in the Section office.

Mrs. Ransom received the heartiest commendation from Bishop Arundale for putting the Section machinery in order and making possible the expansive movement now in progress. "When she leaves for South Africa in June," he said, "she will have a new power to use in her work."

Bishop Leadbeater, in acknowledging an expression of deep gratitude for his service to the Society in general and the Section in particular and for the "noble example" of his long life, emphasised the pioneering faculty of the Anglo-Saxon peoples and the inviting possibilities in starting an Australian Theosophical community. All members in the Section he urged to adopt the country's motto to "Advance! Australia," seizing the great opportunity given to us as the first great occult and Theosophical example in the southern hemisphere and realising the responsibility which the fact of that Theosophical centre throws upon us.

Notwithstanding his eightieth year, Bishop Leadbeater's industry and output are surprising. He rises about 5 a.m. and is often up till midnight. Most days he celebrates Mass in the Manor chapel at 7.30 and the day is full of work for Theosophy, Co-Masonry, the Liberal Catholic Church, the Star and the Esoteric School, besides classes for students and a voluminous private correspondence. Occasionally he goes into town to the Lodge, and every Sunday finds him at Church, directing perhaps the most wonderful service in the world—when one considers the perfection of the ritual, the freedom of doctrine, the æsthetic feast of beauty which High Celebration affords, and the conscious sense of nearness to the gates of heaven which the presence of the Brothers in the sanctuary brings to all the congregation, as well as developing the occult centre at the Manor and pursuing his investigations into the mysteries Bishop Leadbeater is also turning out new volumes. His two Masonic books have attracted a most gratifying attention throughout the Craft, and he is now publishing an illustrated work on the chakrams, with other books to follow on theology, and education, and revised editions of some of the older works. The head and heart of the Manor, "Brother"—as his intimates call him—stands behind the whole of this strenuous Australian movement. His distinguished presence at Convention, in splendid health and radiating happiness, was an unlimited blessing.

The President was never out of our minds. A cable sent to Dr. Besant renewed the Convention's deep appreciation of her magnificent services in the cause of Brotherhood and offering her sincere congratulations on her work in India as vital to the growth of Brotherhood within the British Commonwealth of Nations. "I feel sure," Bishop Arundale observed, "Our beloved President will greatly appreciate that resolution. Do not for a moment think that resolutions are idle things. They are positive, definite forces and she will be strengthened for her wonderful work by the resolution you have passed." Convention received the following reply from the President:

"Most hearty good wishes section useful year, much progress under Masters' blessing, with Arundale's wise guidance.—
BESANT."

So the crusade is fairly launched. The press, though it has given numerous paragraphs and pictures of Bishop Arundale, has yet to discover the man of genius, the Promethean, living amongst them. The public are already beginning to recognise him for a brave spirit, a fearless champion of the truth in all its phases and phenomenal expressions; they have yet to know him as a leader and inspirer on the path of service, a pioneer blazing a trail to the heights of spirituality and holiness, a dynamo in action, and withal the most approachable, big brotherly and helpful person imaginable. By the time this letter is in print his battle cry for a bigger, better, purer life will be echoing round Australia, a life that will gradually raise Australia to the level of his vision of her future and make the way smoother for the Lord.

J. L. Davidge

AN INDIAN INSTITUTE

A GENERAL confraternisation of mankind—the generous and excellent ideal of so many illustrious men of our century—can only be realised when the civilised nations understand one another better through a fuller mutual acquaintance. A great step towards the realisation of this will be the founding of Institutes at the Universities and Colleges, in which all the nations of the world exhibit the masterpieces of their literature and art, and, by the intercourse of the minds of the best men that each race has produced, offer the student the riches of its culture and the best of its individuality.

The laudable project of the Indian Students of this University deserves a warm reception from the Faculty of Arts, in which the

Indian Hall will be installed at the side of the German and other institutes already in being, and will no doubt be worthy of the vast and prosperous country it represents.

This only would I add: In past centuries the East and West fought each other, like two blind men who, not seeing, neither knew nor understood each other. Let us substitute a true and intelligent understanding for that secular strife! Let us seek by mutual sympathy and the communication of the highest ideals to cement that Peace and Concord, which is and will always be the only sure foundation for a really noble and lasting progress!

DR. JORDD PROVIDENCIA CORTA,

*Professor of the Faculty of Arts and President of the
German Institute of Coimbra University, Portugal.*

DEAR SIR.

We the undersigned, represent a small number of your countrymen, natives of Goa, and students in the University of Coimbra, and come to you from this far distant land to address a frank appeal to your patriotism.

As the great distance separating us from our country prevents our taking an active part in the powerful wave of spiritual Renewment now sweeping over India, and as our heart can not endure the thought of remaining indifferent and isolated, we desire at least to share your high ideals and serve India in every way possible. As a result we have tried to centre our energies on making our country known and appreciated in the land in which we live.

Coimbra has always been the centre of the Portuguese culture and its University—the oldest and most important in the country—has produced many men renowned in the sciences and arts throughout Europe. For this reason we thought it wise to ask our professors in the Faculty of Arts (*Faculdade de Letras*) to promote the foundation of an Indian Institute similar to the German, Brazilian and North-American Institutes recently formed here with the moral and material co-operation of the Institutes and publishers in those countries.

Our attempts were well rewarded. The idea found a very favourable atmosphere, for we hear many eulogies to the highly spiritual civilisation of our *Bhārata māta*. The professors ordered the creation of the Institute (*Instituto Indiano*) which will occupy a hall in the Faculty of Arts. There is to be a department in Samskr̥t and Marāthi, over which a learned Goan Samskr̥tologist is going to be invited to preside as soon as possible.

The Institute has just been formed, but as neither the University nor our feeble resources can provide it with the material necessary to do India justice, we decided to make an appeal to you—our distant countrymen.

We therefore ask you to co-operate with us in our task, giving us your moral and material aid and offering to the Institute anything on Indian subjects, which seems advisable, especially such articles as books, reviews, newspapers, maps, paintings and sculpture. We would be glad also to receive similar offerings from your friends or others interested in making the name of India better known abroad.

Europe until now, has known India only by what Europeans have spoken or written, and this knowledge has been based largely on an India as seen by the English. This can never show India in its true light. The culture, traditions and thought of India must be presented by those who are natives of the country and understand its heart. Only in this way can India be understood and its best interests served.

Portugal in the past as well as in the present, has had close relations with India. Some, it is true, have been unhappy and have wounded the sensibilities of the people. Let us however forget the darker side and look rather to the high ideal of brotherhood between East and West—the golden dream of Tagore and of Ram Mohan Roy.

This is not a platonic ideal. It has on the contrary a great practical significance. It can be made effective by showing the greatness of India's moral, intellectual and material resources and its competence to rule itself independently, and this would mean the creation, in European intellectual and political centres, of a favourable public opinion, which, if it would not, of itself, attain the *Swarāj*, would at least be a great step toward its realisation. This is our purpose in asking help for our Indian Institute in Coimbra. We hope that it may find a sympathetic place in your hearts.

The books desired should be only on Indian subjects and may be written (or translated) in any of the following European languages—English, German, French, Italian, Spanish, and Portuguese. Ancient Samskr̥t texts are also welcome.

Thanking you in anticipation, we are

DEAR SIR,

Yours respectfully,

FRANCISCO ADIODATO BARRETO,

Coimbra (Portugal)

Matias M. de Lemos,

15-1-1926

Atanasio da Silva Rodvigno.

The Commission :

P. S.: As you are a leader in our Intellectual Renewment, let us express here, especially, the hope that you will use your best influence for the realisation of our designs.—*Idem.*

APPEAL AND PLAN FOR THE OPENING OF A HOLIDAY (OR CONVALESCENT) HOME

FOR MEMBERS OF THE THEOSOPHICAL SOCIETY AND OF THE STAR

FRIENDS,

It will not be news to you that almost all members of the Theosophical Society and of the Star in Germany are continually struggling against bitter material want, against care and trouble. It is only their boundless longing for a purer and more beautiful world that has given them the strength to hold up the banner of their Theosophical ideals during these chaotic and darkest of days.

For years it has been the task of the Theosophical Order of Service in Germany, on the one hand to alleviate in every way the increasing material misery, as well as the mental exhaustion so frequently connected with it, and on the other hand to proclaim and organise the only propaganda which is possible for our section—the Propaganda of Action. From these two sources has arisen our long cherished project in question, the realisation of which is now urgent.

The principle need for it is the daily increasing number of physical breakdowns among our members, a fact, which decreases and endangers the small remaining number of active German Theosophical workers.

A ten years' bitter struggle for existence, continual privation, unemployment, a hopeless atmosphere of need and trouble, all this together with numerous diseases, especially tuberculosis and bilious ailments, overstrain and no relaxation within these 10 years bring as result, the dreaded breakdowns often of our best workers.

Tuberculosis and nervous breakdowns are already straining the ranks of our numerous and enthusiastic young ones, the hope of German Theosophists.

We cannot any longer take the responsibility and refrain from making, at least one appeal on a large scale, if the health, the lives of our brothers, and of our whole Section are not to be imperilled.

Convalescent (or Holiday) Home, for Members of the Theosophical Society and the Star in which they can find at a moderate charge temporary rest, care, and love amid beauty of surrounding.

Hardly anybody can afford this at present, as the expenses amount to about three times as much as the ordinary outlay. For the time being there is not one member, who has more than is absolutely necessary for subsistence; more than two thirds have a hard struggle for existence at all, and in many families hunger is a frequent guest.

It must be made possible to provide at least a short rest for these valuable workers, who, if they can be helped to pass through this time of hardest Karma, will become tried and victorious fighters for Theosophical ideas and prepare for the Coming of the World Teacher.

The proposed plan is that we should purchase or rent a small country property, in healthy surroundings, in the centre of Germany, near a railway station, and medical advice, if possible in Thuringia, and to work in connection with the Theosophical Training Home, which is in view in Weimar.

The property would have to consist of a house with at least five or six rooms, some outhouses for goats and poultry, as well as a barn, suitable for eventual enlargement, some garden, potato and clover fields. The price would be about four to five thousand Mk. (£200-£250). As the price of property is steadily rising in Germany (a year ago, the same could have been had for £140) every month's delay raises the price and increases difficulties.

The furnishing could be effected by the members. In consequence of the general housing problem many are in a position to spare furniture. The village carpenter could supplement with plain pine furniture; this with painting and fittings, purchase of poultry, goats and bees, would need another £75, so the entire cost would amount to about £350.

This calculation allows for the purchase of property which would be desirable and profitable. The subscribers would always remain owners of the property as shareholders. Although it would not be possible to pay interest within the first few years, this could be compensated by the certainty of a quick rise in the value of the property and consequently of the shares.

The management or catering of the Home would be in the hands of the "Father and Mother". An opportunity is offered to procure two of our most approved German Theosophists, who are retiring in the course of this year and are desirous of finding a new field of activity. For this reason the matter is urgent.

The manager in question is at present a technical official, formerly a missionary, an approved and careful physician, and already considered as a father of German Theosophists. His wife is a trained nurse, a good vegetarian cook, an ideal mother, who is always the refuge for all in trouble.

These two, who have been for years conducting the office of the "Order of the Star" in Germany, would devote themselves in addition, to their new task. As they draw a small pension they would be satisfied with free lodging and a gradual reduction of their own share in the cost of the household. They would also bring their own furniture.

In this Country House, German (eventually Austrian, Polish, Russian) members of the Theosophical Society and of the Star, could be admitted at the cost of a simple vegetarian diet, inclusive of expenses for taxes, light and fuel, etc. In any case, money contributed at present for our convalescents could be used more profitably in our own Home.

Holiday time would be specially reserved for children, and special consideration always given to mothers of a family.

Non-Theosophists could be admitted if there are vacancies. All regulations will be drawn up by a Committee in Weimar, which will include the shareholders (proprietors) to whom a half-yearly report will be forwarded.

So much for the sketch of our plan, which if successful will preserve and restore health and strength to a great number of our brothers and sisters.

It will be a beginning for the realisation of brotherly readiness for mutual help, which in present times is felt in Germany as the most beautiful and longed for attribute of every spiritual aspiration.

As the business Headquarters of the Section forms the head, so this Home can become a centre of Love, a real Heart of the Section; it is for this that we intreat you, as our brother, to assist us according to your powers!

Any sum you can spare will be doubly welcome, if it comes speedily as for reasons already given, every delay means increase of expense. Not more than £350 are wanted at once, is not that a small amount of money for so urgent and promising a work?

Contributions will be deposited at the Bank and refunded in case of failure of the plan.

In any case we offer our thanks for your interest

With brotherly greetings

(Signed) JOHANNA WEITZ

Theosophical Order of Service in Germany.

May, 1926.

THE THEOSOPHICAL FIELD

THE SPREAD OF IDEALISM, SCIENCE, SUNLIGHT

THAT sunlight gives light was first discovered by the plant and then by the animals. India's people live much on sunlight, and seek it and use it intentionally. Now comes science and discovers it all over again. At least the scientist proves it and labels it, and there is much magic in a clever label. It is now called "Vitamin," from the word *vita*, life.

Dr. Hector Munro, a Harley Street (London) specialist, says:

Vitamins are nothing more or less than stored sunlight. Metabolism proceeds in three stages: intake, repair, and elimination. Sixty per cent of breakdowns in health are due to the retention in the system of waste products. Light energy meets this condition by stabilising the blood. The rays of light which are most valuable to health, are those to the right of the spectrum. (Fastest vibrations, Violet and Ultraviolet.) These are caught and held by the fruits of the earth, and are the vitamins of which so much has been heard lately.

Probably along this line of study, with colour cure, lies the prevention of sunstroke, so deadly to Europeans born where there is so little sunshine.

UNIVERSAL BROTHERHOOD—UNIVERSAL TIME

Mr. Roland Berrill has invented a universal clock for showing universal time. The 24 hours are divided into 360 units, each unit being four minutes of present-day time. A large hand shows the tens, a number appears at a little window and shows the unit, and a small hand indicates the fractions of four minutes. If it is 244 o'clock for instance at Paris it is 244 o'clock in Sydney, or any other place whatsoever. Each section of the world will have its separate numbers for daylight and dark. Let us suppose that Greenwich has the honour of starting the day with "Zero hour," middle of the night; then 180 degrees away it is midday, at New Zealand or 90 degrees away it is evening, in India; or it is morning 270 degrees away at Detroit. Under the new plan it will all be 360 o'clock. Let us call it Zero-Hour.

Daylight will come to London at 90 o'clock, noon is 180, and evening instead of being 6 p.m. is 270 o'clock. At Sydney sun-up

is 270 o'clock and bed-time about 130 o'clock, each region will have its regular hours. We will all know just when anything happens while now each 15 degrees has its own standard time. It is as great an improvement over standard time as the 24 hour clock is over the doubling of the 12 hours. And for broadcasting and the world-wide almost instantaneous inter-communication that we have to-day it is indispensable. When London broadcasts at 296 o'clock, any ship at sea, or Nairobi, or Saskatchewan knows just when to listen in. It is extremely practical, but like the metric system, we will be too con . . . , no, too lazy to adopt it.

PRACTICAL BROTHERHOOD

The practical brotherhood of the Rotary Clubs is catching. Follow it up, it is to the ounce of prevention of misery, without upsetting peoples' pet theories of property. Their insistence on honesty in dealing of course no one can cavil at, their kindness will do the rest; they have also solved the race question.

The race question crops up everywhere. The white race is squeezing the coloured races everywhere, and when they can't stand it any longer then they are "rebels". And Damascus is in ruins, and the Riffs are entrenched for the *liberté, égalité et fraternité* that France denies them. As Booker Washington said, "there is all the difference in the world between working and being worked." Will the disarmament of Europe really mean that the peoples outside Europe can determine their destiny, or will resisting exploitation still spell suicide, as hitherto exploitation has spelled starvation.

Europeans kill out the respect they would have, mostly by foolish behaviour. In Jamaica where the Negro is sanely treated there is no hatred as there is in Africa, Asia and North America. If it were a moral or an efficiency question no one would be injured. The Colour-bar Bill is based solely on colour, and colour is not a thing that a race can educate away. Will the white race prove itself incompetent to solve the questions of racial co-operation, and so have to fade out as the Assyrians did? A white man writes of S. Africa: "The white men believe they have a civilisation which is worth preserving at all costs and they don't want or mean to see it go down before the advancing hordes of at present uncivilised, or only semi-civilised natives." Who is the aggressor please? It is Europe whose hordes are advancing, crushing out ruthlessly where the native does not retreat immediately.

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An interesting extract in the Australian Press refers to the Tenth Annual Meeting of the American Council of the World Alliance of international friendship through the Churches, held at Detroit, which was chiefly notable because of the attendance of Jewish peace advocates and the action of the Council in making it easier for Jews to participate in the work of organisation. The word Christian was struck out of the various places where it appeared in the report of the programme committee. The Council was so impressed by the logic of a Jewish Rabbi pleading for a programme sufficiently inclusive to unite all religious forces in America in the cause of peace, that it decided to make him a member of the Executive Committee. The Council affirmed its belief that there can be no lasting peace, no Christian world order, no outlawry of war, and no perfect functioning of the new international machinery until it is recognised that nations in their relations with each other are bound by the same morality that pertains among all good men.

* * *

The Fifth International Congress on Genetics will be held in Berlin during the latter half of September, 1927. Those who attended the Fourth Conference in Paris, 1911, will remember that a meeting in Berlin was then planned for 1916. The invitation, which now comes from the German Society for the Study of Heredity, has been unanimously accepted by the six surviving members of the International Committee appointed by the Paris Conference.

* * *

The World Congress of Religions is to meet at Tokio in April, 1928.

* * *

EVOLUTION, BY SIR OLIVER LODGE, F. R. S.¹

This lecture shows how broadly the subject may be handled by a great man. It is too long to quote, and too good to be cut up in bits. "My thesis is that there is no essential opposition between creation and evolution. One is the method of the other. They are not two processes, they are one—a gradual one which can be partially and reverently followed by the human mind." Reverence and science (accuracy) make the winning team.

* * *

Sir Oliver Lodge has summed up his cosmic beliefs as follows: "I believe that creation is continual creation in the depths of space."

¹ From the Huxley Lecture delivered at Charing Cross Hospital, December 31st 1925. *Nature*.

Things may happen whereof we can have no conception. When one considers that we are receiving the light of stars which shone thousands of years ago and that this self-same light is only reaching us now, it can only testify to the unity of mind that created and is creating it."

* * *

Prof. Albert A. Michelson, a son of Poland, has made many inventions. One of his mechanical ones is the Interferometer. It corroborates the observations of the spectroscope, and the calculations of the mathematician. That is the triangle. These instruments give us "by inference, information about the invisible". So we find the idea of "giant stars". We read in *Nature*, January 2, 1926. "The interference-fringes formed by the star (Betelgeuse) were observed . . . the fringes at the eye end . . . ultimately disappeared. The distance apart of the mirrors now, multiplied by the proper fraction, gave the angular dimensions of the star . . . An estimate of the star's distance gave its actual diameter, and confirmed Eddington's prediction." This was: "that a star like Betelgeuse must be at a very high temperature, and that it would be swollen out by the pressure of light to the size . . . of a solar system, although it could not contain very much more matter than, say, two or five times our sun . . . its density perhaps a thousand times less than atmospheric air."

When the scientist achieves information "by inference" he surely is coming very close to seeing with the mind, but we will not call it "mental clairvoyance" for a while yet.

* * *

A letter received by the T.S. in France from a native teacher in French Soudan is characteristic of the widespread influence of our Theosophical teachings: "I write this to ask the favour of admittance to the T.S. I saw in one of the magazines the picture of the venerable Mrs. Annie Besant some four or five years ago and since then I studied the Theosophical teachings and wanted to join the Society.

I belong to the tribe of the Malinki; my parents always escaped conversion to Islâm. A great native prophet Hajee Omar has killed a great number of my ancestors at Bambouk in 1855 in his zeal to convert them to Islâm, without success, however, for we remained faithful to our own religion, the Sissoks of Bambouk, just as the kooloobaly of Kaarta, the only tribes who rebelled against the all-powerful influence of Islâm in the Soudan. Commerce, travel, the roads, are so many means for the spreading of Islâm among the

masses of the Soudan. Christianity makes progress also, but not so rapidly as Islâm.

I have studied the doctrines of Roman Catholicism and Islâm, but I always found barriers to my aspirations. I know there is only One God, I know there is a universal code of morals, I know there is an eternal creation, but I need a Credo. If it was not for the memory of my ancestors, who fought desperately against Islâm for their fetishism, as you call it—though the worship of a Great Being and the veneration of the dead are not unknown to them—I would have become a Musalmân. But something unknown always held me back, till I found Theosophy.

* * *

WHEN THE FIRE-GATES SHUT

Stories are coming by letter from the fire-stricken areas of Victoria, Australia. Here are a few sentences from one letter: "At Fullwood's mill, a few miles out, the men went to meet the fire, leaving the women and children together in one house. But the flames threatened to cut them off in the rear, so they rushed back through the smoke. They got to the house and stayed there, the whole party being apparently hemmed in by a roaring fire one hundred feet high. Then came a phenomenon. An opening appeared in the wall of fire, and the more resourceful of the men quickly herded the women and children and drove them through like sheep, the men rushing after them. As the last man got through they looked back as they ran, and, lo! the walls of flame came together like the shutting of huge gates!"

HUMAN PHENOMENON

Seeing Without Eyes!

There are three little girls in Nay (Southern France), 11, 13, and 14 years of age respectively, who are said to be able to read pages of books, thread needles, and detect colours of cloth without using their eyes. Seemingly, the only explanation is that they see through the skin of the face, especially the forehead. Monsieur Jean Labadie, the noted French scientist, has personally tested these facts and gives some interesting observations. He believes that it is merely some peculiar sensitiveness of the skin nerves which receive impressions of light and convey them to the brain in the form of definite images. He precludes the possibility of trickery, but awaits further investigation to find a scientific explanation of the phenomenon.

* * *

The American Social Hygiene Association, is showing by films, said to be very beautifully planned and executed, the processes of reproduction. In five parts the method is traced from the amoeba up to the highly complex human being.

* * *

The American Scientists, in Convention at Kansas City in December last, refuted the charges that "evolution" corrupted morals. They claimed that it was the mission of science to make this earthly existence less of a hell than it was and "as much of a heaven as possible". Even the fundamentalists seem to use scientific discoveries that give creature comfort.

* * *

Leeds has taken a step which, we may hope, will soon be copied in any city worthy of the name. It has opened a free theatre, under the title of the Leeds Civic Playhouse, in which it produces, not only serious plays, but also good comedies. It aims, moreover, at encouraging local playwrights.

I quote from their programme :

The Leeds Civic Playhouse is founded in the belief that it is as essential for a healthy civic life that the dramatic masterpieces of our own and other lands should be placed within the reach of all, as that the city should provide libraries and art galleries

THE TITLE

The word "Civic" is used to show the intention to make it a Theatre with a wide appeal, and not only for the cultured few; also the hope that some day its efforts to provide Drama for the masses will justify direct municipal support; whilst the term "Theatre" is deliberately discarded in favour of "Playhouse" because that is a more accurate description of the promoters' aspirations to make it a place of entertainment and amusement and a common playground for all those who love the art of the Theatre. As a channel for self-expression it will provide opportunities not only for acting, but dress and scenic designing and making, carpentering, lighting and the many needs of theatrical production.

Most of the workers are amateurs and the scenic effects are the work of volunteers—and very good they are.

The plays on the programme for 1926—7 include several by local writers; some good modern comedies; "Œdipus, King of Thebes," by Sophocles; "Atsmori, an adventure in the (Japanese) Noh tradition," by a Leeds man. In short, a wide and catholic field. Admission is free.

Altogether, this is a most welcome and useful thing, and shows a realisation of the artistic needs of a community.

J.

CORRESPONDENCE

THE STRUCTURE OF THE ATOM¹

THIS article is dated March, 1922, and very considerable advances in knowledge of the structures of atoms have been made since that time. However, considering scientific knowledge as it stood early in 1922, it is evident from the article that the author was not only not fully informed as to the existing knowledge but was not even accurately informed of the knowledge he cites. The author refers to Langmuir's theory of atomic structure as if it were subsequent to Bohr's theory, whereas the facts are the reverse, for Langmuir's theory was put forward in 1919 and was merely an amplification of Lewis's earlier theory of 1916, and Bohr's theory in its final form was put forward in 1921, a year previous to the date of the article. The author also suggests that Langmuir's theory superseded Bohr's and Rutherford's and held the field in the scientific world. This is the converse of the facts. Bohr's theory incorporated Rutherford's and destroyed the foundations on which Langmuir's theory rested. After the publication of Bohr's dynamic quantum theory of atomic structure, Langmuir's static and merely qualitative theory ceased to have any but historical importance, and Bohr's theory has long passed from the realm of speculative physics to that of firmly established scientific fact.

* * * * *

STUDIES IN OCCULT CHEMISTRY AND PHYSICS²

The earlier part of the article on the structure of the hydrogen atom is beyond criticism, as it is entirely speculative in a region in which experimental science has no evidence to offer. The experimental evidence as to the structure of the hydrogen atom is to the effect that it consists of a single negatively charged electron circulating round an equally but positively charged nucleus possessing minute size but almost the whole weight of the atom. The author's speculations relate to the structure of this positively charged nucleus. Much of the remainder of the article relates to well-known properties of the hydrogen atom which give no direct support to the author's

¹ By W. R. C. Coode Adams, B.Sc., THE THEOSOPHIST, March, 1922.

² By G. E. Sutcliffe, THE THEOSOPHIST, 1922, 1925-6.

hypothetical structure of the nucleus. The evidence could be used equally well to support a fundamentally different type of structure from the author's, and in fact accords well with the accepted scientific view that the nucleus of hydrogen is structureless and is a primordial unit of matter.

Criticism on experimental grounds may, however, be directed against some of the views of the author on the hydrogen atom. The author assumes that the sun's gravitational field acts independently of the earth's. This is contrary to established fact. Any two pieces of matter, whether the sun and earth or two single atoms of any elementary substance, set up a gravitational field around them which can be estimated quantitatively in mathematics by the arbitrary device of regarding each as an independent gravitating unit and determining the resultant field, but it must not be overlooked that this is merely a mathematical device for purposes of determination of the force involved. The reality is a single gravitational field surrounding both gravitating units and so long as the units remain within a finite distance of one another, there exists only a single gravitational field between them. It is thus contrary to common sense as well as contrary to scientific possibility for any point to exist in space at which the gravitational field of one unit can act to the exclusion of the other. A simple illustration suffices to indicate a completely analogous state of affairs. If a pint of water be mixed with a gallon of water, it is absurd to suppose that the pint of water in the mixture could wet the finger to the exclusion of the gallon of water. Common sense demands that the wetting effect is due to both the lots of water simultaneously. The author's explanation of the difference in mass of the positive nucleus and the negative electron as being due to the electron being operated on solely by the sun's gravitation is absurd.

Further criticism may be directed against the supposition that the electron has a negative mass. The experimental fact is that the electron has a real positive mass about $1/1800$ th of that of the hydrogen atom. The only thing negative about the electron is its electric charge, and this is merely a matter of terminology. The electric charge called negative is not really less than nothing. Both negative and positive electric charges are real and greater than nothing, and they are thus both *positive* conceptions. The difference between them is that of proposition and converse, not that of something and less than nothing. A simple illustration indicates the difference between a positive and a negative electric charge. A stone dropped from a height falls towards the earth and if the earth be regarded as the positive end of the force field causing attraction, then the stone is the negative end. The terms positive and negative are completely arbitrary. Any other terminology indicating a thing and its converse is equally explanatory. It fact there is no scientific reason why the positive nucleus should not be called the negative nucleus and the negative electron called the positive electron. The application of the terms is an accident of naming at the time of the discovery of electrical phenomena. Modern

scientific evidence favours the view that the electron is alone made of electricity and nothing else, and that the positive nucleus is not made of electricity but is merely something which attracts electricity.

There is no evidence that the positive hydrogen ion is heavier than the negative hydrogen ion in the ratio 20 to 16. The evidence in fact is that the positive ion is not heavier but lighter than the negative ion. The neutral hydrogen atom certainly consists of a positive nucleus of unit weight and an electron weighing $1/1800$ of a unit. The positive ion consists of the positive nucleus stripped of the electron and thus weighs $1/1800$ less than a whole unit. The negative ion consists of a neutral atom which has gained an extra electron thus consisting of a positive nucleus and two electrons, weighing altogether $2/1800$ more than a unit and $2/1800$ more than the positive ion.

The author's view of the ionisation process attending the hydrogen molecule is contrary to experimental facts. He assumes that the molecule consisting of two neutral atoms breaks up into a positive ion by gaining two portions and a negative ion by losing two portions. The facts are that the hydrogen molecule consists of two positive nuclei and two electrons and that on ionisation a positive ion consisting of two nuclei and one electron is usually formed by shedding an electron. If the ionisation process proceeds a stage further by loss of the last electron the molecule divides into two independent positive ions or protons each consisting simply of a positive nucleus. If the ionisation process proceeds by loss of a positive nucleus, two ions are formed, the shed positive nucleus forming a positive ion and the remaining positive nucleus with two attached electrons forming a negative ion. By this process the molecule ceases to exist because no chemical molecule can consist of less than two positive nuclei joined together. In any event negative ions are always heavier than positive ions of the same element simply because negative ions are gainers of electrons which have real weight, and positive ions are always losers of electrons. This is one of the most elementary scientific facts, and the author thus perverts facts to suit his purpose.

* * * * *

OCCULT CHEMISTRY¹

Generally speaking the chemical formulæ are accurately stated throughout the articles. The structures assigned to chemical molecules are however hopelessly inaccurate and based on a completely erroneous view of atomic structures. In nearly all the articles the carbon atom is an integral part of the molecular structures dealt with, and the feasibility of these entirely hypothetical molecular structures depends on the structure of the carbon atoms used. If the structure assigned to the carbon atom is wrong, then the whole of the structures developed throughout the articles have no foundation.

¹ By C. Jinarājādāsa. THE THEOSOPHIST, 1922 to 1925.

The experimental evidence is conclusive that the author's structure of the carbon atom is wholly erroneous, and all his elaborate configurations thus fall to the ground and cease to have any scientific interest. The last article is dated in 1925 so it is reasonable to adduce in criticism any experimental evidence obtained before that date, with which the author should have been familiar. If he was familiar with this evidence then it has been improperly suppressed. If he is not familiar with the evidence then no serious scientist can waste his time criticising the imaginings of an author who refuses to keep abreast of the advances in knowledge on the subject in which he claims to be an expert.

The author views the carbon atom as an octahedral centre with 8 "funnels" radiating from the 8 octahedral faces. These "funnels" are described as of two sorts, 4 positive and 4 negative "funnels," each "funnel" being equal to half a valency (chemical bond), the 8 "funnels" thus comprising 8 half-valencies or 4 whole valencies. The carbon atom with 4 valencies or chemical bonds is thus completely described.

Science has no direct experimental evidence to offer as to the precise shape of the carbon centre or nucleus and the author is thus at liberty to imagine it as octahedral or any other shape.

The experimental evidence as to the valencies or chemical bonds of the carbon atom is however quite unequivocal. The carbon atom possesses 4 electrons external to its core and to these 4 electrons all the chemical combinations of carbon are due. These electrons are all absolutely alike in mass and electric charge. They differ however in certain aspects. 2 electrons revolve round the nucleus in highly elliptic orbits and the other 2 in less elliptic orbits. The 4 electrons are thus in two different pairs. The carbon atom on entering into chemical combination gains 4 more electrons from four other atoms making 8 electrons in all, the 4 added electrons being in circular orbits unlike the first 4 electrons. The combined carbon atom thus possesses three sorts of electrons, a pair in elliptic orbits very firmly bound to the nucleus, another pair of electrons in less elliptic orbits and less firmly bound to the nucleus, and a quartet of electrons in circular orbits most feebly bound to the nucleus. All the evidence points to the conclusion that all the 8 electrons are utilised in binding together the other atoms combined with carbon. As carbon is quadri-valent, *i.e.*, possesses 4 chemical bonds binding four other atoms, these 8 electrons must be utilised in 4 pairs, each pair of electrons forming a valency or bond. As all the electrons are negatively charged, all the 4 valencies or bonds are negative electrons, and there is thus no foundation for the author's view that the 4 valencies consist of 4 positive half-valencies and 4 negative half-valencies. It is known in experimental chemistry that the four valencies of carbon are distributed tetrahedrally round the carbon atom. The pairs of electrons forming the four valencies must therefore be arranged as if they were the four corners or the four faces of a tetrahedron, and the author's view that the 4 valencies consist of 8 half-valencies arranged on the 8

faces of an octahedron is therefore erroneous. His supposition of an octahedral structure for the carbon atom and its valencies must therefore be definitely rejected, thus involving the rejection of the whole of the suggested molecular structures involving carbon atoms. This applies to practically the entire matter of all the articles, and the whole of the author's fanciful configurations for molecules therefore have no solid foundation in fact.

Similar criticism extends to the author's suggested structures for the atoms of hydrogen, oxygen, chlorine, sodium, calcium, etc. Where experimental evidence exists, chemical or physical, it definitely controverts the author's suggested atomic structures. The complicated molecular structures, therefore, put forward by the author as having been discerned occultly have no existence except in the author's imagination.

Given chemical knowledge as slender as the author's, any person with very little imagination could have devised the whole of the structures he puts forward or similar structures more or less fanciful. Complicated as are the atomic structures put forward they bear no relation to the known complexities of atomic structures as deduced from experimental chemical and physical evidence. Sufficient is already known about the structure of atoms to be certain that they *cannot* be represented on paper. The electrons not only move with almost incredible velocities and would be totally invisible even if magnification were possible, but the types of orbits are so numerous and of such complexity of configuration that thousands of diagrams would not suffice to illustrate the motion of a single electron even in the simpler atoms. It is practically certain, for example, that all the electrons in the carbon atom describe orbits which are ellipses with the nucleus in one focus, the other focus being empty, that the electron accelerates its speed and increases in mass in approaching the nucleus and decreases in speed and mass in receding from the nucleus, and that this variation in speed and mass takes place while the whole elliptic orbit is itself rotating round the orbital major axis. The electron thus appears to move with continually varying speed on an imaginary surface which is more or less egg-shaped (an ellipsoid of revolution) and the electron moves on this surface in unclosed orbits which approximate to deformed spirals owing to the variation of its mass with varying velocity (relativity effect), the spirals having a common intersection at each end of the egg-shaped surface. When it is further considered that 4 electrons move similarly on 4 different surfaces which all have the same focus (the nucleus) and that the four surfaces thus interpenetrate each other, the interweaving of the multitudinous orbital paths of the four electrons so that collisions never occur is almost beyond human description. The carbon atom possesses altogether 6 electrons when free and 10 when in combination with other atoms. The complexities of orbital motion are thus enormously increased, but must nevertheless be regarded as comparatively simple when considering the complexity of orbital motions of the 92 electrons in the atom of uranium. These 92

electrons have been on experimental grounds grouped into 27 different types of orbit, and the geometrical form of each type of orbit is known with considerable precision. When it is considered that every one of the 92 electrons moves in orbits similar to those described above and that many of the orbits interpenetrate, and that the outermost two electrons penetrate through all the other 90 orbits and pass very close to the nucleus without any possibility of collision despite that the speeds of all the electrons are different and all colossal and all varying continuously, some faint idea of the infinitely complex mechanism of an atom may be obtained. The author's complexities are to the complexities of real atoms as the mental operations of the new born babe are to the mental operations involved in the most abstruse mathematics of the calculus. Nevertheless, in no respect do the author's complexities coincide with atomic realities. The fearful complexities of real atoms can be dissected into a multitude of simple operations, but the author has failed to build into his hypothetical structures even one single item of these simple operations.

The author claims that the occult method has triumphed over the experimental method. This has been proved to be untrue. The occult method has failed to visualise any iota of atomic reality, and we are entitled to suppose that the occult method consists merely in imagination, and is in fact no method at all.

Natural phenomena probably cannot be absolutely known, for they comprise all that exists in nature. Imagination, however, is severely circumscribed by the experience of the human race and the small world in which it has lived for a short period in the history of the universe. The brain of man has had to deal only with the relatively few and gross phenomena appreciable by the physical senses. The wildest flights of human imagination cannot therefore in their nature travel far outside what is already known. It is more than doubtful if unaided imagination can ever attain anything really new. All that it attains are new combinations of existing ideas. The only sort of imagination that has throughout the history of the human race been fruitful in the discovery of things essentially new, relates to the speculations of those minds which are fully informed in some branch of experimental knowledge when creating theories on the fringes and frontiers of existing knowledge. These speculations, called theories, are corrected or discarded as experimental knowledge advances, and finally give place to new laws of nature. This is the method of experimental science. This, the scientific method, not only increases knowledge but expands the power of the intellect and enables completely new marginal speculations and theories to be created, thus increasing the powers of scientific imagination and leading to ever new discoveries. The method of advance has always been the same and, judging from past experience and our knowledge of the human brain, it appears probable that it is the only method along which human knowledge can advance, and there is no reason to suppose that the method will ever alter. Unaided by experimental evidence, imagination cannot attain

reality and leads nowhere. The occult method is the method of unaided imagination. It is scientifically unsound. As the universe is greater than man's world so must reality be unattainable by imagination and truth remain stranger than fiction.

UNIVERSITY CHEMISTRY DEPARTMENT
Edgbaston, Birmingham.

J. D. MAIN SMITH

H. P. B.'s MANUSCRIPTS

THE THEOSOPHIST for December, 1925, publishes an extract from a manuscript in H. P. B.'s handwriting dealing with the ten Sephiroth. Students are asked to discover, if possible, whether or not H. P. B. ever published this essay.

In view of the oft-repeated charge of plagiarism brought against this devoted messenger of the Masters, would it not be well to make it quite clear, as soon as possible, that in all probability this MS. is merely an abstract made by H. P. B. from Ginsburg's *The Kabbalah*. With a few changes in the order of the text, and a few alterations in wording, it is a literal transcription from the first section of Ginsburg's book. Here and there H. P. B. has interpolated certain observations of her own, but there is such a preponderance of material from the source cited that I am sure H. P. B. never intended this as a draft for an essay, but rather as an abstract for her own use.

*158 North Main St.,
Fairport, New York,
U. S. A.
April 8, 1926.*

PAUL F. CASE

[We are glad to publish this letter. Like any other author, H. P. B. continually made extracts, for use later. It is however not possible to-day to tell whether a page of MS. in her handwriting (without reference or quotation marks) is an extract, a summary or her own original composition—ED.]

FASCISM

THE article, "Fascism: a Factor in Politics," appeared in THE THEOSOPHIST of December, 1925, puzzled me very much. I cannot quite understand how a T.S. member could see in that way the happenings which have occurred in Italy during the last years. It may be that I am mistaken, but I look at all those things in a different manner. I do not desire to go very deeply into the matter, and take up polemics. I wish only to state in a few words my own opinion.

To my eyes the Italian leader incarnates strongly the ideals professed by the German Emperor William II; and his idea about the

greatness of Italy closely resembles, strangely enough, that of the Germans: "Deutschland, Deutschland über alles." There is no sense of co-operation. He thinks that all that is possible can be acquired by force. He tries to stimulate the spirit of war and puts as a great ideal "Militarism"; his method of training people is: "Be silent and obey." That too smells like German barracks. Through his whole personality there goes the trait of hostility for all that is not his own idea, and an extreme contempt for the masses. In all his addresses to the people he is aggressive, arrogant and tyrannical. If somebody wants to test the truth of my words, he may read his essay on "Machiavelli," but not the English translation, in which they left out the most striking parts.

To finish my remarks, I quote two of his sentences: (1) "We (the Fascists) will knock down everybody who is not with us, and make litter of them for our feet." (2) "The moral statement of the Bible: 'Eye for an eye and a tooth for a tooth,' must be changed for us into: "For one eye, two eyes; for one tooth, the whole set of teeth." I ask you, brothers, is there any need to make further comment? I can only pray: "Mazzini, Mazzini, come back and help thy suffering country." I must add that the cry for Mazzini is sounded out by all the souls of educated, broad-minded people in Italy.

X.

ZULVAKALFE

THE musical blessing quoted by you in the March number of THE THEOSOPHIST,¹ and which you say is claimed to have been received from Mars, occurs in a book (apparently intended as fiction) called *Across the Zodiac* by Percy and Creg, published by Trübner & Co., London, 1880. The book tells the story of a visit to Mars and the blessing in question occurs in the account of a mystical and occult secret society there. The book should be interesting to Theosophists who would find very striking correspondences with Bishop Leadbeater's information on Mars.

In *Across the Zodiac* the blessing has two slight verbal differences from the version quoted by you. In the third line "Lore undoubting" instead of "Love unfailing" and in the fourth line "Hope" instead of "Strength".

It would be interesting to know, if we may, whence the blessing was culled for THE THEOSOPHIST.

33a HILL ST., W. HOBART
Tasmania
11-4-26

FRANK RAISIN

¹ See "On the Watch-Tower," p. 664c.

BOOK NOTICES

Forbidden Theories, by C. P. Kingsford. (The C. W. Daniel Co., London. Price 4s. 6d.)

On the cover it asks the question : Is the germ theory infallible? Then in story form, the book tries to make a case against the fallacy of serum injection and vaccination. The story is not well told. The cases are too far-fetched, to convince. One wishes for more evidence, yet real evidence lies in the path of every one who cares to keep his eyes open. Much of it would be fought as libel if it were made public. The book adds however to the growing demand for truth on the part of the public, and the scientists will soon have to admit that they are on the wrong track. Nature is averse to violence, for man is part of herself.

* * *

A Distant Island, by M. E. J. (The C. W. Daniel Co., London. Price 2s. 6d.)

A very pleasant story of a visit to the island of Tristan da Cunha. It describes the happy natural lives of the Islanders, who are all of European stock. The strong moral and spiritual tone in all their actions, their simple uprightness, is the message of the book.

* * *

Life and Work of Jawad Sabat, by Maulavi Abdul Wali, Khan Sahib. (Thacker, Spink & Co., Calcutta. Price Rs. 2-4.)

A short review of the activities of the Arab saint and seeker, and of his last and greatest work, his exposition of the reasons why, having accepted Christianity he returned to Islām. This was in 1814. Sabat was still a young man. This booklet of 84 pages is an introduction to the other, and also a historical review of the spread of Islām. It is pleasant to read his indictment of the Muslim slave-traders of those days.

* * *

The Religious Mysticism of the Upanishads, by R. Gordon Milburn. (T. P. H., London. Price 3s. 6d.)

A short 100 pages that go very thoroughly over the whole field, and gives one the perspective necessary for further and more detailed study, not only of the Upanishads, but of Mysticism as well.

The differences between Christian mysticism and that of the Upanishads are very well defined. Also the strange claim is made that the religion of the Upanishads is not the same as the religion of the Vedas, nor of the Brāhmaṇas, nor of later Hindūism. That is a mere matter of confusing the place of philosophy, religion, theology and ritual, in a given system in which social usage plays a large part. These differences are no new discovery, they only indicate the tremendous grasp of human psychology on the part of the principle thinkers and writers whose works make up the sacred books of the East.

KAHUNA

* * *

Two Poems on India, by N. Seshadri, B.A., President, Youth Movement, Bangalore. (Price As. 2.) These are rightly named "prose-poems" for the rhythm of poetry is lacking. The ideas are good. As part of the passing show, and of the work of the Youth movement, it has its place.

* * *

Sonnets of a Schoolmaster, by F. G. Pearce. (Arthur H. Stockwell, 29 Ludgate Hill, London. Price 2s.) Very real poetry is found in this little book. The Schoolmaster is also a Scout-master and shows the genuine tie that can exist between the teacher and the pupil. May many children come under his understanding eye.

* * *

The Sleeper Awakened, by H. Chattopadhyaya. (Ganesh & Co., Madras. Price Re. 1) This carries the informative sub-title, "A Nightmare in Three Acts," and such it is. Funny, psychologically true, it is very good reading for the times when you must have "something to read". The take-off on modern education is keen, the play is decidedly a satire on several mediæval fetiches.

* * *

Benares, by P. Seshadri, M.A., Head of the Department of English. (Benares Hindū University.) It is a matter-of-fact guide to the holy Kashi. The English is good, the guiding excellent, the comment quite terse. It includes of course Saranath, and gives a good cut of the image of the Buddha, among the illustrations.

* * *

Kashmir, by Weller van Hook. (The Rajput Press, Chicago.) A prose poem on the beauty of nature in that, the most beautiful of valleys. Thirteen pages; fanciful illustrations by C. P. Wilson.

A. F. K.

* * *

Towards Radiant Health, by Edgar J. Saxon. (Price 3s. 6d.)

Highways to Health, by Edgar J. Saxon. (The C. W. Daniel Co., London. Price 3s. 6d.) Two books on health, reform diet, and the usual concomitant breathing, etc. well written by one who is evidently in earnest, and writing from experience. The second booklet is a series of letters to typical individuals, such as "To an Over-civilized Person," and brings the subject home to each in an incisive way.

* * *

Wealth—Beauty and Youth for All, by J. T. Sunderland. (Ganesh & Co., Madras. Price Re. 1-8.) Ninety-five pages of good advice of the New Thought type, on how to gain Wealth of the Spirit, Beauty of Character, and lastly how to grow old gracefully, and if not, then as gracefully as we can. The author says of old age what we say of youth, "age is a thing much more of the mind and heart than of time". Then he recounts the lives of many who in old age were young in enthusiasm.

* * *

A Man's Religion, by the Rev. J. Tyssul Davis, B.A. (The C. W. Daniel Co., Graham House, Tudor St., London, E. C. 4. Price 2s. net.) Contains ten essays on religion, besides the Title essay: broad minded and for the average man, liberal and straightforward.

The Seeker, by Muriel H. Carré. (A. H. Stockwell, & Co. London.)

This poem, in good, flowing verse, is a fairy tale, the lost love, the errant lover, the fruitless quest; all of the old sweet story retold as it must be, till Love be understood.

"As one enchained in icy trance—
Seeker! veil thine eyes, nor see
Wreck of immortality."

"Ah Perdamor! Lest Spirit sad!
Sunken deep in Sorrows shade,

How should thy lord Oberon
Looking on thee, deem thee one
With him he cherisht as his son,
In golden æons long o'ergone?"

So we see the old mystic quest again, the endless theme, in a new and very readable form. For the essence of nature is romance.

* * *

The New Era, by Jadunath Sinha, M.A., Prof. of Philosophy. (Deoghar, Behar, India. Price Re. 1.)

A compilation showing the teachings and life-work of Thakur Dayananda, founder of the Arunachal Mission. His followers in this booklet proclaim him as "the man who will create a new heaven and a new earth". The book is full of most enthusiastic laudation of the man, holding him up as "the greatest *Avatār* that has ever blessed this mortal earth". The scheme of salvation is also a financial one, for all trade and commerce shall be eliminated; "all are employed and God is the Employer."

The sooner the better, but we are a hard lot to please. And then, what did we all individualise for?

* * *

Youth and the Nation, by T. L. Vaswani. (Ganesh & Co., Madras. As. 4.)

A book of exhortation to the youth of the world, and we need it. We who are old need it most perhaps, for we are in danger of losing interest in being alive. But give us more than hero worship. Worship India; if you must be personal, take Humanity for your hero. No one man is quite enough for all that we need of example, except he be Adam Kadmon himself. That possibility lies in every child's heart. Oh! that we could awaken our youth to the greatness of life. Every enthusiast is worth while.

"CO-OPTIMIST"

* * *

The Prince of Ur, by Capt. R. A. Neaum. (The C. W. Daniel Co., London. Price 2s. 6d.)

A story of the memory of a past incarnation in Egypt. With the usual hints at occultism, the story tells of a theory of the birth of the solar system; also why the Great Pyramid was built. The book is a short one, and may bring the existence of Occultism to some.

A. F. K.

My Conscience! A Farce in One Act, by Edgar J. Saxon. Price 6d.

This one act play might be played by any Young Men's Society with profit. The play is based on the protest of a man to being inoculated by order of the State, and the conversation which ensues is very amusing and instructive on some of the points brought forward.

The Soya Bean. An Appeal to Humanitarians, by Violet M. Firth. (Price 1s.)

This small book gives much information on the use of the Soya bean as a food for humanity, and the author points out many of the ways it can be used with advantage in the kitchen.

What to Eat and How Much, by Florence Daniel. (The C. W. Daniel Co., London. Price: Cloth 2s.; Paper 1s.)

The author has taken much trouble and care in compiling this small book on food. There is much valuable information contained in a small compass, with good advice and well chosen quotations from many good Doctors, and other experts on food questions. We recommend this book to our readers.

To the Goal, by Sohrab A. Calianiwala. (Sunshine Publishing House, Princess Street, Bombay. Price Re. 1.)

We find this book full of beautiful quotations, both in prose, and verse, and it will both interest and charm the reader, who is sure to find some familiar and well loved poetical stanzas among its pages.

S. W.

* * *

Bhishma, by K. S. Ramaswami Sastri, B.A. Great Teachers of the World Series. (Vasanta Book Depot, Madras. Price As. 2.)

This little book is the fifth of the series. It is brief, well written and well printed and gives us in choice language a picture of one who is regarded as a unique combination of soldier and statesman, sage and saint of five thousand years ago, 'an incarnation of the soul of India' in human form. In six chapters the different aspects of his character are succinctly dealt with—and, in conclusion, the author sums up his own opinion of Bhishma leaving out Kṛṣṇa and Rama as superhuman, "the greatest *man* who ever lived on the earth".

* * *

Mother and Daughter, by R. P. De. (Datta Bose & Co. Price Rs. 2-4.)

This book represents Indian life in Bengal and the result of insufficient education. The author has dealt with good and evil, endeavouring to show the ultimate victory of good over evil. Although it is written in English, and English idioms occur, a good idea of the life of a poor family is obtained.

P.

BOOKS RECEIVED

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

Shri Kṛṣṇa's Message and Revelation, by Baba Bharati; *E. S. Montagu, a Study in Indian Polity* (E. A. Natesan, Madras); *Katha Upaniṣad*, by R. L. Pelly; *The Religious Life of India, the Chaitanya Movement*, by Melville T. Kennedy, M.A. (Association Press, 5 Russell Street, Calcutta); *In the Way of Heaven*, Ed. by Theodore Besterman (Methuen, London); *The Evolution of Man Individual and Social*, by Percy Lund (T.P.H., London); *The History and Institutions of the Pallavas*, by C. S. Srinivasachari, M.A. (The Wesleyan Mission Press, Mysore); *How Spirits Communicate*, by the Rev. G. Vale Owen (Hutchinson, London); *England's Educational Policy in India*, by V. V. Oak, B.A., S.T.C. (Ed.), M.A., (Econ.), B. S. (Jour.), (B. G. Paul & Co., Madras); *The Way of Melchisedec*, by L. B. Whitney; *From the Dead*, by Recorder (L. N. Fowler, London); *The Indian Colony of Champa*, by Phanindranath Bose, M.A. (T.P.H., Adyar); *Municipal Efficiency*, by Shewaram N. Pherwani, M.A. (Blavatsky Press, Hyderabad-Sindh); *Rāmānand to Rām Tirāth* (G. A. Natesan, Madras); *Pessimism and Life's Ideal*, by Kamakhya Nath Mitra, M.A. (Sri Ramakrishna Math, Mylapore, Madras); *The Unswerving Law*, A Drama of Reincarnation, Youth Lodge, Ed. by Christmas Humphreys, M.A., LL.B. (Cantab); *The Conversion of the King*, Youth Lodge (T.P.H., London).

OUR EXCHANGES

We acknowledge with many thanks the following :

Mexico Teosofico (February), *The Theosophical Review* (April), *Yuga Pravesha* (March), *Revista Teosofico Isis* (January), *League of Nations* (March), *Modern Astrology* (April), *League of Nations, Journal* (March),

The New Era (April), *Theosophy in South Africa* (March), *Light* (April), *L. of N. Special Assembly of the League* (March), *News and Notes* (April), *The Canadian Theosophist* (March).

We have also received with many thanks :

Theosofisch Maandblad (April), *Gnosi* (March, April), *Renascenza* (January, February, March), *Theosophy in India* (April), *Theosophical Bulletin* (March), *El Mensaje* (February), *The Vedānta Kesari* (January, February), *Prabuddha Bhārata* (April), *Pewarta Theosofie* (April), *Nature* (April), *The Vedic Magazine* (April), *Koinon* (April), *The Young Theosophist* (March), *Revista Teosofica* (March).

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHIST

ON THE WATCH-TOWER

THE President's visit to England has apparently caused the Editors of the various newspapers, daily and weekly, to turn out their stores of old cuttings; these various papers vie with each other in garbled reports of her and of Mr. Krishnamurti. It seems that they take no heed if the tales and reports be true or false, falsified in part or wholly so, good or bad, harmful or otherwise.

It is refreshing to find these few words among them, but I have no idea whether the interview took place.

"When he was asked this afternoon if he claimed to be an incarnation of the Deity, Krishnamurti insisted that he was but a mere mortal. 'I am but a man,' he said, 'but one who, by means of meditation, seeks self-perfection in order to show the way to others. I am the most simple of men.'"

In an Indian daily paper we find the following which seems to many of us a very beautiful wording of a great truth. It comes at the end of a paragraph about Dr. Besant and Mr. Krishnamurti which is sympathetically written and partly true.

"Possibly 'Messiah' is not a misnomer for him, if it be understood in its original sense of 'Messenger'. It is certain

that he himself does not conceive of himself as being the same person as the Founder of Christianity, and probably his followers do not either. But he really may be a messenger of the Christian word in the sense that he is gifted with a soul so like that of the great Master that he can feel the meaning of the Christian gospel with a force seldom given to man, and can be an interpreter of it to the world, restating the old message with a new force and beauty."

* * *

The following is a very short extract from "Letter No. 3". Bishop Arundale sends us these "Letters" from time to time telling us of his work in Australia; they are of great interest.—

"I notice that in certain quarters there is still an absurd prejudice in regard to Theosophy. For example, I had been invited to address a Ladies' College near Sydney on some general topic. When the Council of the College came to hear of the invitation, it was immediately cancelled. Similar arrangements were being made for my wife to address a gathering at the Conservatorium on Indian Music with musical illustrations. A harmless subject one would have thought, and probably of interest and practical value to the students. It was not long before pressure was brought to bear upon those in authority, and once again the invitation was cancelled. However, on the whole, we have nothing to complain about, even though we are beginning to notice that the attacks upon us, which have for some time been a feature of the Sydney Theosophical life, are likely to be renewed with some vigour. . . . I am sending you also with this letter a leaflet dealing with the celebration of a new movement which we have started, called "The Fellowship of Pioneers" Our first celebration was a great success."

* * *

THE FELLOWSHIP OF PIONEERS

"He who would be great must think in terms of greatness"

The Fellowship of Pioneers is a body of young-hearted people who believe that the world is ready for big and vital changes. They believe in the approach of a new conception of life or in a return to an old conception, in the approach of a new citizenship, of a new attitude towards religion, of a new art or science of daily life. They believe that Simplicity, Brotherhood, and Beauty are the keystones of

the coming changes, and they have banded themselves together to pioneer for these changes, where possible as a Fellowship, but always individually, for every member of the Fellowship is a pioneer in spirit and in action, and has causes, forlorn hopes, practical ideals, near and dear to his heart. . . .

The Fellowship is continually challenging itself, collectively and individually. Every member is continually watchful for the advent of the creeping-sickness of narrowness, obstinacy, setness, obsession. And the Fellowship as a whole is watchful for opportunities usefully to strike new notes in life, different notes, even startling notes, so long as these are harmonising notes. The Fellowship, both individually and collectively, is always ready to be different, to be unlike, to change, to modify, so long as a constructive purpose can be discerned as likely to result. . . .

The Fellowship of Pioneers will do pioneering in all departments of life—in politics, in religion, in education, in industry, in social life. It belongs to no party and to all parties, for there is good in all parties. It belongs to no religion and to all religions, for there is good in all religions. It belongs to no class and to all classes, for there is good in all classes. Wherever there is unrighteousness, so far as the Fellowship or individual pioneers are able to judge, there the Pioneers will be at work without fear or favour. The aim of the Fellowship is to make Australia a nobler place for God's children to live in, and the Pioneers will work everywhere to this end. No personal ambition save this; no ulterior motive. When the Fellowship, or one of its members, declares something to be wrong or harmful, the public may take it that the belief is sincere, and that the action which follows is sincere, too. The Fellowship may often be wrong, as also its members, but never insincere or actuated by unworthy motive. And the Fellowship will never attack persons or ascribe to them evil motives, though it will often have occasion to fight their actions and opinions, always, of course, in a chivalrous spirit. . . .

The heart of the Fellowship consists of the world's Great Pioneers, those great men and women, of all races, nations, creeds, who have lived and striven and suffered in the world's service, who have plunged into the forests of ignorance, prejudice, superstition, and have hewn through them a pathway for the world to tread. The Fellowship stands, therefore, for the recognition and reverence of Greatness, wherever and in whomsoever it may be found; and to this end the Fellowship will organise periodical commemorations of the lives of the Great, on the principle that the "lives of great men all remind us we can make our lives sublime". The world needs greatness to-day as never it needed it before, greatness above all in those who lead—in priest, statesman, teacher, merchant, soldier. The Fellowship hopes, through such celebrations, to familiarise the public with the essential constituents of Greatness, not merely that there may arise a desire to emulate, but even more, that as time passes the world may cease to remain under the terrible stigma of rarely, if ever, acknowledging an individual's Greatness until he has passed

away, and of more often than not persecuting him even unto death. . . .

The Fellowship of Pioneers is open to all young-hearted, generous, enthusiastic, courageous, earnest people who wholeheartedly agree with the spirit in which the Fellowship will go about its business, and who are prepared to observe its Five Points of Fellowship:

1. Comradeship
2. Sincerity
3. Courtesy
4. Courage
5. Tolerance

Every member of the Fellowship does his own pioneering, in addition to any pioneering the Fellowship may decide to undertake as a body, observing rigidly the Five Points, so that the public may know that membership of the Fellowship is a guarantee, the hallmark, of chivalry in thought, word, and deed

DECLARATION BY CANDIDATES FOR MEMBERSHIP

I am of the Pioneers. ¶ I have causes dear to my heart, for which I am working. ¶ I am not afraid of loneliness, nor of persecution, ridicule, hatred, misrepresentation. ¶ I will endure these joyfully, as part of the lot of the pioneer. ¶ I will meet personal abuse, attack, misrepresentation, wherever possible with silence, and always with good-will. ¶ I will be a strenuous pioneer, and I will strive rigidly to observe the Five Points of the Fellowship. ¶ I will do all in my power to give the Fellowship cause to be glad it admitted me to membership, for I will allow nothing to loosen the bond of loyal brotherhood uniting us all. ¶ I will do my best to defend my fellow-member whenever and wherever he is attacked, for I know he is sincere, without personal ambition, and that he honestly proclaims the truth as he understands it.

Should I find myself at any time unable or unwilling any more to adhere to this Declaration I will forthwith resign my membership.

Sign

* *

FELLOWSHIP OF GOOD-WILL¹

AN IDEAL FOR AUSTRALIA

There is only one panacea for all the ills from which we may think that our Empire is suffering, only one way out of all the difficulties just as there is only one road to the great

¹ Lecture by Bishop Arundale to the Fellowship of Pioneers in the Adyar Hall, Sydney, May 24th, 1926.

apotheosis of the Empire towards which I hope we are all looking, and that is the panacea of good-will. What is of vital importance for each one of us to realise is that this is not the first Empire which the world has known. There have been many Empires in the world before this one and they have all foundered on the rock of ill-will. However the ill-will may have begun it has grown and grown until it permeated all the various classes and so riddled the Empire with its maleficent influence that the Empire had to be destroyed. If you look through the history of the world and endeavour to understand the reason why Empires have fallen you will see that it has always been through ill-will. Rome, Greece, Persia, Egypt—they have all broken to pieces in exactly the same way, and yet every one of them has had the great ideals that we have to-day. Every one of them has had at one time or another the great hopes that we have to-day. For example, when one thinks of the Greek Empire, the Greek city Empire as it was, one remembers the great oath that every young Greek citizen of mature age took formally when he assumed his citizenship:

“We will never bring disgrace to this our City by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the City, both alone and with many; we will revere and obey the City’s laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public’s sense of civic duty; thus in all these ways we will transmit this City, not only less but greater, better, and more beautiful than when transmitted to us.”

Now in that obligation which every citizen took you have the idea of the ennobling of the state by the transmission of the trust, greater in beauty, in strength and in power than it was before.

Another picture comes before me of the address, so little known, of the great teacher Pythagoras when

he was in Sicily addressing the people of Naxos close to Taormina :

“ Listen, my children, to what the State should be to the good Citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the father and mother of all, is the wife of the husband, and the husband of the wife. The family is good, and the good is the joy of the man in the wife and in son. But greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the woman who bore him, dear the honour of the wife, whose children cling to his knees ; but dearer should be the honour of the State, that keeps safe the wife and child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian and the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State.”

Now that is a very magnificent idea, but one realises at once that it is for us much more an ideal than a reality. I suppose there are very few in the Empire who feel always to the State as if it were father and mother combined. There are very, very few, except in times of emergency, who can consistently love their State with a more passionate love than they can have for their friends or the members of their family. Is there any one here who so loves Australia, more even than he loves his family ? Some might say it is not reasonable or right to expect it. And yet one could conceive of the State some day becoming so worthy of love that it would become as a larger family, with the result that the deepest joy would be to serve the State far more than to gain personal advantage for one's self. We shall not be loving our family less, but more, for becoming capable of the larger love for the large family. One can realise this to be a great ideal for a great Empire like our own. It is not that we may have personal satisfactions. It is not that we may think our Empire is God's own country and that other countries belong less to Him than

our Empire belongs to Him. It is that practising Brotherhood in this smaller area we may practise it to the world as a whole. Our first duty then to the Empire is to realise our duty to our own unit, to Australia first and foremost. What place has she in the Empire? What place has Australia to fulfil? Let us direct our energies less for personal advantage than for the advantage of the State to which we belong. Let us make Australia a great example of Brotherhood to the whole world. Let us not forget to realise the great importance of our Empire citizenship—Australia on a larger scale. If we can realise Brotherhood in Australia then we can begin to make it a reality in the Empire to which we belong. But we must remember clearly that we cannot live in terms of the larger until we begin to live strenuously in terms of the smaller. We must begin with Australia and concentrate our energies on Australia to make her a living brotherhood. And so little by little this great Empire may be saved from sharing the fate of other Empires, little by little we may be able to strengthen Brotherhood and so avoid the pitfalls into which other Empires fell. Never mind what other people are doing, whether they are doing their duty or not. Never mind if our example is laughed at or ridiculed. What do those things matter? What matters is that each one of us who loves his country should be a great well of good-will ever flowing outward, so that whatever happens we stand—each one of us alone, it may be solidly and with ever increasing purpose for good-will.

I think that is the note we ought to strike to-day. I should like to see throughout the Empire a great Fellowship of good-will including all who are willing to make good-will the dominant note of our lives. If each of us would make a glad promise that he will be a great outwelling force of good-will, then the Empire would be saved. Ill-will between one political party and another; ill-will in the industries; ill-will in religion—in how many

places ill-will rules. It is, of course, impossible to avoid diversity. Diversity is itself valuable. Diversity gives strength. Diversity can give a freedom that makes for progress. But have the right and the duty to fight against all that savours of ill-will. Unity amidst diversity. We ought to boycott ill-will. We ought not to take any newspapers that publish ill-will. We ought to abolish ill-will by standing apart from it. That is the negative side. The positive side is to increase the stream of good-will which will some day end by drowning ill-will. If we can send out good-will all the time it will make an enormous difference. So let us imagine ourselves a little Fellowship of Good-will. Let it be a Fellowship in which each one of us realises that he must think no ill of others, he must feel no ill to others, he must speak and act no ill to others. There is never any necessity to do it. Every one has on the whole good motives for what he believes, for what he thinks, for what he does. We judge very hastily. We come to conclusions very quickly. But we do expect the utmost charity to be shown towards ourselves. The most charitable conclusions must be placed on our speech and acts. But what is due to us is due to all. Let us make up our minds that our little contribution to the prosperity of this continent, this trust committed to us by God, shall be a contribution of ever increasing, ever growing and never diminishing good-will. If we find ourselves lapsing, if the old habits of ill-will begin to gain the ascendancy, it does not matter. We cannot expect to be perfect all at once. I feel a new impulse on such a day as this, a new strength, a new power to make myself more kindly than perhaps I have been able to make myself so far. Let us consecrate this Day of Empire by resolving that good-will shall be our watchword, our act of gratitude to the Empire for the Peace and Protection and Dignity she affords us. This is the best way of commemorating Empire Day—by

doing something to help. Let us be brethren of good-will at all times and in all places, towards all.

* * *

DEATH OF Mlle. SECULICI

A correspondent writes :

The death of Bucura Dumbrava (Mlle. Fanny Seculici) who was well known in Roumania as the author of historical romances, at the age of 57, will be a blow to her large circle of friends and still larger circle of readers. She was returning from a visit to Adyar, India, full of enthusiasm as a result of a first contact with the art and philosophy of that ancient land, hoping to share her delight with her Roumanian friends, and no doubt her literary work would have developed in new directions. But she fell suddenly ill on board the SS. *Aquileia* and died at the British Hospital in Port Said on January 30. Bucura Dumbrava as a young girl came under the kindly notice of the late Queen Elizabeth of Roumania (Carmen Sylva), by whose encouragement she wrote several historical romances which give a very vivid picture of the struggles of the Roumanian people for freedom from Turkish and Greek oppression. The Queen herself wrote a preface to her two most important books, *The Haiduk* and *The Pandur*. Bucura Dumbrava was an enthusiastic tourist and climber, and loved to walk with her friends among the pine-clad hills of her country home at Sinaia. She was an ardent advocate for a united Europe, in which there would be fraternal good-will among its peoples, "free interchange of commodities, no customs barriers, and no passports".

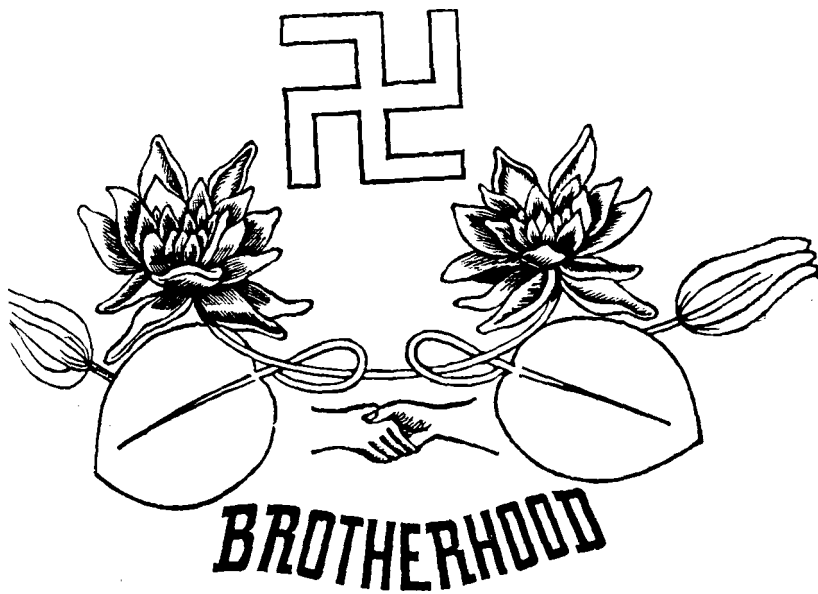
Her house at Bucarest was thrown open to all students of the deeper problems of life. From time to time she addressed public meetings in Bucarest, trying to arouse interest in broad, constructive lines of thought on religion and sociology.

* * *

“One of the most beautiful souls,” writes a New Zealand member, “in all our Section has been called away to well-earned rest—Miss Nora Louise Royds. Through some thirty years she bore unflinchingly a weight of physical suffering such as might well have seemed to free her from all service other than submission. She did not think so, but to a wonderful cheerfulness and brightness and infectious humour ever playing upon those about her, added wide service through her pen, private and public, such as brought her into touch with all sorts and conditions of her fellows, from the highly cultured leaders to the flotsam and jetsam of our social system, some of whom mourn her as a loved and loving sister. Miss Royds was, I believe, the introducer of the Round Table movement to New Zealand, many years ago—a signal piece of service to the Theosophical cause; and if she had a preference as to fields of work, perhaps the young folks and the children had her chief love. She was the adored ‘Auntie’ of many a niece and nephew, a fount of inspiration to their unconscious lives.” We reprint from *Theosophy in New Zealand* the following tribute to Miss Royds written by Marsyas.

Pain was her portion—more, and still more pain,
 Depth yawning beyond fathomed depth anew;
 Yet could extreme of torture not subdue
 That bright, indomitable spirit, chain
 That eager, seeking intellect, or stain
 That heart's white selflessness; so utter true
 Was she to Him she served, so clearly through
 Earth's clash her ear caught His exultant strain.

And now the secret of the long, hard way
 Is hers, the tenderness that smote she knows;
 Sweet is her soul with laughter, as clear day
 Breaks on Earth's gloom, and all about her flows
 Its radiance, and afar, beyond the gray
 Of Time's cold mists, the Final Glory glows.



THREE LESSONS

By E. A. WODEHOUSE

I

THIS have I learn'd, of Love.—Love doth not blur
The Soul's clear windows with suffused light.
Nay, keen and clean it is—of eagle sight,
Swift to detect, to counsel and deter.
Love was not made to melt or yearn, or slur
The sharp-edg'd speech of Truth; no Sybarite
Of soft affects, too timorous to invite
Anger or scorn to be its messenger.
No, 'tis the proffer'd hand of man to man;
Valour's high password; great endeavour's friend;
The waken'd God, that calls to God conceal'd;
Stern champion in life's fight. And what Love can,
That will Love do, a Giant, till the end—
Toil, suffer, stagger, bleed—but never yield.

II

This have I learn'd, of virtue.—Who would reach
 The Life beyond all life, need fear to meet
 No unfamiliar foe, nor dumbly treat
 With strangers for his ransom. Aye, for each,
 Not in the glossary of an unknown speech,
 But in the simple language of the street
 Are those high Virtues named, that to the feet
 Of Greatness lead. For hear a Great One teach:
*Be clean, He saith; be truthful; never lend
 Tongue, heart, or mind, or hand to aught that's mean;
 Be humble, strong, and gentle; make your soul
 To all souls else that simple thing—a friend.*
 Thus teacheth He, nor ever shall, I ween,
 Claim other due, as passport to the goal.

III

This have I learn'd, of Life.—It is a thing
 Neither to value fondly nor despise;
 Rather, to live, as one that seeks a prize
 And, having won, forgets his triumphing.
 To it each eager, shaping soul must bring
 All passion for all beauty—eyes, hands, heart
 Finding naught well, that is not best;—then part
 Lightly, content with much endeavouring.
 Even so the poet, labouring to distil
 The very soul from fancies rare and high,
 Strives with his niggard theme, and groans and frets,
 Seeking a grace ineffable—until
 Sudden, 'tis done!—then heaves a little sigh,
 Blots the wet page and, having writ, forgets.

E. A. Wodehouse

THE SIGNS OF THE TIMES

By WELLER VAN HOOK

ONCE a world period is inaugurated and the vast scheme of evolution has been set in objective action the periods of transition are those in which the process of evolution may be observed under the most dramatic conditions. At the moment in which we are living, transition is in process from the age of the major expression of the Second Person of the Trinity of our Logos to that of the Third Person. From the period of the Creator to that of the Geometriser upon the Trestle Board, we passed long ago and now we are moving into the third period of the world's life, to the age of realisation, of the building of the temple in external form. It is the time of the testing of all that has gone before, of the trying of the value of the work of the Gods who, with the Logos, cast the scheme into matter; and it is equally the age in which will be tested the effectiveness of the labours performed by the divinities of the Second Person, the teachers of men, of the angels and of the other evolving beings of our system. The agents of the Third Person now will try what degree of perfection may be attained in actual material realisation of all the great plans and hopes of men and gods! The use of this mighty harvest of the world period lies in the setting of values upon the whole scheme of the earthly labours of the gods and the creatures of the world! So we view the period and the time to come with enthusiasm, with hope and with confidence.

With some acquaintance with the great plan which is being wrought out, recognising how the new conditions must arise out of the old ones, the old and the new regimes working together and interacting somewhat harmoniously, we are able to observe the signs of the times with greater insight and interest.

Could a world have had a more violent shock than that which ours has suffered in the great world war, just past, to rouse it into inquiry, into reading the signs of the times? So many cherished notions of men have been upset; the old ways of humanity have been rudely battered. What are the new ways? And are men to be held accountable in modified or in new ways?

All must admit that the idea of world unity, certainly the notion of the necessity for a federation of the leading European nations was burnt into all men's hearts by the necessity of their joining together to prevent the loss of the hard earned principles of our civilisation which was threatened by the re-established military selfishness of baronial times with its accepted idea that he who takes, shall have and he who holds, shall keep.

No God-fearing man could live through that period without often observing the hand of Providence in the strange happenings of the time. And it could be seen that the outcome of the war was intrinsically of a remarkably balanced character. Even America was drawn into the conflict. The vast body of the allies was not permitted to attain a spectacular closing of the war in a march of the victors into Berlin, although Berlin once strode into Paris and even into the palaces of the ancient rulers of France with desecration. Britain, with her dominance of the seas, gained no new glories of the deep. And Germany was not at the last moment smothered in military humiliation.

Could men not see that such a termination of the war was given to the allies, not wholly wrested by them from the enemy? And who did not feel the thought beating at his brain that this was the very time for the nations leading the world's ordered progress to exhibit that clemency which the great Law demands in words used by the Lord Buddha, "Hatred ceaseth not by hatred; hatred ceaseth by love!"

Yet, with fair words and fine promises and, with or without justice, Germany was loaded with enormous debts, while her colonial lands, enormous and of immeasurable value for the future, were generously divided among the conquerors, England especially being enriched, and France obtaining her share! With Russia ruined by revolution and her Czar, her nobility and her men of intellect murdered by the new assassin rulers who still usurp the age-old authority of the emperors, it has been easy for Britain to reassert her full control in India and to appropriate or bargain for vast lands, rich governments and most valuable oil-fields in Asia, relegating to France less promising spoils.

And, worst of all, though harping upon the desirability of enforcing the universal lesson of protecting the small nations of the world, these shrewd victors stripped Austria of her territorial relics of empire nor hesitated to divide her territory so that her economic unity is destroyed. Moreover, heinous offence against justice and chivalry, they similarly dismembered Hungary, for a thousand years their willing defender against those Asiatic hordes which from prehistoric times had frequently overrun and despoiled all Europe. This left her people helpless, and, in great measure, exposed to the taunts and threats of her hereditary opponents. These acts of England and France have left an insuperable karma incurring immediate reversal of many plans that were heretofore in action, and visibly, palpably so. The signs of the times—are they fair for wily Britain that feels she must maintain at all costs

her world supremacy given by Providence, placating her subordinate war-worn allies with minor cuts of the bodies of Europe, Asia and Africa? Are the conditions favourable at the moment for the desired federation of European nations based on somewhat altruistic ideals?

The attitude of the United States of America toward the problem of her entry into the League of Nations and the World Court must be considered from points of view all her own.

George Washington laid down many principles for the guidance of America in the management of her affairs, especially as to her foreign relations. To serve her highest interests it is necessary that she shall have freedom from small entanglements in foreign politics. Moreover, her service in aid of European causes can be effective only when the nations of that continent begin seriously to help themselves by uniting and, in at least an incipient or tentative way, considering together their common problem of maintaining harmony. Certainly now, since the great war, European nations must overlook those smaller differences between them the like of which Julius Cæsar long ago noted as distinguishing the provinces of Gaul, the differences of language, laws and customs. With our modern intercommunication and our manifold opportunities to rub elbows with one another, surely it is time that the word "foreigner" should lose its sting. The extension of education to the humblest, in theory at least, and the decay of the ancient powers of superstition and childish subservience should make relatively easy a federation of European nations. No other possibility of avoiding regularly recurring wars can be imagined. And no power outside Europe can police Europe; that would be militarily impossible. It is highly absurd now to expect much of America of which twenty years ago nothing was expected. The proximate hope for the world's peace lies frankly, patently, in a strong parliament of all European states, not leaning on remote nations

but empowered to preserve order under a just system of legislation and judiciary, modelled somewhat upon that scheme given to America by Providence long ago and, since then, strengthened in practice by the establishment of convention, precedent and the accumulated force of studied practice. Even favoured America had to decide in the sixties of the last century, through the bitter war between her Northern and Southern states that the sovereignty of her units must be secondary to the common unity, secession impossible. Europe eventually needs to go that far; it must finally be recognised by her peoples that legal unity, not warfare, is life for her. Without such united action periodical slaughter and the recurring crippling of her civilisation must go on. They must maintain harmony among themselves as America maintains it among her own sovereign states. Until America's example has been accepted Leagues and Courts are of inconclusive value. To be sure the League of Nations and the Hague court tend to join the European countries. But this is far from being what might be termed a union, or a federation. The need for such an association among European lands can be seen to be of primary importance.

The present status of Europe is in many respects almost mediæval. Intercommunication is possible but difficult. The exchange of goods is effected only at a cruel cost. The masses are not only imperfectly educated but, separated in national groups, they are taught to distrust each other, perpetually preparing for war instead of studying a new basis of understanding and of happy interchange of commodities, knowledge, views and greetings.

To what lands shall those egos be sent for incarnation which have earned the right to be in the fore-front of human progress? Will they not go to aid the lands, with their brilliant karma, that have proved their powers of leadership or at least of reading aright the signs of the times? European

lands have proved themselves, in many respects, unsuited to bear forward the banners of the new era. The first of all requirements for pre-eminence among nations is obviously that inklings of the fundamental confraternity of men shall be accepted in practice.

This fact cannot be overlooked. For France *liberty, equality and fraternity* were the watchwords of the people *en masse* during several decades, more than a century ago. The mighty Masonic movement, with all its weight of ancient good karma, meeting and greeting once more those men who, in earlier lives, had wrought in its mysteries and shared in its theory and practice of confraternity, has been revived by members of the Great White Lodge who have given Themselves unstintedly and continuously for centuries to this cause. Yet in Europe the efforts put forth for Masonry seem not to have been seriously accepted and applied.

But in America it was Masonry that Washington used to bind, to colour, to sustain his associates during the long critical period of the union's founding and stabilising. To-day in America Masons, to the number of much more than two millions, diffuse in theory and in practice the teaching and the substance of this doctrine of brotherhood among the people. The new era, the new peoples, the new races are *under the necessity of the plan of God* to learn this lesson. It is not less than obligatory that the notion of co-operation, of team-work, of common cause shall replace that of grabbing, of selfish motive and practice and of repression.

This doctrine of fraternalism must extend back to the past and forward to the future. We owe a tremendous debt to past history, to our forefathers who made it and are not dead but may yet be reached by our gratitude and our feeling of confraternity; we bear obligations to posterity which should not be burdened with the debts we incurred in our labours of construction or in our wars. Free, untrammelled

as far as possible, they should receive from us our heritage of goods, of principles, of the reverence for God and for His Providence.

Without the somewhat developed idea of a common good, of the fraternal division and sharing of the gifts and the opportunities of Providence, the development and the investment and storing of national treasure cannot properly proceed. The greatness of nations is properly erected to the glory of God, not builded for the glory of the dynasties of kings or even of republics. And, constructed in this way, the majesty of nations prepares them for and sustains them in their discharge of their duty to all those who must learn by participating and sharing in the common accumulation and glory. And the future is to be much concerned with building to the glory of God.

Nothing can transcend the value of the underlying feeling of confraternity in nations to bring all concerned to stand on common ground with common footing. It is not so much the loss of the international balance of intuition and conscience which led to the great war that contradicts and nullifies the attitude of confraternity so painstakingly taught and exemplified to the European countries. Far more it is the ruthless treatment of the nations, caught after the war at supreme diplomatic and military disadvantage, by the principal allies with power vested in them through their possession of millions of victorious veterans. The new regime has paralysed or rendered tributary or subsidiary Germany, Austria, Hungary, Poland and the Balkan lands, while unfortunate Russia is floundering in her own way. Almost all of east-central and eastern Europe together with all of northern Asia from the Urals to the Japan Sea and all of south western Asia from Constantinople to India are well-nigh helpless. Indeed, England and, quite secondarily and haltingly France, control or hold in diplomatic leash or direct

subjection *much of Europe, Asia, Africa and Australia* not to mention their possessions, old and new, in the islands of the seas and in North and South America. Their grip upon India, Farther India and lower China is only tightened.

What nation in the whole world can stand strongly against these powers in sentiment or in material force? America alone can be named as having the power to breathe freely in their presence except as they smile. Yet the world seems scarcely to realise this consequence of the war accomplished under its eyes at the very moment that we were assured that all nations, even minor ones, should be safeguarded in their sovereignty and in their material rights.

Can we wonder that American statesmen feel the propriety of our holding aloof from entanglements that in some degree might bind us to such a mass of uncertainties? America wishes no new territories; there are many Americans who would willingly see our land free of the responsibility of the Philippine Islands. We have not the remotest longing to share the spoils of Africa, of Asia or of island empires. America has been successfully drilled by her spiritual leaders since her birth as a nation to hold as one of her most glorious ideals the aiding of other peoples to become as she is. We have tried to teach the Philippinos so that they may become capable of self-government. We do not wish to despoil or exploit the purchased Virgin Islands or Cuba, released from the mistaken governmental activities of Spain. We have poured treasure into these lands to teach the arts and the philosophy of civilisation to all their people.

He who would read the signs of the times must regard America carefully, thoughtfully, with a gaze that shall include the centuries of the past and those of the future. And he must set aside the smaller view-point of historians and economists, to take up that of the divine wisdom that shall be tempered with some inkling of the intent of Providence

to shape the evolving world to fit the requirements of the Logos.

Does it not seem that, beyond all the loathsome self-seeking of the past decade, we can see but a temporary cessation of open warfare among the leading world-nations during the period of the Great Teacher's Coming, while we are awaiting elsewhere the demonstration of the true solution of the world's huge problem? This solution of humanity's great problem, is that of a world order based upon the notion of a *fraternalistic federation among the nations*. And the signs of the age plainly taught this to humanity by the Masters of the Wisdom, who set up the American Federation as an example, built out of hand and brooking no failure? The Coming of the World Teacher will occur; but it cannot be what it would have been if Britain had not failed to grasp the unparalleled opportunity she had at the supreme moment of the world-war termination. Her duty at that time was to break utterly with traditional war settlements and to give the civilised nations of the world the demand that they should respect, as Woodrow Wilson set forth in inspired words, the many smaller nations of the world, helpless after the devastating labours of the war and pleading for justice and a fair measure of fraternal spirit in those adjustments which would assure them of their privilege of carrying out the schemes of the Manu for the ordering of the lives, the movements and the kaleidoscopic evolution of the peoples and races of the earth, especially of Europe. *To-day the progress of some of these nations is blocked for many decades or centuries, until new plans and modified adjustments can be made.*

America must press forward and take a new place in the world's life not ordained for her before, except provisionally, as a land second to the leading national body.

A study of the march of human history during the past centuries must convince every observer that the greatest sign of the times has been the establishment of the American nation upon the Western Hemisphere. America has been presented to the world to teach many plain and definite lessons which humanity should have seen and heeded.

It will be recalled that the Western Hemisphere has been administered from the spiritual side as an extension of Europe from which the Lord of the Cultural System has sent forth to it His influence and power. Now, we may add, within a very brief period, a few months, the vast spiritual activities which He has long maintained, with and through His Brother and Co-worker, over the Americas have been extended across Behring's Straits into a part of Asia. In other words, Siberia, a well-integrated portion of Russia, has come within the sphere of this mighty occult activity which unseen and but slightly felt by men, finally determines the fate and the destiny of the nations and the peoples which come under its influence. Moreover by request of the Great Adepts leading ancient China, that land has been included with Siberia under the same streams of influence daily and almost hourly sweeping over America.

These portentous facts, accepted by those who wish to read the inner meaning of the signs of the times, give hints and clues for the unravelling of the future which we will not further dwell upon at this time. Our civilisation, built by the labours of the Lord of the Cultural System and His Adept associates for many centuries, has been offered to fourth-root race Asia in many ways. Only Japan has adequately accepted it; but her acceptance has been left-handed. And now new ways must be used to disseminate our civilisation through Asia.

New leaders among nations and peoples must be found; some of the world's spiritual centres, lines of progress and

cultural strain must be shifted and distributed anew. New alignments of national relations must be found, established and maintained, and new destinies for racial groups must be fashioned. Once more, Westward the Star of Empire takes its Way—to the East!

And we see here again the strange, fateful joining of the great H. P. B., guarding the destinies of the Russian peoples, with those leaders of the Cultural System with whom He has laboured so happily and so harmoniously before. One cannot doubt that all the influences which that great personage wields in the spiritual and material worlds will sooner or later be brought into a united and common alignment in this mighty cause with other influences studied heretofore.

Weller Van Hook

WOMAN'S PLACE IN POLITICS

By W. J. HEYTING

WOMEN have fought desperately hard for their longed for freedom, and they have got it in most civilised countries, at least they have it as much as the men. In America, in these respects the most progressive country in the world, women are as free as men, if not freer, and the result on the credit side has been a far truer and more real chivalry in the attitude of men towards them, than exists in the older countries—a chivalry that is not buried in words merely but in genuine, spontaneous feeling and action; while on the debit side it has all too often meant a restless disappointment, and worst of all, an almost cynical sporting with the most sacred things in life upon which the whole of the welfare of future generations depends, and a refusal to bear the responsibility and play the game of carrying on the infinite and romantic vastness of organic evolution towards a nobler race. As evidence of this we need but observe that the birth rate even among farm women—usually one of the most prolific class of people in any community—has declined by half in America, during the last fifty years.

Women are restless and disappointed, because they have discovered that freedom, once obtained, is not what it seemed from afar. They are cynical because they have not yet discovered what their peculiar use of this supposed freedom must be, what they can now contribute to the welfare of humanity which is peculiarly theirs, and which men could never give.

All this is not only true of America, it is true of most countries where women have fought so hard for freedom, but it is, perhaps, more obvious in America because the American women are in this respect considerably in advance of the women of other countries.

It is becoming more and more woman's ambition to throw herself with tireless energy into the arena of politics. Everywhere women feel that they must have a share in the government of their country. They feel equal to the task, and not having attempted it, suspect that they can steer the ship of state better than men, of whom they have grown somewhat impatient. More and more women are entering parliament, prepared to argue on taxation, free-trade or protection, on economic regulation by the State, on diplomatic policies; to draft laws and legislate, to do everything that men have been endeavouring, with more or less success, to do all these centuries of civilisation. In America, women can not only become lawyers but State Judges. As yet the Federal benches are not open to them, but, if for no other reason than because it is denied to them, they will undoubtedly seek those offices also before long, unless by that time they have realised that while they merely endeavour to imitate men in their spheres of activity, their supposed freedom in being able to hold these positions will be nothing but a burden. Their restlessness is perhaps the most hopeful sign of the times, for it shows that they are already beginning to discover this.

None can deny that men have constantly mismanaged all these affairs, that they have probably made more blunders than successful moves although on the whole, and thanks to the inevitable drift of the whole world towards a continuously better state, a tendency that is beyond and above the powers of man to control and which we generally refer to as evolution, civilisation has not gone backwards but forwards. None can deny that there is good cause to be impatient with

them, to feel that they have not done what they might, that they have failed and are not worthy of the confidence and trust which every woman instinctively places in man. We all admit that man might have done a great deal better, but the reason why he has not, is not so much due to active mistakes, as to passive ones, mistakes due to his inability to see or deal with very crucial facts. Man has in politics been dealing with the same problem for centuries. Their essential character has not changed, the only difference between them is that they were less involved and not so far-reaching in their effects some centuries ago.

Are women, now that they have come into politics, to do the same old things that men have been doing all along, to deal with problems in exactly the same way; are they going to succeed so very much better than men in their solution of taxation and what not; are they going to bring a Utopia on earth by doing nothing more than men have done unsuccessfully? Have they no new contribution to make, have they nothing to give to the body politic which is peculiarly and undeniably theirs by right of their womanhood, something that men cannot contribute so effectively?

It seems to me that unless women can contribute to the solution of political problems something which is their own, a way of handling them which is denied to men, we need expect no sudden nor unusual improvement in the world. I frankly do not think it likely that women can solve the problems of civilisation any better than men, merely by imitating their methods. I do not say that they will do worse, but I doubt whether they will do any better. If they can do nothing more it would be a sheer waste of their time. So far however this is all that women have done, and little wonder; they are restless and disillusioned. They have however a great and genuine contribution to make, a contribution which—whether they might have or not—men have never made.

In men's politics some most vital facts have so far always been overlooked, no attention has ever been paid to them and yet they are the very pivot of civilisation and progress. The whole of their politics is designed, apart from corruption, as all politics must be, for the bettering of humanity, for its progress; yet underlying all they do with the noblest intentions and highest ideals are factors to which nobody has paid any attention, factors far more potent than the regulation of economics, taxation, doles, charities, the solution of the unemployment problem, the abolition of war and what not. All these are but the results of something; a common cause which totally escapes them.

Men for the most part have forgotten that their theories should be applied not to a system superimposed upon men, but in the ultimate analysis to men and women themselves, to living human beings; this is a very different proposition. It does not seem to have dawned upon them that the only effective way of changing civilisation for better or worse is by changing men and women, themselves the substance and creators of civilisation; by changing them physically, mentally, and morally. Civilisation is not a formula, a thing, it is nothing but living human beings. Change them and civilisation will be altered. All political and social reforms so far have changed systems, have changed the conditions under which we live, but have in no way changed men except incidentally and very indirectly. They were never designed to change human beings who have become a mere abstraction, a compendium to a theory. So man has legislated an intricate net-work of laws, has invented ingenious systems against this or that, yet in spite of all his efforts, what do we see?

That pauperism, insanity and worthlessness are rapidly increasing out of proportion to the increase of population in most civilised countries :

That the indigent and mentally and morally worthless have from two to three times as many children, also mentally and morally worthless, than the able and noble, than the best men and women of civilisation :

That this means that the worthless are increasing from two to three times as fast in numbers as the able, and that unless they get killed off in equally greater proportions, this can only mean a civilisation of imbeciles and moral delinquents which is no civilisation at all :

That an immense proportion of all the vast sums of public money (in some states of America, one fourth to one third of all the tax money) goes directly to support these defectives, and so encouraging them to breed still more paupers, imbeciles, and potential criminals to fill our jails which again require public money to support them :

That all the millions which have been spent on educating and attempting to elevate the worthless, the lowest strata of civilisation, can do absolutely nothing to elevate the next generation born in such strata, except in very rare cases, and that such money has therefore been spent only on very temporary benefits :

That biologists have proven time and again that if one fourth or one fifth of the immense sums spent on the cleaning up of slums, the improvement of living conditions and sanitation, the killing out of disease microbes, etc., and improving environment generally were spent on improving the race by gradually weeding out and segregating the paupers, imbeciles, epileptics, neurotics, etc., civilisation would have progressed further with greater human welfare and less suffering :

That with our noble sentimentality of indiscriminate charities and doles, while ameliorating the sufferings of some individual persons we are measurably jeopardising the welfare of the whole race and increasing the percentage of social worthlessness for the next generation ;

That the spreading in civilisation of a knowledge of birth-control, instead of checking the birth-rate among the lower, worthless strata, to whom, being ignorant and illiterate, the knowledge does not come, it is checking the birth-rate—already too low—among the more intelligent assets to the social order:

That a country like Australia with its enormous opportunities for all, its vast open spaces, its large stretches of very fertile soil, its favourable climate and its unimaginable potential wealth has yet, in proportion to its population the largest slums in the world in Sydney.

All the above listed facts—and there are innumerable others—show that whatever statesmen have been doing so far, whether this measure is passed or not passed, whether that law is repealed or not, simply makes no (or very little) difference to civilisation. They have not as yet fathomed the problem, and therefore legislation is blindly groping. They have not yet discovered that there is a common factor underlying all these various and apparently contradictory facts. The factor is men and women.

The same thing is true of our attitude to war. War is a biological thing, and the sooner statesmen can get that fact into their heads the better. In hard times, as during strikes or war, more babies are born than during easy times when people are prosperous and nations at peace. This seems surprising, but it is a fact. During a war the strata of civilisation most likely to have a hard time are the lower, unintelligent and poor (on the whole poverty and lack of intelligence go hand in hand). These therefore are the people among whom the birth-rate will increase enormously while the upper strata are not much affected, so overrunning the world with great numbers of equally unintelligent and likely to be equally poor, for, biologically speaking, nothing is more true than that we do not gather figs from thistles; and these

are the very people who, if they do not cause, will precipitate a next war, and so it goes on and on.

We may well ask what is the solution to all this. The answer can be but one and it rings out clearly; to improve the human race, to change the mental and moral fibre of the people and to give them better and healthier bodies. How to undertake such a perplexing task? That, it seems to me, is what women, especially those in the political world, ought to be able to tell us. It is here that women, and women alone, can render humanity such an invaluable service. The method employed will be the application to the world of politics, statesmanship, government and legislation of the laws of heredity and biology, in other words—eugenics.

The greatest and noblest contribution of women to humanity, a contribution none other can make, is motherhood. To their care are vouchsafed all the future generations. They have a deep and personal interest in the humanity which still lies in the womb of the future which no man can possibly have. Now that women have entered politics, is it not peculiarly their duty—a duty than which nothing could appeal more to the highest idealism, to the noblest yearning dreams of womanhood—to give to the whole State, to civilisation and the body politic, the immense wealth of their long experience and the clearness of their insight into matters that so intimately concern them? This does not mean that every woman should abandon the home, the fireside, the beauty of her private life or any of those things that have always been the atmosphere wherein the noblest women have received their inspiration and grace; but that those who are able, who have perhaps already fulfilled the task of bringing up their own family, who have the strength, and who are fired with enthusiasm for a nobler race of veritable gods on earth, should, especially if they stand on the political platform, turn their heart and soul, all the power of their mind

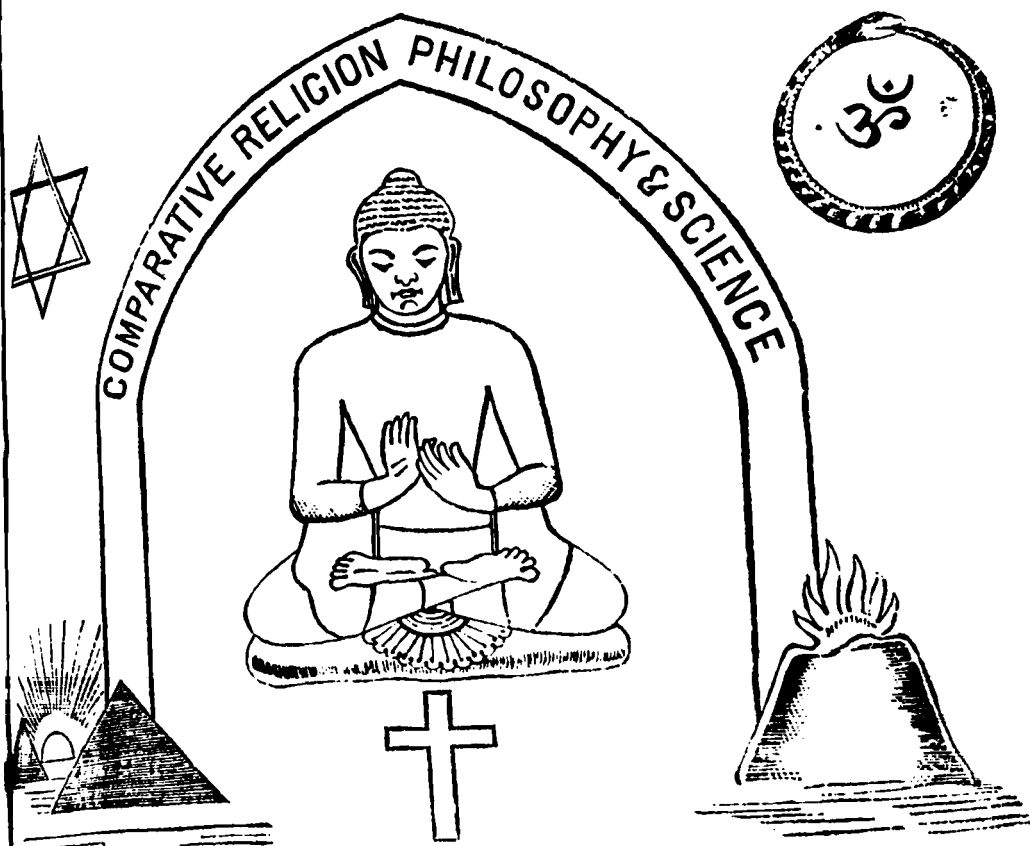
and the sweet wisdom of their experience, not to the very same things with which men concern themselves, but through the right kind of legislation, through the spreading of knowledge, through the education of children in matters not of sex but of biology and heredity, of idealism and a recognition which distinguishes between human beauty and fineness, and unintelligence and ugliness; through journalism and all other possible avenues, to the building of a greater and finer race, to the raising of the larger family of humanity. What ideal could appeal to womanhood more, and what could be more effective to solve those perplexing problems with which men have dealt so inadequately?

Let women ambitious of political fame study these matters, let them know something of biology, of the vast drama of heredity which has made and unmade nations, built and ruined empires; let them know something of the biological and true human significance of certain laws, a significance which has so often escaped men—as in the case of child labour legislation in England, which against all expectation caused fewer children to be born;—and finally let them apply this knowledge with all the fire of enthusiasm of which they are capable, guided by that personal love for humanity which men lack, to their political work, and it is not an idle dream; that ere long the world will verily be reformed.

How must they go about this matter? That surely is for them to discover, for them to say. A beginning might at any rate be made by segregating the mentally and morally unfit and preventing them from ever increasing the numbers of their kind, by treating potential criminals—a fact not difficult to discover—as persons suffering from a congenital disease, as patients to be segregated; by establishing birth-control clinics as has already been done in Holland, to which future parents can come and receive expert and well considered advice from the best medical men who will judge each case

on its merits after examination, so that a knowledge of the use of this double-edged weapon will come to the right people; by teaching children the laws of heredity and instilling into them a sane and just pride in the nobility of their ancestors, a pride which will often prevent them from poisoning the blood of future generations by an unfortunate marriage as so often happens even with the best educated of men, educated in everything except humanity; by giving the young people of both sexes in every community the opportunity of meeting each other in the highest type of social intercourse, such as a common interest in music, literature, or any form of art, or in sport, will supply; so that by slow degrees they will come to appreciate not only noble ideas but noble people and true human worth which are always so closely related; and finally by doing all that is possible through mother's-guilds or church-unions, to create in homes an atmosphere of culture and refinement, than which nothing has a more ennobling effect upon the moral and mental nature of young children. Instead of the weak sentimentality, towards one or two persons, staining as it does the ages yet to come, and increasing the sum of human suffering, as so often happens with indiscriminate charity; instead of a false respect for the personal freedom of persons who have no right to such freedom, let them be firm, as only women inspired by the love of a thing yet to be born—a humanity to come—can be; and what could give them greater happiness, what nobler gift could they offer to civilisation than their child humanity grown healthy, pure and strong.

W. J. Heyting



ADIRAJAH PRTHUH

By P. K. TELANG

(Continued from p. 321)

PRTHU'S work as a King brings out the differences between the Prajāpati form of monarchy and the Rājan form of it. It also set the standard of ancient Āryan Kingship, and served as the mirror of kingly conduct in India. We shall try to study the details of it as it is described in the *Purānas*, setting the features of Prajāpatiṣhip in contrast with those of Rājanship.

(1) A Prajāpati was a patriarch, a tribal leader, whose position was based on kinship, relationship to the older Prajāpatīs, and generally on the fact of belonging to a particular family or gōtra.

A Rājan was a King in the political sense, whose position was based on the necessities of the State and was meant to conserve the power, prosperity and progress of the social organism over which he presided.

(2) The outlook, therefore, of the Prajāpati was tribal in point of territory and interest. There were probably as many Prājāpatīs as there were tribes, and each of them ruled over a small territory, independently and within a narrow circle of tribal concerns.

The outlook of the Rājan is National, and tends to be broad and inclusive, both in point of interest and territory. That seems to be the significance of the title of Mahārāja specifically used of Pṛthu, and of his coronation oath which, according to the *Mahābhārata*, placed on him the obligation of tending भौमं ब्रह्म, "Brahma on the physical plane," i.e., the State in its expansive and inclusive aspect.

(3) The State consequently under the Prajāpatīs, tended to remain static and unexpansive, for the narrow and exclusive traditions of a tribe force it into a mould.

The State under the Rājan begins to be dynamic and expansive, and even aggressive. That is marked by Pṛthu being pointedly described as अश्वमेधसमाहर्ता "the performer of ashwamēdha," as राजसूयाभिषिक्तानामाद्यः स वसुधाधिपः "This ruler of the Earth was the first of those consecrated by the Rājasūya." Both of these yajñas mean, as is well known, large conquests and the subjugation of neighbours. Consider also the following exploits of Pṛthu.

The waters stopped flowing as he marched towards the sea and mountains broke up: there was no lowering of his banner.

The mountains themselves made way for him.¹

(4) The Prajāpati was appointed by the Elders of the tribe to his office, by the Ṛṣhis, the Munis, the Ḍwijas, who were the custodians and guardians of the culture and traditions of the people and of their higher life generally.

The Rājan was approved of by the whole body of citizens, amongst whom, it is noticeable, were included both visible and invisible entities. For the State in the ancient view was larger in extent than that which met the eye. Consider this description of how Pṛthu was called to his great position and high office.

The rivers and seas on all sides attended him with gems and water for the Abhiṣhēka, consecration. Then the Lord Brahmā, his Forbear, with the Angīras Ṛṣhis and the Immortal Dēvas and all the created Beings, moving and unmoving, from all sides, gathering together, consecrated him, as the lord of Men.²

(5) It was not necessary for the Prajāpati to be a Kṣhatriya ; Atri and Aṅga the predecessors of Vēna and other Prajāpatīs were certainly not Kṣhatriyas. This was probably because at that stage of social advancement the differentiation and specialisation of functions in the community indicated by the division into *varṇas*, the so-called castes, had not taken place.

¹ आपस्तस्तम्भिरे चास्य समुद्रमभियास्यतः ।
पर्वताश्च विशीर्यन्ते ध्वजमंगश्च नाभवत् ॥—वायु
पर्वताश्च ददुर्मर्गि । विष्णु

² तं नद्यश्च समुद्राश्च रत्नान्यादाय सर्वशः ।
अभिषेकाय तोयं च सर्व एवोपतस्थिरे ॥
पितामहश्च भगवान् अंगिरोभिः सहामरैः ।
स्थावराणि च भूतानि जंगमानि च सर्वशः ॥
समागम्य तदा वैन्यं अभ्यषिञ्चन् नराधिपं ।
महता राजराज्येन महाराजं महाद्युतिम् ॥
सोऽभिषिक्तो महाराजो देवैरंगिरसःसुतैः ।
आदिराजो महाराजः पृथु वैन्यः प्रतापवान् ॥—वायु

The Rājan apparently was bound to be a Kṣhātriya. For Pṛṥhu from the beginning is pointedly referred to as क्षत्रियपूर्वजः “the descendant of Kṣhātriyas,” and as प्रतापवान् “possessing warlike powers”. The *Mahābhārata* addresses him, through the mouths of his people, as सम्राडसि क्षत्रियोऽसि राजा गोप्ता पितृसि नः. “Thou art Overlord, thou art Kṣhātriya, thou art King, thou art our Protector and Father.”

(6) In the case of the Prajāpaṭi, प्रजापालन “the tending of the people,” was, vaguely and in general terms, understood to be the business of the ruler. Vēna is told by the Ṛṣhis पालयिष्ये प्रजाश्चेति त्वया पूर्वं प्रतिश्रुतम् ।—वायु । राजाहं पालयिष्यामीति ते सम्यः कृतः ।—पद्म । You undertook at the start : I shall protect the people. You gave the undertaking : I shall protect the people. This presumably did not create a binding, and had not the force of an oath, for which the words are different, as we shall presently see.

In the case of the Rājan, प्रजारञ्जन “keeping the subjects pleased and satisfied,” was a definite oath and contract entered into by the ruler. Indeed, the word Rājan is said to be derived from रञ्ज्, “to keep pleased”. राजा प्रकृतिरञ्जनात्, राजा प्रजारञ्जनलब्धवर्णः । Rājan is on account of keeping the people pleased : Rājan gets his title from the pleasing of the people. The point is well brought out in Vasishtha’s message to Shri Rāmachandra at the very start of his reign, which in the words of Bhavabhūṭi was :

“Beset on keeping your people pleased, in acting according to their wishes : the glory you get in that way is your greatest asset :¹”

Shri Rāmachandra’s reply is also instructive ; in the words of the same poet, he promised :

“Friendship, compassion, happiness, nay Jānakī herself, I would give up, to please my people, without any

¹ युक्तः प्रजानामनुरंजने स्यास्तस्माद् यशो यत् परमं धनं वः ॥

regret.¹ About Pṛthu too, it is stated in the *Vāyu Purāna*: He kept his people pleased, therefore, on account of that pleasing, was his title Rājan.² The *Mahābhārata* says that the Ṛṣhis said to him at his coronation:

प्रतिज्ञामधिरोहस्व मनसा कर्मणा गिरा ।

पालयिष्याम्यहं भौमं ब्रह्म इत्येव चासकृत् ॥

Engage thyself (irrevocably, and at thy peril like a rider on his horse), by a binding pledge, an oath, in thought, word and deed, to protect this Brahman on the physical plane.

(7) The main concern of the Prajāpati was with security, safety and order, and he was placed in office for the maintenance of these things mainly. Vēna was called to power for this purpose.

Anarchy prevailed, thieves and robbers and marauders raised trouble in the land and harassed the people: it was to avoid that danger that Vēna was made ruler.³

The Ṛṣhis had प्रजाक्षेम, "the security and comfort of the people," in view in the selection of Prajāpatīs, as the *Paṇḍma Purāna* says. And the Prajāpatīs seem to have performed their task well, at least Vēna did, for the *Bhāgavata Purāna* tells us that while he ruled निलिल्युर्दस्यवः, and that he निकुन्नाः पर्यटन् रथमास्थाय कम्पयन्निव रोदसी ।

Robbers went into hiding; . . . he kept the whole surroundings a-tremble as he made his tours of watch and ward.

¹ स्नेहं दयां तथा सौख्यं यदि वा जानकीमपि ।

आराधनाय लोकस्य मुंचतो नास्ति मे व्यथा ॥

² प्रजास्तेनानुरञ्जिताः ततो राजेति नामास्य अनुरागादजायत ।

³ अराजके तदालोके दस्युभिः पीडिताः प्रजाः ॥

अराजकभयादेष कृतो राजाऽतदर्हणः ॥—भागवत

चौराणां परवित्तापहारिणां दृश्यते सुमहान् रेणुः ।—विष्णु

The concern of the Rājan was with प्रजाहित "the good of the people, their peace, prosperity and progress". According to Kālidāsa, the Ideal King,

प्रजानां विनयाधानाद् रक्षणाद् भरणादपि ।

स पिता पितरस्तासां केवलं जन्महेतवः ॥

"Looks after his people's culture, their safety and peace, and their prosperity, and is a wise father to them." This is indicated by Pṛṥhu being described as वर्णाश्रमधर्माणां स्थापकः "the conserver of the Dharma of Varnas and Ashramas," by the *Paḍma Purāṇa*; for whatever this system may have degraded into in practice, we must never forget that in principle it was meant to conserve culture and progress in society.

He is also credited with many reforms in civic and territorial organisation. The books say, before his time, in पूर्वविसर्ग, "in previous epochs," "There were no territorial divisions, no towns, no villages, no boundaries, no care of cattle, no agriculture, no trade-routes. The people lived wherever there was level ground, and in trees, in caves, on hills, on river-banks, in sylvan bowers, on the sea-coast and near lakes, wherever they could find a habitation. They maintained themselves with great difficulty."¹ It is interesting

¹ देशानां क्षेत्रपन्नानां मर्यादा न हि दृश्यते ।

क्वचित् भूमौ गिरौ वापि नदीतीरेषु वै तदा ।

कुञ्जेषु सर्वतीर्थेषु सागरस्य तटेषु च ।

निवासं चक्रिरे प्रजाः तासां कृच्छ्रेण महताहारः स्यात् ।—पद्म

प्रविभागो न राष्ट्राणां पुराणां चाभवत्तदा ।

प्रविभागः पुराणां वा ग्रामाणां वापि विद्यते

न सस्यानि न गोरक्षा न कृषिर्न वणिक्पथः ॥

समत्वं यत्र यत्रासीद् भूयस्तस्मिन् तदेव हि ।

तत्र प्रजास्ता वै निवसन्ति स्म सर्वदा ॥

न्यवसन्त यथाकामं वृक्षेषु च गृहासु च ।—महाभारत

to remark that in these passages about conditions "in previous epochs," the *Purāṇas* give sketches of the modes of habitation of Man in primeval times, which agree substantially with modern speculations on this subject. The references to tree-dwellings, cave-dwellings and lake-dwellings, to settlements on the tops of eminences and along the valleys of rivers and along the sea-coast, seem to be on the lines of those to be found in modern books on what is called Prehistory, as will be clear if you read the subject up in such a book as that entrancing and up-to-date work on Prehistory, Mr. H. G. Wells' *Outlines of History*. As Prof. Myers says in his fine, first chapter of the yet uncompleted Cambridge Ancient History, "ancient peoples come upon the stage of history, not all together, but in a certain order, and by their proper entrances; each with a character and make-up congruous with the part they will play. The pageant—or is it the drama?—of history presupposes the formation of that character, and its equipment, in the green room of the remoter past. Initial "cultures," (show) how men came by those qualities of build and temperament, those aims in life, and the means wherewith they were attempting to achieve them. For, to the student of prehistory, a 'culture' is nothing more or less than this—the total equipment with which each generation of men starts on its career, in whatever external conditions." How profound were the speculations of these ancient Purāṇa writers even on these subjects, if of course they were speculations at all, and not glimpses into the facts of the beginnings of things, peeps through Rents in the Veil of Time! But Pṛthu changed all these conditions. He laid out towns, पुरं, marked boundaries by means of hills, पर्वतास्तेन वर्धिताः, and cairns of stones, laid roads and generally brought about a condition of plenty and comfort comparatively

speaking, so that the land literally "ran with milk and honey".

अकृष्टपच्या पृथिवी सिद्धन्त्यन्नानि चिन्तया ।

सर्वाः कामदुहो गावः पुटके पुटके मधु ॥---ब्रह्माण्ड

This identification of the Rājan with all departments of the life of the Nation is marked in a reference to Pṛṥhu's aims and achievements in the *Taitṥirīya Brāhmaṇa*, which, if we look under the surface of its ritualistic import, will be found to be a declaration for a National Monarchy or a thorough identification in interest of the Government and the Nation.

Pṛṥhu Vainya was crowned. He could not identify himself with the Nation, till he noticed earthly possessions and offered them up in sacrifice. Through that he became the Nation. If one offers earthly things in sacrifice, one becomes the Nation.¹

I venture to submit that the spirit of Nationalism and the mode of achieving it have been very clearly stated here.

P. K. Telang

(To be continued)

¹ पृथि वैन्यः अभ्यषिच्यत । स राष्ट्रं नाभवत् । स एतानि पार्थान्यपश्यत् । तान्यजुहोत् । तै वै राष्ट्रमभवत् । यत् पार्थानि जुहोति । राष्ट्रमेव भवति ।

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLVII, Part I, No. 6, p. 697)

XIII. THE GREAT TONE (50)

177. In *Studies in Occult Chemistry and Physics*,¹ is given a series of "Nature's Constants," which are considered by physicists to be universal constants.

That is to say, they have the same numerical value in the stars and planets as when measured on the earth. In the case of one of these constants, the velocity of light, we have found reasons to doubt this universality,² and as we proceed we shall find reason to doubt this with regard to others. One of these with which we are now immediately concerned is known as "Rydberg's Constant".

In 1885, Balmer discovered that a number of the spectral lines of hydrogen formed a regular series, the wave-lengths of which could be calculated with great accuracy by means of a simple mathematical formula. This gave rise to further researches, and in the next few years, the physicists Rydberg, Kayser, and Runge, found similar series in many of the other chemical elements. Additional interest was given to these

¹ Vol. I, para. 120, p. 139.

² *Ibid.*, para. 131, p. 155.

researches by the further discovery by Rydberg that these series in the different elements were definitely related to each other through a particular wave-number now known as "Rydberg's Constant".

Evidently this natural constant must be connected with some fundamental process in the atomic mechanism, and this conclusion was confirmed in 1913, when Niels Bohr, a young mathematical physicist of Copenhagen,¹ devised an atomic model which appeared to account for Rydberg's constant, and described its method of operation. Bohr's theory of the atom now takes the lead over all others in general scientific estimation, and this is largely due to its ability to explain the existence in nature of Rydberg's constant.²

178. The dimensions of light waves are usually expressed in three forms which are definitely related to each other, the wave-length, the wave-number, and the wave-frequency. The wave-length is measured in angstroms, the unit of which is one hundred millionth of a centimetre. The wave-number is the number of wave-lengths in one centimetre, and is the reciprocal of the wave-length. The wave-frequency is the number of wave-lengths given out in one second of time, and is equal to the wave-number multiplied by the velocity of light.³

For Rydberg's constant these three dimensions are as follows :

$$\text{Rydberg's Wave-length} = 911.7624 \times 10^{-8}$$

$$\text{Rydberg's Wave-number} = 109,677.69$$

$$\text{Rydberg's Wave-frequency} = 3.288795 \times 10^{15} \quad (51)$$

¹ *Philosophical Magazine*, 1913, Vol. 26, pp. 1, 476, 857.

² *The Electron*, Millikan, p. 214.

³ *The Analysis of Spectra*, Hicks, p. 11.

There are small differences in Rydberg's constant as used by physicists, and the above is taken from Taylor's *Physical Chemistry*.¹

179. The constants of Rydberg will be of special interest to occult students, because from them can be traced a connection with "The Great Tone" of Nature. *The Secret Doctrine*,² referring to this says :

As there is sound in Nature which is inaudible, so there is colour which is invisible, but which can be heard. The creative force at work in its incessant task of transformation, produces colour, sound and numbers, in the shape of rates of vibration which compound and dissociate the atoms and molecules. Though invisible and inaudible to us in detail, yet the synthesis of the whole becomes audible to us on the material plane. It is that the Chinese call the "Great Tone" or Kung. It is, even by scientific confession, the actual tonic of Nature, held by musicians to be the middle Fa on the key-board of a piano. We hear it distinctly in the voice of Nature, in the roaring of the ocean, in the sound of the foliage of a great forest, in the distant roar of a great city, in the wind, the tempest and the storm; in short, in everything in Nature which has a voice or produces sound. To the hearing of all who hearken, it culminates in a single definite tone, of an inappreciable pitch, which, as said, is the F, or Fa, of the diatonic scale.

In the Theosophical Convention Lectures for 1904, given at Benares, Dr. Besant shows the relationship of the "Great Tone" to the Green of the solar spectrum, and the further connection with Rydberg's constant can now be traced through the green line of the Aurora Borealis. Hints are given here and there in *The Secret Doctrine*,³ that through the mediation of colour and sound, the forces of the polar aurora are connected with the generation of the elements, and it is a remarkable fact that much in connection with this phenomenon still remains an insoluble problem to western science. The significance of the polar aurora in

¹ Vol 2, p. 1081.

² Vol. 3, p. 463.

³ Vol. 1, p. 226, and p. 681.

connection with these studies has been already emphasised in paras. 42-44, and in para. 129. A most diligent worker at this problem of physics is Prof. Vegard, D.Sc., of the University of Christiania, and some of the results of his recent investigations will be found in the *Philosophical Magazine*.¹

180. The origin of the auroral green line is still a matter in dispute. Vegard claims to have proved that it is due to Nitrogen,² but McLennan and Shrum,³ make a similar claim for Oxygen, or possibly Helium. We shall see later that it probably arises from all terrestrial matter, and is therefore not generated by one chemical element rather than another.⁴ McLennan and Shrum give for the wave-length in angstroms 5577·35 A., whilst Vegard,⁵ gives 5578·2 A.

Vegard's measurement is from the actual polar aurora, whilst McLennan's is from laboratory experiments, hence we prefer to base our calculations on Vegard's measurements, which when corrected for vacuum gives for the auroral wave-length λ , and the wave-frequency n , the values

$$\text{Auroral wave-length } \lambda = 5579\cdot75 \times 10^{-8} \quad (52)$$

$$\text{Auroral wave-frequency } n = 5\cdot3741 \times 10^{14} \quad (53)$$

If now in (51), we represent Rydberg's wave-frequency by R , its ratio to the auroral frequency will be

$$R/n \ 6\cdot11974 \quad (54)$$

from which we see that Rydberg's frequency is, roughly, six times as great as the auroral frequency.

¹ Vol. 46, pp. 193 and 577, July and October, 1923, and still more recently in *Comptes Rendus* (Tome 180, No. 14, Avril, 1925, p. 1084).

² *Philosophical Magazine*, Vol. 46, p. 603.

³ *Nature*, Vol. 105, pp. 46, 627, and 998.

⁴ *Ibid.*, 105, 998, June 27th, 1925.

⁵ *Philosophical Magazine*, 46, 195, July, 1923.

181. The earth's mass is 81.45 times the mass of the moon,¹ so that if the earth's mass be taken as unity, the sum of the masses of the earth and moon is

$$p \cdot 1.012278 \quad (55)$$

and if now in (54), we take

$$R/n = 6py = 6.11974 \quad (56)$$

$$y = R/6pn = 1.007586 \quad (57)$$

The atomic weight of hydrogen when that of oxygen is taken at 16, is sometimes given at 1.008, and sometimes at 1.0077, the last being regarded as the most accurate,² though the fourth decimal is uncertain, so that the value of y in (57), may be regarded as identical with the atomic weight of hydrogen. The reasons why the atomic weight of hydrogen, and the moon's mass, should be involved in the relationship of the two important frequencies R , and n , will appear as we proceed.

182. A considerable portion of the first volume of these studies,³ was taken up with the attempt to prove that the velocity of light was not a cosmic constant, as is assumed by western science, and which forms the basis of the theory of relativity. There was not at that time (1923), any generally available information from occult sources which gave definite teaching on this matter. It is therefore gratifying to find from a recent publication, *The Mahatma Letters to A. P. Sinnett*, that the above deduction made from independent investigation is amply confirmed by a very high occult authority, the Master K. H., for in the course of His reply to the question: "Is the photographic value of light emitted by the stars a safe guide to their magnitude" He says:

¹ *Smithsonian Physical Tables*, 1923, p. 416.

² *Isotopes*, Aston, p. 105.

³ pp. 139—174.

“They (modern astronomers) cannot know it, for the simple reason that heretofore they have in reality found no sure means of measuring the velocity of light. The experiments made by Fizeau and Corun known as the two best investigators of light in the world of science, notwithstanding the general satisfaction at the results obtained, are not a trustworthy data neither in respect to the velocity of light with which sunlight travels nor to its quantity. The methods adopted by these French men are yielding correct results . . . only as regards the velocity of light between the EARTH AND THE UPPER REGIONS OF ITS ATMOSPHERE . . . there being between the Paris Observatory and its fortifications no atmosphere, no meteoric masses to impede the ray’s progress, and that ray finding quite a different quality of a medium to travel upon than the ether of space, the ether between the sun and the meteoric CONTINENT above our heads, the velocity of light will of course show some 185,000 and odd miles per second and your physicians shout ‘Eureka!’ Nor do any of the other devices contrived by science to measure that velocity since 1887 answer any better . . . Could they measure light above our atmosphere they would soon find they were wrong.”¹

183. It was stated in the pamphlet by the writer,² that the radiation velocity of the heavenly bodies varies as the square root of their masses, but as the proof of this belongs to a later stage, we may assume this law provisionally. Taking the moon’s mass as given in para. 181, we have for the earth’s radiation velocity c , and the moon’s radiation velocity v ,

$$\begin{aligned} c \text{ (earth)} &= 2.99860 \times 10^{10} \\ v \text{ (moon)} &= 3.32256 \times 10^9 \end{aligned} \tag{58}$$

¹Loc. cit., p. 166.

²Einstein’s Theory, March, 1922, p. 34.

184. In 1904, H. A. Lorentz, showed that on electromagnetic theory¹ the electronic mass m , increases with the velocity v , in accordance with a formula which has since formed the basis of the theory of Relativity, but which however preceded it and is independent of it. If therefore we take an electron moving with the lunar velocity v , as given in (58), the mass m is increased to

$$\mu = 1.0061955 m = 9.06075 \times 10^{-28} \quad (59)$$

$$e/\mu = 5.2689 \times 10^{17} \quad (60)$$

the values of e and m being as given in para. 160.

185. The physical interpretation of (60), is that a force e acting on a mass μ for unit time would give it the acceleration (60), but of course such an enormous acceleration could not operate on a single electron for one second, since long before one second had elapsed the electron would have been carried beyond the orbit of Neptune. But if instead of a single electron there was a string of n electrons, then it would be proportionately reduced to the moderate acceleration

$$g = e/n\mu = 980.425 \quad (61)$$

If now we increase the force e in the ratio p , as given by (55), so as to add the moon's mass action to that of the earth, and take another string of electrons equal to the Rydberg frequency R , we should obtain the reduced acceleration

$$a = pe/R\mu = 162.174 \quad (62)$$

$$g/a = 6.0455 \quad (63)$$

$$a/g = 0.1654 a = 0.1654 g \quad (64)$$

¹The Principle of Relativity, Albert Einstein and others, Methuen, p. 31.

186. The acceleration given by (61), is that of terrestrial gravity in latitude 43° and is approximately the mean value of gravity at the earth's surface. The value of the moon's surface gravity,¹ is 0.17 g, which agrees with (64), so that whilst the frequency n , or the frequency connected with the "Great Tone" of Occultism, gives us the value of terrestrial gravity g , the Rydberg frequency R , which plays such an important part in all spectral theories, gives us the surface gravity of the earth's companion, the moon.

187. Before giving a physical interpretation of the important results obtained in (61-64), let us return for a moment to our small element of mass m' , as given by (47), in para. 163. We there found that a change in the electronic charge e , to $e' = e/4\pi$ from (46), transformed the mass of the electron m into $m' = m/(4\pi)^2$. Now the difference between m and μ as shown by (59), is less than one per cent, and if the charge e in (60), were changed to e' we should by the same law have the same mass μ changed to

$$\mu' = \mu/(4\pi)^2 = 5.7378 \times 10^{-30} \quad (65)$$

$$\mu'g = 5.62547 \times 10^{-27}$$

$$\mu'a = 9.3052 \times 10^{-28}$$

$$\mu'g + \mu'a = 6.556 \times 10^{-27} \quad (66)$$

The value of Planck's radiation constant as given in para. 160, is $h = 6.547 \times 10^{-27}$ which differs from (66), by less than one half per cent, so that the difference is less than the probable errors of measurement, and we may write for this important radiation constant,

$$h = \mu'g + \mu'a = 6.547 \times 10^{-27} \quad (67)$$

¹ *Smithsonian Physical Tables*, 1923, p. 416.

188. The physical interpretations of equations (61), and (62), which gives the values of surface gravity on the earth and moon have already been given,¹ and those equations are merely putting in mathematical form what is there given verbally. To repeat a portion of this, the action of gravity does not accelerate the body which has weight, but the etheric medium which flows through the body. Through the field of force e , in the case of the earth, there flows a stream of electronic masses at the rate of n per second, so that in unit time n of these masses are given the acceleration g , in a direction upwards from the earth. The reaction of this acceleration gives the reverse acceleration downwards to the body, just as when holding a hosepipe the hand feels the reaction of the stream of water issuing from the nozzle.

It is interesting to note that since the above explanation of the gravitation mechanism was published, such a repulsive process continually accelerated has been actually observed above the sun's surface.² The key to the gravitation process for the earth is in the mysterious green line of the aurora borealis which is not an occasional phenomenon, as was formerly supposed, but is continuous in the upper atmosphere throughout the day and year,³ its colour is the green of vegetation. It is the fundamental vibration frequency for all matter of which the earth is composed, and is therefore intimately related to all physical phenomena that take place on our planet. Its corresponding sound is "THE GREAT TONE" of Occultism.

G. E. Sutcliffe

(To be continued)

¹ *Studies in Occult Chemistry and Physics*, Vol. 1, pp. 162-3, para. 135.

² *Nature*, Vol. 116, p. 30, July, 1925.

³ *Nature*, Vol. 109, p. 55, January 12th, 1922.

AND have I lost my normal sight,
And have my lips forgot their words?
For lo, I cannot see the light,
I cannot praise the songs of birds.

I hardly feel the touch of things
Thrill me as in sad days of yore.
Out of my clay in vision springs
The gorgeous ecstasy no more.

Or it may be, O foolish heart
That sight has deepened into Sight,
And now thou of a sudden art
Become the bird, become the light.

That thou hast grown beyond the need
Of sight and touch, and plucked the power
Of being all . . . Behold, the seed
Has changed to fruit and slipped the flower.

HARINDRANATH CHATTOPADHYAYA

THE RELIGIOUS CONSCIOUSNESS AND PSYCHOLOGY

By CHELLA HANKIN, M.B., B.S.

RELIGION, for the purposes of the present article, may perhaps be best defined, as that orientation of a consciousness which links it back to its Divine Source, and through which it can best evolve towards the same.

Of course, to the inductive scientific mind, this definition would prove highly unsatisfactory, for it takes for granted that there is a "Divine Source"; a fact which ordinary science would be unwilling to postulate. To the majority of the readers of this article, such an existence, is an established conviction; however, the purport of this article is to briefly summarise views which not only do not accept this outlook, but on the other hand, explain the development of the religious consciousness in terms of the primitive or abnormal. Thus it is hoped that the Theosophic student may be stimulated to study along these lines, and so be able to contribute to modern thought the Light shed by the Ancient Wisdom, through which alone religion can be built on that broad basis which can make it impregnable against all such criticism.

That Science, the child of man's concrete mind, has always been the opponent of religion, is largely due to the dogmatic inelastic conceptions with which each side are wont to confront each other. In consequence, those two fundamental necessities of the human consciousness—the search

for knowledge and the search for its divinity, which should be united in the closest bond—are divorced.

With the growth of scientific knowledge, and the widening out of religious conceptions, the critical attitude taken by science towards religion undergoes a complete change. No longer does such criticism range about such ideas as evolution, Darwinism, miracles, etc.; for even quite conventionally orthodox religion has quite comfortably assimilated the scientific conceptions relating to these things, in her larger outlook. The critical outlook, now much more concerns itself with those things which might be said to constitute the fundamentals of religion. Such as the origin and nature of religion, its function and growth, and the nature of those interior states brought about through its exercise. The branch of science to whom is entrusted this task of criticism, is of course that which deals with states of consciousness—psychology. It may therefore be interesting to survey briefly the modern scientific outlook in relation to these matters.

For this purpose it will be convenient to briefly summarise the views of some of the leading workers in the field of psychology; therefore Pierre Janet, Sigmund Freud, and C. G. Jung are selected as being representative of modern psychological thought.

In the winter of 1921—22 Pierre Janet gave an interesting course of lectures in Paris on "The Evolution of Moral and Religious Conduct". A report of these lectures appears in the 1924, January number of *The American Journal of Psychology* in the form of an excellent article by W. M. Horton, and to this article reference has been made before writing that which follows.

Pierre Janet defines religion as that which organises the mental forces. This expression of consciousness can be found at various levels of human evolution, levels through which

evolving man gradually passes, until he reaches the rational levels; at which there is a necessary decline of religion.

Janet is closely associated with the study of abnormal psychology, and in consequence, his necessity to understand and explain these abnormal states is everywhere apparent in his psychology. Indeed, in one sense, this necessity may be said, to rather overshadow his whole psychology; a tendency always found amongst alienists. These workers have to deal almost exclusively with conditions of consciousness detrimental, and divorced from the average; they are, in consequence, inclined to classify every state of consciousness other than the average, as detrimental and an expression of abnormality.

In Janet's system the levels of consciousness through which the religious consciousness evolves are co-ordinated with various pathological conditions. Mental diseases being expressions of reversion to these lower levels. It is obvious therefore that if we accept this viewpoint, it is quite easy to explain religious states in terms of pathology, if the origin of these states can be discovered at more primitive levels than the one to which civilised mankind has evolved.

Janet tells us that religion originates with primitive man at the level which he calls social. At this level it is an imitative phenomenon. By imitation the herd saves itself expenditure of force, and the leader, after making his original effort for imitation, gets rewarded by identifying himself with the innumerable imitations, and so keeps the force, put into the original effort, as joy. This joy is the prototype of the joy of the future religious leader. Rites and myths arise at the level called assertive. At this level, desires and beliefs are inseparable, and language and bodily movements begin to work together. At this stage arise negative rites or tabors, and positive rites and ceremonies. A regression, in an abnormal consciousness, to the condition of negative rites explains the nature of those abnormal conditions called phobias. It also follows that to

those who accept Pierre Janet's views, a love of religious ceremonial, shews a tendency to revert to this primitive level of consciousness; where primitive man through the conjoined use of movement and language, created the first rites and ceremonies. Further, it is taught that myths arose subsequent to rites and are founded on them. Primitive man just wills and believes because it gives him pleasure, and logic means nothing at all to him. He willed that a belief should be carried out "just so," hence belief is a deferred act of will. The function of the rite is to act as a stimulus on the mental reserves, and heighten mental tonus. It might indeed be compared to a form of social drunkenness. Janet points out that the primitive keeps his religion for his days of religious frenzy, but when man's consciousness has evolved to the reflective level, this simple function of religion as a liberator of reserve energy, as an occasional joyous expression, is interfered with. With the arising of the God idea man steps out into the region of pure phantasy. At the reflective level man begins to talk to himself, and so in phantasy, he creates for himself that mysterious shadow companion which is his double or spirit. Thus, with the birth of the concept of human spirits, it is an easy step to the conception of God Spirits, and disincarnate spirits. The primitive thinks of his obligations to the absent and the dead, and an animistic and anthropomorphic religion arises. Janet points out that man has fundamentally two psychological motives, a craving for love, and a craving for direction. Therefore, must the companion spirits created by primitive man have an enormous hold over him. Feeble minded people have both these cravings well marked, and reverting to this level, tend to embrace religion. During childhood, or because of the need brought about by sorrow, and bereavement, or in old age, the same phenomenon occurs; but the normal rational man does not require religion.

With the arising of the God idea arose that phenomenon called prayer. Janet considers that prayer is dramatic thought which is taken seriously. In psychopathic individuals, the divine factor which prayer calls into being may take on an automatic existence, and become overwhelmingly divine. It follows therefore, that the divine assurance which can come through prayer, is really allied to a derangement of consciousness. Prayer, although it can be useful in liberating some of the psychic reserves, and so give joy, and a heightening of consciousness, can become dangerous in two ways. The disassociated part of the consciousness called God may use up so much psychic energy in attempting to become real, it may cause religious depression and "dryness," or, if it becomes real, it may take on an independant condition, and acting as a devil, cause demoniacal possession. Hence, Janet says, arises the necessity for the priesthood, which takes away from the worshipper the necessity for being his own God, by externalising his religion. It follows from all this that mystical states are viewed with grave distrust, and so it is not surprising to learn that Janet considers religious ecstasy to be a mania disturbance. A disturbance which rather resembles somnambulism, but differs from it in that the aberrant state of consciousness remains in the memory. In ordinary mania the increased energy is utilised in motor disturbances, but in this condition, it is utilised in heightening the joy and certainty peculiar to the state. It follows therefore that W. James' contention that mystical states demand our respectful attention, because of their authoritative effect over those experiencing them ("They have been there and know") is based on deficient knowledge, if this effect is really due to a species of mania.

Finally, as a substitute for religion, Janet considers that when the consciousness evolves to the rational or experimental

level, psycho-therapy is an excellent substitute for religion, for it scientifically cures those derangements of consciousness, for which religion is a popular "therapy". In addition, a belief in progress, and confidence in ourselves, will remove from us the necessity for relying upon a psychological invention given birth to by man in the stage of his racial childhood.

Let us now examine Freud's contribution as to the nature and growth of the religious consciousness.

Freud considers that the beginnings of religion, as well as of morality, can be traced to the primitive's allegiance to the "old man" of the primal horde. The "old man" was the primitive's father surrogate, and he maintained his power by inventing moral laws to keep his younger and more virile relatives in their place, so that his sexual jealousy need not be aroused, the repressed sexual jealousy of the youngers was utilized by forming emotional ties with each other, and so originated group psychology. The leader of the group subsequently became deified, and so came about the possibility of the formation of religious groups, with allegiance to the idea of a god, for the "old man" of the primal horde still dwells in our unconscious.

Further, Freud considers that the power which the god idea holds over the human consciousness, can be explained by understanding the nature of hypnosis. Freud considers that the hypnotist arouses that racial unconscious remembrance of the subjection of the son to the father. That is, the subject surrenders his will to the father surrogate in the person of the hypnotist. The primitive endowed kings and chieftains with the mysterious power of the father (mana) which made it dangerous to look upon them, and thus Totemism arose. The mysterious power, mana, is transferred to the leader or to the god idea, and so it is felt it is impossible to "look upon god and live," and the worshipper subjects his will to this mysterious power.

Freud further teaches that the formation of the ego originates through identification with the father. The father is first loved, and after identification with him has taken place, self love is born, and the ego comes into existence. The primitive then lends his ego to the objects and forces of nature and animism is the result. By this act the primitive feels that he exercises a god-like power, and so arises the belief in the omnipotence of thought, and also a belief in his immortality.

Freud further believes in a super ego. This super ego comes into existence by the detachment, and assimilation of the father image; which becomes incorporated into the developing consciousness. That which is at first imitated with the resultant creation of the ego, becomes a part of the same consciousness; and this is the origin of the so-called spiritual elements in one psychology, and the genesis of conscience, which thus is seen to have its roots in the unconscious.

We will now consider the contribution to this subject by C. G. Jung, the leader of the Zurich school of analytical psychology.

This investigator teaches that the origin of the god idea arose because of the primitives longing for the care and protection of the father. He was forced by biological reasons to leave the family group, and so he "projected on the heavens," this longing, and created for himself a "Heavenly Father". This "Heavenly Father" dwells in the collective unconscious, and like all unrecognised unconscious contents, it dominates our consciousness, unless we learn to separate ourselves therefrom. Jung further contends that much valuable libido or energy is lost to our development, by the projection of the same into this primordial image. The power of religious ideas is due to the fact that they liberate some of the surplus latent accumulated racial libido which is attached to them, and so give them their magical power.

The god idea is thus seen to be relative to man's consciousness, and has no absolute value. Those who give to the idea an absolute value, remain infantile and dependant on the "father complex," and as before remarked, much valuable libido is lost, which might have been applied to psychological development.

The aim and object of the Jung psychology, is to help people to free themselves from this slavish dependence on fraternal or divine authority, and so become individual. Thus, they are able to realise that that which they believed to be outside of their consciousness, really dwells within them; and this realisation gradually brings about the process of "individuation".

The answer to all this is of course through the understanding of true mystical religion. However, Jung considers that mystical thinking is undesirable; because consciousness must have its limiting concepts or it will lose hold of reality; further, it is a form of seeking for symbols for those things which are simply unknowable. Its convincing power exists because subjective facts are demonstrable by reason of their own existence to the consciousness going inwards, even as objective facts are convincingly there to the consciousness going outwards. Even from this brief description, it will be seen that in the Jung school of psychology, there is much more of philosophic thought than in the two schools previously discussed. Having thus briefly glanced over the salient points of these three psychological systems, let us attempt to see what principles, if any, they hold in common.

In relation to their bearing on the nature and origin of religion, their viewpoints have much of similarity. In all three there is postulated a region of consciousness called subconscious, or unconscious, and that in this region can be found indications of the past history of the race, where

the early beginnings of religious thought can also be discovered.

Again, in all three the concept of libido or energy plays an important part; for this energy is released through ceremonial or through the centering of consciousness on religious concepts, which have their origin in the thinking of man's primitive ancestry. Moreover, the all compelling power of religious ideas is postulated by all three to be due to the heightening of consciousness brought about by the liberation of this stored up energy. And again, all three have a tendency to identify interior, mystical states with pathological expressions of consciousness.

In reality, religion has little to fear from these criticisms of the newer psychology. Indeed, even as in the past religion expanded under the influence of the criticism contributed by the concrete science of the nineteenth century, so will it further expand under the influence of the criticism of the scientific psychology of the present time.

All criticism, if genuine and presented by a true seeker after truth, must contain much of value. And so, in such criticism, we can find indications as to the things which must be attended to if our religious forms are to become fitting vehicles for the Life.

It is apparent, from what has been written, that it is important that the leaders of religious thought should have clear cut ideas in relation to these problems and know how to correlate the following with their religious forms: the true nature of the unconscious.—

An understanding of the supernormal states of consciousness, and, at the same time an understanding of abnormal states, so that the two may be clearly differentiated there must be a thorough understanding of the origin and nature of myths and rites, and of the divergent views on this subject. Moreover, it must be recognised that correspondences

to the symbolic values of these myths and rites are found in every human consciousness, and explanations, as to why this is so must be understood.

Briefly, these are some of the points to be discussed by religion, but space does not permit of this task being attempted in this present article, which is just meant to stimulate thought on this important subject.

If religion refuses to do this, then indeed will scientific psychology become a formidable adversary of all forms of religious thought and experience. Psychology no longer scoffs at the phenomena of spiritualism, nor at psychic phenomena, nor at mystical states, but seriously investigates them, and incorporates them into her systems of thought.

Therefore, the very things which the religiously minded are wont to bring forward as proofs to justify their religious beliefs, are more and more being demolished by the scientific and philosophic outlook of the various psychological schools, to the complete satisfaction of the originators, and to the ever increasing number of followers.

In the writer's opinion the only system of thought which will effectually meet all this criticism, and give back to mankind their religion purged of error, and at a higher level, is the Wisdom as taught by Theosophy. Here then is valuable work waiting to be done by the serious student, who besides being a Theosophist is interested in religious forms.

And meanwhile, the one Eternal verity remains the same: Man's divinity, and his search to find his real Self. Generation follows generation, and still the search goes on—with different forms, different beliefs, and different disbeliefs, but through them all the Divine purpose runs, and man through his blunders, as well as through his illuminations, but helps to make that Divine purpose manifest.

Chella Hankin



THE MYSTERY OF THE BUDDHA

By ERNEST WOOD

THE MYSTERY STATED

MADAME BLAVATSKY has left us, in her article on "The Mystery of Buddha" in the third volume of *The Secret Doctrine*, an unfinished statement with reference to certain happenings in connection with Gauṭama Buddha which did not occur in the careers of previous holders of His high office. It is stated that notwithstanding His most perfect life of eighty or one hundred years in the north of India—a life in

which it seems impossible for us to detect the slightest flaw—He nevertheless in His compassion for mankind exceeded the bounds of discretion and presented the knowledge which He had gained in such a way that some harm was done to mankind by it, in addition to its almost boundless good. The work of a perfect Buddha would contain no harm whatever for His followers. The *Manu* said, referring to human efforts to do good, that there is no fire without smoke, that there is no good action without the accompaniment of some bad effects; but that applies to the work of mankind; certainly not to that of the great *Avatāras* who descended from other and higher systems of worlds in order to help our humanity from above. It may have been because *Gauṭama* was not such an *Avatār*, but was the first of our humanity to reach the exalted post of Buddha that his work was not absolutely perfect, or there may have been other causes—we cannot expect to know—but at all events the *kārmic* effects have been declared to be such that the Lord Buddha, although in *paranirvāṇa*, found it necessary to remain in touch with our world and continue to give assistance to its evolution. A part of this work, it is said, was fulfilled by his re-incarnating as *Shrī Shankarāchārya* some fifty years after the death of the body of *Gauṭama*. The mystery is how a Buddha who had accepted *nirvāṇa* could possibly re-incarnate.

Madame Blavatsky, in explaining the mystery to some extent, showed that it is both true and false to say, as *Mr. Sinnett* did (following the teaching which he received in letters from his Master) that *Shankarāchārya* was Buddha in a new body. It is true if we mean by Buddha the “middle principle” of the Buddha, but false if we are thinking of the Buddha himself. *H. P. B.* says that there was the “astral” *Gauṭama* inside the outward *Shankara*, whose higher principle, or *Ātman*, was, nevertheless, his own divine prototype—the “Son of Light” indeed. She adds that the Buddha is

in nirvāṇa, but that the *subtle body* of Gauṭama is still present among the Initiates,

nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help—not to the end of this root race, at any rate. From time to time He, the astral Gauṭama, associates Himself in some most mysterious—to us quite incomprehensible manner—with Avatāras and great saints, and works through them. To say that Buddha, after having reached nirvāṇa, returned thence to reincarnate in a new body, would be uttering a heresy from the Brāhmapical as well as from the Buddhistic standpoint. To say, as the esoteric or mystic school teaches, that though Buddha is in nirvāṇa he has left behind him the Bodhisattva to work after him is quite orthodox.¹

She goes on to speak of Shankara, and says that He was an Avatāra in the full sense of the term, that He was a Buddha, but that he was not a reincarnation of the Buddha, although Gauṭama's "astral" ego, or Bodhisattva, was associated with him. We have been informed that Shrī Shankarāchārya is one of the Lords of the Flame who came from Venus, one of the three assistants and pupils of the Lord of the World Himself. He is called a Buddha in *The Secret Doctrine*, because He belongs to the same occult rank as that which Gauṭama achieved, but he is a Buddha of the first ray, while the Lord Buddha is the head of the second ray. It is the work of the first ray to see that the *will* of the Logos is expressed in the direction of human races; it directs what must be done, but the second ray is concerned with the relations between the workers, the right feeling which expresses the spiritual *energy* necessary to manifest that will. The third ray is concerned with the material means and methods to be employed.

THE THREE PRINCIPLES

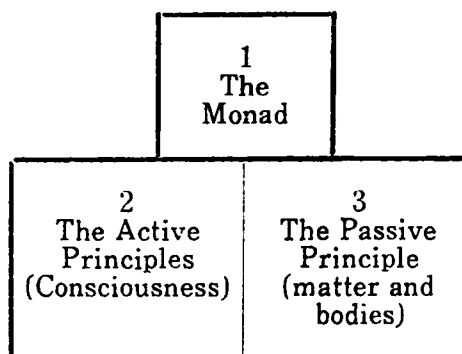
It is said that each Buddha manifests simultaneously in three worlds of being—(1) in the shape of a man in the world

¹ S. D., Vol. iii, 379.

of *kāma*, (2) as a *Boḍhisattva* in the world of supersensuous form, and (3) as a *Ḍhyāni Buddha* in the highest spiritual world. The world of *kāma* or *sense* comprises our lower mental, astral and physical planes; that of supersensuous *rūpa* includes the higher mental, the buddhic and what we usually call the nirvānic or ātmic planes, while the spiritual worlds are those of the Monad. The seven principles of man may also be shown in these three divisions, as in the following diagram :

DIVISIONS	IN MAN	IN BUDDHA
1. The Sevenfold One	Monad	The <i>Ḍhyāni Buddha</i>
2. The Principles of Consciousness	Ātma Buddhi Manas	The "Astral" Buddha or <i>Boḍhisattva</i>
3. The Principles of Matter	Lower Mental Astral Physical Etheric	The <i>Manushya Buddha</i>

Another way in which they may be represented is in the form of a triangle, thus :



This diagram has the merit of putting the second and third divisions side by side. Below the region of the *Monad*, which is beyond time and space, there are two great

principles, one active, or positive, which we find in our consciousness; the other passive or negative, which we find in the world of material things. These are the subjective and objective divisions of life familiar in current philosophy, which however does not seem to be acquainted, owing to its short-sightedness, with the necessity for a region beyond subject and object, that of the Monad. When we look at a man on this plane it seems that the material principles are most in evidence—the matter is obvious, but the spirit or consciousness within the body has to be sought; but when we observe him on the higher planes of the second great principle we find that his “life” or consciousness is the obvious and outstanding thing, while the form of matter has to be sought. To make still clearer the distinction between the two, I may perhaps be permitted to quote from my book *The Seven Rays*:

In the physical level of the world we seem to be in a world of matter. The matter is so obvious, so prominent, so dominant, so ever-present, that we have some difficulty in recognising any life at all in this plane, and even then we find only sparks or points of it embodied in men, animals and other beings. It looks very much like a great world of matter in which only a tiny bit of life incarnates. When one enters on the astral plane one finds a change from this state; there the matter is a little less dominant and the life a little more evident—the powers of consciousness are more influential and the limitations of matter less rigid, obstructive and resistive. At the next level, the lower mental, life is a degree more prominent still, and matter yet less dominant. Thus the three planes, physical, astral and lower mental, constitute a region in which we may say there is more matter than life.

Now consider the highest of the five planes. Here the conditions are quite the reverse of those in the physical world. It is a great unresting sea of the powers of consciousness. When the Initiate of the fourth degree enters that plane for the first time he cannot immediately discover any matter or form at all. It is as difficult to find matter there as it is to find consciousness on the physical plane. Some evidence of this is to be seen in the attempt to describe the nirvānic plane which was made by Bishop Leadbeater in his article on the subject in *The Inner Life*. In the comparison that we have been making the buddhic plane may be said to offer reverse conditions to those which prevail on the astral, and the higher mental to those of the lower mental.

Suppose, then, that a visitor from some other state of being should enter our fivefold field of manifestation. If he happened to come into it at the physical level he would describe it as a world of matter in which there are points of life, centres of consciousness; but if he touched it at its *âtmic* or *nirvânic* level he would call it a world of consciousness in which there are some points of matter.¹

Thus there are three fundamental principles in man, when he is incarnated, but because the second and third of these principles are each triple there are seven principles in all, and since the two triple principles are but projections from the first and unitary principle, there are seven principles in the one perfect discarnate man, the Monad.

EGOS AND MONADS

In the case of the incarnate Lord Buddha the lowest of these three divisions has been called the *Manushya Buddha*—that is the man visible to other men, the person of Buddha. The equivalent of this in ordinary men is the personality in the set of three bodies existing on the physical, astral and lower mental planes. The man is there objective—or rather all that can be contacted of him on those planes is but a material instrument through which his consciousness is seen.

The next division was called by Madame Blavatsky the “astral Buddha,” but of course she did not mean by the term astral the religion of the astral plane to which modern Theosophical literature restricts the term. She meant the region of what we now call the higher mental, the *buddhic* and the *âtmic* or *nirvânic* planes.

Now, in the case of any man who has not yet passed the Fifth Initiation this is the region of his true existence. It is here that what we call his ego is evolving or unfolding. That ego is the portion of consciousness of those worlds which he has appropriated.

¹ Indian Edition, pp. 10-11.

Followers of Shrī Shankara use the term ahamkāra to describe what Theosophists call the ātmic principle in man, and with them the ātmā proper is what Theosophists usually call the Monad. Ahamkāra is the first of a set of four principles—ahamkāra, buddhi, manas and chitta, the equivalents of the modern Theosophical ātmā, buddhi, manas and lower manas. The term means literally "I-making"; the "I" takes possession of a portion of the divine consciousness of the higher planes when the human entity starts upon its career, and thus makes that portion "I" or ego. At first that ego is but a tiny fragment of uncertain consciousness on the higher mental plane, but when after many lives the human career is ended it has become a great light and power, a great god shining in that set of planes, with its positive powers of will, love and thought, and its receptive capacity to know the world without, the other egos which are its fellow-beings, and the "I" within.

It is a little misleading to speak of that consciousness at any stage as something that exists upon a plane. We can say that a table stands on the ground and that a kite floats in the air, but we cannot think of the ego as thus limited by space. Proof of this is to be seen in the fact that one and the same ego can animate the thought-forms existing in the lower mental devachans of thousands of devachanis in all parts of the earth. It is only in the personal planes that matter is prominent and consciousness shines feebly through it; in the super-personal planes of the ego this consciousness is the outstanding quality, and any form of matter used for its expression is subordinate and transitory.

The principles of man on those planes are therefore "gods or powers," not primarily vehicles; will is ātmā, love is buddhi and thought is manas. In each man this triple active power represents a portion of the divine consciousness. It is only God (the second universal principle, or the Logos as

usually understood) who wills, loves and thinks, but in our consciousness we share with him in those active principles. When we use these powers we are like the heroes of the old Indian, Greek, Finnish and other legends, who did not imagine that they could gain or develop any power on their own account, but knew that their weapons were divine. Not long ago the reader of one of the big New York publishing firms rejected a manuscript of folk-tales for children on the ground that the heroes depicted therein were not true heroes, because they were constantly obtaining powers from various deities in order to carry out their purposes, and were not relying on their own strength, as true heroes should! He evidently knew nothing of occultism.

The powers are not of our making. We appropriate portions of God's conscious life or active principle for our consciousness, just as we appropriate portions of his material world or passive principle for our bodies. We are not that consciousness, but we are the "I" which takes up a portion of that consciousness, stamps its own reality upon it, and makes it appear to be "I".

It is worth while for all who want to understand the mystery of our being to try to realise the way in which the "I" in us is the Monad, "the highest spiritual principle," and how the ego is really not I but one of the great sea of "yous" which surrounds us all. On this point I will repeat what was said in *The Seven Rays*:¹

Do not then think of your consciousness as your real life; do not imagine that it is something which enables you to live, for as a matter of fact even the higher consciousness is only a limitation; it is only a body with which to explore time, and the I is beyond it. That is why some of the ancient philosophers said that I and God were one and the same, and yet they said "Neti, neti," that is "Not thus, not thus," whenever anyone proposed to describe that God or I in terms of matter or even in terms of consciousness. Even the person who has not distinguished between his body and his consciousness is conscious; so also he who does

¹ Chapter xxi.

not know that he knows that I, still *is* I, even in the midst of the consciousness which he wrongly thinks to be the self.

Some slight glimpse of that "I" may be caught by all thoughtful persons if they will meditate on the following lines. When they look at their own bodies and those of others they can speak of each of them as "it". When they look at the consciousness in another person they call that "you," but when they look at the consciousness in themselves they call it "I". Why call the same thing by two different names? Now, some make the mistake of thinking that they should say "I" to describe the consciousness in another person, on the theory that we are all one. That is the illusion of the higher self. They must learn to say "you" when looking at the consciousness in themselves. Then the I will remain untainted by contact with the dual world, and the man will be a Mahātmā. It was in this way that Shri Shankarāchārya used the "you" of Gautama Buddha.

The ego alone undergoes evolution, unfoldment in time. What is happening to the Monad, which in the case of the Buddha is called the Dhyāni-Buddha, cannot be described; but it would be a mistake to ascribe to that any limitations of space or of time. There is only one way in which the nature of its being can be realised, and that is through penetration of the reality of "I," the mystery of the human will, by means of that will itself, not by thought.

THE BODHISATTVIC CONSCIOUSNESS

When, therefore, Madame Blavatsky says that it was only the middle principles of Shankarāchārya which were derived from the Buddha, she refers to that which the Buddha Gautama had used in the place of what would have been an evolving ego in a man. This, however, was not an ego, but a set of active conscious principles—an appropriation of these for the purpose in hand. When a man takes the Fifth Initiation he embarks upon Monadic life; he has strictly no further purposes of his own even in the world of the ego, which remains, if it is retained, only to serve the

Monad. The Buddha had transcended ahamkāra long before, so he was using the great powers of consciousness without identifying himself with them any more than a highly spiritual man identifies himself with his material body. At His stage the conscious ego had become consciousness *per se* without any ego. As H.P.B. says :

Such higher ethereal principles are not, like the lower more material ones, visible sometimes to man, and they have to be regarded in the light of separate or independent powers or Gods, rather than as material objects.

She then sums up as follows :

Hence the right way of representing the truth would be to say that the various principles, the Bodhisattva, of Gauṭama Buddha, which did not go to Nirvāṇa, re-united to form the middle principles of Shankarāchārya, the earthly Entity.¹

So, just as a man could give his overcoat to another, so did the Monad of the Buddha, or the Dhyāni-Buddha, give His consciousness to Shri Shankarāchārya, so that from the standpoint of those looking from below and thinking only of the conscious Being Gauṭama Shri Shankarāchārya was the Buddha reincarnated. Madame Blavatsky refers to further developments of the mystery, concerning the age at which Shri Shankara put off his mortal body and that at which the Christ was killed in Palestine, but these are beyond the scope of the present article.

THE BODHISATTVIC BODY

Another interesting aspect of the question arises when we consider the vehicles used by this active consciousness. Information about these has become available through the researches of Bishop Leadbeater, which have not been published before, but now appear in the new book *Talks on the*

¹ S. D., iii, 381.

Occult Path,¹ to which I am indebted for much of the information which follows, though my summary is necessarily brief and imperfect, and those who wish to go fully into the subject must refer to the book itself.

We are familiar in Theosophical literature with the idea that a choice of seven paths opens up before a man when he reaches the Fifth Initiation, or Adeptship. These are described briefly in *Man: Whence, How and Whither*. There it is said that a man may join the Occult Hierarchy working on our planet, or the great band of Nirmānakāyas who fill the reservoir of spiritual force, or the Deva or Angel evolution, or the Staff Corps of the Logos, or Those who are preparing the forms for the next chain of worlds, or he may take nirvāṇa at once, or after what has been called "The Spiritual Period".

In the Buddhist books, however, three paths are mentioned—those of the Nirmānakāya, the Sambhogakāya and the Dharmakāya. This is only a different grouping of the seven paths; it seems clear, for example, that the Nirmānakāya in this triple classification included the lines of office-bearing in the Hierarchy and of joining the Devas in addition to that of the Nirmānakāya proper. When a man becomes a Nirmānakāya he "returns from the further shore". This means that he stays in the world in order to help it. All through his career, the Monad has had a set of permanent atoms, round which he has from time to time built his vehicles, either individually as a man or along with others (through a group soul) when he was a less evolved being. Now he keeps all those permanent atoms, but retains an actual body only as far down

¹See Chapter LVI. *Talks on the Occult Path* is a new book, large in point of content but not bulky in form, of which Dr. Besant and Bishop Leadbeater are joint authors. It consists of their comments or talks on the three Theosophical classics: *At the Feet of the Master*, *The Voice of the Silence* and *Light on the Path*, and runs to about 850 pages, containing much new information on many Theosophical topics, though it is intended principally as a guide to those who are aiming at discipleship to the Masters. It forms an almost indispensable companion volume to *The Masters and the Path*, *The Path of Discipleship*, and similar works.

as the causal plane, where he lives in the radiant Augoeides while he is working without egoic motive and is thereby filling the reservoir. Because he retains even the lower permanent atoms it is possible for him to provide himself with personal bodies whenever he wishes, although that is a very rare case. Those who take office in the Hierarchy also retain their permanent atoms, and usually keep an entire set of bodies, even down to the physical.

The Sambhogakāya, which seems to include those who join the Staff Corps of the Logos, to be sent to any part of the solar system when required, retain only the nirvānic or ātmic permanent atom, while the Dharmakāya, who retires into the Monad, does not keep even that one atom, although he has the power to show himself on the nirvānic plane.

When Gauṭama was to become the Lord Buddha, the first Buddha from our own humanity, it was necessary that he should be provided with a set of vehicles on different planes which should be suited to his great work, and which should represent through him not only the divine love towards humanity, but should also represent the contribution of humanity to the divine plan. Therefore an absolutely unique set of causal, mental and astral vehicles was formed, composed entirely of atoms which had had the experience of being permanent atoms.

The physical plane ultimate atom has been frequently described in Theosophical literature. It looks like a wire cage, but when these wires are examined each one is seen to be composed of another twisted wire. There are seven of these spirillæ, but in nearly all the atoms of our world at present only four of them are in activity. That is so because we are only in the fourth round; in the seventh round all seven spirillæ will be active. But even now a certain number of atoms have had extra spirillæ awakened through being in the bodies of advanced men sometimes described as fifth or

sixth or seventh-rounders. The atoms evolve through living in various bodies, from the mineral to the human, and men on the Path offer them their best opportunity for rapid unfoldment, and that is especially the case when the atoms have been used as permanent atoms and thus employed constantly in the bodies, instead of being taken in and cast off again in an irregular manner. Therefore the permanent atoms no longer required by the Dharmakāyas and the Sambhogakāyas are exceedingly precious, and those on the astral and mental planes were all carefully gathered up and built together to form the special vehicles required by the Lord Gauṭama for his work on earth. Bishop Leadbeater explains that there were not enough of these atoms to form a complete set of vehicles, so some others—the best available—had to be used. They, of course, would be much stimulated by the permanent atoms in whose presence they found themselves, but still they are replaced by newly shed permanent atoms presented by each Adept who takes the Sambhogakāya or the Dharmakāya vesture.

This then was the set of vehicles carefully preserved after Gauṭama's death and the Buddha's acceptance of nirvāṇa. These vehicles were next lent to Shri Shankarāchārya, and afterwards used by the Lord Maitreya and possibly others. These also will be the vehicles employed by the Lord Maitreya at his coming which has been announced as near. These vehicles, vibrating, as it were, with all the achievements of all the men of our humanity who have attained human perfection and have gone on to Monadic work, and transmitting as nearly as possible to perfection the power of love and the influence of unity that come down through the Bodhisattva functioning among us as teacher of Angels and men, form a material centre for the radiation of indescribable power. It is no wonder, therefore, that thousands of apparently simple

people became Arhats in the service of the Lord Buddha, or that it is predicted that great numbers will also reach that level on account of the coming of the Lord Maitreya, so that they may become in turn teachers of the vast numbers of egos who will shortly be approaching and entering upon the Path.

Ernest Wood



EAST WINDOW, BATH ABBEY

VII
ADI

VI
ANUPĀDAKA

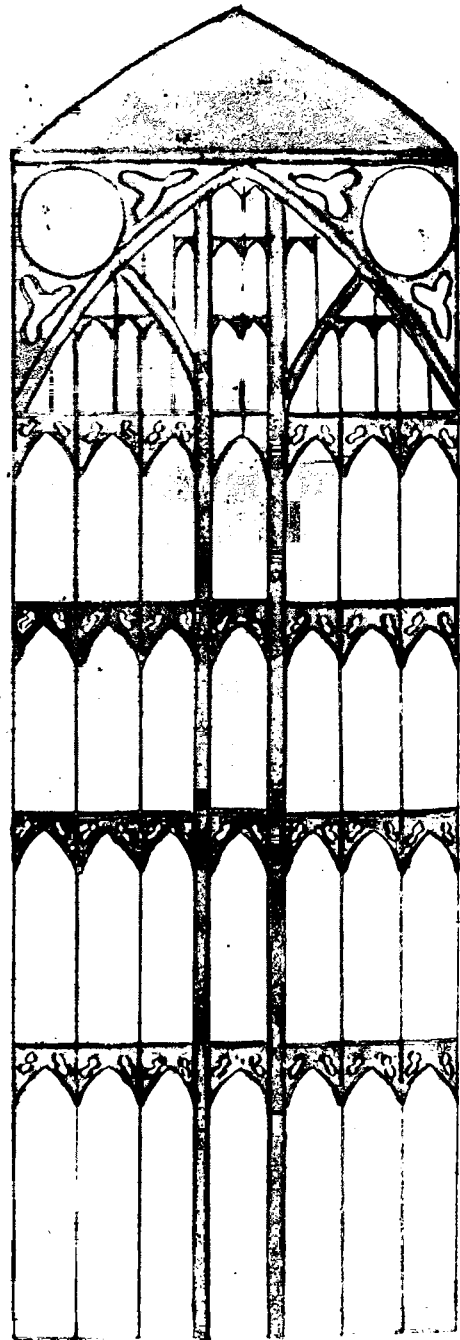
V
ATMIC
(Æther)

IV
BUDDHIC
(Air)

III
MENTAL
(Fire)

II
ASTRAL
(Water)

I
PHYSICAL
(Earth)



Solid
Liquid
Gaseous
Path of Forth-
coming
Ethereic
Path of Return
Super-etheric
Sub-atomic
Atomic

WINDOW LIGHT

By E. G. COOPER

The most ancient strongholds are said to be those made of earth, and the most ancient and carefully guarded are those which are left in stone, of which the best, perhaps, is that of the Great Pyramid, in which the secrets of the wonderful ritual of the Mysteries of ancient Egypt are set forth in the building itself even as they are in the papyri found buried in so many of the tombs. In it we read the history of the Cosmos as well as the evolution of man, those inner secrets, which from the earliest time have only been revealed little by little to those who have proved themselves worthy to receive that knowledge.

But it is not only the ancients who have sought to enshrine this secret knowledge in a form which those who have been instructed may read, for we find that this was also done by the mediæval builders, and perhaps one of the best examples which we possess in England is the East window of Bath Abbey, which was built in the sixteenth century on the site of two older churches.

The architect was certainly one of those "wise in the things of God," and it was evidently his desire to put into this window something of those things which were not taught by the Church of that day. So, in this house dedicated to the service of God, he chose the East window as the receptacle for his secret, for it was towards the east that the congregation would look every time they gathered

VI
ADY

V
ASTROPALOGICAL

IV
ASTMIC
(Ether)

III
SUBETHIC
(Air)

II
MENTAL
(Fire)

I
ASTRAL
(Water)

I
PHYSICAL
(Earth)



- Solid
- Liquid
- Gaseous
- Path of Forth-coming
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in the Abbey, and as illumination has always come from the East, so he doubtless hoped that by gazing week by week on this vision in stone and glass the inward vision might be unveiled for some, at least, of the worshippers. All this is only surmise; we know nothing of what he may have hoped and sought to put before those who lived in his day and those who would come after, but when we gaze upon this thing of beauty we can see that in it he set forth the knowledge of the hidden Wisdom which Theosophy teaches us to-day.

Starting from the top of the window the architect first presents a mystery to us in the triangle of blank stone which marks the straight line where the glass begins. Possibly few may notice that the glass does not reach the top of the arch, nor the triangle almost hidden in the shadow. In this respect it is like the form of the Great Pyramid which stops short before it reaches the apex, leaving a flat platform as a summit, and thus making the missing apex a symbol of the Trinity out of manifestation. Just in this way, by means of a blank triangle of dark stone, has the architect subtly indicated the plane of the First Logos, that "true Mountain of Light" according to the Manu, that Light only visible on the spiritual planes and therefore only to be symbolised on the physical plane by the blank stone. As we gaze at it, trying to penetrate something of its mystery, we remember that "Sana Kumāra the Venerable showed to Nāraḍa when all his sins had been rubbed out, the other side of darkness".

Lower down comes the straight line across the full width of the window where the glass begins, the boundary line of the 6th Plane called Anupāḍaka where the First Logos, as it were, draws apart in His manifestation, and Spirit and Matter are formed, represented by the two large circles of light one on either side of the Window near the top. But taken singly these may represent "the mystery of the Watcher, the Spectator, the Actionless Ātmā, who abides ever in his triple

nature on his own plane and lives in the world of men by his Ray".

In these higher planes of Ādi, Anupāḍaka and the Ātmic plane the glass is divided into many sections almost irregularly, whereas below this fifth or Ātmic Plane we find a uniformity in the divisions. For here we pass down from the planes of the divine activity or divine consciousness to the planes of human development. Horizontally there are now five divisions between this line and the base of the window corresponding exactly to the Buḍḍhic, the mental, the astral and the physical planes. We must not forget that the architect was restricted by his medium and though the planes are interpenetrating he was obliged to arrange them one below the other.

We notice that each of these five lower planes is cut into seven vertical sections and in this way the seven sub-planes are presented to us, the solid, liquid, gaseous, etheric, super-etheric, sub-atomic and atomic, and this division is carried through each of the planes.

One of the outstanding features which strikes one on first looking at the window are the two heavy pieces of stonework on either side of the central space in the window, that which we have called the etheric sub-plane. These pieces of stonework, rather resembling the sides of a ladder, reach from top to bottom down the middle of the window. They typify the Path of Forthgoing and the Path of Return. That Path upon which the human entity sets forth on his journey leading from his Father which is in Heaven to the depths of the dense physical plane whence he returns on the upward path bearing his sheaves with him, clothed in that Robe of Glory which he has woven for himself all through his long journey.

Looking at the window from this point of view, that of the evolution of the Monad we remember that Dr. Besant has told us how "they are sown in weakness that they may be

raised in power. From a static Logos enfolding all divine potentialities, he is to become a Dynamic Logos unfolding all Divine Power". And again, "Fitly they dwell on the Anupāḍaka plane the roots of their life in the Aḍi." And we are told "the three outstreaming Rays which come from the Monad are his three aspects reproducing the Logoi of a Universe. This consciousness ever works as a unit on the various planes but shows out as a triplicity on each". And so we may see these represented by the architect in those seven sub-divisions of each plane where he has pierced the stone on either side of the tiny pointed arches so that in each division the light pours through in three places, showing out the divine consciousness of will, wisdom and activity as choice, discrimination and cognition on the mental plane, as desire, love and sensation on the astral plane, and as the motor organs, cerebral hemispheres and organs of sense on the dense physical plane.

These are only some of the interpretations of the Ancient Wisdom which may be read from this wonderful window through which the Light has shone on so many generations since the architect embodied in it the faith that was in him.

E. G. Cooper

SOME LETTERS OF H. P. B.

(The following extracts are from letters written by H. P. B. to Khan Bahadur N. D. Khandalawala, who joined the T.S. on November 25, 1879. Mr. Khandalawala is still a member of the General Council of the T.S.—C. J.)

I

Simla, October, 1880.

"I NEVER question my superiors, when I receive orders.

"If there is anything our Fellows can reproach me with, it is the most unvarnished sincerity, it is my inability to feign and play a part. I cannot control myself in the face of a lie, or flagrant injustice; and I will say to people to their faces what I say behind their backs. Is this my greatest crime?"

Bombay, August, 1882.

"Mr. B. . . . is perfectly nonsensical, well—if he is not satisfied let him say so. We do not want Theosophists who do nothing but *dictate their ultimatum*, and conditions; *sine qua non*. I am tired of them.

"I am sorry that notwithstanding all my perseverance in my duty, my endeavours and desire to do good, I succeed in disappointing and vexing people. If a good deal of that disappointment was created by 'petty' things, then the men themselves must be 'petty'.

Adyar, March, 1885.

And now about our Masters: I am innocent of every one of the phenomena that happened through the Shrine, and of most of the remarkable phenomena outside. They were not even produced through me, as people believe, but simply at my prayer by the Chelas of the Mahatmas, and with Their permission. Many were done simply by X. . . . and others by Dj. . . . K. . . ., the Mahatmas remaining quite unconcerned. Our members have no idea of the laws of occultism; and those who have ceased to see in the Masters, beings 3,000 years old, perched on trees and enveloped in their long hair, whistling loudly before every public or natural calamity, take them for infallible *Omnipotent Gods*.

The Masters have not pledged themselves, to conduct and manage the Society, but to simply give advice to the Founders—in questions and upon matters that it would have been impossible for them alone to decide upon.

The idea of a sane young man (Damodar) giving up his fortune, family, caste, everything, for the pleasure of helping a swindle, of *writing forged letters to himself, is—superb!* It only beats that other, that I, who have just refused a contract of 40,000 francs a year—if I remained in Europe and wrote solely for Katkof's papers—to come back to India, to be stoned and covered with mud, as I now am; that I cheated and swindled the world with invented Mahatmas and bogus phenomena *for the sole pleasure of cheating—* for I defy the whole world to show that I ever got one pie by it.

I can show by facts and letters that I could make an ample living by simply writing for the Russian newspapers, and doing literary work in general. As for fame—Heaven save me from *such* fame! My fame is in Russia, and could even be in England as a writer, if I wanted fame. I have

preferred unremunerative work, worry and the most ungrateful labour in the world, followed by obloquy and ceaseless calumny, out of love and devotion for the Masters and their country—and I have served them faithfully and to the best of my ability. They know, if others do not.

I say, better that people should never have had a blind unreasonable faith in the Mahatmas, but had developed a little more faith in their own reasoning powers, and then they would have seen without the help of any foolish phenomena; that had there been no Mahatmas (or some one immensely higher and more intelligent than I am, behind my back) there would have been no *Isis*, no Esoteric doctrine; that Hodgson himself proclaims the highest most philosophical system of all. If the *alleged* H. P. B. letters in the Christian College Magazine are genuine, and I am a trickster, then I am the sole author of *Isis*, of all the letters written by the Mahatmas to Hume and Sinnett, and of the best articles in *The Theosophist*. As Me. C. . . . expresses it, "in such a case H. P. B. is a Mahatma herself."

"Fraud or Mahatma" I have done my duty by the Masters and the Hindus".

Wurzburg, May, 1886

"I do not mind these reproaches at all, just because they are unmerited. Thiers used to say that he was an old umbrella on which the rain was pouring for fifty years,—when he heard of any abuse lavished upon him. I may paraphrase it and say that I too am an old umbrella, as tough, dirty water and slops have been poured on me generously for over twenty years; and more, I ought to mind very little a few drops more or less of the liquid.

"Between the Jesuits, the Protestant Padris, and the idiotic Psychic Research Society, with the 'handsome

Hodgson' as their detective, I am very comfortably situated indeed!"

"And you take me to task for keeping secrets from all of you about the Mahatmas! But if by cutting off my tongue I could obliterate every word of truth I said about the Blessed Masters, I would become mute and dumb for ever before I was five minutes older. I have said *all* I could lawfully say of Them and much more. It is for desecration of Their names, of things holy and sacred, that I suffer now. It is for loving the cause (Theosophy) too well, that in my desire to help it, I became indiscreet, and gave out *that* which I ought never to pronounce."

"You have, all of you,—even poor Olcott—the fine part in the tragi-comedy. You are the supposed *Victims*, the noble, confiding hearts, deceived by me,—'the cleverest, the most unprincipled, and the grandest Arch-impostor of the age! As Hodgson's report says:—I am the Vile-Russian spy,' the plotter, the author of the Mahatmas. So be it. It is not me, H. P. B., who has little longer to live on earth, that the enemy is persecuting; fool is he, who can believe it: it is the Society itself. It is Truth—however unskilfully managed against lies—that the enemy would crush."

"Those who think I ever had any mortal object to deceive and bamboozle them, and invent Mahatmas, and a system which for the last ten years brought me sorrow, dishonour, vilification, very nearly death; which beggared me, instead of allowing me to work for myself by writing, which would bring me honour and money, plenty of it; or, siding with the Spiritualists, who would have stood for me *in Million*, and made me as famous as I am now *infamous* in the eyes of those who judge by appearances; those who doubt, I say, may take care of themselves. I wash my hands of them."

Wurzburg, October, 1886

I do not despond, I am writing the 'Secret Doctrine,' but I have no books here; no one to help me, and it goes very slowly.

"You wish me 'to be respected by those who speak against me,' but I care not for the respect of those whom I despise from the bottom of my heart. That heart has become as callous as a corn on the toe. I care for nothing more, except my duty to the Masters, and the Cause. To these two (I give) my every drop of blood, the last throb, the final pulsation of my heart broken and poisoned by the vile, treacherous nature of man."

London, January, 1888

"My life to live yet is not very long, and I have learnt patience in these three years. My health is better, but in general it is ruined for life. I am well only when I sit and write. I can neither walk nor stand for more than a minute."

London, July, 1888

"Yes; you are right. My life was a chequered and marvellous one, but the marvels and checks in it are not all due to my connections with great men whom they began calling Mahatmas in India. The Masters I know are neither the Yogis as known in India, who sit for ages buried in a jungle, with trees growing between their arms and legs nor do they stand for years on one leg, nor yet do they make *tapas* and hold their breath. They are simply adepts in Esoteric Science and Occultism; Adepts whose *Headquarters* are in a certain part of Thibet, and whose members are scattered everywhere through the world. These are the men—great, glorious, more learned than any others on earth; some quite holy, others less so,—whom I know, with whom I

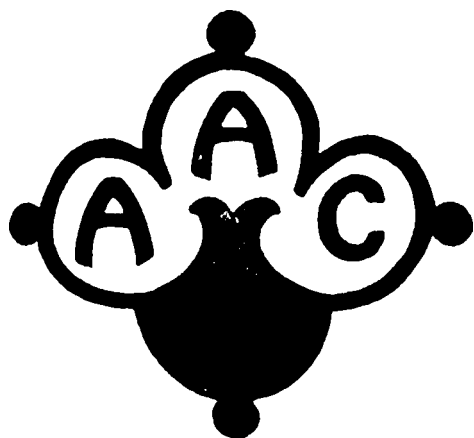
learnt what I know, with whom I lived, and whom I swore to serve for ever, as long as I have a breath left in my body, and whom I do serve faithfully, if not always wisely, and —*who do exist.*

“Now whether any believe in Them or not, is not the question. May be They themselves did everything in their power to bring people to disbelieve in Them, as from 1879 to 1884 the belief had degenerated into worship and fetichism.

“I never said I was their ‘representative,’ I only said I was *their servant and faithful slave; aye, unto the bitter death and end.*

“To conclude, you do not know me, nor have you ever known me as I really am; some day perhaps you will learn to know better.”

(To be concluded)



PORTRAITURE IN DRAMA

A CHARACTER STUDY CHALLENGING SOME ACCEPTED OPINIONS

By JAMES H. COUSINS, D.LIT.

IN my childhood I was taught that the theatre was an entrance to hell, and that dramatists and actors were escaped demons. Since then I have sat in theatres in many parts of the world, and (worst of all) have myself been numbered in the demoniacal throng of play-writers and play-actors. My way to perdition was paved with Shakespeare. The first step was over the bodies of Romeo and Juliet; the second step was over that of Richard of the same number.

In later years, when I became conscious of that curious phenomenon of analytical civilisation called Literature, and particularly of that gibbering spectre called Criticism, which "galls the kibes" of literature, and will not let you enjoy yourself, but must tell you all about it, I became possessed by an uneasy distrust in my intelligence, for I found my recollection of the second step of my flameward journey at variance

with Criticism. For some reason which I was not then capable of recognising, I had conceived a respectful pity for the deposed Richard—pity for an individual placed in tragically inevitable circumstances, respect for his comportment in face of them. But, behold! Criticism, with terrible unanimity in all its voices, instead of respect gave him contempt, and instead of pity, derision. Naturally I bowed before the verdict of Criticism with its array of impressive names—Hazlitt, Coleridge, Dowden and others; and the circumstances of my life carried me for years away from the possibility of putting either Criticism or my recollection to a crucial test.

Recently, however, the opportunity for such a test came to me, and after several close readings of the drama, of the history of Richard II, and of literary Criticism, I find myself in a position at once pleasing and awkward; pleasing in its ratification of my youthful intuition as to the character of the King, and awkward in its setting my judgment in direct opposition to that of the whole body of Criticism.

From a comparison of the drama and history we find that Shakespeare kept close to accepted fact as regards the action of the drama and the relationship of the chief characters. He was therefore familiar with certain elements in the character of the boy-king as displayed in actions before the opening of the drama, and these elements he must have absorbed into his psychological conception of the mature monarch. Let us recall them.

At the age of fifteen, in the face of threatened revolution, Richard met the revolting peasantry face to face, while, as Green tells us, "the nobles were paralysed with fear". When the men of Kent had taken the Tower, the royal stripling faced the men of Essex, asked them what they wanted, and promised them their liberties. When Wat Tyler, the leader of the revolting peasantry was killed in Richard's presence in a street scuffle, and his followers were filled with

the fury of slaughter at the death of their Captain, the boy-king rode to the front crying, "I am your Captain, follow me."

These were acts of great courage. They were also acts of impulse; and experience shows that impulse may move courageously in one direction to-day and equally courageously in another direction to-morrow, as Richard's did when in face of the continued turbulence of the peasantry, he withdrew his promise of liberty, and dragooned them ruthlessly into submission.

But beneath this impulsiveness in action lay what ultimately shows itself as the unshakeable fundamental of Richard's life, his determination to make himself an absolute ruler of men. His achievement of this end through astute diplomacy reflects the more on the fixed element in a character that has been called shifty, when we remember that, prior to this, he had been reduced during his minority by a Commission of Regency to the position of a mere courageous puppet.

"For eight years" (after attaining absolute power) says Green, "the King wielded the power which thus passed quietly into his hands with singular wisdom and good fortune." . . . "But," he adds, "the brilliant abilities which Richard shared with the rest of the Plantagenets were marred by a fitful inconstancy, an insane pride, and a craving for absolute power." I think we shall get a truer perspective of Richard's character than the above three charges give us in their order and tone, if we reverse their order and speak them in a tone that recognises the fact that Richard could be none other than himself—a man born to impose his will on others, not, however, his will as a mere individual (which is a desire not limited to him or his place or time), but the will of the exalted office which he held by true descent. Let us state it thus: Richard, believing in the divine right and power of kings, and taking pride in the supreme office to which he

was born, determined to assert that right and power in absolute rule ; and in carrying out this fixed determination he adjusted himself to changing circumstances as they arose. Put thus, we have the rough outline of a character study which divides itself into fixity of purpose and mobility of action. Add to these the courage and impulsiveness already noted, and a certain philosophical aloofness which men of impulse are given to assuming in their colder moments towards what they were immersed in before, and would be again ; and we have the Richard of history and drama, not, I submit (as I shall proceed to show) the Richard of literary criticism.

Turning now to the drama. When Bolingbroke and Mowbray desire to fight a duel (Act 1, Scene 1), Richard at first permits them to do so, as he sees no other course open in view of the temper of the rivals. But at the place of tourney he stops them (scene 3), and gives what I conceive to be good reason for doing so—the probability of civil war resulting between the relatives of the rivals. He, therefore, chooses to banish them in order to get rid of them and their menace. If we examine this action in the light of his central desire to maintain his autocracy, we shall see that if one or other, or both, of the rivals should die in the duel, Richard would have enough internal strife to cope with to put a fairly large barrier in his way to absolute rule ; as it would add to the already strong enmity against him by both nobles and peasantry if he suppressed the certain turbulence of the rival partisans.

On the other hand, while the banishment of Bolingbroke and Mowbray reduced this menace, it left him faced with the possibility of future conspiracy, since the personalities, still alive, were not likely to stay quiet for long. But, it would appear that Richard had confidence that he could meet the remote danger if and when it appeared—a confidence that is

hardly to be interpreted as the outcome of weakness or procrastination, such as he is charged with by critics, but is more reasonably to be interpreted as the outcome of belief in his divine rank and in the certainty of power to maintain it, as he had achieved it.

We see the self-confidence of Richard in full action in his financial arrangements (Act 1 Scene 4, Lines 42 to 52) for carrying on the war in Ireland, in which, as his servant Bagot remarked (Act 2, Scene 2, lines 129-131), he struck at the wavering Commons, whose love

“Lies in their purses, and whoso empties them,
By so much fills their hearts with deadly hate.”

We see the same confidence in his seizure of Bolingbroke's inheritance on the death of his father, John of Gaunt (Act 2, Scene 1, lines 155-162), which, as York said, would “pluck a thousand dangers on his head”; and in his starting for Ireland with the effects of these actions in his wake. These would not stir up rival enmities, but bring them to a focus against himself. This was not the action of a weak man, but of an overconfident and impulsive man, strong in assurance of his divine mission and support; courageous but unwise.

In the scene depicting Richard's return from Ireland (Act 3, Scene 2), Shakespeare presents us with a masterly disclosure of the character of Richard in his reaction to the several stages of realisation of the state of affairs in England that has come about during his absence. (1) Against the news of Bolingbroke's rebellious return he places reliance in divine support for his kingly office (54-62). (2) When he learns that the Welshmen, on whom he had counted, have gone over to Bolingbroke, he blanches for a moment; but the paled cheek of Richard the man is quickly reddened again by the confidence of Richard the divinely appointed king (76-90). (3) When he is told of the turning of the people against him

(144-177), he rails on his leaders who have allowed matters to get to such a pass, but on learning that they have died for their loyalty to him, he falls into gloomy introspection natural to an impulsive temperament in the realisation that external power has left him. (4) Lastly, when he learns that the forces of York, to whom he had entrusted the rule of the country in his absence, had gone over to Bolingbroke, he decides to abdicate (209-214)—an act of characteristic impulse, and, in my opinion, of not less characteristic personal courage, for his abdication would put him in the power of one whom he knew to be ambitious for rule, and who would hardly spare his life. Anyone can face death in a passion, but it takes a strong man to face it in cold blood. Richard did so, and in his action we see that touch of philosophical aloofness to which I have referred. Out of much play on words (Act 3, Scene 3) which are more Shakespeare and his time than Richard, comes Richard's readiness to yield to necessity.

“What must the King do now? Must he submit?

The King shall do it; must he be deposed?

The King shall be contented; must he lose

The name of King? O' God's name let it go.”

This adaptation to circumstances is a stable element in his character, the inevitable hollow between the crests of the waves of courageous impulse. He voices it again as he passes the queen on his way to the Tower: “I am sworn brother to grim Necessity” (Act 5, Scene 1, Line 20).

Yet hardly had Richard the King decided to do what he must do, than Richard the man cut across the decision with a question to his supporter, Aumerle, as to whether he should not recall his acceptance of Bolingbroke's terms, and die defying him. This has been construed as an indication of vacillation and weakness. Dramatically it is Shakespeare's

way of emphasising the alternatives facing the king. We cannot assume that between the courage of the boy and the courage of the king in his last moments there was an un-courageous interval. Richard the man is quite ready to face death. It is not cowardice that confirms him in his decision to yield to necessity in answer to Aumerle's advice (Act 3, Scene 3, Lines 131, 132) to "fight with gentle words till time lend friends, and friends their helpful swords"; the deciding factor is the possibility of a chance arising of preserving the kingly office in his legitimate person, not merely of preserving his person.

In the scene of public deposition by Parliament (Act 4, Scene 1) it is still the kingly office that Richard laments; and in lines 295-298 we have his own analysis of his life, an analysis which comes close to our division of the main features of his life into fixity of purpose and mobility of action; pride of kingly power reacting to circumstances:

"My grief lies all within;
 And these external manners of laments
 Are merely shadows to the unseen grief
 That swells with silence in the tortured soul."

The inner grief is the overthrow of his fundamental assumption of absolute power as legitimately vested in him by divine right—but he has shown his ability to bend to necessity, if it be real necessity; his "grief" lies in his having to temporise with Bolingbroke whom he had banished since such temporising is a virtual dethronement (III, 3, 133-136)

"O God, O God! that ere this tongue of mine,
 That laid the sentence of dread banishment
 On yon proud man, should take it off again
 With words of sooth"

and in the humiliation of being dethroned by usurpation (III, 3-77-81)

“ . . . we thought ourself thy lawful king . . .
If we be not, show us the hand of God
That hath dismissed us from our stewardship;
For well we know, no hand of blood and bone
Can gripe the sacred handle of our sceptre,
Unless he do profane, steal or usurp.”

The last scene in Richard's life, as shown by Shakespeare, has been regarded by critics as an exhibition of a weak and proud man playing with trivialities and phantoms. Such estimates of the situation do not appear to take in the full significance of the circumstances. They appear to assume that Richard in his *cell* in Pomfret Castle is making a *public* show of his introspective analysis. But it must be remembered that he is in solitary confinement, and that the soliloquy, while in dramatic convention it is spoken, in reality is but the admission of the hearer or reader into the mind of the prisoner. That mind was not a sluggish or petty one. It was accustomed to high impulses to action and to corresponding action in life. Mind and body are now in captivity, away from the field of activity. It is impossible for thought to be suppressed; "for no thought is contented," he says. Our estimate of the thinker must rest on the quality of his thought. An examination of Richard's thought as shown in Act V, Scene 5 (away from the influence of cheap critical, or, rather, uncritical, assumption of "vacillation of dissolving courage, of wordy lamentation, graceful trivialities and posturing on the road to extinction") show it to be that of a mind endeavouring to find relief in adjusting memory of its former large world to its new world of prison. The two are so different that the task of adjustment seems impossible; yet, with the persistence that gained him his power in the past, he sets about peopling his "little world" with thoughts, since he has nothing else to people it with (lines 1-10).

These thoughts (in his own analysis, lines 11-410) are of three kinds: (a) reflections on religious truths, (with a critical glance at apparent scriptural inconsistencies); (b) thoughts of escape; (c) thoughts of resignation. Playing chess in his imagination, he can be king or unkinged, as his thought moves—but he realises that (lines 38-40) neither he nor any man can be satisfied while life endures. In this there is no mere lamentation; and when he does lament it is less now against his uncrowning than against enforced inactivity (line 60).

Richard's end (though premeditated by Exton) was precipitated by his chafing against stale patience (line 103) and assaulting the cell-keeper. When Exton and his men enter armed, the impulsive courage that put the boy Richard at the head of the revolting peasantry, flames out at the "rude assault" of Exton, and the dethroned king dies in battle, though in a cell.

Exton's tribute, "As full of valour as of royal blood" (line 114) is the best denial of the false psychology that an uncritical criticism has put on the character of Richard the Second.

Now, since the foregoing analytical study of the character of Richard II, with an eye on history, drama and human psychology, has yielded a considerable amount of evidence in favour of a revision of the traditional opinion of literary criticism with regard to that individual; and since the degradation of Richard is a dramatic complement to the exaltation of his rival, the usurping Bolingbroke, the question arises whether the apparent misinterpretation of the character of the one has not as complement an equal misinterpretation of the character of the other. Let us see.

It is customary to regard Bolingbroke as an example of patient strength and straightforwardness; and this estimate of his character being accepted, it is necessary for criticism to make facts fit into the theory. If Richard postpones action

or changes his mind, it is taken as a sign of weakness and vacillation. When Bolingbroke does the same, as in changing Richard's prison from the Tower to Pomfret (Act 5, Scene 1, Lines 51, 121) it is taken as indicating his foresight and patience. Richard (notwithstanding his obvious courage) is regarded with contempt as an effeminate; Bolingbroke is called by criticism strong, "self-contained and self-assured," terms which sound curiously unfitting to the fact that he dethroned Richard by the exercise of the power of others whom Richard's impulsive courage had turned into traitors, which power became Bolingbroke's own master and made him the slave of Parliament. Richard (the supposed effeminate) unarmed and against long odds died in a burst of self-forgetful impulsive courage: Bolingbroke, the supposed strong man, died at the early age of 47 "worn out with the troubles of his reign" (Green). Let us gather up Shakespeare's exposition of Bolingbroke's character.

Bolingbroke (Act, 1, Scene 1) accuses Mowbray of dishonesty, treason and complicity in Gloucester's death. The latter is really a thrust at Richard, whose responsibility is believed in by Bolingbroke, as well as by Gaunt his father, and others. What were his reasons for bringing this accusation forward? Hardly merely the punishment of Mowbray the instrument, and leaving the real party (Richard) untouched. He had sided with Richard against Gloucester, and now makes much of the latter's supposed murder, though he himself did not have many qualms in sending Bushy and Green (Act 3, Scene 1) to execution simply because they had done their duty in obeying the orders of their master Richard.

There is the smack of insincerity in this: it hints of ulterior motive; and this is reinforced by Richard's observation of Bolingbroke "courtship to the common people" (Act 1, Scene 4, Line 24). It may be argued that this is mere suspicion on Richard's part; but we find an indication of

Shakespeare's intention to verify it in the fact that when Bolingbroke had ultimately obtained the "reversion" of England (which Richard suspected was Bolingbroke's intent in his "thanks, my countrymen"), Shakespeare puts into his mouth (Act 5, Scene 2, Line 20) the same phrase, "I thank you, countrymen".

Moreover, Bolingbroke's father (John of Gaunt) links up the two circumstances of Gloucester's murder, and Richard's possible self-deposition, in his dying speech, when discrimination has left him. He accuses Richard of various errors; but offers no advice as to their cure; only hints at deposition (Act 2, Scene 1, Lines 104-108):

"O, had thy grandsire with a prophet's eye,
 Seen how his son's son should destroy his sons,
 From forth thy reach he would have laid thy shame,
 Deposing thee before thou wert possessed,
 Which art possessed now to depose thyself."

This may be regarded as "prophecy" only, but it is based on circumstances, desires and thoughts in which his son Bolingbroke shared. This is fully disclosed as a certainty in Bolingbroke's mind in his question to Bagot before Parliament (Act 4, Scene 1, Lines 1-3):

"Now Bagot freely speak thy mind;
 What dost thou know of noble Gloucester's death,
 Who wrought it with the King . . . ?"

The subtlety which we infer in Bolingbroke is seen in full play in the embassy of Bolingbroke to Richard at Flint Castle (Act 3, Scene 3). The assertion of allegiance backed by force is somewhat hollow, for the mere hearing of his suit by Richard is a humiliation of the King, while the granting of it in face of a threat was a virtual dethronement. There is something hollow also in Bolingbroke's protestation that war was far off from his mind, when in the same breath he declares his determination to cause the slaughter of hundreds

of his countrymen, not for any general good, but merely for the purpose of getting back his estates : life is less valuable than property to him.

Richard was not blind to this subtlety of Bolingbroke. In Act 3, Scene 3, Lines 200,201, he says :

“ Well you deserve ; they well deserve to have,
That know the strong'st and surest way to get.”

This was his testimony to Bolingbroke's character and method, and conversely his recognition not of personal weakness or want of confidence on his own part, but of the passing of external strength and assurance from him to Bolingbroke.

Bolingbroke retained his double-dealing until Richard was entirely disposed of. He called him before Parliament in order that he might resign publicly and Bolingbroke might be cleared of suspicion. He pretends (Act 4, Scene 1, Line 190) that he thought Richard was willing to resign, but strangely, on observing what he takes to be unwillingness in Richard, he does not show any sign of keeping Richard on the throne (which he had already—112—signified his intention of ascending); and he has in reserve a written statement of Richard's crimes to be confessed : to his credit be it said that he did not ultimately insist on this.

There is a certain generosity shown in Bolingbroke. He pardons Aumerle “ to win his after-love,” and the Bishop of Carlyle because he has seen “ high sparks of honour ” in him. A close criticism, however, might suggest that this generosity was not so much the spontaneous act of a newly acquired virtue as a concession to circumstances ; for Bolingbroke, being raised to the throne by the consent of Parliament, cannot afford to play the part of absolute ruler as Richard had done.

The last act of Bolingbroke in the drama, the murder of Richard at his suggestion, leaves an ugly flavour in one's

mouth. He admits the instigation of the murder, but spurns the murderer; he professes love for Richard murdered, though he confesses to having wished him dead; he announces his intention of going to the Holy Land as a penance for his blood-guilt; he asks his friends to follow him after Richard's bier; but the text (Act 5, Scene 6, Lines 51-52)

"March sadly after; grace my mournings here;

In weeping after this untimely bier,"

does not tell us clearly whether he means that he or they are to weep: if he, we are left with the feeling that his tears were of the crocodile order. Thus the last glimpse that Shakespeare gives (in this drama) of Bolingbroke's character is that of hypocrisy—the end being as the beginning.

James H. Cousins

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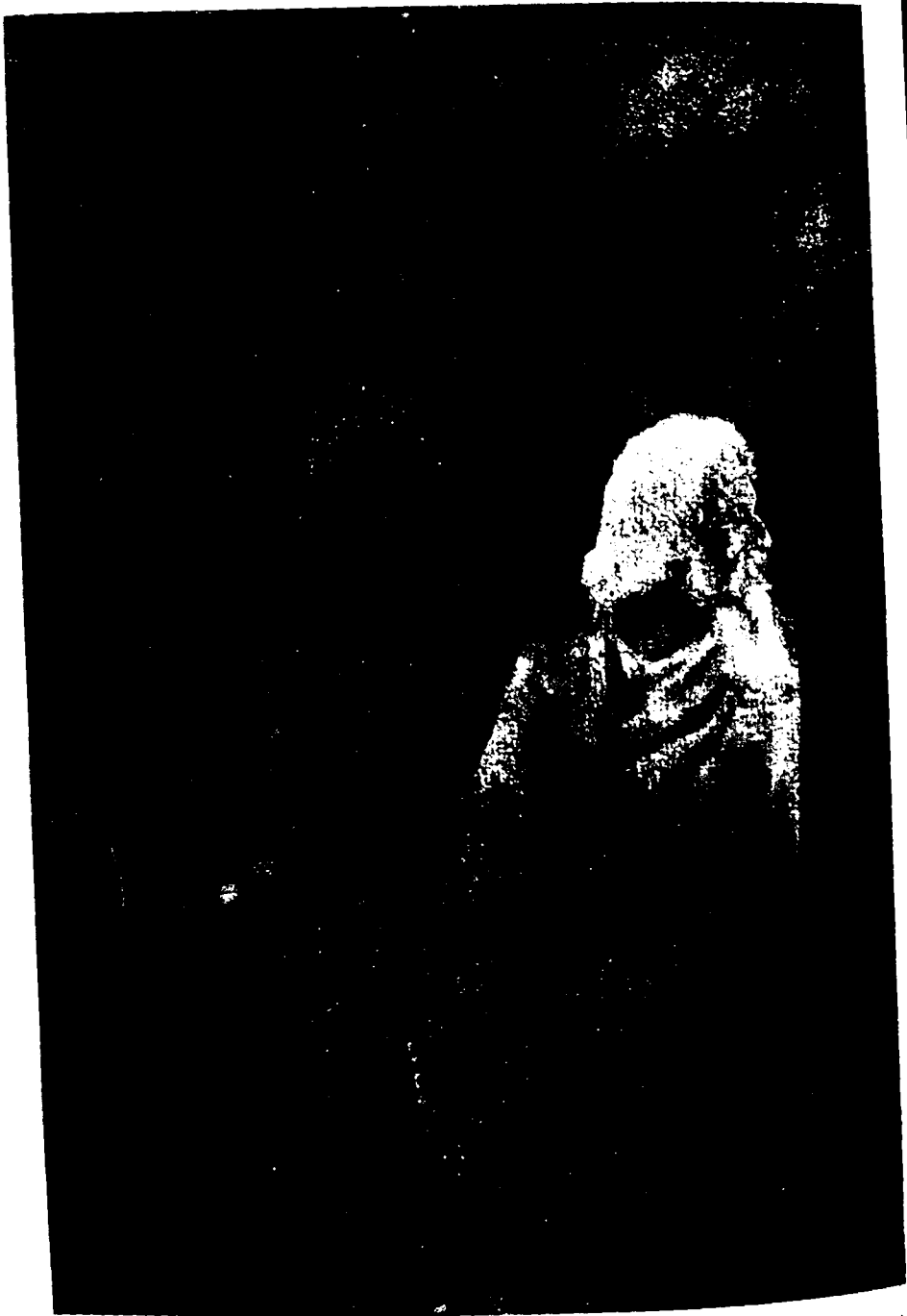
HAVE mercy, Lord! on the mad multitude
Who smear Love's holy name with fleshly lust;
Who trade men's bodies and souls for gilded dust,
And quench a creature's life for blood-stained food.
Mercy on trivial thought, on language lewd;
On starry souls that choose the moth and rust;
And on stiff tegumented men who must
Slay and be slain to hit the hero mood.
But mercy most because our mouths blaspheme
With dissonance thy symphony of Names,
Breaking with bigotry their deep accord;
Leading through life the error-poisoned stream
That fructifies our myriad woes and shames.
For this, man's sin of sins, have mercy, Lord!

JAMES H. COUSINS



A POET

Painter Unknown
(Mughal School)



RABINDRANATH TAGORE

Abanindranath Tagore
(Bengal School)

OUR ILLUSTRATIONS

An article in this month's Art Section deals with portraiture in general. It is fitting, therefore, that we should also present some examples of pictorial portraiture, two (a mediæval and a modern) from the East, two (likewise) from the West, and all, by a happy conjunction of circumstances, portraits of poets.

"A Poet" by an unknown Mughal painter, is a good example of the work of that school, which began in Northern India in the middle of the sixteenth century under the patronage of the Mussulman imperial princes. These brought with them to India the delicacy of Mughal craftsmanship and exquisiteness of colour of the Persian painters, with something of the calligraphic quality of Chinese painting. The Mughal school faded out in the eighteenth century, but during its period of activity it produced a gallery of thousands of portraits despite of traditional religious prohibition. Our illustration shows the fine achievement of the school in the texture of the painting, the folds of the turban, the softness of the beard, and the expressiveness of face and hands. The cloth round the body is a common device for securing comfort in the floor life of India. The reproduction is the life of the original.

"Rabindranath Tagore" is not strictly a deliberate portrait. It is a water-colour painting of the poet acting a part in one of his own dramas. The original is about four times the size of the reproduction, and is also a monochromatic work in a tone between black and brown. The painter, Dr. Abanindranath Tagore, a nephew of the poet, was the originator of the modern revival of Indian painting in Bengal twenty years ago under the inspiration of Mr. E. B. Havell. The school has produced over fifty excellent artists. Members of the Adyar Art Centre have had much to do in spreading a knowledge of the work of the school, and one of its younger members, Bubu A. P. Banerjee, is now working and teaching at Adyar.



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Our article in this month's Art Section deals with portraiture in drama. It is fitting, therefore, that we should also present some examples of pictorial portraiture, two (a mediæval and a modern) from the East, two (likewise) from the West, and all, by a happy conjunction of circumstances, portraits of poets.

"A Poet" by an unknown Mughal painter, is a good example of the work of that school, which began in Northern India in the middle of the sixteenth century under the patronage of the Mussulmān Imperial princes. These brought with them to India the delicacy of tempera craftsmanship and exquisiteness of colour of the Persian painters, with something of the calligraphic quality of Chinese painting. The Mughal school faded out in the eighteenth century, but during its period of activity it produced a gallery of thousands of portraits despite of traditional religious prohibition. Our illustration shows the fine achievement of the school in the texture of the painting, the folds of the turban, the softness of the beard, and the expressiveness of face and hands. The cloth round the body is a common device for securing comfort in the floor life of India. The reproduction is the life of the original.

"Rabindranath Tagore" is not strictly a deliberate portrait. It is a water-colour painting of the poet acting a part in one of his own dramas. The original is about four times the size of the reproduction, and is also a monochromatic work in a tone between black and brown. The painter, Dr. Abanindranath Tagore, a nephew of the poet, was the originator of the modern revival of Indian painting in Bengal twenty years ago under the inspiration of Mr. E. B. Havell. The school has produced over fifty excellent artists. Members of the Adyar Art Centre have had much to do in spreading a knowledge of the work of the school, and one of its younger members, Bubu A. P. Banerjee, is now working and teaching at Adyar.

"Dante" by Domenico di Francesco, is a fresco of fifteenth century on the wall of the Cathedral of Florence. The painter was a pupil of Fra Angelico (1387—1455) who is regarded as the founder of the Florentine school. Dante points with his right hand to a pictorial version of his great poem, "The Divine Comedy," which is shown in the complete fresco. He is drawing the attention of his native city, Florence (that acted so unworthily to him), to the glory that his poem sheds on her. The psychology of the picture is, of course, the painter's. The liberties taken with perspective are common to both western and eastern mediæval painting. It is interesting to observe how the separate gestures of the hands form, with the face, a triangle of unified expression.

"AE" is the pen-name of George W. Russell, the Irish seer who is also poet-painter-publicist-prophet. He is regarded as the greatest cultural influence in Ireland, and is called, by reason of affinity of vision and utterance "the Tagore of the West". The painter of his portrait is a central European nobleman who resided for some years in Ireland. The change in the style of portraiture from the mediæval objective symbolism to the modern expression of the soul of the sitter is noticeable in the two European portraits.

JAMES H. COUSINS



Domus dei Francesco
(Medieval European)

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JAMES H. COUSINS



DANTE

Domenico di Francesco
(Medieval European)



A. E. (GEORGE W. RUSSELL)

From a Painting by Casimir Markievicz in the
Dublin Municipal Art Gallery

FROM THE GARDEN OF LIFE

By IRMIN HOOD

These monstrous dark nights in early spring when
winds tearing and shrieking through the leafless
trees in the narrow passage ways as though seeking the prey
of the dim light of a flickering fire, seemed
to whirl far through space, and then on and
on being dropped gently nearer the earth into a
dark land with only a glimmer of sunlight in front
by a formidable chain of impenetrable peaks.

I felt that the only way was to go on and find
a passage through to the Light and the verdant
land beyond.

The rough and boulder strewn, and there was a
place where the mountains could be reached. It was here
that some primitive people of the place who had
been going on; but a friendly shepherd boy lent me his
staff.

The way became more difficult and the rocks were
in the flood flow. But presently the foot of the
mountain and I saw not far to the left a small group of
people turned eagerly to one section of the range where
a spark of light glimmered; I could not tell what it was
but it was a slit in the mountain through which
light shone.

At the company to see what manner of people they were
and to see them all travel-stained like myself and
the clothes were almost dropping with dirt.

They all had in common, and that was the
same old story of difficulties which showed a very deter-
mined that they were not all equally sure of the direction,
the way and some another promising to return
if they found the way, though some of these



A. E. (GEORGE W. RUSSELL)

From a Painting by Casimir Mark
Dublin Municipal Art Gallery

CULLED FROM THE GARDEN OF LIFE

By IRMIN HOOD

It was one of those boisterous dark nights in early spring when the North wind comes tearing and shrieking through the leafless trees and down the narrow passage ways as though seeking its prey. And I, musing alone in the dim light of a flickering fire, seemed to be taken with it and whirled far through space, and then on and on until I felt myself being dropped gently nearer the earth into a bare and verdureless land with only a glimmer of sunlight in front, and this was barred by a formidable chain of impenetrable rocks.

I instinctively felt that the only way was to go on and find out if there was a passage through to the Light and the verdant lands, which must lie beyond.

The way was rough and boulder strewn, and there was a stream to ford before the mountains could be reached. It was here I became conscious of some primitive people of the place who tried to prevent me going on; but a friendly shepherd boy lent me his horse to get across.

After this the way became more difficult and the rocks cut my bare feet letting the blood flow. But presently the foot of the mountain was reached and I saw not far to the left a small group of people with eyes turned eagerly to one section of the rocks where high up a small speck of light glimmered; I could not tell if it was a reflection or whether it was a slit in the mountain through which the Light crept through.

Looking at the company to see what manner of people they were, I was surprised to see them all travel-stained like myself, and footsore, and on many, the clothes were almost dropping off with wear.

But one thing they all had in common, and that was the eagerness to go on in spite of difficulties, which showed in their determined faces; though they were not all equally sure of the direction, for some went off one way and some another, promising to return and tell the others if they found the way, though some of these never returned.

Now a strange thing happened, the time of waiting there alternated with day and night as I had known it before, only this was the real life and earth life the unreal, and the things I realised here were mirrored in the things I did there.

Pictures would flash before the eyes that only in the North could be understood and their meaning often gave encouragement that the Light would eventually be found though the way was not indicated.

This was one, which passed in a second and had a bearing on what followed :

I saw myself bathing in a dark stream, running between the earth shore and a land of light far across the stream. In my hand was a wallet which contained a treasure I was jealously guarding and which I was about to place on the shore in safety from the water. When down from the hills a pack of wolves came tearing.

So gathering up my treasure I threw it with all might on to the farther shore out of their reach, and the wolves strained eager necks towards where it lay on the bank. All but one wolf who was occupied in preventing me from getting across the stream.

Naked as I was, I sprang on to a plank of wood which was drifting on the tide. It then began to make its way across to the other shore.

The wolf seeing it sprang into the water, hoping that by the commotion the waves would upset my frail craft, for they mounted so high as to obscure me from land.

But I knew that if only the centre of the stream could be reached, I should be safe, and so with hope I sailed on and in time passed the critical point and landed on the other shore in the sunlight, when everything faded from view.

Later, in that real land in the North, I saw that my treasure in the wallet was this Light I was trying to find here, and that the wolves were but my desires which held me back from really finding the way through. And the stream was but the rock of my human will which was the only thing that separated me from the Light.

The raft was the bridge across the stream, but what was not quite clear, was how I could find the bridge and how find the pathway through the mountains in reality !

Sometimes the way seemed so plain, looking from this real life; but on reaching the unreal, the light was so dim and the little things appeared such mountains, that it was impossible to carry out what had been intended before. For the stream *would* run down hill and carry me with it, and the raft lay just out of reach ; and my treasure! where was it ?

It was after going to the North many times that I realised I had a companion who met me part of the way, and although I could not actually see him with my eyes or hear him speak, he managed to convey to me both the sense of words and a feeling of his presence.

One night, while lying awake in the earth life, I was made conscious for the first time that the most perfect earthly love might be a hindrance to finding the Light, unless it was made a servant to it.

The contemplation of giving up my friend was almost more than I could bear, for it was the one thing that made the unreal bearable, and it only seemed possible that the way could be found, lighted by that love.

Then I remembered how in the North I saw it was the wolves which tried to keep me from crossing the stream to my treasure; and the light of that remembrance made me see how this earth-love was a desire.

So I called aloud to this invisible companion, offering to give up even that, my greatest earthly treasure, if it meant severance from the treasure of my real life. For unconsciously now it was that which had the greatest fascination over me, and yet it had not actually been touched.

Then in the silence a voice, yet not a voice, spoke within me saying: "My child, all is well." And with it I was drawn upward into a pillar of light, which seemed to be another and larger self now united to me, and we floated away into the northern lands together.

Then—the joy of it!—I saw my friend, whom I thought had been surrendered, coming to meet me. He was fairer than in the earth-life and seemed to be somehow one with my companion.

I ran with joy to meet him, but he faded away into the mountain and the impenetrable walls of rock frowned down and prevented me from following. And only the echo of my Companion's voice within said: "Your friend is where your treasure is; go back to earth and find the key that unlocks the door which opens inward."

And sorrowfully I returned.

Days passed, and still my companion did not come to lead me back to the North. Days full of pain and trouble and loneliness suffered for others. And nights which were as a cup to hold my very life-blood which seemed to be fast flowing away.

And yet never a whisper from my companion until I felt that without his help it would be impossible to find the key and the way in, for my strength was fast going and soon would not be enough to enable me to get back to the North.

Quite suddenly the atmosphere all around me became filled with a most beautiful perfume—the rarest incense! And I searched for the cause, even going out into the buttercup meadows to see if it could overpower the earth-laden scents. And it was there too.

Then, thought I, can it be that my companion has waited it towards me just to give notice of his coming? And with that a little black equal-armed cross came before my eyes, and above it the two sides of a triangle. Then it disappeared, leaving me wondering what it could mean.

That night my companion came for me again, and with thankfulness I sped with him back to the North; and on arriving, to my great joy espied high up on the mountain-side a strong door, heavily barred, which I knew must be the one that alone could admit me inwards. But how to get there was the question!

While pondering over it, a ladder, or rather two ladders, one of gold and the other of rope, close together, were let down before me and I began to climb them, making sure of holding both, as I knew instinctively only the gold one could be trusted, though both were necessary.

High up it led me, but after a time I lost all consciousness and only became aware when descending again. The people waiting below crowded round me as I touched earth and asked me to tell them what I knew, but the only words which recurred to my mind were: "Kill out all sense of separateness."

My companion seeming near me one day, I asked him to explain what this meant, and for reply he showed me a picture in which I was made to be an actor.

I found myself walking arm-in-arm conversing with a Teacher who was as a Father to me. We followed crowds of people who were going to see a crucifix which had been erected in a roofless, ruined castle courtyard. Many were turning away disappointed, as they understood something wonderful was to be seen there. The Teacher, looking straight into my eyes, said: "You can see, can you not?"

Then I knew that He and the figure on the cross were one. And gradually I felt myself being merged with them too into a great Light, all form vanishing in that inner state. Then the Teacher touched my arm and recalled me to earth and, hurriedly departing, left me to deal with the questions of the crowd and to veil the answer. But something had happened! Why did they all seem to be carrying a cross now, and I had not noticed it before?

And turning to my companion, whose presence seemed now within me, I said: "Tell me why these people are all carrying a cross?" And the answer came: "Because they know no better."

Then I replied: "Can I not take it from them?" And he said: "Yes, if you will bear it yourself instead; and to be able to do that you must find the key which unlocks the door into the mountain."

Then I whispered: "O God, help me to ease the heavy burden of the world, even if it means added suffering for me."

And the words came calm and strong: "Lie down, then, so that your body becomes a pathway for them to walk over, for only thus can you and those at the gate enable them to mount to where the cross is released."

And I went back to the gate and looked into the faces of my companions, and on their foreheads I saw each wore a little Greek cross as had been shown me—not the Christian Cross which the people carried—and in the centre gleamed a minute speck of light.

Then we realised that only together should we be able to open the gate, for each held one facet of the Truth where the key was to be found that alone could unlock the door in thither.

Days passed, and the search continued, both in the earth-life and in the real. Returning one day to the mountains, I was surprised to find the boulder-strewn pathway covered with a thick coating of snow, so as to be soft to the feet. The mountains, too, were covered, and looked less formidable than before, and sloped more gently to the summit.

Over the top a brilliant sun was just showing, turning the snow into a rosy glow, down to the feet of my companions, who stood silhouetted against it.

Hope gleamed in their eyes, for we all realised that directly in front and overhead the sun was shining. Also the mountains looked less formidable than before, so we each essayed to attempt to find the hidden pathway which would lead to the top.

After wandering for some time, suddenly something gave way, and I was propelled inwards—it seemed into another dimension, for there was something unusual about the direction. When, lo! before me was the sun shining upon the mountain-top, and I was being enclosed in its very heart. Words fail me here, for I seemed to be no longer myself, but just a spark of that great Mother-Heart of Light and Love.

Later, Great Beings, Brothers of the Fire, came into my consciousness, and I was linked to them by silver cords which appeared later to stretch downwards into my unreal life.

Then my friend—where was he? I must go and show him the way in too. But this proved impossible, for he could not even see my way, as it closed up on his approach and he was almost unconscious of me

too! So I gave him the end of my silver cord and then parted, one of us going up one side of the mountain and one the other.

And I returned again to ask those Great Beings in the Sun what I was to do. They said: "Seek him within, not without; then you will find him." And I did as it was suggested, and looked, and found him coming into the pathway from another angle. Then we joined hands and journeyed on together until we came to the Light.

But our work was only just beginning, and so we retraced our steps to the dark, dreary earth, each holding a silver ball which we unwound and dropped upon the earth to serve as a link so that others could find the way in too.

But it was not all darkness, for the Light shone out at times, so that each could see in the other the realities that together they touched on the mountain-top.

At last was the old Alchemical saying made clear: "What God has joined together, let no man put asunder." For there can be no separation where on the Mount of the higher consciousness they can meet.

Irmin Hood

THE THEOSOPHICAL FIELD

THAT the aboriginals of Australia can be saved by a policy of efficient segregation under religious influence, and in no other way is the opinion of the Rev. J. S. Needham, Chairman of the Australian Board of Missions. According to Mr. Needham, the population of blacks and half-castes scattered over the continent totals 72,966 of which number 14,000 are half-castes, mixed bloods and others reckoned as aboriginals. In a report to the board on the present conditions of the aboriginals in Australia, Mr. Needham states: "I am not alone in my confidence that the aboriginals (can be saved by a policy of efficient segregation, under religious influence, and, in no other way. That in all simplicity is the policy I suggest to the board. We are working with that end in view, but, owing to the urgency of the case, because (1) of the gradual decrease of the 'civilised' native, and, (2) the certainty of the black suffering if the northern parts of Australia are to receive a large influx of white population, I presume to advocate a complete extension of the policy to include practically all the aboriginals civilised and wild."

It is an interesting fact that the native population on the Government Reserves is said to be dwindling, but that it is increasing on the Mission stations in Australia.

A scheme for furthering the welfare of aborigines in Australia by giving them control of a model state is contained in a petition which has been drawn up for presentation to the Federal Parliament. The originator of the movement is Col. J. C. Genders of Adelaide, S. A., who is Hon. Secretary.

The petition asks that the model state shall be ultimately managed by a native tribunal as far as possible according to native laws and customs, but prohibiting cannibalism and cruel rites. In the meantime, such assistance as may be necessary should be provided. At some future time it is suggested, the administrator himself could be a native. Any persons other than aborigines, excepting Government officials, teachers, and duly authorised missionaries, and agricultural instructors would be prohibited from entering the State. Among other proposals in the petition is one that the State should have representation in the Federal Parliament on the

lines, modified at first, of the Maoris in New Zealand. According to the petition, it is not only a moral duty, but also a strict injunction included in the commission issued to those who came to people of Australia that original occupants should be cared for. The aboriginal races, it is pointed out, are fast dying out, because among other reasons, well-meant and costly experiments in their interests have not been sufficiently on the right lines, and because there have been cases of individual cruelty and oppression.

In the Manifesto accompanying the petition it is stated that for the purposes of forming a model state, a large area of land should be handed back to the natives now on it, and that they should be told it is to be their own, and to be managed by themselves.

* * *

From "Reason, Reverence and Love" by Dr. David Starr Jordan from *The Scientific Monthly*.

Evolution is "orderly change". Its way is the way of all things . . . Furthermore, whatever exists, an object or an event, has a cause behind it. All change is orderly, and we know of no source of order except as ordering or pervading intelligence. Hence evolution is but another name (and that none too well chosen) for nature . . . fundamental to science in the conception that order exists throughout nature, and that there is no source of objective truth other than the human senses . . . The scope of science includes therefore all objective truth and it questions the validity of any other . . . From the standpoint of scientific analysis, religion is the instinct of fear, awe, reverence, worship, faith, duty, arising from the recognition of the gigantic forces which surround humanity, and of our desire to act in accordance with their supposed purposes in our pursuit of happiness.

In a historic sense, a religion is definable as the form in which the spirit of reverence has become embodied in human institutions. It is a system of belief, as well as worship, and as such, ceremonials, symbolisms, poetry, organisations and creeds have grown up around it, either as aids, or parasites, or both. Thus an important branch of science is the study of comparative religions. The distinctions between these two uses of the word is indicated in this epigram: "Religions die: religion, never."

Religions are historic and traditional. Religion, like hope, "springs eternal in the human breast," and is as likely to be found in dissent from a historic religion as in conformity to it. It is as natural

and fundamental as the feeling of love to which it is very closely akin . . .

The name religion is also popularly used for dogmas, ceremonials, rites, symbolism, organisations which have as their real or nominal purpose the aid to religious feeling, the control of religious activities or their concentration on the advancement of the individuals concerned or of the world at large. The word is also loosely used for any condition in any way allied with worship or propitiation of unseen powers. In so far as religion is compacted or crystallised into a system or a belief, it becomes at once encrusted with extraneous matters, poetry, hopes or superstitions . . . From the standpoint of science, the question as to whether any religion is true has no meaning. Religion itself is not concerned with statements of fact, either of science or of history . . .

At the heart of religion is the hope that by our conduct we may place ourselves in line with the will or the ways of the power we worship . . . To stand in awe before the unseen is the beginning of religion, to attempt to find out how it behaves is the beginning of science . . . Every robust human life is a life of faith, not faith in what other men have said or thought or dreamed of life, or death, or fate, not faith that some one afar off or long ago held a key to the riddle of existence, which is not ours to fashion or to hold. Not faith in mystic symbolisms which only a priest can interpret. Let us say, rather, faith that there is in the universe some force or spirit which transcends humanity, but of which the life of man is part, not the whole, something which is intensely real and which it is well for men to recognise, for to follow its way brings effort and action, peace and helpfulness, the sole basis of happiness.

* * *

The English newspapers of late, have been more than ever concerned with matters religious; and especially with the controversy between modernists and fundamentalists. The more learned and scholarly, such as Dean Inge and Principal Jacks, are all on the side of modernism, and of bridging the man-made gulf between science and religion. On the other hand those who cannot free themselves from old-fashioned ideas, and the appeal to papal or other authority—an ever-dwindling phalanx, the relic of a past age.

Moreover, a number of lay writers have been filling columns with matter more or less relevant, purporting to deal with similar subjects.

It is, anyhow, interesting to note the increase of public interest in these subjects, as compared with the comparative silence of a few years back.

I append a part of an article from the *Sunday Express* in which the writer describes his experiences during an illness which was all but fatal. There is perhaps but little which the Theosophist will not find in his books; but the article was published in a popular newspaper, and the writer gave it frankly as his own belief, built up on experience, that death has no sting, and that it does not mean the end of all things.

While I was fighting I felt a continuous thrill of exaltation and gaiety. My state of mind puzzled me and amused me. I was able to inspect and analyse my own maanderings and ravings.

I seemed to be outside my own physical body and to be a spectator of its torments and tortures. At times I was actually a cool and serene critic of the behaviour of my brain.

I hovered over it as it whirled through dizzy and demented moods. I was literally beside myself. Half of me was behaving insanely, while the other half was busy analysing its absurdities, rebuking it, soothing it, and keeping it in order.

TIME AND SPACE

This dualism absorbed my concentrated attention. I convinced myself that the fate of my body and my brain did not seriously concern me, and that whatever happened to them was of no consequence to me. This, I feel sure, is the reality of dying.

What we call the personality, the spirit, or the soul, is suddenly made aware of its own independence and freedom and liberty. It knows that the bandaged and tubed carcass lying on the bed is its garment and not itself. It ceases to be acutely concerned about the plight of the flesh and the bone, the blood and the brain-cells. It soars out of the material physical life into a life of its own, which is far more swift and far more intense.

This extra or super-physical life is full of elation and speed and triumph. It whizzes along at millions of miles a second.

Time and space appear to be forgotten fictions or figments. Sleep no longer seems to be necessary or even desirable, problems that baffled the clumsy mechanism of the brain are miraculously elucidated in a flash of insight.

I find it impossible to describe the amazing lucidity of my consciousness during those days and nights. I remember feeling sorry that I could not record the tremendous clearness of my visions. I can only suggest the thing by saying that it was like thought without words in the mind. Words seemed to be outgrown.

As the war went forward I tried to tell my doctor what was happening. I endeavoured to convey to him the rush and storm of my unsleeping mind.

I assured him that if he could not slow down the pace of my brain I should soon be somewhere else. He understood, and he prescribed sedatives which reduced the speed of thought to about a thousand miles a minute. I remembered that he consoled me by telling me that I was like a man who had been over the top and was intoxicated with the bliss and glory of coming back alive. "Exaltation" he called it.

There seems to be no geography or geometry in the new realm that is awaiting you.

You feel untied and untethered, airy and at ease. You look out at your body as if it were an old hat or an old overcoat which you are ready to doff and discard. Its fantastic strife strikes you as half pathetic and half grotesque. It evokes pity and contempt rather than reverence. Its complicated and ingenious machineries cease to interest you.

You are departing on a journey which needs no eyes or ears, no arms or legs, no sensitive apparatus, and no beating pulse. These are merely the crude tools you used in that strange old life, and now they are obsolete.

This sense of separation from the physical machine confirmed my faith in the survival of my identity after death. I knew that my life was not going out, but that it was going on in a fresh field of consciousness.

At times I appeared to be far withdrawn from my own limbs, but I was withdrawn inwards rather than outwards. That is to say, I was not outside my frame of bones, but somewhere in the centre of myself that was remote from the circumference of muscles and nerves.

NAUGHT TO FEAR

The conventional idea of death is an escape of the soul through the mouth, like a bird flying out of a cage. I think this is a poetic fallacy.

My sensation was that of a retreat from the solid bars of the body into a hidden region with no dimensions or limitations. I seemed to be dissolving and melting into a new form and shape of conscious existence.

I say nothing of the mystical and imaginative comforts and spiritual consolations that quieted and encouraged me in the deeps of pain. These mysteries are beyond phrases. But I was not lonely or alone. And all my faith in immortality grew stronger as I was borne along on the tide of suffering. I do not think reason or rationalisation plays any part in the sacrament of dying. Something higher than logic calms and supports the soul.

I have asked many doctors whether the dying fear death. They all declare that the dying are not afraid.

This confirms my own experience. It is living that hurts and wounds and terrifies. Life, I am sure, is far more terrible than death.

I felt that I was in a kind and compassionate clime, with no cruelty in its gentle atmosphere. Death is a sweet and serene peace. Its song is a lullaby, not a dirge.

It may seem outrageous to say that dying is a cheerful experience, with no lack of humour and mirth and joy. But that is my report of it.

It may be said that my dying did not go far enough to justify my conclusions. But I can honestly say that it went as far as it could go without making finality. I saw a fragment of the curve of death, and I am convinced that it would have been prolonged if I had not ceased to follow the great flight.

This is the good news I bring to those who are afraid of death. There is naught to fear.

* * *

A HEROINE

The Anzac tradition has been carried on this year in the trenches of daily life by a young fifteen year old Australian girl—Morrie Hodges, who saved the lives of her three little sisters on the Sunday in which the bush fires in Victoria raged with such appalling force at the close of the summer. The story of girlish heroism is beautifully told by Mary Grant Bruce in the May number of *Woman's*

World. It seems that with her three little sisters Florrie Hodges was at a saw mill five miles from Powelltown when the fire swept down on them in the middle of the day—swept with a wind of hurricane force behind it. “Her own home a few hundred yards away was wrapped in flame in a moment: the saw mill caught and there was no refuge anywhere—only the line of the tramway track leading to the township . . . the track, where alone lay a slender hope of safety. She carried the screaming children as best she could in this direction.” “We went about a mile,” she said, “then we saw it was no use—the fire was right ahead. So we turned back. We came to the creek and dropped into it; but we could not stay long. There were trees growing in the creek, and they were all burning, the boughs were falling on us and the water was getting hot. So I soaked all the four of us in the water and we got back to the track. And there was fire all around us then. There wasn’t anywhere to go so I put Rita and Vera and Dorothy (she’s only seventeen months old)—on the track in a bundle and I lay down on top of them. They were blind with smoke and screaming but I had to settle them somehow.”

Mary Grant Bruce thus tells the child’s story in her own simple words gleaned during a visit to her in the house in which she is being cared for in an outer suburb of Melbourne, and continues: She “settled them somehow. The fire drove down upon them, borne on the scorching blast, and she lay downwards and sheltered them with her own body: sheltered them while the burning bark and branches fell thickly upon her, and the flames came across her until her clothes and hair were also flames. So she lay for two hours her legs burned to the very sinews. She beat feebly at the fire, but she would not move while her brave body was needed as a screen for the babes who had no other help. The fire drove on, and then through the smoking aftermath came her father, and with no hope of finding his children alive” . . . They were all safe thanks to the valour of the eldest child. Florrie Hodges is still an outpatient of the Hospital where three Doctors are in consultation over her case, in the faint hope of saving her from being permanently crippled. She is described as a “cheery sturdy child of fifteen with honest brown eyes. She drags the bandaged leg slowly, the knee is quite useless . . . Pain is her constant companion, but about her is a curious contentment that lifts her above suffering and scars. . . . Scars she will carry to the grave, concludes Mary Grant Bruce, scars which indeed in the eyes of her countrymen she may wear as proudly as a decoration.”

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FURTHER USES FOR CINEMAS

The desirability of utilising the cinema for constructive purposes in the development of good citizenship is apparent to all. How to achieve this object and supply the present demand for pictures is the problem exercising the minds of teachers and parents everywhere.

It is interesting to note in this connection that prominent citizens in New South Wales are supporting "The Good Film League of New South Wales". This organisation was formed in 1922 with the following aims:

- (a) To encourage the presentation under good conditions of moving pictures of high ethical and artistic standard.
- (b) To secure adequate censorship of all advertisements relating to moving pictures.
- (c) To extend the use under healthy conditions, of moving pictures as a factor in education.

In 1925 a Deputy Federal Censor was appointed in Sydney, and the League recognises that for this work to be effective, it is important that such a body as the League shall help in maintaining a high standard. Since the League was formed a new aspect of the film industry has arisen, the production of films in Australia; in view of this the interest and criticism of the League may be of value. The work of the League at the present time is directed towards

- (a) Securing Legislation which will provide for adequate censorship of posters and advertisements.
 - (b) The restriction of films which may be shown to children.
- As a watch committee the League has done good work on several occasions by calling attention to objectionable films and posters and thus preventing their publication.

These facts are culled from a leaflet prepared by the League which appeals for more members, and also states that Church and Social organisations are specially asked to send delegates to the monthly meetings of the Executive Committee. Delegates from the Theosophical Order of Service might give useful help to this good cause.

CORRESPONDENCE

THEOSOPHISING COMMERCE¹

MAJOR DOUGLAS has done good service in calling attention to the economic anomalies amid which we live and in suggesting a solution which—however unconvincing to some of us it may seem—stimulates reflection.

Imagine some ultramundane consciousness looking down upon our world and noting such, to him inexplicable, situations as the following:

At the termination of the late great war most European countries found themselves faced with the housing problem. People were clamouring for dwellings, and yet, while to our imaginary onlooker it would have been evident that there was no lack of building sites, materials, or labour, for some mysterious reason houses were not forthcoming.

Again: We are told, and can readily believe, that the marvellous labour saving machinery invented during the last half century, or more, has placed in our hands—in the British Isles, for example—the technical means to produce, in a few weeks, the requirements for a year of the entire population. Yet our warehouses are full of goods seeking a market, while thousands of would-be consumers stand outside unable to secure or utilise them.

It is when we come to the solution of the problem that doubts and difficulties arise. Some of us have dreamt of finding it in such an ideal state of Society as that suggested by the maxim: "From each according to his capacity, to each according to his need," or by the answer H.P.B. is reported to have given to a questioner: "I believe in a Socialism that gives, not in one that takes." Others again have indulged in the generous delusion that the happiness and prosperity of a country can easily be secured by merely transferring its wealth from some economic pockets to others, ignoring the difficulties in the way of a WISE redistribution, or the consideration that the wealthy man can consume but little himself, that his power nowadays is limited to directing the flow of his ever circulating investments and expenditure into more or less profitable and desirable channels and that, be he miser or spendthrift, his individual influence on economics is relatively small.

¹ See March, 1926, p. 665.

Major Douglas' scheme follows none of these lines. It claims to be purely scientific and adapted to human nature and conditions as they are. Yet he too, like many another before him, must have his scapegoat or whipping boy. "The Dukes," the landowners, the middlemen, the capitalists and the labourers have all, at some time or other, been held up to the opprobrium of the other classes or categories of the community as the cause of all our troubles. Apparently it is now the turn of the Bankers to experience such an attack. This, in my opinion, is a weak point in Major Douglas' argument, believing, as I do, that our present civilisation is the product of an age-long gradual growth and struggle to adapt ourselves to ever-changing conditions, rather than to any conscious and suicidal intention of any one class to exploit the rest of the community.

Apart from this, and omitting details, Major Douglas' remedy, if I have rightly understood it, lies in a State-regulated paper-money circulation ever equivalent to, and fluctuating with, the amount of movable and immovable wealth statistically verified as existent in the country at the time. The production of new wealth would call for an issue of more circulating medium, unless loss or depreciation in other directions compensated the gains, and vice versa. The relative values of commodities, one with another, would vary, but would not be influenced, as at present, by scarcity or abundance in the circulating medium itself.

I confess that, personally, I am not convinced that the true solution has been found, but having no alternative to offer, and in view of the patent anomalies in our present system, I should welcome a sympathetic study of the Douglas' scheme by competent political economists in the hopes that even an adverse verdict might suggest other and better solutions.

Adyar

REGD. G. MACBEAN

June 10th, 1926

THE PROBLEM OF STATESMANSHIP

AMID all the conflicting theories as to the clearest way out of the present economic and political tangles in which the world finds itself it is refreshing to turn to the Laws of Manu. One statement alone is like a flash of lightning which illumines the murky clouds of currency reform, Fascism and other nostrums which have been offered to us recently as the acme of statesmanship.

To quote from *The Science of Social Organisation* by Bhagavan Das, "On the subject of machinery, incidentally, Manu says that the starting and working of great machines and factories and also of mines, by individuals, is one of the sins that rank next after the heinous ones." There is nothing complicated or confusing about that

statement, a child could understand it and yet our statesmen fail to realise that our whole machine age and our entire industrial system are an offense against the Higher Law, an offense for which we have paid and will pay in wars, revolutions, strikes and class struggles.

All social movements of the present day may be traced back to this fundamental thesis and it constitutes the acid test which when applied to any theory of statesmanship will quickly prove whether it is in accordance with the Law of Brotherhood and consequently in line with the evolutionary process or whether it is a reactionary or sporadic tendency which must speedily pass away. Over the question of whether or not individuals may control the machinery of production on which society depends, the whole world is dividing into two camps, known in their extreme phases as Fascism and Bolshevism.

We have had a eulogy of the former by W. H. Kirby in the December *Theosophist* and according to him Mussolini is an angel of light and Lenin a prince of darkness. The writer seems to think that the Great War came like a thunder storm out of a clear sky "to break up the, more or less, long placid period of the Victorian Era." As a matter of fact it was only the culminating crisis of a series of economic crises, colonial conquests and class struggles brought about by competition among the European nations for trade routes and new markets. And markets for what? For surplus goods produced by the speeding up of machine production by workers who were themselves facing an increasing measure of poverty and uncertainty of livelihood.

The war simply hastened the downfall of the capitalist system and Fascism is reaction organised by the ruling class in order to retain their private ownership of land and industry. But the Law of Manu still holds good, there are contradictions within the system which will cause it to move toward social ownership or collapse, and Fascism is a passing phase which will disappear. The following extract from an article in *The New Statesman* very ably states the case against Fascism and its methods:

"But let us grant that Italy has got order and a considerable degree of material prosperity under the Fascist regime. There still remains the question of the methods by which she got those benefits, and the price she is continuing to pay for them. The methods of the Black Shirt revolutionists were deplorable. They were not an oppressed class goaded into revolt against injustice and persecution. They represented the powerful interests of the country-industrialists, landlords, Army officers. Mussolini was not their master, but their instrument. He was, and is, that exceedingly useful creature—the poacher turned gamekeeper. He was, and is, the megaphone through which the oligarches practise demagoguery on the masses. That he has great talents we do not deny, and we are not concerned with disputing his Napoleonic conception of himself. We merely point out that the movement of which he was the figurehead was not, as is often represented, a spontaneous rising of the lowly to put down the mighty from their seats. It was a rising of power against weakness. The

weak were not all innocent, and it is possible to excuse—even to applaud—the Fascists for taking a short way with corruption and incompetence and mere subversive mischief. But they did not stop there. They destroyed good with bad; they trampled on institutions and associations with a savage and indiscriminating fury. They persecuted, and beat, and shot individuals who remonstrated with them. And now they have made violence, which they began by offering as a charm to cure a diseased Italy, into a golden calf which a regenerated Italy must worship in perpetuity."

"We do not believe that this is a wholesome religion for the Italians, or for any other civilised nation. We are told by the full-blooded Fascists that democracy and constitutional government are rotten devices for producing anarchy. We are told by their milder apologists in this country that though democracy may work here, it will not work in Italy, and that any system of government must be tested by its results. So be it. What, then, are the results of Fascism in Italy? Order and discipline—good things in themselves, but not quite so good if they have to be maintained by ceaseless dragooning. Nor are order and discipline the sole results of Fascist policy. The liberties of which Italy has been deprived are substantial liberties, vital to a European nation in the twentieth century. They are not mere licenses which threaten authority in the State, unless indeed that authority is a usurpation. Freedom of speech has gone; freedom of the Press, freedom of association, self-government in national and local affairs—all these have gone. Of those who object to tyranny some have been driven into exile, some are in hiding at home, and others are sullenly acquiescing because they and their children must live. It is ludicrous to depict this acquiescence as cheerful consent, and to suggest that all Italy, with the exception of a few atribilious rebels is enthusiastic for the Fascist regime. Signor Mussolini and his friends are, we believe, sitting on a volcano. It is not likely that he will persuade our 'responsible authorities' to seek a similar seat; but he may succeed in doing some little mischief by exciting our irresponsibles."

"The greatest potentiality for mischief, however, so far as the outside world is concerned, lies in the foreign policy of the Fascist Government. It is inevitable that violence and lust for power at home should lead to violence and lust for power abroad. Signor Mussolini is at no pains to conceal his disdain of pacific principles, and his ambitions for the aggrandisement of Italy. It is true, he occasionally pays lip service to the League of Nations, but he does it with a contemptuous grin. . . . Our prime interest is peace, and our complaint against Fascist Italy is that she is a disturber of the peace. Fascism, with its basis of violence, its exaltation of the nationalist State, and its pinchbeck romanticism, is a dangerous irritant. Signor Mussolini and those behind him may be patriots, but their patriotism savours of Louis XIV and Bonaparte rather than of Garibaldi and Mazzini and Cavour. Its success can only spell disaster."

Nothing has given greater encouragement to the revolutionary wing of the Socialist movement than the rise of Fascism. It has always been a matter of controversy as to what attitude the capitalist class would take when a Socialist Government controlled Parliament and proceeded to nationalise industry. Now they can point to Italy and say to the so-called evolutionary wing: "A fig for your constitutional methods. Now we know what respect the ruling class has for democracy and parliamentarianism, when it suits their purpose to overthrow them. They resort to force, and force will have to be the arbiter."

That brings us to an analysis of Bolshevism, and I may say that I have never seen a reasoned interpretation of the Russian Revolution in any Theosophical publication. Either we are afraid to touch the subject or else we know very little about it. It is not sufficient to call the Bolsheviks inhuman monsters, because, as a matter of fact they are nothing of the sort. They are simply realists who have had a keener insight into Social and economic fundamentals than the inept ruling class which they overthrew. If we justify Mussolini for using force, why condemn Lenin for doing the same thing, particularly as the latter did represent the suffering masses and we must remember that the Bolshevik wing of the Social Democratic Party had its rise after Bloody Sunday in 1905 when five thousand innocent men, women and children were shot down in cold blood and left dead and dying on the snow. Red October was the answer and in the Russian Revolution we can see plainly the Karma of the ruling class.

Revolutions do not just simply happen, but are the culmination of long periods of social injustice, and with all the boasted efficiency of our machine civilisation, discontent grows daily and livelihood ever more uncertain. The United States is the wealthiest country in the world to-day and yet according to figures issued by the National City Bank of New York, taking 100 persons 25 years of age, at 65 years there will be only 1 independent, 4 well to do, 5 working for a meagre living, 36 will be dead, "many of them for want of attention that money would have secured" and 54 will be dependent upon others.

This is a picture of a society in which the machinery of production is controlled by individuals for their own advantage instead of by a public service and any theory of statesmanship which fails to consider the fundamental need of social ownership for such utilities and machines as are collectively operated, as enunciated by the Laws of Manu, is not worthy of our consideration.

The change is coming, and if Fascism is the only answer which can be given, then the outlook is a dreary one. However, there is another answer and a better way. It is for us to plan the new order in accordance with the very simple and clear instructions of the Manu, and the World Teacher will show us the method. In that hope let us turn to our tasks with renewed vigour and an enthusiasm which knows no weariness, nor shadow of turning.

JACK LOGIE

REVIEWS

The Purpose of Education: An examination of Educational Problems in the Light of recent Scientific Research, by St. George Lane Fox Pitt. (Cambridge University Press. Price 4s. net.)

Rightly has "Science Progress" declared that "this book is a milestone in the progress of human thought". It contains the best introduction to the general psychology of education with fascinating human touches. The ideas presented by the writer are highly stimulating and provoke much thought in the minds of all genuine educationists. What is most commendable is the remarkably skilful examination of the educational problem of the day in the light of recent investigations and research. The author is pre-eminently right in upholding that the purpose of education is "to enable us to suppress our egoism, and realise our necessary independence". In other words the present work seeks to approach the problem of personality from diverse points of view, in regard to its value and influence in the inculcation of sound education. One feels deeply impressed with the logical thought of the writer and his clear and vigorous power of expression in the analysis and solution of educational problems. The influence and general outlook of the teacher go far towards the growth of personality and the formation of character in the pupil. This fact is probably the main theme of the sound disquisition of Fox Pitt in this memorable work.

R. V. P.

Shaken Creeds. The Virgin Birth Doctrine, A study of its origin, by Jocelyn Rhys. (Watts & Co., London.)

Seeing that all things religious, as well as almost all civilisations, are in a state of flux, the author of this book, has done a very helpful service to assemble in orderly progression, and in attractive form the results of the Higher Criticism of the New Testament, concerning the doctrine of the Virgin Birth. The service is considerably enhanced, in that he also reveals the anomalous position in which a very large

percentage of the clergy and ministers of the Christian religion, are at present faced by those facts which Biblical, canonical and ecclesiastical research have brought to light ;

for nearly all educated clergy have ceased to believe in certain doctrines which are contained in the Creeds of the church to which they belong.

The author also says, and rightly,

the situation has become intolerable for those whose work lies among educated folk, men and women, who, they feel, must suspect their honesty. But the ecclesiastical authorities fear to move . . . Evidently there is but one cure for the troubles which afflict our clergy. Their flocks must be taught what they themselves know. If they cannot speak, laymen can.

The situation is not only intolerable for certain of the clergy, but it has long been intolerable for the intelligent laity. The writer speaks from an experience of at least forty years, during which period, how many noble souls have suffered persecution for seeking truth, how many fine and spiritual men have been unable to enter the ministry, because they could neither suborn the intelligence nor play battledore and shuttle-cock with conscience ?

The real problem is not to disturb the minds of the untaught,¹ but to enable the teachers to acknowledge, without entire loss of authority and influence, the errors made in the past, how they have survived until the present, and what elements of truth may be mixed up with the false theories.

Once the process of open acknowledgment and research has commenced, and commenced in something of the fine attitude of mind and loyalty to the purpose of discovering the truth, displayed by that great assembly of the Anglican church held in London not long ago, then no one need fear for the future of religion. "To seek truth and ensue it" is a spiritual process of life itself, whereas enforced uniformity in belief and in intellectual reasoning is an application of material conditions to the powers of the soul, and therefore tends to become the winding-sheet of that which it would preserve alive.

Among much useful information in the book, the two main divisions of early Christian Faith are carefully described, (1) the Gnostic in many of its varied forms² also giving the Gnostic meaning, (or one of them) of the Virgin Birth, as being a symbolic presentation of a cosmic and entirely spiritual process, preparatory to the creation of a solar system and worlds. In this connection a teaching of the greatest antiquity. (2) The simple literal school, which knowing nothing of the later development of the doctrine of the Virgin Birth, were followers of Jesus, a man born in the ordinary way, who went about doing good, healing the sick, and teaching.

¹ These are disturbed already or ignore religion altogether.—A. C. D.

² See *Fragments of a Faith Forgotten*, by G. S. Mead.

With much careful collecting of evidence, both historic and by reasonable deduction, the author shows how these two streams began to coalesce in the processes of time; and perhaps founded the so-called *Jerine* or Gospel form of Christianity, against which Paul, in his *Epistles* was so constantly in opposition; the sect which subsequently grew into the Catholic Christians. Gradually that which was a poetic and metaphysical statement of great beauty, became more materialistic, and ultimately the Virgin Birth, in its full *literari* aspect, and first heard of in the second century, became a canon of the *book* of Christians called Catholic. In the fourth century, the Emperor Constantine adopted this Catholic form as the established State religion; and little by little the Gnostics were persecuted out of existence.

With the light which Theosophy throws on the great religious teachings of antiquity, especially the doctrine of the Virgin Birth; the student of life and of human evolution, learns the signification of the Gnostic doctrine not only in relation to those great outstanding characters who have appeared from time to time as founders of the great religions but also in relation to the whole human race in general, as also to himself in particular. He sees that the life which comes forth through the portals of "virgin matter" and commences manifestation within the limitations of the mineral kingdom, can go forward to a less cramped stage of manifestation in the plant kingdom. Likewise the plant life can attain to a wonderful expansion of consciousness, when it is ready to enter the animal kingdom; and further, the embodied life, having passed through simple animal experience, will one day be ready to take up the responsibilities and pleasures of the human stage of evolution. He sees the great ladder of life stretching out before and behind him, and with his unfolded human intelligence, knows himself logically as a spark from the ONE INFINITE and UNIVERSAL LIFE; knows that therefore there can be no limit to the heights of his own evolution, or to the unfolding of consciousness which awaits each human being.

It is at this stage of consciousness, that the cosmic symbol, the Virgin birth, mystically telling the story of the ONE LIFE coming down into manifestation, has a parallel in human evolution. The Kingdom of Heaven is a definite state of consciousness, and is that stage of consciousness next beyond that of the human consciousness, as the human through a long series of incarnations has passed beyond that of the animal in the great school of the world. The Virgin Birth, from great antiquity as taught in the Mysteries of old, in relation to the individual, signifies the act of passing from the level of the human

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consciousness, to the level of consciousness implied in the Christian term, the Kingdom of Heaven. This New Birth, or Initiation is the result of conscious effort undertaken by the individual himself, and hence is called the Virgin Birth, as distinct from the birth into the world of matter. It is then that the man begins the unfolding of the Christ consciousness, and attempts to scale, for many incarnations perhaps, those heights of evolution pictured by S. Paul in the words, "the measure of the stature of the fulness of CHRIST". Few people, outside theological students, are aware of the vast amount of patient and loyal research that is implied in the term, Biblical Higher Criticism. A list of such writings as the author must personally have contacted before writing, in almost narrative form, so able and interesting a book, would certainly be an addition to the helpfulness of "SHAKEN CREEDS"; we hope that the book will run through another edition, and that a second edition may have the suggested addition.

Theosophical librarians would be well advised to place this work in the Lodge Libraries.

A. C. D.

Hokusai, by Yone Noguchi. (Elkins Matthew, London.)

A critical study by a poet, who is something of an artist, of an artist, who is something of a poet, should be well worth reading one would say; and Yone Noguchi amply satisfies all expectations in this volume. Hokusai is not generally the most loved of the band of Colour-print masters who first popularised Japanese art in Europe; but before one reaches the last page Noguchi has persuaded one to reconsider one's judgment, has enlisted a more intelligent sympathy, and compelled one to share in his bow to the great, if eccentric, master. For Hokusai was a great master, a magician of the brush, a loving student of humanity, if somewhat of a braggart, a buffoon, and a churl. He is not alone in this complexity of character, but he has few rivals in his mastery of his materials, in his extraordinary vitality, and in his passion for his work.

There are many delightful stories told of him; and Yone Noguchi tells many of these in a way that only a poet can; brings a tear to the eye, or a smile to the lips, and we, at least for the moment, share his love for the "artistic charlatan," the social rebel, the vagabond ugly, dirty, coarse, Rabelaisian. By the magic of his pen the poet lifts the disfiguring mask. We then glimpse "a proud, dignified soul pasting on his door the name card 'Hokusai, a peasant,' . . . a thinker of liberalism who spat in the face of trifling manners and

customs . . . who got rid of trivialities . . . , a valiant victor on life's highway, who ran up the sky and down a valley at will."

Sometimes Hokusai himself tears off the mask completely. Honour is dearer than the price of a meal, Art is noble and the artist does not barter or bargain, he gives. This is Hokusai, the real, "the Gwakyō Rojin, the Old Man mad about Painting." Brush in hand he becomes the superman. Noguchi compares him to the great Frenchmen, Balzac and Rodin.

Whenever I think of Hokusai, my mental vision perceives Balzac . . . And whenever I think of Balzac, there appears Rodin . . . With the presence of these three giants, my study becomes still at once like a cloister where solemnity steps from thought to thought . . . Although I know nothing about the familiarity between them, I feel that the silence of these three men is not of a kind that is cold and indifferent, but is a spiritual voice, impulsive and well trained, with which they are talking on their mysteries. I now turn aside when I feel some oppression; but I look again, and I find that they are seen no more. Oh, what's that? Good heavens! Lo, in their places three big mountains. Certainly Balzac is mountain. Rodin is mountain. Hokusai is mountain . . . When one is but personification of strong will, we receive from him such an impression that mountains alone can reveal.

It is action, power, that is outstanding in Hokusai and his work. He works with a giant brush, with a giant's strength; laughs, rejoicing in his strength like a giant. The world is his field of action. "Any giant artist of his kind always shuns deceptive superstition called perfection, and believes with a lover's passion in incomplete suggestiveness." "Nature and life, when Hokusai sees them through his own realistic eyes, move at a rate ten times faster than the nature and life ordinary people see. See how the mountains, rivers and trees in his pictures tremble with spirit and fire. See how a vitality of the superman runs through the blood vessels of his men and women." . . .

What are the chief characteristics of Hokusai's art—"rhythmic harmony of lines, fierce action, adjustment of composition, architectural beauty, humour"; but perhaps he lives longest in the memory as the "dauntless" painter, so desirous of perfection that death is hated because it puts an end to effort.

Yone Noguchi discusses in his own naïve and charming style the different branches of Hokusai's Subjects and many of his pictures.

The book is beautifully dressed and delightful to handle, with its soft, delicate paper, double-paged in the Japanese fashion, its clear print and its fine illustrations. There are nineteen collotypes and three wood blocks in colour.

A. E. A.

The Bhagavad-Gītā. The Divine Path to God, by K. S. Ramaswami Sastri, B.A., B.L. (Ganesh & Co., Madras.)

Introduction to the Bhagavad-Gītā, by Prof. D. S. Sarma, M.A. (Ganesh & Co. Price Re. 1.)

These two booklets serve in their own way, as introductory, commentary and interpretation of the *Bhagavad-Gītā*, whose teaching has an incomparable spiritual and ethical value. The purpose of the former is to present the "universal and synthetic doctrine of the *Gītā* in its inner and vital evolution, and to discuss the goal of spiritual life" and the difficulties concomitant to it, as dealt with in that book of universal experience. The aim of the latter is to "make the students of the *Gītā*, lead a life of high purpose accepting it as their guide". While we are convinced that the first is pedantry, the second is undoubtedly the quintessence of scholarship.

R. V. P.

Between the Desert and the Sown. (Written down by Nargis Pupil of Inayat Khan. Depot for Sufi Literature, 54 Above Bar. Southampton. Price 4s. 6d.)

In this little book a skilful hand has culled some flowers of eastern thought, and with them marked a pathway from the Unreal to the Real.

There is a path which lies between the field of joy and the field of sorrow; it is on this path that the Beloved walks, and only in the silence between the desert and the sown can His Voice be heard.

The qualifications necessary for the treading of that path are set out in passages full of beauty. The difficulties and joys which the pilgrim soul will encounter are dealt with, and much teaching is given for the helping and encouragement of those who have started on the Path of Return.

In a companion volume entitled *At the Gate of Discipleship* the approach to that Path is clearly defined, and we are told:

... a seeker of God realises that God must be sought through every condition, and in every experience of life, for only through this constant seeking, with oneness of heart, will realisation come, that there is no place in all the world, either great or small, high or low, good or bad, in joy or sorrow, where God is not; that every atom of the universe is pervaded with His life and upheld by His love.

We venture to add one further quotation:

Leave thy flowers growing, O traveller on the path, that their perfume may refresh the wayfarers; thus shall thy plants yield the seeds for other sowing.

S. M. S.

A Tibetan on Tibet, by G. A. Combe, C. B. E., M.A. (T. Fisher Unwin, London. Price 10s.)

This book will be of the greatest interest to all, for though much has been written on Tibet, it is from an entirely different point of view that one sees the life and thought of these wonderful people through the mediumship of that adventurous and most courageous man, Mr. Paul Sherap. His name is perhaps a little misleading—but *Dorje*, as he was originally called, ran away from home at the early age of ten with forty rupees and a pair of extra boots, fell in with some nomads and travelled on with them; he spent a year in a Buddhist monastery at Drebung, but finding life there too cramped for his adventurous spirit, he passed on, to taste of education in a mission school at Darjeeling (a school recommended to him by an earnest and broad-minded lama who told the boy that all religions were good). He studied for three years, went on a pilgrimage to Budhgaya and returned, bringing a brother with him, to the mission, for two more years that he might continue his study of languages—here he changed his name.

He journeyed into China, and later explored the whole of that bitter wind swept plateau, the veritable "Roof of the World," and he relates his perilous adventures with a dispassionateness which seems to call for no more comment than would be expected from an account of a travel across Europe. Known world-wide as a most brave hearted and most happy natured people, one marvels anew as one learns through the intimate knowledge of this enlightened Tibetan, of the privations through which the people live, and of the superstitions from which they suffer.

The account of Mr. Sherap's travels and observations has been collected together by Mr. G. A. Combe, the author of the volume, who realised from various conversations with the Tibetan in Tachienlu last year, how interesting his experiences would be to a wider public, and Mr. Combe is very much to be congratulated upon the happy manner in which he has collected these accounts, weaving the material together and in no way detracting from the charming characteristics of the narrator.

It is interesting to read in an address delivered by J. H. Jeans before the Astronomical Society on the award of the gold medal of the Society to Professor Einstein, the acknowledgment of the important services rendered by astronomy to the other Sciences, and how Einstein himself became an astronomer to forward his task of

discovering exactly where lay the flaw in Isaac Newton's law of gravitation, and to put this right.

The lecturer passes on to show us somewhat of the entirely new universe into which Einstein's work has led us; how until the seventeenth century the majority of men were firmly convinced that our terrestrial life was the prime reason for the countless myriads of stars illuminating the firmament, in short, that they were created before man for the purpose of ministering to his pleasure. How in the twentieth century men now believe in a flow of time regulated by their consciousness; we speak of the year 1925 as past and gone, of 1927 yet unborn as in the future, waiting to spring into life when we have closed with 1926. The lecturer compares this thought with the consciousness of a traveller who, journeying through one county to another, might suppose the one past to fall out of existence as he left it, while the one ahead would be waiting to come into existence on his arrival. Expressed in terms of space so obviously absurd, and yet constituting exactly our belief in respect of time.

Now Einstein's theory eliminates this supposed difference between space and time, for as seen through the eyes of the law of relativity the "Space-time landscape" does not spring into view in front and fade away behind us as we travel on, it is unalterably *there*.

That is to say the years 1925 and 1927 have probably the same sort of existence as the Devon through which we have passed and the Cornwall waiting for us to come.

So it becomes exceedingly interesting to discover what room this theory leaves for life, consciousness, and—freewill; as we speed on in the train are we mere passive spectator unable to control the speed or alter the direction? Bound as it were, to sit gazing from the window on country we effect not in the slightest? Travelling on into other countries yet ahead, formed long before, and unalterably, by other hands than ours?

It is possible, the lecturer points out, that the other side of Einstein's work, the theory of Quanta, may provide the clue and supply the needed antidote to this otherwise somewhat unacceptable possibility, savouring too much of determinism and automatism, that the answer to the puzzle will be outside the terms of ordinary time and space, and outside the regions surveyed by the theory of relativity.

Occultism and Modern Science, by T. Konstantin Oesterreich, Professor of Philosophy at the University of Tubingen. Translated from the Second German Edition. (Methuen & Co., London. Price 6s.)

In a certain sense this is an important book, for it advocates the removal of the usual prejudice against occultism that the orthodox scientist thinks is so correct. It is time that such a great field of natural science should be freed from the senseless contempt now heaped upon it by so many, in otherwise good repute, in the reasoning world. For there is no reason to bar out this form of nature-study, except prejudice. And for this sound and logical advocacy we thank the Author.

The book gives a review of the field of "Occultism," but hardly seems to know the difference between Spiritism and Occultism. Five of the six chapters being devoted to the former and its methods. Only one chapter of 25 pages deals with Occultism and Theosophy, and most of that deals with Dr. Steiner's Anthroposophy. The learned author should not have allowed himself to confuse these two fields, as far apart really as theology and philosophy.

The utter confusion or ignorance, due no doubt to lack of research, with which he analyses the work of the Theosophical Society, of H. P. B., Dr. Annie Besant, and Bishop C. W. Leadbeater, is not worthy of the high reputation that Dr. Oesterreich has otherwise achieved. It is a fair introduction that he gives us to mediumship, but the facts, and differences of Theosophy are garbled beyond recognition.

The translation is far from blameless, and to call the *Secret Doctrine* the "Secret Teaching," and to call H. P. B.'s other book *Veiled Isis*, is inexcusable.

On the professor's own showing of the utter disregard that the scientists have for the mediums, and their sensitiveness, we doubt if any advanced Theosophist would ever stoop to be investigated by one.

A. F. K.

The Shining Traffic, by Kennedy Williamson. (Hodder & Stoughton, London. Price 6s.)

This is one of those simple books that one is glad to find if one is going off for a holiday and does not exactly want an exciting novel. I mean by that that it has a distinctly useful place. In these days when so much rubbish is to be found on bookstalls and which is bought and read by the large majority of passers by it is refreshing to

find something that gives one food for thought, uplifts one and yet rests one if so be in these strenuous days one is tired.

This book is written by a man who has touched humanity and loves his fellows and that in reality is one of the highest praises that we can offer, for in touching humanity he brings us closer to it in understanding and in appreciation. Understanding ever brings appreciation. There are therein many little touches that are well worth a short hour and that is all that is required for the perusal of this book, yet the book does not end in this short hour for it leaves much to ponder over and gives one ideas that carry us away to realms unknown to many of us.

The book may be termed one of short essays on different subjects which have been turned into ethical subjects by the skill of the author; in other hands the same subjects might be turned into either jokes or what not according to the fancy of the writer. It is because the author has shown his ability to see the real and the true behind what to others seems only the obvious that we find in this collection of essays a strange charm which enriches us.

W.

Ātmagñān, or Life in the Spirit, by T. L. Vaswani. (Messrs. Ganesh & Co., Madras. Price Re. 1-8.)

This is an attempt to introduce into the body of Western Science, Philosophy and Religion, the principle of the *Ātman*, for, on this foundation, the author believes, could be built up the Unity of Religions and the Brotherhood of Nations. Theosophists would naturally find in such a book much that is familiar to them in Theosophical teaching; and it is noteworthy that even in the interpretation of *Paurānic* stories, Mr. Vaswani accepts the view of Theosophical books, e.g., the spiritual significance of *Vaṣṭra-Haran*. The whole plea is very eloquently worded, and essays an intellectual appeal by the citation and criticism of the views of a number of western thinkers. Though in a book of this kind, it is probably inevitable, it seems to us that the manner in which these views are dealt with leaves here much to be desired. For to those who are familiar with that body of thought, these views must seem to demand a much fuller statement and deserve more reasoned criticism than is offered here; while those who are not familiar with it may be misled into imagining that these views have not much cogency and have no great value.

P.

Some Minor Works of Richard Rolle with the Privity of the Passion, by S. Bonaventura. E. Hodgson, Litt.D. Translated and edited by Geraldine (John M. Watkins, 21 Cecil Court, Charing Cross Road, W. C. Price 5s.)

There are many attractions to be found in this book. Richard Rolle lived in the fourteenth century, so much water has passed under the bridge of life but to-day his words are translated and presented to us.

To many the words written here will be very helpful and one thinks of Thomas à Kempis as one ruminates over them. They need ruminating over and one can spend time over it if that style appeals to one to-day. It will not appeal to the many but to the few they will be pearls of great price.

There is rather a wonderful description of the Passion of the Christ. Sometimes one wants to find joy in the story of the Christ and in the following words that author tells us of joy and it is therefore that I quote that one passage.

Be trying with all thy might that thou wert so inwardly given to the love of Jesus Christ, that for the ghostly joy in thy soul, nought that man can say or do shall make thee sorry; so that thy inward thought may be fed only upon the sweetness of Christ's love; not in pleasure in earthly ease, not in loving men, if they begin to speak well of thee, nor in idle joy.

C.

Temples, Churches and Mosques, by Yakub Hasan. (Natesan, Madras. Price Re. 1-8.)

This is a very valuable little addition to our popular books on architecture. The author himself calls it in his sub-title "a kaleidoscopic view of the world's architecture".

There are 63 illustrations which give a very fair and wide-reaching idea of many styles of architecture of very many different periods in many different lands, both East and West. The great use of this small and popular book will be to whet the architectural appetite of the reader for further knowledge and more research on his most important subject.

We wish great success to this volume, its very low price will, we hope, place it within the reach of all schools and libraries.

S. S.

Yoga: A Study of the Mystical Philosophy of the Brahmins and Buddhists, by J. F. C. Fuller. (William Rider & Son, London. Price 6s.)

In simple language, yoga is the art of uniting the human mind to a single idea, by the concentration of one's faculties. The author of this book wishes to impress upon every one, that the practice of yoga is one of a series of deliverance from worldly illusions. There is much valuable information here on a small scale, on the different kinds of yoga, the fullest treatment of which may be found in Swami Vivekānanda's lectures. The aim of all yogis is to get at the unknowable, and the Real, in a world of appearances; and the expert yogi discovers the meaning and essence of Reality by superconscious intuition, one fact becomes quite clear as we read this charming book, that the writer considers that yoga and Buddhism are in essence, but one path to deliverance and to attainment. The key to deliverance is meditation, which has its basis in concentration; and the final attainment is begotten in a rapturous moment of spiritual exaltation and illumination when the mind enters into the superconscious world of reality. Throughout, the book is remarkably clear, and for a beginner a valuable guide towards the knowledge of yoga. The labours of the writer will surely not go unrewarded, when we realise that he has given us in a nutshell, all that is most essential in the mystical philosophy of yoga and the diversity of its practice.

R. V. P.

Ethics of India, by E. Washburn Hopkins. (Yale University Press, New Haven.)

This is a companion volume to the author's popular and well known book *Religions of India*. The writer has conceived in the present work, the moral development of India, from the Rg Vedic period, and has traced her ethical culture to its consummation in the Buddhistic period. Further, he has shown most conclusively, how intimately and indissolubly religion and ethics are associated in India, and has laid much emphasis upon the great mass of legal and epical moral teaching and its paramount value towards the full realisation of the importance of the ethical culture of India. Throughout the treatment of the subject is absolutely unbiassed and deeply sympathetic. In some respects it is a fuller and more complete treatment of the subject of Indian Ethics than the defective and illogical though inspiring work of Professor McKenzie of Bombay.

The present writer, while making an emphatic but mild protest against a too logical interpretation of historical facts, tries to establish that there is through all Hindū Codes of ethics, a symphony of ideas and admonition, in regard to moral injunctions and ethical appeals. More than all, the sympathy and profound scholarship of the writer and his power of logical and persuasive argument and his passionate enthusiasm in the admiration of all that is good and unique in Indian Ethics, deserve the highest commendation.

R. V. P.

Lectures on the Philosophy of Mathematics, by James Byrnie Shaw.
(The Open Court Publishing Company, Chicago, London. Price 7s. 6d.)

Mathematics is not a field of knowledge that is often explored by the average thoughtful man for, like all unfrequented and lofty regions, it is difficult of access. Nevertheless to those who are willing "to read widely, scrutinise intently, reflect profoundly" it offers that same mysterious attraction to enter and find its secrets. The author has presented in this small volume a rough map of the whole field of mathematics, putting before us at the same time, certain philosophic problems and theories which have been discovered at various periods by various great philosophic mathematicians and mathematical philosophers since the earliest times of which modern Western Teutonic Civilisation has any knowledge. He pays reverence to the Pythagorean and Platonic systems though inevitably he must fail to understand the deeper side of Pythagorean Mathematics. He has given to us the most important modern philosophic theories of mathematics of Descartes, Leibnitz, Kant, for example and brought to our notice the problems of the relation between Natural Science and Mathematics, the Universals and Mathematics and the Laws, Thought and Psychology, Mathematics and the problem of Freedom of Thought, and last of all, he has given us glimpses of the lofty realm of abstract Mathematics where Beauty and Truth are one, the realm of

that subtle beauty of the harmonious order of the parts which pure intellect perceives,

of which Poincaré is the chief high priest in modern times. Without a knowledge of mathematics philosophers cannot be true philosophers for—

the consideration of mathematics is at the base of knowledge of the mind as it is at the base of knowledge of the natural sciences; and for the same reason is the free and fertile work of thought dates from that epoch when mathematics brought to man the true norm of truth.

It is therefore a very comprehensive and valuable little book even although it does not reach any clear synthetic solution of the philosophy of mathematics.

M. W. B.

The Divine Law of Human Being, by F. C. Constable, M.A. (Kegan Paul & Co., London. Price 7s. 6d.)

The book is by a thinker, and for thoughtful readers. Yet the title does not convey, the matter of the book does not enunciate the law, in a way that is easy to lay hold of. The contents are: The First Part, five chapters; I. A Divine Law of Human Being; II. Evolution; III. When Man Appears; IV. Man and the Laws of Nature; V. Human Experience. The Second Part, VI. Religion; VII. The Power of Religion; VIII. Jesus Christ; IX. Dogmatic Forms of Religion; X. The Divine Law of Human Being.

Evidently the author agrees with most of the theories of Occultism regarding man and his divine nature, the place of Jesus Christ, etc. But what he seems to wish to say is: Man is Divine! and yet he does not say it. The chapter on Evolution avoids all discussion of the evolution of intelligence, dealing only with form, yet asserting spirit as transcendental. If written for the materialist, why ignore the illumination of the word reincarnation; and if for the mystic, then the book is far too concerned with the gentle handling of the preconceived ideas of the laity. In other words, the book is not convincing to the truth seeker, though it may wile away an evening for the amateur philosopher or the parlour theologian. We would rewrite the title thus, "The Fact that the Human Being is Divine." The reading public wants the matter synthesised, in a summary, in an epigram. The vagueness of the book leaves one uncertain, yet hardly willing to read it a second time.

A. F. K.

BOOKS RECEIVED

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

Consumption and Tomorrow, by Valentine Knaggs, L.R.C.P.; *The Difficulties of Dr. Deguerre*, by Walter R. Hadwen, M.D. (C. W. Daniel Co., London); *Annual Report of the Smithsonian Institution, 1924* (Washington Government Printing Office); *The Ancient Murli*, by T. L. Vaswani (Ganesh & Co., Madras); *The Bell-Branch*, by James H. Cousins, D.L. (Maunsel & Co., Ltd., 96 Middle Abbey Street, Dublin, Ireland); *The Hidden Splendour*, by A. Scrivener (Rider & Co., London); *Reichenbach's Letters on Od and Magnetism*, by F. D. C. Byrne, B.A. (Hutchinson & Co., London); *Heredity and Reincarnation*, by Olive Stevenson Howell (T.P.H., London).

OUR EXCHANGES

We acknowledge with many thanks the following :

The Calcutta Review (April), *The Indian Review* (April), *Papyrus* (December to March), *Mexico Teosofico* (March, April), *The Messenger* (April, May), *The Servant of India* (May), *O Theosophista* (January—March), *Modern Astrology* (May), *Theosophie in Ned—Indie* (May), *Service* (April), *Light* (May), *Bulletin Theosophique* (May), *Theosophy in Australia* (April, May), *The Theosophical Review* (May), *Revista Teosofico Isis* (February), *The Canadian Theosophist* (April), *Teosofia* (April).

We have also received with many thanks :

Nature (April, May), *The Vedic Magazine* (May), *The Occult Review* (May), *Le Lotus Bleu* (April), *The Signal* (May), *Prabuddha Bhārata* (May), *The Cherag* (April, May), *Theosophical Bulletin* (April), *Teosofisk*

Tidskrift (March, April, May), *The Young Theosophist* (April), *The Bishop Heber School Magazine* (April), *Theosophia Jaargang* (April, May), *Theosofisch Maandblad* (May), *Theosophy in India* (May), *Bulletin of the Museum of Fine Arts* (April), *The Phoenix* (April, May), *Blavatsky Press Bulletin* (May), *Teosofia en Yucatan* (January, February), *Programma Theosofisch Congres* (April), *Evolucion* (April), *The Vedānta Kesari* (March), *Buddhism in England* (May), *De Theosofische Beweging* (May), *Toronto Theosophical News* (March, April, May), *Report of the B. Y. L. Nair Charitable Hospital, 1925-1926*, *The Theosophical Society in England, General Secretary Report* (March, 1925-1926), *Teosofia en Yucatan* (March, April), *The Beacon* (April, May), *Het Sterleven in Indonesia* (February, March), *Teosofi* (February, March), *Pewarta Theosofie* (May), *Theosophi* (April).

THE THEOSOPHIST

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THE THEOSOPHIST

ON THE WATCH-TOWER

WE have come to that time in the world's history which we may without exaggeration call, one of the most wonderful and perhaps the most far-reaching that the world has ever known. Each one of us has to stand still and take his own bearing, test it as to whether it is a true bearing. We have had, as it were, a direction pointed out to us and each one has to decide for himself whether the "magnetic needle" of his being points in the direct, the true line. No one can point it for him, no one can keep the bearing of another true to the given point, but each one, having adjusted his own true bearing helps another if he can keep steady, one-pointed, without wavering by the steadiness that he inevitably spreads, by the fact of his own stability. Cowardice and timidity, waveringness, indefiniteness are all very catching and it takes the strong, decided man to withstand doubts and quibbles which are thrown at him day in, day out.

Our President has made very definite proclamations with reference to her knowledge and belief, we have heard and read of this knowledge and belief; where exactly do we each stand with reference to them, is the question that each has to decide for himself. To many of us this has come as no surprise for we have followed the words and preparation for this proclamation for nearly twenty years, in her public

lectures and in writings from her pen. The task therefore of a decision for us should be comparatively easy, for we have been brought up in the thought, but to those to whom it comes as something new, we must be very tender.

The newspapers get hold of all sorts of perverted reports, made the more difficult because there is an element of truth in them, a half truth is more difficult to deal with than a falsehood, and the reports are careful to err on the side of half truth or quarter truth. "In quietness and confidence shall be your strength" are the words that run in my ears as I read the words that are written when sometimes I am weak enough to tremble for those, who for the first time hear this sacred news from the pen of the ordinary newspaper reporter. It is then that sometimes I wonder: Will the people have the strength to keep themselves in quietness and ponder and wait and listen and observe and watch?

It is here that the responsibility of those who have taken their own bearings and found them true bearings can help and give of their own integrity and strength of purpose. When I say "their own" I know that "their own" will be supplemented a hundred, nay a thousand fold, by help from the Inner Leaders who will complete their integrity and add strength to their purpose.

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Our Editor leaves England early in August for a several months' tour in America.

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During the month of May the long expected *The Golden Book of the Theosophical Society* was issued by the T. P. H., Adyar. Its costliness—twelve and a half rupees—is mainly due to the unusually large number of illustrations, of which there are 334. The general editor is the Vice-President, and the short but graphic history of the T. S. is followed by a diary of the T.S. for the last fifty years, a survey of the changes made in the Society's Objects since the commencement, and much other matter giving a fascinating glimpse into the origin and expansion of a wonderful organisation. The work is published

by the General Council of the Society, and is destined to be for many years the standard work on the Society's history, till future Theosophists expand it and write a fuller history.

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We have just received from the author (Dr. J. H. Cousins) a pamphlet entitled, *Principles of Text-book Reform* which has been published under the auspices of The Theosophical World University. Below we give a very short extract of some of the points therein contained:

In a lecture at Adyar on "Theosophising Education," Bishop Arundale, speaking of the method of relating every item that the child learned to some practical object, of use to the whole school community, said: "In order that this may be attained, *we need a series of text-books on every subject, written from the Theosophical standpoint*, in which every fact should be related to its fundamental purpose in life. Most of the subjects of education are kept in water-tight compartments. We accumulate facts. We may possibly express them in terms of laws. But we generally stop short of their application to the growth of character, which is the true object of every science and subject of study. Whatever the laws of formulæ of study may be, they are all expressing the way in which life and character evolve. Everything is concerned with growth, and we are all growing fundamentally in the same way. Every subject therefore in the curriculum is a manifestation of that growth. It would be wonderful achievement to write text-books of this kind." . . .

In the matter therefore of materials for both teacher and student in the Theosophical World-University, obstruction to the fulfilment of the Theosophical ideal must be reduced to a minimum in the shortest possible time. . . .

But the urgent need is in the department of educational literature that shapes, colours and directs the aspirations, impulses, thought, desires, expressions and actions of the student; that is, the text-books that will contain the direct matter of study, and through which the student will approach the larger body of reference literature. It is clear that the quality and ultimate effect of the student's contact with the great body of study-material in the library will be decided by the preliminary manner of approach through the class text-book. It is therefore necessary that the Theosophical World-University should place in the hands of its teachers and students a series of text-books which will, as Bishop Arundale says, relate every fact to its fundamental purpose in life, and which to this side of the complete pragmatism in education, will add the assuring ratification of the free and purified intuition and intellect by also relating every fact to its fundamental origin and place in the Cosmic Life. . . .

It is hoped that most of this work will be undertaken in the spirit of idealistic service for which the University stands; but when

the publication department has operated for some time and has a clear idea of expenditure and revenue, it will deal as liberally with its writers as circumstances allow.

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It is interesting to read also in *Nature* (in the last copy that we have received a few days ago) the following remarks in an article called :

THE UNIVERSITIES AND INTERNATIONAL PEACE

The third Congress of the Universities of the British Empire, which was held at Cambridge last month, is an event of more than academic interest and significance. It proves that universities differing widely from one another in origin, traditions, constitution, organisation, and even the mother-tongues of the majority of their members, and some with the thick of the earth between them, are capable of friendly co-operative effort, sustained over a period extending now to fourteen years, in pursuit of common aims. Further, it shows that such co-operation is possible without external stimulus, pressure, or aid; above all, and in this it is characteristic of the forces which hold the British Empire together, in absolute independence of State inspiration, guidance, or subvention. The question suggests itself whether universities of other countries, outside the British Commonwealth of Nations, might not similarly co-operate internationally and thereby contribute more effectively than they do at present to international peace.

There is a peace that passeth all understanding, and when it shall prevail generally in the hearts of mankind, and especially in the hearts of politicians, high financiers, trade union leaders, and newspaper proprietors, humanity will have finally emerged from the jungle, and war will be a thing of the past.

But peace in our time is largely conditioned by understanding, and whither should we look for help in the promotion of understanding if not to those foci of intellectual light—the universities? These do already, beyond question, give such help, but by independent and, to a large extent, unco-ordinated effort rather than by concerted action. . . . Universities have two aims; namely, the fullest and finest development of the national character, and the search for truth. . . . The younger generation is in this matter giving a lead to those responsible for university policy. The *Confédération Internationale des Étudiants*, founded at Strasbourg in 1919, has now affiliated national unions of university students in almost every country of Europe and several countries in other parts of the world. . . . Among other institutions through which universities exert an important influence on international relations by promoting international comprehension are university fellowships tenable in foreign countries for advanced study and research, and university vacation courses for foreigners. . . . As Mr. Stanley Baldwin explained with admirable

force and lucidity . . . that the most important task of a university student is to learn to think clearly, to learn habits of precision in statement, honesty in handling evidence, fairness in presenting a cause—in a word, to be true in word and deed, and it is truth and the habit of truth alone that will “destroy the face of the covering cast over all people, and the veil that is spread over all nations”.

* * *

The account of another attempt to live a communal life, a very successful one it seems to have been from the report, a short extract of which follows, is good to read, it shows progress in many lines. All these trials must help on the work of the great Spirit of Brotherhood which is brooding over the world at this time especially.

COMMUNAL LIFE AT KODAIKANAL

Twenty-six members of the Theosophical Society assembled under the hospitable roof of Dewān Bahadur Sir T. Sadasiva Iyer at his temporary residence at Kodaikanal. A life of practical brotherhood was aimed at and was lived. The group consisted of ladies and gentlemen, Brāhmanas and Non-Brāhmanas (so called) and a Muhamadan. All distinctions disappeared and mutual understanding towards the realisation of the great Ideal was realised every day in increasing measure. A communal life of various members from many districts was the result of the silent but active and fruitful imagination of our beloved Krishna Dasa . . . There were frequent informal but informing talks. We were in an atmosphere of loving comradeship which helped us to understand one another better and come into closer and more intimate relationship. We discussed the details of a dedicated life in our walks and wanderings, at picnics and excursions when our leaders, Sir T. Sadasiva Iyer and Mr. T. Ramachandra Rao always furnished hints and thought stimulating suggestions in casual and humorous way . . . Several brothers have already begun to think of the desirability of similar gatherings every year, . . . Thus the good work moves on from better unto best.

* * *

The passing¹ of Krishnanandan Prasad will leave a blank in the work in India. He died of small-pox at Gaya. As many will know he was an ex-student of the C. H. College, Benares. Shortly after he completed his education at Oxford he was appointed on the staff of the Hindū University where he soon gained the affection and regard of both students

¹ We regret that this was omitted from the last issue.—Ed.

and colleagues. He had just resigned that post in order to go with a band of pioneers, to help build up the Madanapalle College. His was a promising and valuable life, he was beloved by many for he was a friend to many, a sincere and earnest worker for the cause of Theosophy and "faithful to his Master's work" is how one friend describes him. The same friend adds: "His sojourn in the higher and invisible worlds will bring him into closer touch with his Master, and when, in future, he comes back to this world with a clearer vision he will, we trust, work for a still greater achievement of the glorious work of the Great Teacher whom it was his sole ambition to serve."

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The Indraprastha Theosophical Society, Delhi, regrets to announce the almost sudden death after a couple of days' illness, of one of their most devoted and unobtrusive workers—Miss O. James. She passed on in the early morning of July 5th, 1926. In her the Society has lost one of its most sincere Members and the Indraprastha Hindū Girls' High School and Intermediate College one of its most valuable workers.

Miss James came out to India in 1916, to take charge of the very small children in the Indraprastha Girls' School. She had been specially trained for this work and made a great success of the Montessori Department, which she organised; when the Primary Department was separated from the Main School, she took up the teaching of English, Drawing and Physical Exercises.

Miss James was the Secretary of the "Order of the Star in the East," and was the Librarian of the Local Branch of the Theosophical Society, but her activities were not confined to the school and the Theosophical Society, for she had been an active member of the Delhi Girl Guides, and had greatly helped in the organisation of the Baby Weeks held in Delhi during for the past several years.

She had always been rather sensitive to the heat of Delhi, but her love for the school and particularly the girls,

kept her on here in spite of physical ill health. Her unassuming manners, her purity of mind, her capacity for love and selfless devotion, had endeared her to all her pupils and friends.

Her loss is great and her place will be difficult to fill. Her friends will join in prayer that she may attain to perfect peace and happiness and that Light Eternal may shine upon her.

* * *

It is over thirty-five years ago since Mrs. Marie Musæus-Higgins came to Ceylon at the request of H. P. B. and Colonel Olcott and founded at Colombo a school for Buddhist girls. The work has steadily grown under her able and devoted care for very faithfully has she carried on the work for all those many years. She has had constant help from Mr. Peter de Abrew who is now still helping to carry on the work.

The work has developed from a small school to a college and now includes a training college for teachers in village schools.

Mrs. Higgins has been ill for many years but she has never given up her work entirely but up to the very last has maintained her position as head of the establishment under very great difficulties. But she was nothing daunted and bravely she kept the work going. Her work in this worn-out body ended on July 10 and she was released on that day to her great joy and to the joy of her friends who had watched by her in her suffering for so many years.

"He that is faithful in that which is least is faithful also in much."

W.

Letters from various parts of the world show that the Art Section of THE THEOSOPHIST, which was inaugurated in October, 1924, has met with appreciation by the growing body of Theosophists who are awake to the importance of the arts and are anxious to help in giving them the place in Theosophical

activities which our leaders desire. The originality and importance of the work has been noted, and in this connection we draw attention to the article this month on the poetry of the American girl which has recently attained world-wide fame. When the book was first published in New York, certain American Theosophists realised its uniqueness. Copies were brought to Adyar by Mr. C. Jinarājadāsa. One of these fell into the hands of Dr. Cousins whose instinct for real poetry caused him to write an enthusiastic appreciation of the young poetess in the Art Section of THE THEOSOPHIST of August, 1925. This article has been authoritatively recognised as the first to appraise Nathalia Crane's poetry at its true value, as being not merely the exercises of a precocious child in versification but the genuine utterance of a poet of high rank. Since then the fame of the authoress has gone over the world and her books have run into many editions. It is this kind of art discovery and exposition that the Section aims at, and we bespeak the help of readers all over the world, for which we are sure the editors of the department (Mrs. A. E. Adair, now on tour with an exhibition of Indian paintings in Europe, and Dr. Cousins) will be very grateful.

C.

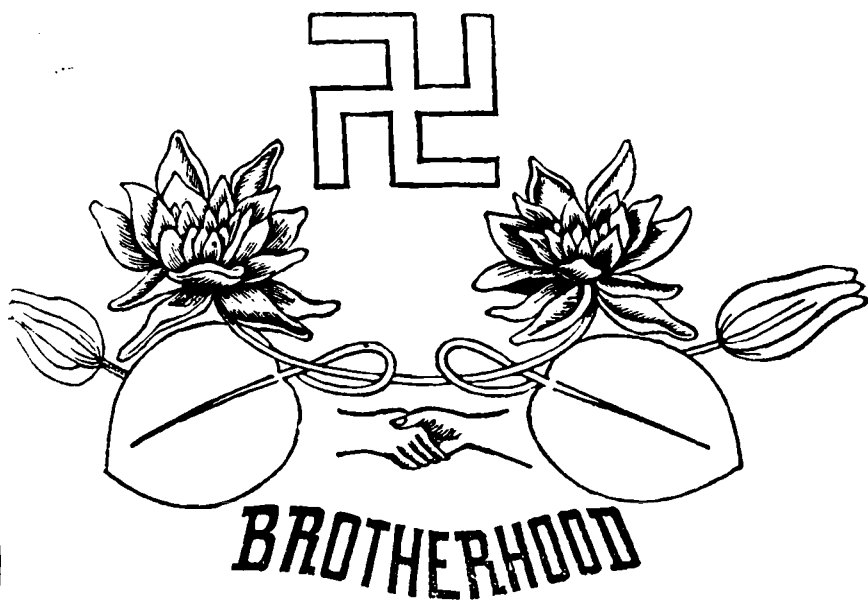
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FELLOWSHIP OF THE WORLD-RELIGION

We are glad to say that the General Secretary, T.S. in Denmark, is also in favour of the entry of the T.S. into the Fellowship of the World-Religion as is evident from the letter dated 19th June, 1926, which we received from the Vice-General Secretary of the T.S. in Denmark, asking us to notify in THE THEOSOPHIST that Denmark has approved absolutely of the proclamation of the World-Religion.

J. R. ARIA,

Recording Secretary, T.S.



THEOSOPHY AND THE GENERAL STRIKE

By RICHARD COLENUTT

TO students of politics in all lands, the General Strike in Britain is a subject of the greatest interest. Observers, not only in England but all over the world, have been quick to seize upon its significance. As in other matters, those of us who have the good fortune to be students of Theosophy ought to be in a specially favourable position to place a reasonably correct interpretation on these events amongst which we find ourselves. As Theosophists we are taught something of the Great Plan of evolution under which the world is moving forward on its appointed path, and the key so placed in our hands is a great help to us in fitting particular events into the scheme as a whole.

While the strike is fresh in our minds, therefore, it may not be out of place to review some of the questions connected with it, particularly as it cannot be regarded as an isolated phenomenon. It was the greatest of a long series of strikes in Britain and other countries, and which have given expression to a great body of dissatisfied opinion on the part of the masses; dissatisfaction with the conditions under which they work and live, and dissatisfaction with the state of society to-day in a wide sense. The whole question must be considered with regard to the political and social progress of humanity, firstly in Britain itself and then in the world as a whole.

At the outset it is essential to clear our own minds of personal prejudices. In politics, as in religious matters, many good people seem to find this a difficult matter. It is easy to understand, for naturally many of us have strong sympathies with one side or another, but whether it is natural or not, if we allow our emotions to run away with us, it means that we become useless for certain valuable work which we could otherwise perform.

From our study of the Great Plan we know that we are living to-day in one of those periods in the history of the world when a new sub-race is coming forward. After many centuries, during which human evolution has proceeded normally and, on the whole, rather slowly, has come the time when a new civilisation is to be born. During such times of transition great changes must be brought about very quickly. Of necessity such periods are full of difficulties.

If we look back to the last transition period we may perceive many features of resemblance between the condition of affairs to-day and those which prevailed in Rome during the time preceding the fall of the Empire before the inroads of the Teutonic races. Quite a number of people are writing to the newspapers to point out this fact and they draw attention to such points of similarity as the great discrepancies between

rich and poor, the general decay of religion and the idea of taking refuge in subsidies and doles. We know that on the last occasion the transition was accompanied by great disorder and misery, in fact the whole civilisation went down in an anarchy of ruin before the onslaughts of the barbarians. The horrors of those times make terrible reading and not only was there an almost inconceivable amount of individual suffering, but the progress of civilisation and culture was stayed during all those centuries which we know as the Dark Ages.

On this occasion the possibility has been laid before us of accomplishing the change peacefully, or at any rate the possibility for the first time of preserving what is best in the civilisation of the old sub-race. For this to be possible two conditions must be fulfilled in any event: (a) That which is obsolete in the old civilisation must be cast away. (b) A new order of things must be accepted.

If we are able and willing to do these things voluntarily—that is, speaking for our civilisation as a whole—then the change can be accomplished with the minimum of disturbance. But the change must be accomplished, and if, instead of co-operating willingly with the inevitable march of events, we are foolish enough to try to hinder it, then explosions will be inevitable.

At the commencement of the new sub-race the Bodhisattva comes to give it the spiritual teaching on which its religion can be built up. The Manu and His helpers, we may perhaps suggest, are concerned in providing the most favourable circumstances possible for Him when He comes and generally so to mould conditions that the new sub-race may develop in the best possible way. It can be imagined that some of the most difficult and delicate portions of the Manu's task are met with in the transition period. It is certain that at our present stage of evolution we can have but an extremely imperfect

notion of what His great work is at all, and consequently such expressions, as we are able to choose, with which to clothe our very elementary thoughts on these subjects are equally sure to be quite inadequate and, in His eyes, must certainly seem very incomplete, where they are not positively inaccurate. Yet although we are in the kindergarten class, if we are sincerely trying to train ourselves to co-operate at our humble level with the lofty work of the Great Ones, it may not be entirely out of place, nor utterly futile and impertinent, for us to try to understand how They work, in order that by so doing we may avoid some of the most obvious mistakes and become somewhat more efficient in our helping.

The subject is to be considered both with regard to consciousness and to form. The time has come when the life wave of evolving humanity is knocking at the door of admission into what we call the buddhic world, the world of intuitional wisdom. On the side of consciousness, the World-Teacher descends to set an example to be copied, to give an inspiration, to encourage His struggling younger brethren through the succeeding centuries of time. On the side of form, the goal ultimately in view is the organisation of the buddhic vehicle, so that it may act as a channel and means of expression for the intuitional wisdom nature of the eternal Spirit in man. In the case of the majority of our present humanity, perfection of the buddhic vehicle (and therefore liberation of the buddhic consciousness) will not be achieved until the sixth round of our chain. A considerable amount of progress will be possible for many people during the sixth Root Race of our globe and, descending to the lesser cycle still, some preliminary steps can be made in the sixth sub-race of the fifth Root-Race. Buddhi—wisdom-love in consciousness—expresses itself in the lower worlds as a striving after brotherhood, co-operation, mutual understanding. Hence the importance of the first object of the Theosophical Society and

hence its special association with the two great Adepts who will be the Manu and Bodhisattva of the sixth Root Race.

To help us in our thinking it is possible to draw certain analogies between the birth of a new Race or sub-race and other cyclic changes, both lesser and greater. It is a kind of reincarnation, the adoption by the life of a new body. We may also compare it with the changes which accompany the transference of the life and forms from globe to globe during a round and from chain to chain.¹

In all such epochal changes it is the forms which present difficulty. Forms by their nature oppose change and so, turning again to our political problems, we see two opposing tendencies—the spirit of the new age which is trying to change the forms and the spirit of the old which is trying to retain them. The old forms suited the old life but they have become rigid and inelastic. The new life requires new forms; but forms cannot be changed instantaneously. Changes in vehicles, on even the subtle planes, take time and, in the vehicles of the physical plane, considerable time, whether the forms be bodies or institutions. And so we had that wonderful little summary of the difficulty given by the World-Teacher when He taught in Palestine, that you cannot pour new wine into old bottles. For the new wine you must provide new bottles. Then the old wine can be left in the old bottles and both are preserved. We may note in passing that He seems to have said nothing about scrapping all the old bottles. On the contrary, the old bottles suit the old wine and are still wanted for that purpose. But if the new wine is poured into the old bottles, the bottles are

¹See *Man: Whence, How and Whither*, *passim* in the early chapters. The frontispiece diagram shows how, as between chain and chain, part of the life passes on into a new kingdom and part remains behind.

Also there is a pregnant sentence on p. 60 which may also have some significance when Races and sub-races are involved, though this is not actually stated:

"It seems that it is necessary on each globe to develop the qualities which will need for their full expression a body of the material of the next."

burst and the wine is simply wasted. So the problem is to provide a sufficiency of new bottles fast enough to keep pace with the new vintage. Turning from allegory to fact, in our world to-day the problem is to establish, quickly enough, institutions through which the spirit of brotherhood can manifest, in which it can live and grow.

The spirit of brotherhood, if we may use that expression for the new life which is animating many human activities, is now flowing into the world pretty freely. It flows into the most suitable forms it can find; but as there are still very few suitable forms it is giving the old ones a great shaking up. The great danger is lest it should shatter them altogether; for as the allegory points out that new wine put into the old bottles bursts the bottles, so if suitable forms are not forthcoming to contain the new life the progress of the world will be checked. To-day, rather than on the one hand attacking the old forms, or, on the other, trying to bolster them up, we should be better employed in striving with the utmost of our power to build new ones altogether; to create new organisations, new institutions, new laws, which are capable of giving expression to the new ideal of brotherhood and good-will, after which people are increasingly trying to feel their way. That building up, that organisation of a new order of civilisation is a great work. *Par excellence* is it the work of the Manu and of those who work under Him. Those of us who cannot yet understand it—and we can none of us understand it very well—ought to be particularly careful that we do not hinder this work or add unnecessarily to the difficulties which in any case must be sufficiently great.

The greatest danger, one may suggest, comes from the very quality of the new young life which is its greatest attribute—this virile quality of expansion. It must have an outlet or it will shatter the barriers. As always, it is the extremes which make the danger acute—in political parlance,

the extreme Left which wants to make all things new in the twinkling of an eye, to break up everything hoping that things will somehow turn out all right in the end; and the extreme Right which wants nothing changed and is greedily unwilling to surrender any of its possessions. They are the upper and the nether millstones, respectively moving and stationary, grinding out a new civilisation from material supplied by the old. Within the limits imposed by karma, it is the great work of the Manu to hold the balance between these two tendencies—the tendency to change with disruptive suddenness and the tendency not to change at all.

Compared with some other countries, the political evolution of England has brought her along a path fairly representative of the middle course. It may be argued that she has yet far to travel and it is true that there has been a certain amount of jolting and rumbling. But England has neither stuck quite fast in the ruts of a worn out system, nor has she been blown completely off the track of progress by revolutionary explosions. It seems possible that this may explain why England has been the object of two great attacks, firstly from the extreme Right and then from the extreme Left. The forces of reaction in the world were defeated, though not completely destroyed, in the Great War which represented an attack on political self-determination by a cast-iron military despotism. The opposite tendency to anarchy has broken out of control in several countries—Russia, China, Hungary. It constantly seeks an outlet wherever there is discontent. Wherever it does break out of control it causes great suffering and misery as we can see in the case of Hungary. Here, fortunately, after some months, the forces of order were able to re-establish themselves, yet the communistic period has left a trail of ruin behind it.

The general strike in England represented an attack by the forces of anarchy and it was recognised as such by the

common sense of the nation taken as a whole. It was seen once that this was no longer a case of the miners' difficulties but a challenge to orderly government by those who believe in the methods of revolution. We have been complimented by foreign observers on the orderliness of the nation in such a time of strain; but stones thrown through the windows of omnibuses and derailed trains are not the arguments of order. Had things really got out of control there would have been unspeakable horrors.

It is no great task to fan the flame of hatred and discontent, but a revolution once begun, who shall say where it will end? We are helped by recent events to understand the kind of difficulties which, in two different spheres, had to be encountered by the Comte de St. Germain in France in the eighteenth century, and by our own President in India. Directly the forces of lawlessness embodied themselves in India, in the non-co-operative movement, her difficulties were enormously increased, and she has said that if Bolshevism gets the upper hand, the civilisation of the world must go into ruins as it did in Rome.

From this danger we are freed for a time. Just as the English people were quick to see the threat behind the strike, so have they been quick to see that the result is not to be interpreted as a victory for any political party. It represents a victory of order over disorder; if nothing more, certainly nothing less. And yet it does, perhaps, represent something more, for in some indefinable way it seems to have released a state of strain and to have opened the doors a little wider to progress.

The great question the world has to ask itself is, how the triumph of order can be made permanent? Only, surely, by removing the causes of discontent. So we can work for permanent peace by working to make people more contented and happy. When the majority of people have become

contented, Bolshevism will have died a natural death. To-day in all countries the majority of the people are not happy. Can we wonder at it? We Theosophists can help wisely if we understand what the Great Ones really require of us. Do they not hope that we shall help Them to establish new laws, new methods, new forms of all kinds so that the life-giving energies which are now coming into the world will be able to express themselves? In such matters it is not only what we can accomplish ourselves, but perhaps even more what we can persuade other people to do, always remembering that it is our privilege to set an example and that others are more likely to be influenced by our conduct than by our words.

It is our duty to build. Is it our duty to destroy? Or can we more wisely leave that to those who know so much better than we what is useful and what is not? It is a matter for conjecture how far the Great Ones ever find it necessary to destroy. Or do they rather work by building a new form into which the life can enter? Then by its nature, the life having left it, the old form falls apart, as a physical body from which the spirit has fled.

Trades Unions and Joint Stock Companies—are they not both to be classed as old bottles? It is difficult yet to see the shape which the new bottles should take—guilds, co-operative societies, community life? It must be something which will make possible an existence based on brotherhood and not on competition. We have that as our guiding principle. I believe that the very system will have to be worked out by mutual effort and by mutual sacrifice. But whether singly or together is the question. There is plenty of work for all willing apprentices in preparing materials for the wiser master builders. And time calls insistently; there is urgency in the call.

If we are thus occupied we shall not be upset or worried by the events of the changing times in which we live, nor,

perhaps, shall we find it necessary to attack anyone. Do the Rulers of the World take sides? Or do they love and labour for all? They, surely, stand for principles and not for parties.

Times of difficulty are bound to recur, times of crisis possibly in some countries. Theosophists, if they have to some extent trained their capacities for thinking and feeling, can help greatly at such times by keeping calm themselves; by helping to hold steady the emotional and thought atmosphere round them. If they become excited they do more harm than does the untrained individual. An Elder Brother has told us lately that the Masters need each one of us. Help Them we can, at our humble level, but only if we ourselves are able in some measure to reproduce down here the Serenity and Peace in which They ever dwell on high.

Richard Colenutt

THE GREAT BELOVED

TREE of the cross roads, so quiet under my hand,
Root in the heart of the earth and branches in the sky,
Tell me again the message that is singing through the land,
Life of *my* life, O! tree, shall I not understand?
"That which thou seekest ever is in river and tree and rock,
And deep in the heart of thee, dreamer; and thou art That."

Tree of the cross roads, so steady under my hand,
What matter the things of earth, and the crumbling dust
Of my dreams?
Save only that I see the Great Beloved
Ere I too pass
Into the dust,
As all things must.

Tree of the cross roads, so misty under my hand,
What matter the grief and pain, and the dying fire
Of unfulfilled desire?
Save only that I see the Great Beloved
Ere I pass hence,
Where the road ends,
Whither the spirit sends.

Tree of the cross roads, pulsating under my hand,
What matter these lesser loves, and my joyous songs
That to life belong?
Save only that I know Thee, Thou Beloved,
Before I pass
Into the Flame,
O Ineffable Name!

E. G. SALT

IMAGINATION

By SATURNIAN

THIS word is derived from the Latin "*imaginari, imago* (an image)" and is used to denote a faculty of the concrete mind, *viz.*: the ability to form a concept or mental image; a very natural corollary being that a total lack of imagination in anyone would constitute a proof of that person's mental deficiency while, on the other hand, a too vivid imagination might easily qualify its possessor for detention in an asylum.

It would appear therefore that the possession of imagination is by no means an unmixed blessing to the individual and the object of this article is to try and show that this important faculty should be rightly developed and controlled so as to be to its possessor a safeguard and not a danger, a reality and not an illusion, a blessing and not a curse.

Few there be that can appraise imagination at its true value, for it is paradoxical and, like the word "honour," defies absolute definition; and this can be easily appreciated if we consider in what manner it is referred to in ordinary conversation, as the following expressions will show; "absolutely lacking in imagination," "far too imaginative," "existing only in the imagination, not real," "his imagination played him pranks".

It will be seen from the above how, according to its manifestation, imagination can be worthy of admiration or regarded with contempt, and we have come across that type

of individual who is apt to despise its working in others, doubtless owing to ignorance of the fact that it is never entirely absent in the make-up of all who can claim to possess *mens sana in corpore sano*.

There seems to be considerable difference of opinion as to what extent it is desirable to exercise control over the imaginative faculty in the child: should it, when present, be permitted to run riot and, when its latency is suspected, to what extent should it be actively encouraged? This is a question for the psychologist because it is, perhaps, the most difficult of the many problems with which all parents are confronted, more especially as in young children the mental faculty with its organ the brain are both in their incipiency.

There have been instances when children have imagined some horror, something calculated to terrify them, and, when this is known to be a figment caused by the lack of development, its automatic repetition might be prevented by inducing the child to regard it as more funny than otherwise, as something amusing if not negligible, at the same time, where possible, persuading the little one to imagine something of a different nature.

For it is according to the way in which the imagination has developed and grown that its operation in the future life of its possessor will come to be regarded as advantageous or the reverse.

At the present stage of man's evolution the mental vehicle is still only partially developed, it is certainly very little in the control of the ego but very much under the sway of the emotions, yet, man being a creative entity, his creative faculty has a strong influence over his feelings and his mind in spite of the latter being not fully under control; systematic meditation and concentration are essential to all human beings who have reached that stage when the necessity of obtaining

complete control of the mind is recognised, not merely as a desideratum, but as an absolute necessity, if the spiritual man is to continue to unfold.

Now, the power of abstract thinking includes the ability to think concretely and to form mental images, and, in all walks of life, it is an advantage if used rightly and not inopportunately. The scientist, the inventor, the architect and all engaged in artistic pursuits would be likely to have the imaginative faculty fairly well developed and, in all successful men and women, the same would apply.

Yet the naturally imaginative person runs considerable risk of what might be described as "going too far" or "being carried away," this weakness being often characteristic of individuals under the sixth Ray, for it is not only detrimental to themselves but also to others whom they contact, especially so if the imaginative person happens to be in the position of one having authority.

In looking up references in a biographical dictionary, one may come across accounts of people of both sexes who have been dubbed charlatans, and this is invariably taken to be synonymous with fraud; but biographical authorities are only concerned with certain results and their analysis of the causes are frequently erroneous. Many so called charlatans of the past were thorough believers in themselves and in what their imagination had constructed, the forms to them were real and their only crime, if indeed it could be classed as such, consisted in their assuming that what was real to themselves must necessarily be real to others.

This should never be lost sight of because of its importance, especially to those of a strong devotional temperament: the stronger the imaginative faculty, the more it is likely to be associated with a certain authority, an authority not put forward with any idea of deceiving, but as a firm conviction based on a thought-form built up by and therefore real to its

creator and also to those whose clairvoyance enables them to see thought things.

But, nevertheless, it is merely a thought-form, subjective in character and true in its relation to one person and to others who may have fallen under the glamour of that person; in no sense of the term would it be fundamental or basic.

If this truth had been better understood, we should not find any religion teeming with accretions and dogmas bearing no relation to the original teaching given by its founder, and such accretions might be well likened to barnacles, adhering to a vessel, which had been at sea for a considerable period.

Those most liable to error are people who are eagerly expecting a certain phenomena which they have mentally anticipated to occur either in a particular way, in a particular locality, or at a particular time; for, just in proportion to the power of imagination possessed by such folk, is their liability to be deluded by subjective creations more or less defined according to the strength of the holder's conviction.

Those who have sound vision know that the unexpected is generally true, far truer than the expected, because the latter is almost invariably coloured by the aura of the "seer": the clairvoyance is more likely to be deceived than the clairaudience, for the former are, with few exceptions more prone to overrate their ability to interpret correctly what they see.

Truth and error are relative terms, there are half truths, partial truths, slight errors, deplorable errors, but, as truth constitutes the true relation of a thing to every other thing, it is obvious that the whole truth can never be known to us. But that does not prevent us from taking the precaution to declare the exact range of all statements we may have to make, common honesty demands that of us, and a judicious qualification of one's remarks need not imply that the speaker is pedantic.

All men are seekers after truth, and, while ultimate truth is for ever receding and always luring us on, we are certainly, but slowly, getting further and further away from error, surely getting nearer and nearer to reality, less liable to illusion and more sure of ourselves, for that great engine, faith, is bred from knowledge, the knowledge that gives us the power to know the real from the unreal, the true from the false.

Saturnian

JOY

By ARTHUR ROBSON

HAVE you ever considered that there must be a very good reason for all our instinctive acts, those things that people do so remarkably alike and yet quite independently of each other? Whence do these instincts come? When you experience joy, for example, you shout and leap, or at least feel an inclination to do so. Why is joy expressed in certain particular ways and no other? How has the sensation of delight come to link itself with these particular expressions of it? Different creatures have different ways of expressing joy, or, any way, they appear different. A dog wags its tail, a bird sings, a lamb frisks, a baby crows and jerks its limbs. Are these expressions of joy really different, or are they in essence the same?

There is a simple but important law in psychology by which an explanation can be found for actions which seem to have no logical connection with the sensations from which they spring. One finds oneself feeling quite unaccountably depressed. One scrutinises the mood very carefully and finds that it commenced in somebody's mentioning, say, a bagpipe.

Some men there are love not a gaping pig;
Some, that are mad if they behold a cat;
And others, when the bagpipe sings i' the nose,
Cannot contain themselves.¹

One examines the matter still further and finds that, as a child, one was repeatedly haled off by a tyrant grandmother to

¹ *The Merchant of Venice.*

hear the bagpipes. She professed herself a great lover of the pipes and inflicted them on everybody in the form of gramophone records and otherwise. Probably she had adopted the attitude that she should—for patriotic reasons, let us say—like this particular form of instrumental music and she had deceived herself into believing that she did like it by posing as an admirer of it and by inflicting it on others, and you, being in her power, were the worst sufferer thereby. This was one, and possibly only a minor, form of tyranny to which this terrible woman subjected you, but, being long drawn out, it gave you time to think over her general conduct towards you and so left you utterly dispirited. Gradually a habit forms of sinking into gloom every time she manifests a purpose of inflicting her favourite form of music on you. You have long ceased to make the weary round of going over all her inhumanity towards you and exploring in vain for avenues of escape. The reaction of gloom follows automatically upon the thought of bagpipes without any intermediary consciousness of the sufferings which they at one time brought to your mind. An “arc,” as it is called in psychology, has been formed, by which a given “stimulus”—that is, a presentment of something to the consciousness, either by its being mentioned, or seen, or otherwise occurring to one’s mind—produces automatically a reaction with which it has no visible logical connection. There *was* such a connection between the thought of bagpipes and the thought of one’s ill-treatment, between that and pondering over the possibility of a remedy for it and, finding none, between that again and gloom. But when the intermediate stages do not enter into consciousness, the connection between the thought of bagpipes and gloom is not readily apparent.

An arc once formed can be made the basis of other arcs. An experiment was once made with some dogs. When their meals were served a bell was rung. Now it is well known that the

sight of food causes the mouth to water, and the sound of the bell having been associated with the appearance of the food was found later to have linked itself with this reaction and caused it independently. In other words, whenever the bell was rung the dogs' mouths were found to water, and the animals, of course, showed signs of anticipation. The sound of the bell had usurped the place of the sight of food as a stimulus causing this reaction.

If the explanation of joy is to be found along these lines, one must try to discover what particular purpose the actions which express joy formerly served, and how a sense of joy had come to associate itself with these particular reactions.

Let us see what, in the line of evolution, is the first creature to manifest joy. There should be little doubt about this. That the fish experiences joy cannot be gainsaid, and it is equally certain that nothing earlier than the fish evinces any trace of joy. Plants, undoubtedly, experience pleasure, but there is a fundamental difference between joy and pleasure. Pleasure is merely sensuous; there is no intellection as part of it. The pleasure which plants feel causes them to unfold and expand. Animate beings also experience pleasure and express it in a manner that is always leisurely and in the nature of an unfoldment. But joy always expresses itself in quick movements.

All modes of expressing joy trace their origin back to the action of the fish of darting forward to seize its prey or darting off as soon as it has got it into its mouth. Experience has taught it to beware of marauders and it instinctively makes off with its capture as soon as it has seized it. But with this fear of being despoiled of its prize there is present in its consciousness a sense of satisfaction or joy in the possession of it. In course of time joy usurps the place of fear in this complex and causes as an automatic reaction a dart-off exactly as would the fear of pursuit. Joy has

developed a vehicle of expression. As the fish makes off with its capture, the joy it feels comes to associate itself with the sense it has of being and moving and soon that sense by itself will arouse joy and cause the reaction. And thus the foundations are laid of our *joie de vivre* and the exhilaration of motion which we experience.

When a fish darts forward to seize its prey it experiences joy in anticipation of a toothsome morsel, and the joy of anticipation annexes this particular action as the vehicle of its expression. Such human actions as seizing and clasping somebody else in one's joy, however unconnected the person may be with the joy in question, are evolutes of this action of the fish.

But most expressions of joy trace their ancestry back to the fish's flight from a despoiler, real or more often, altogether imaginary. Notice how a young dog in its mad career of joy picks up a rag or a sock in its mouth, flourishes it in the air and goes off with it at top speed as if it were a much coveted possession and half the world were chasing him. A child also will find an excuse for a run by seizing somebody else's hat and making off with it.

Now when a fish darts forward it does so by a threefold action. (1) By quick lateral flexures of the whole body, to do which it strains its every nerve and sinew. (2) By an energetic use of its paired fins.¹ (3) By discharging water from its gills with all the force of which it is capable.

The sense of joy having been developed in the fish, the vehicle for its expression descends with the sense to all succeeding creatures. All modes of expressing joy which we find in birds, animals and humans are evolutes of the fish's expression of it. Notice when a lamb frisks it gives its body

¹ "The paired fins—though more recent developments than the median—are yet of very great morphological interest, as in them we are compelled to recognise the homologues of the paired limbs of the higher vertebrates. We accordingly distinguish the two pairs of fins as pectoral or anterior and pelvic (ventral) or posterior."—PROFESSOR KERR in the *Encyclopaedia Britannica*.

and head the same lateral flexures as a fish does. The fish's use of its fins is represented in the lamb's lively use of its legs, which causes it to leap into the air.

A dog expresses exuberance of joy by careering madly about. The connection of this action with the fish's jubilant career along the crest of a wave is sufficiently obvious. Without running about, a dog expresses its joy by wriggling its body violently, scratching the ground with its paws, and sometimes by uttering a gleeful yowl. The wriggling of the body is an evolute of the sinuous motion of the fish's body, and the pawing of the ground represents the fish's use of its fins. In the staid dog this is all refined down to a simple wagging of the tail.

An infant expresses its delight by crowing and by jerking its limbs and body. A child, according to the intensity of its joy, either leaps into the air or chases about or else, seated or standing, covers its face with its hands and, tensing every nerve and sinew of its body, utters a characteristic high pitched note, expressive of delight. This tensing up of the whole being is readily seen to be an evolute of the fish in the act of contracting its every muscle to make good its escape. And really, whatever the expression of joy, there is always a blithesome tightening up of all the nerves and muscles of the body. A child otherwise expresses joy by wriggling its body or hopping on its toes or by bouncing up and down in a chair, at the same time wringing its hands and uttering the characteristic cries of delight. The tendency to use the limbs, as in the infant's yerking of them, or the child's capriole or hop or bouncing in the chair and the wringing of its hands is readily recognisable as an evolute of the fish's use of its fins. In the grown-up it takes the form of clapping the hands or thumping on a table or giving somebody a series of taps in rapid succession or else just a resounding slap on the back. The grown-up has a way of disguising his impulses when he gives expression to them.

The human dance is an elaboration of the spontaneous movements that express joy, as well as of other movements that are expressions of other frames of mind. The *pas de chat*, for example, which forms the basis of stately measures like the minuet and gavotte, expresses felicity, which is quieter, of longer duration, and not so violent as delight or joy. As its name suggests, it has its origin in the stealthy action of animals of the cat tribe, stalking their unwary prey. Here the felicity the animal experiences in anticipation of a savoury repast comes, when fully developed, to use this stealthy action as an expression of itself. The cat has less fear of its prey escaping than the fish, and sets about in a less hurried manner to come by it. Hence felicity is more tempered in its expression than delight. Other movements of the dance have still other origins and are expressions of other moods, but it should be noted here that the dance should as far as possible be expressions of natural impulses. In fact it should be a training ground for us to refine these expressions of our different moods and feelings, not by introducing any artificialities into them, but by eliminating all that is unnecessary or in excess of the natural.

We have seen some of the developments of two factors of the threefold action which constitutes the fish's expression of joy, that is, of (1) the action of the body, and (2) the action of the fins.

But perhaps the most remarkable development of this complex expression of joy¹ is that of the action of the gills.

¹ There is one part of the expression of joy which one cannot do more than advert to here as it leads into subtleties which extend beyond the compass of a short essay. The outward expressions of joy are always preceded by a heart-leap. Wordsworth has said:

"My heart leaps up when I behold
A rainbow in the sky."

One experiences a heart-leap when one hears a child's voice or the voice of anybody one loves, or at the first glimpse of the sea or the dawn. Reasoning back from this phenomenon one is led to believe that the fish can control the action of its heart as we can that of our lungs, and that it deliberately pumps an extra supply of blood up to its gills and to other parts of its body to meet the increased demand which the parts must make by their increased activity. This action becomes habitual in the fish and automatic in its descendants, and when the heart suddenly begins to work at full pressure, the consciousness registers the heart-leap.

It should be remembered that the nerves and muscles that controlled the action of the fish's gills have been turned over to control the vocal organs of its air-breathing descendants. Reptiles depend almost entirely upon the strength of what we might call their gill muscles for the production of whatever rudimentary sounds they are capable of. Birds also use their equivalents for the same muscles for the production of their calls to a very large extent, and almost exclusively when singing. In the bird it is this part of the fish's expression of joy that has been most highly developed and has resulted in the multitudinous music of the woodland, every note of which is vibrant with delight. But the action of the fish's body is represented in the bird by a tightening-up of every nerve of its little body, and the action of the fins by a fluttering of the wings one sometimes sees when the delight reaches an ecstasy.

In mammals, especially humans, the muscles of the lungs play a very large part in the production of ordinary vocal sounds, but when, in one's joy, one harks back to the fish, the attempt to use the gills brings the gill muscles, at the corner of the chin and throat, into action and results in a shout or cry; this is usually a mixture of several sounds, but the heart of it is a sound of very high pitch, produced in the head, the "peal of joy"—let me call it. This sound is the essence of all cries of delight, whether of human being or bird or beast. Sometimes one hears the sound in its essential purity as when a child, in an ecstasy of delight, covers its face with its hands and, with the outlets through its mouth and nose tightly closed, produces by the force of its hyo-glossus or "gill" muscles a high-pitched sound which seems to issue through the top of its head. It would be impossible to spell the sound as it is not used in ordinary speech, and so there is no letter or combination of letters—which, after all, are intended to indicate only vocal sounds—which would spell

it. As *m* is the only letter pronounced with the mouth closed it comes nearest to it, but it is as much nearer than the other letters as, at mid-day, the summit of a hill would be nearer than its base to the Sun. *M* is an ordinary vocal sound produced without any strain on the hyo-glossus muscles, and between it and the peal of joy there is a world of difference. It were best perhaps, to indicate the latter by an inverted *m*, thus, *∩*.

It mingles with the ordinary human voice and, by giving it a characteristic ring, makes it musical. Its absence makes the voice dry and unpleasant. It is, in fact, the foundation of all song, of birds as well as of humans. Just as dancing is an elaboration of the spontaneous movements of the body which are evolutes of the fish's movements, expressive of joy, so singing is an elaboration of *∩*, the sound one spontaneously utters in joy, which is an evolute of the action of the fish's gills. We owe that creature a debt of gratitude which it is hard to overrate. No wonder the wise men of old took their hats off to the fish.

The natural expression of delight, as it involves the use of the hyo-glossus muscles, exercises and strengthens them, and so produces a rich singing voice. Singing is, in fact, very often a disguise of, and pretext for, the utterance of *∩*. One feels like breaking out in a peal of delight and the impulse finds satisfaction in a snatch of song. Perhaps it would be well here to advert to that well-known inspirer of song, the bath tub.

The joy that we feel when we are near or in the sea is a sort of throw-back to our piscine days. The impulse to repeat all the evolutions of the fish results in all the splashing and cavorting that are a familiar feature of the seaside, and the impulse to use the gills finds expression in screaming and shouting. The same impulses, in a modified form, are felt in the ordinary bath tub and explain the sounds

of splashing and spluttering that mingle with the familiar bath tub melodies. The impulse to shout finds expression in song, which, whatever its quality, is, after all, more chastened than shouting. Children splash unreservedly in their bath tubs, bringing their hands down as a fish would use its fins, and punctuate the splashing with yells of delight.

The shouts of joy of a child usually begin with an open sound something like "a-oo," both parts being very short—"syllabic instants," in fact—which run into the *u* sound, which is uttered either with the mouth closed or with the openings from the throat into mouth and nose partially or entirely closed, and the duration of which varies according to the duration and intensity of the child's feeling of delight. This is the *Aum* referred to in the ancient scriptures of the Hindūs. Very often it is the pure closed *u* that is had in mind in parts of these writings although it is referred to as *Aum* or *Om*. Thus in the *Māṇḍalabrāhmaṇa-Upaniṣad* we read

"Having united *Prāṇa* and *Apāna*¹ and holding the breath in *kumbhaka*,² one should fix his concentration at the tip of the nose and making *shanmukhi*³ with the fingers of both his hands, one hears the sound of *Pranava* (*u*) in which *manas* becomes absorbed."

It is obvious, when the mouth and nose are so effectively stopped, that *Pranava*⁴ is not uttered through the mouth or

¹This is done by forcing down *Prāṇa* by contracting the muscles of the neck and forcing up *Apāna* by tensing the muscles of the limbs and abdomen. In the *Sāṅḍilya Upaniṣad* we have

"By the contraction of the muscles of the neck and by the contraction of the one below *Apāna*, the *Prāṇa* goes into the *Suṣumnā* which is in the middle from the west side. Drawing up *Apāna* and forcing down *Prāṇa* from the throat, the yogin free from old age becomes a youth of sixteen."

A child does all this quite naturally in its paroxysm of delight.

²*Kumbhaka* means "cessation of breath".

³*Shanmukhi* is said to be the process of hearing the internal sound by closing the two ears with the two thumbs, the two eyes with the two forefingers, and the two nostrils with the two middle fingers, and the mouth with the remaining two fingers.

Again, a child does all this quite naturally when it covers its face with its hands in its joy.

⁴Owing to its resemblance to the song-notes of birds, being perhaps best likened to the twittering of swallows, the ancient scriptures often refer to it as "the bird *Aum*".

nose. It is, in fact produced in the head, as is clear from the following extract from the *Amṛtanāḍa-Upaniṣad*.

“*Prāna* travels through that path through which this *Akshara* (*u*) goes. It is through the opening of the heart,¹ through the opening of *vāyu*,² through the opening of the head, and through the opening of *moksha*.”

Notice that the effect of the utterance of *u* is that “*manas* is absorbed,” and that one obtains *moksha*, that is, liberation (here temporarily) from one’s lower vehicles. One passes out of one’s ordinary *mānasic* consciousness and attains a higher consciousness or, as Milton puts it, one

dissolves into ecstasies which bring all heaven before one’s eyes.

Now this is a common experience when one utters the peal of delight *sua sponte*. That it requires no imagination to see that *manas* is absorbed, is evidenced by the fact that the state of mind at the time is spoken of as an “ecstasy” (literally, a “standing out of oneself”) or a “delirium” of joy, or a “frenzy” of delight. Other words like “transport,” “rapture,” “elation,” draw attention to the same fact.³

Again in the *Bhagavad-Gītā*⁴ it is written :

All the gates closed, the mind confined in the heart,⁵ the life-breath fixed in the head, firm in yoga, *Om* the one-syllabled Brahman reciting, thinking upon Me, he who goeth forth, abandoning the body, goeth to the highest goal.

If the breath is fixed in the head, the sound obviously is produced in the head. Notice that all the gates, including the mouth and nose, are closed, either with the hands or by contracting the appropriate muscles. Then there is no doubt about one’s abandoning the body in an ecstasy inasmuch as

¹ Hence the “heart-leap”.

² *Vāyu* means air or breath, and the “opening of *vāyu*” is certainly the throat.

³ Notice the etymology of these words.

⁴ VIII, 12, 13.

⁵ Which means that the only consciousness one has is that which is felt in the heart.

the return to consciousness has the same feel about it as waking from sleep or recovering from a swoon.

That the sound does not contain any ordinary vocal sounds is clear from a passage in the *Amṛtanāḍa-Upanishad* which runs :

That which never decays is Akshara which is without ghosha, consonant, vowel, palatal, guttural, nasal, letter R, and sibilants.

Which pretty effectively rules out all ordinary vocal sounds. Earlier in the same *Upanishad* it says that one

attains the subtle sound without vowels or consonants by means of the letter *u* without *svara* (vocal sound).

There is no doubt about it that what is referred to as *Om* in the *Vedas* is the head sound one utters in an ecstasy of delight. Somewhere in the "centuries of vast changes" across which the wisdom of the ancients has come to us this truth with scores of others has been lost, and the word is now pronounced like "home" without the aspirate, or much like that.

That the pronunciation of any purely arbitrary sound like "ome" can have no particular virtue will be obvious when we remember that whatever expresses the divinity within us takes long ages to mature and must always come from within. The God within us is ever trying to manifest itself by means of vehicles which it has adapted to its use, and whose development as expressions of divinity extends over measureless æons. The greater the potency for good that anything possesses, the further afield must one go to find its beginnings. Remember those fine lines of Wordsworth—

The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar.

"And cometh from afar." There is nothing really and truly great that does not "come from afar". There is an anecdote regarding Sir Walter Raleigh which well expresses this truth.

On one of his expeditions, it appears, Raleigh landed with his party at the mouth of a broad river, the Orinoco, if I remember correctly; while there, he overheard one of his men remark to another that the expedition would probably be famous as resulting in the discovery of a new island. Raleigh turned to the speaker and asked, "Do you think it possible for a river to grow to such a size on a small island? Surely you can see that it comes from a very great distance and that we are on the edge of an immense continent."

The *Vedas* ascribe to Praṇava very considerable virtues. It must, then, be present in us as a thing that has been developing for millions of years. For we know that whatever partakes of the divine must be cultivated from within and not grafted on from without. "The kingdom of God is within you. Seek ye within." And so we must look for the utterance of Praṇava as something coming from within. We should expect to find it being uttered by people who know nothing of Hindū religious practice or even of the Hindūs. Says the *Chhāndogya-Upanishad*¹

Both those who are versed in this Akshara and those who are not, alike perform ceremonies through it.

Now there is no natural impulse to pronounce the word "ome," but there is certainly a very natural impulse to utter the peal of delight, natural not only to human beings but practically the whole of the animal kingdom. One hears it being uttered almost throughout the day by bird and beast, very seldom in its purity, being usually submerged in a mass of alien sounds, but none the less productive of good.

We have seen that the utterance of Praṇava has the effect of lifting one out of oneself and of "bringing all heaven before one's eyes". It is one of Nature's sacraments, consisting of an outer form, the utterance made in the natural and proper manner, and an inner grace, the raising of one

¹, 10.

temporarily to a state of the highest consciousness and bliss. The two parts must be present, each being valueless without the other. The utterance, imposed upon oneself as a set exercise, is a mere shell and has no good effect. As an analogy I might instance the effect of laughter. We are told to "Laugh and be well" or "Laugh and grow fat". That is, natural laughter has the effect of shaking up the nerves and muscles which, through the fear that is almost constantly with us, ordinarily remain tense and so obstruct the organs in their functions. The organs, thus freed, turn out better work, better digestion, better circulation and so forth. // *riso fa buon sangue*, says the Italian proverb,¹ but it would be ridiculous for a man to set aside ten minutes every day for guffawing, and during that time go through the actions of laughter without any incitement thereto, hoping thereby to improve his blood or his girth. Although it would be perfectly reasonable to set aside a part of the day for relaxation, when, in cheerful company, or at a house of amusement one may find cause for laughter.

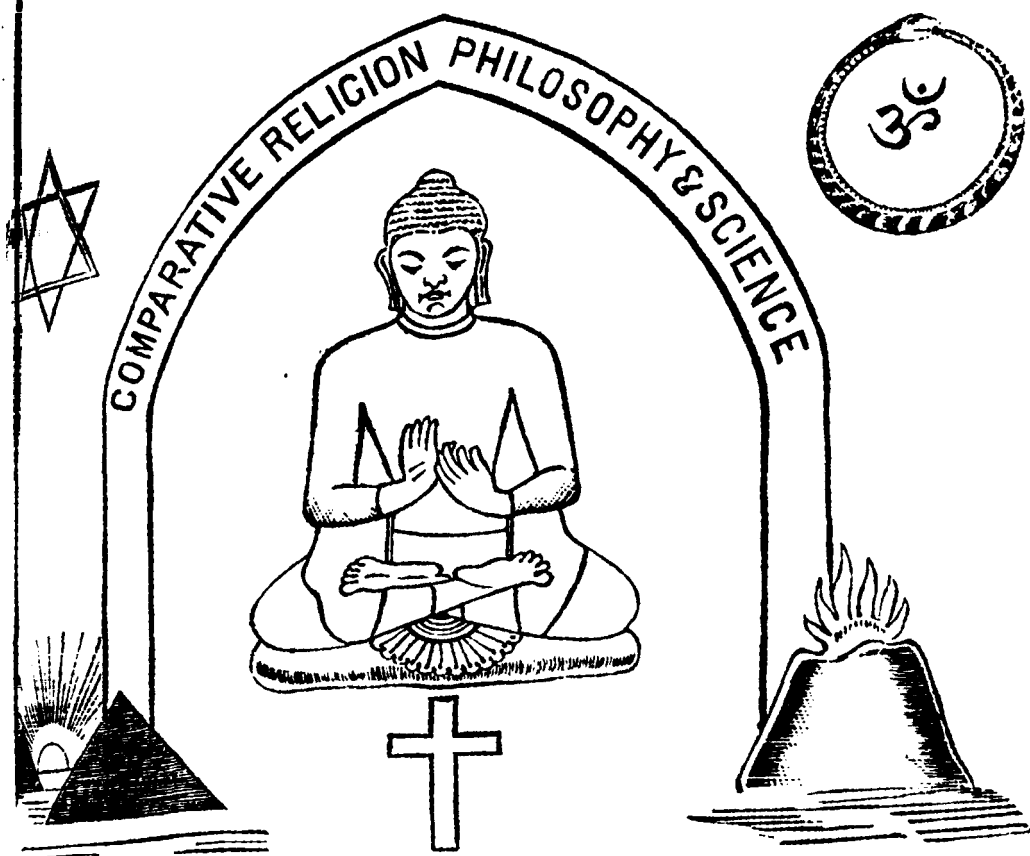
Of course, the outward expression should be as refined as one can make it. But there is a fact of the highest importance in this connection which it would be well to bring before the reader. One must be given freedom to express oneself crudely at first before one can learn to express oneself in a refined manner. If a child is allowed to leap and shout and career about in its joy, it soon realises that it is unnecessary to expend so much energy to express itself and learns to do so in a quieter manner. But if it is hindered from expressing its exuberance of spirits or is made to express itself in what its elders regard as a more chastened fashion, it gets into a way of inhibiting its impulses or of being hypocritical in its expression of them. It seldom arrives at the stage, when grown up, of expressing itself in a free, natural, and yet, refined, way.

¹ "Laughter makes good blood."

Childhood is a period of revision when one runs briefly through the lessons learnt in the animal state, and the animal spirits of youth must be given free vent if one is to have a good grasp of the meaning of life when one arrives at maturity. Otherwise one grows up befogged and bewildered to a greater or less extent and finds it difficult to fit into life and the world.

The child-heart is a region which up to now is altogether unexplored. Nothing is known of, and little attempt has been made to discover, the meaning and origin of a child's instinctive actions, the simple wiles of childhood, and we cause children to repress their impulses, not knowing that, in our blundering way, we are crushing out in them the most delicate flowers of divinity, which have taken æons to struggle into existence.

Arthur Robson



ĀDIRAJAH PRṬHUH

By P. K. TELANG

(Continued from p. 418)

(8) The Prajāpati had no economic responsibility towards the community, and therefore took no care to conserve their food-supply or economic interests. This is partly indicated in the extracts about conditions in "previous epochs," which I have already quoted.

The Rājan was distinctly expected to take care of the economic life of the people and to busy himself with the

economic organisation of the community. Pṛṥhu is with particular emphasis known as वृत्तिदः, "the provider of means of livelihood to the people." The whole story is most interesting and instructive and I summarise it here from the *Vāyu* and the *Paḍma* mainly.

When Pṛṥhu became king, there was plenty and happiness in the land, as we have seen, and as generally is the case when a community is established under organised government in a new country. But soon, the land began to show signs of "diminishing returns," and famine or scarcity stared the people in the face; which also happens as a rule, among a people newly settled down to agricultural life and living luxuriously and improvidently on the fat of the land. This is referred to in the Pourāṇika statement that

. . . धात्री उषं बीजं पुरा किल ।

जीवनार्थं प्रजानां तु ग्रसयित्वा स्थिराऽभवत् ॥

"The seeds sown did not bring plentiful harvests". So the people ran up to Pṛṥhu with a demand that he should arrange for the provision of food for them.

वैन्यं महाभागं प्रजाः समभिदुद्रुवुः । त्वं नो वृत्तिं विधत्स्वेति ।

Here again, it is interesting to note, that the *Paḍma Purāṇa* mentions the various stages through which Man has passed in early times in his search for food and a civilised existence, under the guise of describing Pṛṥhu's efforts in response to this demand of the people; and the various stages indicated are almost as they are delineated in modern books. The *Purāṇa* mentions, in connection with the description of पूर्वसर्ग, which I have quoted above, that in primeval times.

तासां आहारः संजातः फलं पुष्पं तथा मधु ॥

आहारः फलमूलं तु प्रजानामभवत् किल ।—वायु

"People lived precariously on fruits, roots, honey, etc.," as must have been the case when man was just emerging

from the state of animals and had not yet accustomed himself to co-operative life or to even the rudiments of industry, as modern thought admits. Then, with some advancement in these directions, comes what has been called the "hunting stage". In the *Purānas*, Pṛṥhu, appealed to by the people, is represented as pursuing the Earth, who assumed the forms of various animals, the elephant, the lion, the buffalo as she fled before him.

कुञ्जररूपां तां अभिदुद्राव । हरिरूपां तां अभिदुद्राव । महिषीरूपां तां
अवावन् ।

In this stage, a great advance is marked by the discovery of the bow and arrow as the weapon of attack instead of the sword or spear which is, of course, older, and indeed primary. This is noted by the *Mahābhārata* when it mentions that "the primeval weapon was the sword, but Pṛṥhu produced the first bow".¹ The struggles of the hunting stage soon end, and at the end of it, the Earth, say the *Purānas*, गौ भूता वैन्यमेवान्वपद्यत । "came to Vainya as a cow"; marking the opening of the so-called "pastoral stage" of civilisation, which follows on the hunting stage recording to modern books. Next comes the "agricultural stage" of human civilisation, where a settled life in a definite locality is the essential need, and that is marked in the *Pourānika* account by the Earth being made to say to Pṛṥhu, after she had taken refuge with him as a cow, स्थिरत्वं यान्ति ते सर्वे स्थिरीभूता यदा ह्यहम् । "All will be settled when I am settled." So the settled life of agriculture begins. But here comes the difficulty about the law of diminishing returns to which I have already referred. When that happens, the tendency always is for the population to press on the land. There is too intensive agriculture and even

¹ अग्र्यः प्रहराणां खड्गो माद्रवती सुत ।

पृथुस्तूपादयामास धनुरायं अरिन्दमः ॥

exploitation of the land leading to the exhaustion of the soil. Is not this referred to in this address of Pṛṥhu to Pṛṥhwī and this general statement in the *Purānas*? “I will kill you for the sake of the people, whose needs you must supply because you can”; “he harassed her again and again”.¹ But it is soon discovered that this method really does not serve the purpose, and, indeed, makes matters worse, as Pṛṥhwī, the Earth, points out to Pṛṥhu. “With me rendered lifeless how will you be able to keep the people?” कथं धारयिता चासि प्रजा राजन् मया विना ।—वायु. For without the soil, विनश्येयुः प्रजा: “the people must be destroyed.” Therefore, says the Earth न मामर्हसि वै हन्तुं श्रेयश्चेत्त्वं चिकीर्षसि प्रजानाम् ।—वायु. “As you desire the benefit of the people, you should not render me lifeless.” On this, King Pṛṥhu discovers his mistake and promises to treat the soil kindly and to foster and conserve its resources, as all advancing agricultural communities do. He says to the Earth, दुहितृत्वं च मे गच्छ धर्मार्थम् ।—वायु. “Be my daughter for the sake of Dharma.” Then the Earth reveals the secret of her productiveness. “It is skilful measures that are needed, and labour and organisation, without recklessness.”² The statement of the *Paḍma Purāna* is astonishingly in the spirit of modern economic thought. “Labor directed

¹ प्रजानिमित्तं त्वां हनिष्यामि न संशयः ।—पद्म
सोऽहं प्रजानिमित्तं त्वां वधिष्यामि वसुंधरे ।
संजीवय प्रजा नित्यं शक्ताह्यसि न संशयः ॥—वायु
स प्रजाहितचिकीर्षया ।
धनुर्गृहीत्वा बाणांश्च वसुधामार्दयद् बली ॥
अस्त्यार्दनभयत्रस्ता प्राद्ववन् मही ।
तां पृथु धनुरादाय द्रवन्तीमन्वधावत ॥—पद्म

² उपायतः समारब्धाः सर्वे सिध्यन्त्युपक्रमाः ।
अन्नभूता भविष्यामि जहि कोपं महामते ॥—वायु

by beneficent motives and skilful measures lead to the success of beneficent enterprises and beneficent methods.”¹

The first necessity in this process is that the soil should be levelled and prepared, and communications should be established; for thus alone can produce be distributed all over, and the division of labor, the specialisation of crops in special localities, and their proper exchange can take place for the benefit of all. The Earth asks Pṛṥhu to undertake this task first.² Pṛṥhu levels the soil and lays out roads. तत् उत्सारयामास ऀलाजालानि सर्वशः। After that industrial and agricultural organisation becomes necessary. This is described in the books as “the milking of the Earth,” about which the *Mahābhārata* says: “Pṛṥhu organised all the schemes and the details are followed even to-day.”³ The story is that Pṛṥhu milked various kinds of दूग्ध, “milk, or wealth,” from पृथिवी, “the Earth,” by providing different वत्साः, “calves,” दोग्धारः, “milkers,” and पात्राणि, “pails”. Here the Earth is obviously the मन्वायि कारण, the inevitable material cause in the Aristotelean phrase, or the constituent cause, of all wealth: land is the root-agent in the production of all commodities, as modern Economics teaches. Pṛṥhu, of course, represents the presiding, superintending, inspiring, aiding activity and duty of the State in respect of the industrial life of the community.

¹ उद्यमेनापि पुण्येन तूपायैश्च नरेश्वर ।
समारंभाः प्रसिध्यन्ति पुण्यांश्चैवाप्युपक्रमाः ॥

² समांच कुरु सर्वत्र मां ।
यथा विष्यंदमानं च क्षीरं सर्वत्र भावयेत् ॥—वायु
मन्वन्तरेष्वतीतेषु विषमासीद् वसुंधरा ।
पूर्वं विषमत्वं गता भूमिः पन्था नासीच्च कुत्रचित् ।—पद्म

³ तथेत्युक्त्वा पृथुः सर्वविधानमकरोद् वशी ।
यैवर्तयन्ति ते ह्यद्य पात्रै वत्सैश्च नित्यशः ॥

The *Vaṭsa* is the असमवायि कारण, the final cause, to borrow a phrase from the Aristotelean theory of causation, and represents the consumer, for the satisfaction of whose wants and for the supply of whose demand, production can take place. The *Dogdhā* is the निमित्त कारण, the efficient cause, in Aristotelean phrase, and represents both labour and capital, the worker as well as the entrepreneur, the manager, the organiser, the captain of industry. The *Pātra* is the formal cause, the specialised method of organisation, the whole mechanism of production in each industry. Thus are explained the principles of the production of wealth, in the terms of the Nyāya Theory of Causation, according to which all कार्य, Effect, is produced by त्रिविधं, three-fold, कारण, cause, as stated above. But I have ventured to put the matter in the terms of the Aristotelean Theory of Causation also, and to put it in line with the theory of classical political economy which speaks of the production of wealth by means of three agents, Land, Labour and Capital.

You may read an analysis of the whole process of the "milking" in Sorensen's admirable *Mahābhārata Index* or in Jivānand's commentary on the *Viṣṇu Purāna*. The former makes the *Mahābhārata* his basis and the latter the *Hari-vamsha*. I shall offer here an analysis of the account in the *Paḍma Purāna*, with notes from the *Vāyu Purāna*.¹ The

¹ I. मनुष्येभ्यः सस्यं दुग्धम्

वत्सः—स्वायंभुवो मनुः (चाक्षुषमनुः—वायु)

पात्रम्—स्वपाणिः (भूमयं—वायु)

दोग्धा—पृथुः

II. सुरेभ्य उर्जं दुग्धम्

वत्सः—सोमः

पात्रम्— ?

दोग्धा—देवगुरुः

story is curious and cannot be wholly explained as it deals with superphysical facts too. But the physical facts are tolerably clear. These seem to me to point to the beginnings.

III. पितृभ्यः स्वधा दुग्धम्

वत्सः—यमः

पात्रम्—राजतम्

दोग्धा—अन्तकः

IV. नागेभ्यो विषं दुग्धम्

वत्सः—तक्षकः

पात्रम्—अलाबु

दोग्धा—धृतराष्ट्रः

V. असुरेभ्यो माया दुग्धम्

वत्सः—विरोचनः

पात्रम्—आयसम्

दोग्धा—मधुः

VI. यक्षेभ्य अन्तर्धानं दुग्धं

वत्सः—वैश्रवणः

पात्रम्—अयः

दोग्धा—मणिधरः

VII. राक्षसपिशाचेभ्यः शोणितं दुग्धम्

वत्सः—सुमाली

पात्रम्—शावं कपालं

दोग्धा—रजतनाभः

VIII. गंधर्वाप्सरोभ्यो गीतं दुग्धं

वत्सः—चित्ररथः

पात्रम्—पद्मम्

दोग्धा—सुरचिः

IX. पर्वतेभ्यो ग्नौषधयो दुग्धम्

वत्सः—हिमवान्

पात्रम्—सानुः

दोग्धा—मेरुः

of agriculture in the time of the Fourth Root Race; that of mining and drug-collecting in the hills; and that of horticulture by the discovery of grafting. The result of this "milking of the Earth" was, as the *Paḍma Purāṇa* says, that the Earth became

धार्त्री विधात्री च धारिणी च प्रतिष्ठा च योनिरेव च लोकस्य ।

"the supporter, the organised supporter, the upholder, the foundation, the womb of the people". I cannot allow the subject to pass without calling to your memory the first lines of Kālidāsa's *Kumārasambhava*, where he is describing the Himālayas, for they are reminiscent of this "milking". They first drew my attention, as a college boy, to the story of Pṛthivī, as they must have done of others.

I have referred above to superphysical facts indicated in "the milking of the Earth," and if I were not confining myself to the *Adhibhouṭika* aspect of the story, I should let my imagination work round those parts of it which relate to these facts. I shall, however, leave that task to some one of us more conversant with physical science and with the hints on superphysical science given in our literature. I would only call attention to the hymn in the *Aṭharvaveda*, to which I have already referred for it dwells on this aspect of the matter, as it seems to me. It is addressed to *Virāj*, whom Griffith refers to as "a mystical abstraction," but who appears to me to stand for what in Theosophical literature is known

X. वृक्षेभ्यश्छिनप्ररोहणं दुग्धम्

वत्सः—पृक्षः

पात्रम्—पालाशं

दोग्धा—शालः

XI. सिद्धविद्याधरेभ्यः

वत्सः— ?

पात्रम्— ?

दोग्धा— ?

as *Fohat*. You will probably allow me to quote one verse from the glorious hymn, which will give an indication of its occult significance. You will of course notice its similarity to *The Stanzas of Dzyan*.

She mounted up, into four divided, she took her station in space's mid-region. Of her the Devas and men said: She knoweth this. That we may both have life let us invoke her. Thus they did cry to her: Come Strength! Come Food! Come Truth! Come Free-giver!¹

(9) The Prajāpati followed no ideal of kingship; there was no tradition, no accepted model, no acknowledged pattern of kingliness for him to follow. His own notions, and even whims and caprices, were his guide, and his duty differed "with the length of his foot".

The Rājan had a distinct ideal, a definite tradition placed before him from the beginning, and he was reminded of it every day. What a king ought to do and what he ought not, what he may do and what he may not, was always dinned into his ears. There was not yet any constitutional law or convention, but there was a definite social norm. This is indicated by the relations of Pṛthu with Sūtas and Māgadhas. Up to his time, these official bards and court antologists, who were तत्पूर्वौ सूतमागधौ, "older than his time," as we are told by the *Mahābhārata* and the *Vāyu Purāna*, recited what had been, but since his day they also indicate what should be. The *Vāyu Purāna* describes the whole thing in significant words, and the *Vishṇu* is even more clear. Having been asked to sing the eulogium on Pṛthu at his coronation, they, like the honest historians that they always have been, said that "they could not praise the King as they had no knowledge of his doings or of his characteristics or his glory". His

¹ सोदक्रामत् साऽन्तरिक्षे चतुर्धा विक्रान्ताऽतिष्ठत् । तां देवमनुष्या अब्रुवन्
इमेव तद् वेद । यदुभय उपजीवेमामुपाह्वयामहा इति । तामुपाह्वयन्त । ऊर्जे एहि
नव एहि सूत एहीरावत्येहीति ।

career was yet to be. "Then the R̥shis said, 'praise him for what he will do.' And they made out of that pattern of conduct for kings." "Pṛṥthu promised that he would do later whatever they said now he should do, and also avoid whatever they then said he should avoid." "From that day these bards praise Kings and by their auspicious words keep Kings alive to their duties." "Pṛṥthu followed the ideal set by these in act and thought."¹

The norm thus set before Āryan Kings² may be set down here in the words of the *Paḍma*. Remember that it

¹ न चास्य कर्म वै विद्वो न तथा लक्षणं यशः ।
 स्तोत्रं येनास्य कुर्यान्वो राजस्तेजस्विनः स्वयम् ॥
 ऋषिभिस्तौ नियुक्तौ भविष्यैः स्तूयतामिति ।
 यानि कर्माणि कृतवान् पृथुश्चापि महाबलः ।
 तानि शीलेन बद्धानि स्तुवद्भिः सूतमागधैः ॥
 तदा वै पृथिवीपालाः स्तूयन्ते सूतमागधैः ।
 आशीर्वादैः प्रबोध्यन्ते सूतमागधच्चन्द्रिभिः ॥—वायु
 करिष्यत्येष यत्कर्म चक्रवर्ती महाबलः ।
 गुणा भविष्या ये चास्य तैरेव स्तूयतां नृपः ॥
 यदद्य स्तोत्रेण गुणनिर्वर्णनं मम ।
 करिष्येते करिष्यामि तदेवाहं समाहितः ॥
 यदिमौ वर्जनीयं च किञ्चिद्द्रवदिष्यतः ।
 तदिह वर्जयिष्यामीत्येवं चक्रे मतिं नृपः ॥
 सूतेनोक्तान् गुणान् मागधेन च ।
 चकार हृदि तादृकं च कर्मणा कृतवानसौ ॥—विष्णु

² सत्यवान् ज्ञानसम्पन्नो बुद्धिमान् श्रुत्यातविक्रमः ।
 सदा शूरो गुणग्राही पुण्यवांस्यागवान् गुणी ॥
 धार्मिकः सत्यवादी च यज्ञानां याजकोत्तमः ।
 प्रियवाक् सत्यवाग् दान्तो धान्यवान् धनवान् सुखी ॥
 गुणज्ञश्च कृतज्ञश्च धर्मज्ञः सत्यवत्सलः ।
 सर्वगः सर्वदो वेत्ता ब्रह्मण्यो वेदवित् सुधीः ॥

is the Ideal whatever the practice may be. It may, to us, look like a tissue of platitudes and "impossible" counsels of perfection, but it might well have been an inspiration to ancient Kings.

A king who was inspired by this ideal and expressed it in his life and character was called *Rājarshi*, and that is the title of Pṛthu and of the other kings in the *Shōdasarājīya* section of the *Mahābhārata*. They were always remembered as the great kings of the past, the far past, who may yet stand as models for all later kings of all times. Of such Chakravartins, as it calls them, it is said by the *Paḍma Purāna* :

Four wonderful qualities are theirs, Strength, Dharma, Tapas, Wealth. All kings equally attain to material possessions, Dharma, fulfilment of their desires, fame, and victory, if they do not conflict with each other. But these Chakravartins, by their extraordinary powers and by their knowledge and tapas, excel even Munis; and by their strength and their Tapas, excel Devas, Dānavas and men.¹

It is of such kings that Kālidāsa sings, referring specially to Dushyanta :

He lives in the condition of the householder, as in an Āshrama, so that all may enjoy themselves. It is but tapas that he performs every day as he extends his protection all round. The title of

यज्ञांश्च स शूश्च वेदवेदाङ्गपारगः ।
अन्यो गोप्ता प्रजानां च विजयी समरांगणे ॥
राजसूयादिकानां तु यज्वाऽयं राजसत्तमः ।
आहर्ता भूतले चैकः सर्वधर्मसमन्वितः ॥

¹ भद्राणीमानि तेषां वै भवंतीह महीक्षिताम् ।
अस्यद्भूतानि चत्वारि बलं धर्मस्तपो धनम् ॥
अन्योन्यस्याविरोधेन प्राप्यन्ते तु नृपैः समम् ।
अर्थो धर्मश्च कामश्च यशो विजय एव च ॥
ऐश्वर्येणागिमाद्येन प्रभुशक्त्या तथैव च ।
श्रुतेन तपसा चैव मुनीनभिभवन्ति वै ॥
बलेन तपसा चैव देवदानवमानवान् ॥

Rājarshi, bestowed on him for purity and beneficence, justifies itself by rising to heaven every day from the lips of bards.¹

Do you say that these are only the ideal productions of the bard's imagination, the dreamer's glimpses of the "light that never was on sea or shore," the poet's "fine frenzy" which ever remained "airy nothing," and never received "a local habitation and a name?" I answer that there have been actual Kings in India who have definitely followed and tried to live up to this ideal, and their work and worth is a matter of historical fact. Asoka in the third century B. C. Khāvela of Kalinga, a century or so later; Pulumayi Vilavakura, the Satavahana, about the beginnings of the Christian Era or just before; Samudra Gupta in the fourth century A.D.; and Shivaji in the 17th, to mention a few names, all tried to live by this Ideal, as inscriptions and other authentic records show. Their achievement and its influence cannot be better expressed than in that magnificent simile used by the contemporary poet-historian who recounted the career of Samudra Gupta in the splendid *Prashasti* inscribed on the *Vijaya Stambha* now at Allahabad.

प्रदानभुजविक्रमप्रशमशास्त्रवाक्योदयैर् उपर्युपरिसंचयोच्छ्रुतमनेकमार्गं यत्नः ।
पुनाति भुवनत्रयं पशुपते जटान्तर्गुहानिरोधपरिमोक्षशीघ्रमिव पाण्डु गांगं पथः ॥

His resplendent work in the many directions of Charity, Prowess of Arms, unperturbed Dignity of Spirit, Illumination of the teaching of the Sāstras, influenced the three worlds, refining and purifying them, like the white waters of the Gangā rushing out of the cavern in the matted hair of the Lord Pashupati.

To grasp the true significance of this historical judgment, you must bring to your mind all that Gangā, her waters, her

¹ अध्याक्रान्ता वसतिरमुनाप्याश्रमे सर्वभोग्ये
रक्षायोगादयमपि तपः प्रत्यहं संचिनोति ।
अस्यापि द्यां स्पृशति वशिनश्चारणद्विगीतः
पुण्यः शब्दो मुनिरिति मुहुः केवलं राजपूर्वः ॥

issuing out of the hair of the Lord, and the Lord Himself signified and signify to the enlightened Hindu mind and the instinctive Hindu outlook. To express it all will require another Pourāṇika disquisition, so I shall not enter on that.

It is true that all that has faded like a dream. In Bhartṛihari's words :

सा रम्या नगरी महान् स नृपतिः सामन्तचक्रं च तत्
 पार्श्वे तस्य च सा विदग्धपरिषत् ताश्चंद्रबिंबाननाः ।
 उद्धृतः स च राजपुत्रनिवहस्तं बन्दिनस्ताः कथाः
 सर्वे यस्य वशाद्गान् स्मृतिपथं कालाय तस्मै नमः ॥

That beautiful city, that great king, that circle of chiefs, that galaxy of the cultured about him, those gracious ladies to adorn his court, that band of princes, free and unrestrained, those tuneful minstrels, those great deeds—all that has become a mere matter for memories! We bow to the power of Mighty Time!

But we must have the faith and vision of our Leader, expressed in the words of the poet who sang :

पततु नभसो गच्छत्वस्तं निमज्जतु वारिधौ
 व्रजतु वरुणागारद्वारं प्रभाभिरनाहतः ।
 तदपि तरणिर्दत्त्वा पादं शिरःसु महीभृतां
 दलिततिमिरत्रातः प्रातः सकृत् पुनरेष्यति ॥

He has fallen from high heaven ; he has set ; he is drowned in the flood of waters ; despised by his own rays, he seeks refuge on the door-step of Varuna. Even then, the Sun, placing his foot on the head of towering mountains themselves, will once again rise early on the morrow, breaking through the veil of eclipsing darkness.

That *will* happen to our Motherland, but it will not now be the achievement of *Rājarshis*, Rājas who are also Rṣhis, Kings who are also Knowers and Followers of the Wisdom, but of the people become worthy, under leaders who work for those ideals and live by those principles, and who ever remember that it is not only the overcoming of opponents from

outside that is needed, but also the breaking of the brood of darkness inside us. And for that we want the spirit of the prayer of Pr̥thi Venya to Indra, in the *Rgveda*.

इमा ब्रह्मेन्द्र तुभ्यं शंसि । दा नृभ्यो नृणां शूर शवः ।

तेभिर्भव सकतुर्येषु चाकन् । उत त्रायस्व गुणत उत स्तीन् ॥

To Thee, Indra, have these prayers been addressed; grant, Oh Hero, strength to the true men amongst men; be of one mind with those whom Thou delightest, and join in their acts; and protect those who offer Thee prayers, and the worshippers who stand round about.

This seems to be the proper sentiment with which to close a Theosophical meeting—strength to the Leaders, work in accord with the Great Will for all spiritually-minded people, and the Devas' protection for all.

P. K. Telang

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 427)

XVI. THE CREATION OF MATTER (67)

189. In the closing paragraph of the preceding article, we gave a physical interpretation of equations (61-64), showing how the accelerations of gravity on the surfaces of the earth and moon are produced from the electronic charge e , through the frequencies n , and R , or the frequencies of the polar aurora and Rydberg. But the physical interpretation of (67), which gives us Planck's constant h , was deferred for later treatment. A western physicist inspecting the equation would probably say that the relationship, though numerically accurate, was certainly accidental, because Planck's constant was a property of every light-wave, and it would be absurd to suppose that light received from Sirius or Arcturus, or even from the sun, could involve the accelerating forces of the earth and moon.

He would further object that the formula contains the surface value a of the lunar acceleration; whereas the constant h is measured on the earth's surface, where the acceleration due to lunar gravity is much smaller than a . The first objection is connected with the truth or otherwise

of the theory of relativity, against which we are continually knocking our heads, and will be dealt with later. The second objection is partly explained in the pamphlet, "Einstein's Theory" (p. 38), and in the previous volume of these studies, in the article, "The Geocentric Universe," taken as a whole, and particularly in paragraph 105. The germ of the idea is that the energy and force of a light ray does not spread throughout space, but is contained undiminished within lines of force. The reason why gravity decreases as the square of the distance increases is that those lines of force open out like the spokes of a wheel, so that the number crossing any area perpendicular to the path of the rays varies inversely as the square of the distance, but the acceleration within each line of force is the same as at the surface of the body emitting the ray. This theory has since been adopted by Sir J. J. Thomson, and developed in *The Philosophical Magazine*.¹ The reason why the lunar acceleration a , has to be combined with the terrestrial acceleration g , is that the earth and moon are one gravitational mechanism, hence the occurrence in our formulæ of the multiplier p , as in equations (55-7, and 62). We had to adopt the same expedient when explaining terrestrial magnetism in paragraphs 137-8, of the preceding volume.

190. The quantum of energy which plays such an important part in modern physics, is Planck's constant h , multiplied by the wave-frequency f , and this wave-frequency is the velocity of light c , divided by the wave-length λ hence we have for this quantum of radiation energy,

$$hf = hc/\lambda \quad (68)$$

Since both h and c are constants, we see that the quantum, which differs in value for each light ray, is the constant hc ,

¹ Vol. 48, p. 737, October, 1924, and Vol. 50, p. 1181, December, 1925.

divided by the variable wave-length λ . From (67), the value of this important constant for all radiation.

$$hc = \mu'ac + \mu'ac = 1.9632 \times 10^{-16} \quad (69)$$

The above is, perhaps, the most fundamental constant in the whole of terrestrial physics. Its dimensions are that of a Power, or Activity,¹ and may be regarded as the time rate of doing work of our Planetary Logos, which is thus a constant, and the most fundamental of all. It is the power exerted in each wave-length of every kind of electromagnetic radiation, whether these be X-Rays, γ -Rays or visible light rays, and may be taken as the basis of the Law of the Conservation of Power, from which we have deduced the other laws of conservation, those of matter and energy.²

191. It has been stated previously,³ that Einstein's Theory seems to require some mechanism whereby gravitation creates matter, and Occultists affirm that light creates matter. An inspection of equation (69), shows that within the light waves there is the force of gravity, so that if we show that the creation of matter follows from (69), we shall satisfy the requirements both of modern science and Occultism. But before doing so, it may be well to quote some of the occult teachings on this creative process.

Light—the first mentioned in Genesis, is termed by the Kabbalists Sefhira, or the Concealed Wisdom in the father. Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity—the life-principle, the *animo mundi* pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves give birth to every form as well as to every living being. From its swelling, electric bosom, springs *matter* and *spirit*. Within its beams lie the

¹ *Smithsonian Physical Tables*, 1923, p. xxviii.

² *Studies in Occult Chemistry and Physics*, Vol. 1, p. 99.

³ *Ibid*, para. 116, p. 132.

beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena: it vitalises and disorganises, it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this first mother, one in three, that God, according to Plato, 'lighted a fire which we now call the sun' and, which is not the cause of either light or heat but merely the focus, or as we might say, the lens, by which the rays of the primordial light become materialised, are concentrated upon our solar system, and produce all the correlations of forces.¹

192. An angry physicist reading the above would perhaps describe it as a piece of nonsensical rigmarole, that could only emanate from one unacquainted with the laws of physics. Yet, the above quotation contains the key to equation (69), and also to others. Nothing could appear more obvious to the western physicist, and less in need of proof, than that the sun and stars were the sources of the light we see, and yet the physicist has, in his own laboratory, an excellent illustration of a light making process which should open his eyes to other possibilities. Let us consider the case of an ordinary X-Ray tube, having a tantalum anticathode: unless effective means are taken to keep the anticathode cool, it becomes so much heated that it melts.² Now the melting point of iron is 1530°, and the melting point of tantalum is 2900° so that the temperature imparted to the anticathode is nearly twice that of melted iron.³ It must, therefore, glow with an intense white heat, and light up the whole of the tube. An infinitesimal being living on the cathode would regard it as perfectly obvious that the cause of the light was the anticathode, just as the terrestrial physicist is convinced that the cause of daylight is the sun. But yet we know that the inhabitant of cathodeland would be quite mistaken, for the cause of the anticathode glow is the bombardment by days

¹ See *Isis Unveiled*, Vol. 1, p. 258.

² *X-Rays*, Kaye, p. 43.

³ *Smithsonian Physical Tables*, 1923, p. 198.

from the cathode. The same principle applies in the case of the electric arc light. To quote from Sir J. J. Thomson:¹

A current can pass in the direction in which the negative electricity comes from the hot electrode, (the cathode), into the gas, but not in the other direction. Thus although in ordinary arcs the positive terminal, (the anode), is the hotter, this experiment shows that a high temperature of the negative electrode is the essential condition for the arc discharge, and that if we can keep the temperature of the negative terminal up by independent means we can get a discharge, even although the temperature of the positive electrode is comparatively low. No arc, however, will pass if the negative terminal is cold . . . From these experiments Fleming concluded that the arc discharge consists of a torrent of negatively electrified particles of carbon shot off from the cathode, these carry the current and striking with great violence against the anode hollow it out, just as a body is hollowed out when struck by a sand blast.

It has been previously pointed out,² that the relationship between the earth and sun is that of the cathode and anticathode in an X-Ray tube, so that as stated in the above quotation, the sun is merely the focus of these rays which originate on the earth, and are an emanation of our planetary Logos. Master K. H., told Mr. Sinnett, long ago,³ that

Science makes too much and too little at the same time of solar energy and even of the sun itself; the sun has nothing to do whatever with rain and very little with heat.

Which last conclusion we arrived at by independent investigation in an earlier chapter.⁴ The above reasons explain why every light wave contains the terrestrial acceleration g , and the lunar acceleration a , as shown in (69). It is because the earth and moon combined are the immediate sources of their own light and heat. The sun does not appear to be of a distinctly higher order than the planets. The sun and planets are brothers in origin, the sun being the eighth left out.⁵ The difference between the sun

¹ *Conduction of Electricity through Gases*, p. 611, *et seq.*

² *Studies in Occult Chemistry and Physics*, paras. 43, 129-30, 141.

³ *The Mahatma Letters to A. P. Sinnett*, p. 162.

⁴ *The Atom*, paras. 10-11, and 15.

⁵ *The Secret Doctrine*, Vol. 1, 126.

and planets appears to be one of function, just as the anode and cathode have different but complementary functions. The sun focuses the energies of all the seven planetary Logoi, which with the Trinity is the Manifested Unit of our Solar Universe. But the Life of the system is derived from the Central Spiritual Sun, and the Kosmic Logoi.

193. This Hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army, . . . each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.¹ The Son of the Immaculate Celestial Virgin . . . is born again on earth as the Son of the terrestrial Eve, our mother Earth, . . . Above, the Son is the whole Kosmos.² There are two "Fires," and a distinction is made between them in Occult teachings. The first, . . . concealed in the Central Spiritual Sun, is spoken of as triple; . . . while the Fire of the Manifested Cosmos is Septenary, throughout both the Universe and our Solar System.³

Fohat is closely related to the 'One Life' . . . By the action of the Manifested Wisdom, on Mahat—represented by these innumerable centres of spiritual energy in the Kosmos—the Reflection of the Universal Mind, which is Cosmic Ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of Ākāsha, acts upon manifested Substance, . . . and . . . sets in motion the law of Cosmic Evolution . . . The Solar System, brought into existence by these agencies, consists of Seven Principles . . . Fohat, then, is the personified electric vital power, the transcendental binding unity of all cosmic energies. . . . the action of which resembles—on an immense scale—that of a living Force created by Will, . . . the forces it acts upon being cosmic, human, and terrestrial . . . It is, metaphysically, the objectivised Thought of the Gods, the 'Word made flesh' . . . In its secondary aspect Fohat is the Solar energy, the electric vital fluid, . . . or—Electricity.⁴

194. The above quotations will serve to illustrate the further interpretation of equation (61), where it was shown that the value of terrestrial gravity $g = e/n\mu$. In

¹ *The Secret Doctrine*, Vol. 1, p. 70.

² *Ibid.*, 1, 90.

³ *Ibid.*, 1, 115.

⁴ *Ibid.*, 1, 135-6.

the articles with subtitles, "The Geocentric Universe," and "The Mundane Egg," it was described how the universe we see is only one seventh of the universe, as seen by the inhabitants of the solar system as a whole.¹ What terrestrial humanity really sees is the universe of the Kosmic Logos belonging to One of the seven Mystery-Gods of the planets, the Cosmocratores, or fabricators of our solar system. Beings of approximately the same order as the Central Spiritual Sun, which gives life to the whole Kosmos.² This Kosmic Logos represents the same ray in the Kosmos, as our earth represents in the Solar System, and the vital electric forces which animate the matter of the earth, arise primarily from what we may term the Terrestrial Kosmic Logos, whose vehicle is the totality of stars visible to us in the heavens. As quoted above, this Son of the Immaculate Celestial Virgin is born again on earth as the Son of the terrestrial Eve, on Mother-Earth, the Isis of the religion of Egypt, and the original of the Immaculate Virgin of the Christian Churches.

It was shown in the article "The Mundane Egg,"³ that as near as can be measured, the total mass of the visible universe is the same as the total electrostatic charge of the earth. This charge therefore is the Life of our Kosmic Logos, and all terrestrial forces are the direct emanation from Him. Occult students are familiar with the phrase; "I am That," which implies that if we dig deep enough into ourselves, we become identical with the One Life. Similarly, according to the occult maxim; "as above so below," if the Spirit of the Earth, could penetrate deep enough into its atomic centres, it would realise itself as identical with the Life of Its Kosmic Ray.

¹ *Studies in Occult Chemistry and Physics*, Vol. 1, pp. 101-138.

² *The Secret Doctrine*, Vol. II, p. 26.

³ *Loc. cit.*, p. 131.

195. We found the value of the earth's electric charge,¹ by counting the number of electronic charges e , contained in all the elements of the earth's mass, as deduced from Rutherford's theory of atomic nuclei. Hence the charge e is an elementary unit of the Life-Force of our Kosmic Logos, the Creator of our Earth. According to modern physics, it is the unchangeable unit of all electrical phenomena, and as shown by (61), it is the actuating force behind terrestrial and lunar gravity. Being a portion of the Life of our Kosmic Cosmocratore, its function is to create, and in equation (67), we have seen how through the action of gravity, it creates the hitherto incomprehensible constant h , of Prof. Planck, which is the energy unit contained in every light-wave, and in the electromagnetic waves of all kinds of radiant energy. We will now show how this creative process is continued by means of light and gravity, agreeably to the theory of Einstein, and the teachings of Occultism.

196. It is now considered that all chemical elements may be built up out of two mass units, the mass of the Proton, which, for our purpose, may be defined as one sixteenth of the mass of Oxygen, and the mass of Helium, which is equal to the mass of four Protons. All atomic weights are now expressed in Protons, so that the atomic weight of Hydrogen $y = 1.00758$, as given in (57), is the mass of Hydrogen in terms of the Proton taken as unity. The mass of Hydrogen in grammes $H = 1.662 \times 10^{-24}$ was given in (50), hence the mass of the Proton in grammes is

$$P = 1.6495 \times 10^{-24} \quad (70)$$

and the mass of Helium, or what is regarded as the same thing, the mass of the Alpha particle ejected from Radium,

¹ *Loc. cit.*, p. 124.

and other radioactive bodies, is four times P, so that if we represent this unit of mass by A, we have for the mass of Helium in grammes,

$$A = 4P = 6.598 \times 10^{-24} \quad (71)$$

In (70), and (71), therefore, we have the two fundamental masses out of which all the chemical elements, according to modern theory, are built up, and we propose now to show how the most important of these, the mass of Helium A, can be generated from the light-ray, in conformity with the teachings of Occultism, supplemented by the results of modern physical investigations.

197. In a later article we hope to show how the elements of the Ancients, and of modern Astrology, by successive operations of the force of gravity, are transformed from one to the other, so that in a sense, the mass of one subplane is the weight of the subplane next higher in the scale. In the preceding volume of these studies, (paras. 133-4), we described Einstein's Principle of Equivalence, the fundamental assumption of which is that weight and mass are identical. If we apply Einstein's principle to equation (67), where it is shown that Planck's radiation constant h, is the sum of two weights, $\mu'g$ and $\mu'a$ it follows that this radiation constant is a mass, and we have here an instance of the creation of a larger mass h, from a smaller mass μ' by the application of the terrestrial and lunar accelerations g, and a. Having thus got our mass h, there is no inherent reason why we should not apply to it a further gravitational acceleration, lunar or terrestrial, and thus obtain a still larger mass. To do so would merely be to operate upon it with the equations (61), and (62), or as stated in para. 195, with the unit of Life-Force of the Kosmic Logos, our Terrestrial Cosmocratore, the

electronic charge e . It is further evident that if this be done once, there is no inherent reason why it could not be done twice, or for the matter of that an unlimited number of times. We propose to show that by such repeated operations, the elements of the Ancients, and the chemical elements of the moderns can be generated by the light-process, and thus justify the teachings of *The Secret Doctrine*,¹ that Light is Matter, and that our minerals are light itself crystallised and immetalised, whilst the primary substance "is transformed from the state of fire into that of air and then into that of water," etc.²

198. If we multiply our radiation mass h , twice in succession by (61), and (62), we obtain

$$hg^2 + ha^2 = h (1.02736) g^2 \quad (72)$$

If now we take a mass A' , the weight of which under the acceleration of terrestrial gravity g , would be $A'g$, and equate this weight to (72), we obtain the relationship,

$$A'g = h (1.02736) g^2$$

$$A' = h (1.02736) g = 6.5945 \times 10^{-24} \quad (73)$$

which within the limits of physical measurements is the same as the mass of Helium given by (71), so that we may write for the mass of Helium

$$A = A' = h (1.02736) g = 4P$$

$$= 6.598 \times 10^{-24} \quad (74)$$

¹ Vol. I, 99 ; and Vol. II, 179.

² Vol. II, 1, 165.

CONCLUSIONS AND SUMMARY

199. In concluding this article, it may be helpful to review briefly the results so far arrived at, and to attempt an interpretation, and due recognition of their significance.

Out of a controversy which has divided both physicists and Occultists, we have deduced an elementary mass m' , from the observed mass of the electron m , equation (47), with which we built up the mass of Hydrogen H . (equations 49-50). With this same elementary mass m' , with the aid of terrestrial and lunar gravity, we also built the mass h , (equations 59-65-67), the well known radiation constant of Planck, and the energy or mass content of every light-wave. We have finally, by a further application of the forces of gravity to the mass h , constructed the mass of Helium A (equation 74). The difference in mass between the Proton P , and Hydrogen H , is less than one per cent, and has still to be explained. It appears to be in some way connected with the ratio of Rydberg's frequency R , and the auroral frequency n , (equation 57). With these two elementary masses, the Proton P , and the mass of Helium A , the modern Physical Chemist is able to construct the whole of the chemical elements, so that when the formation of P , and A are explained, the origin of matter as known to the western physicist has been accounted for.

The force of gravity is a derivative of an electric force e , acting upon electronic masses, the number of which is determined by a light-frequency. In the case of the moon, this light-frequency is Rydberg's Constant R , whilst in the case of terrestrial gravity, this light-frequency is n , the observed frequency of the polar aurora (equations 61-62).

The electric force e , or the source of creation, appears to be an elementary unit of Will-Force of the Kosmic Logos of our Terrestrial Ray.¹ Our conclusions are therefore in

¹ Para. 195.

accord with the Occult and Scriptural Teachings that the creation of Light preceded the creation of the physical Universe. The first act of the process was an exercise of Will-Force, on the part of the creative Elohim,¹ in accordance with the scriptural phrase: "Let there be Light," after which light in its turn becomes the creator of matter. This Kosmic Will-Force needs to be continually exercised, and were it to cease for an instant, the whole universe would vanish.³ Thus the whole of the universe, as far as we know it, is sustained by the Cosmocratore of our Terrestrial Ray, the G. A. O. T. U. of speculative Masonry.

G. E. Sutcliffe

(To be continued)

¹ *The Secret Doctrine*, Vol. 1, 485.

² *Genesis*, 1, 3.

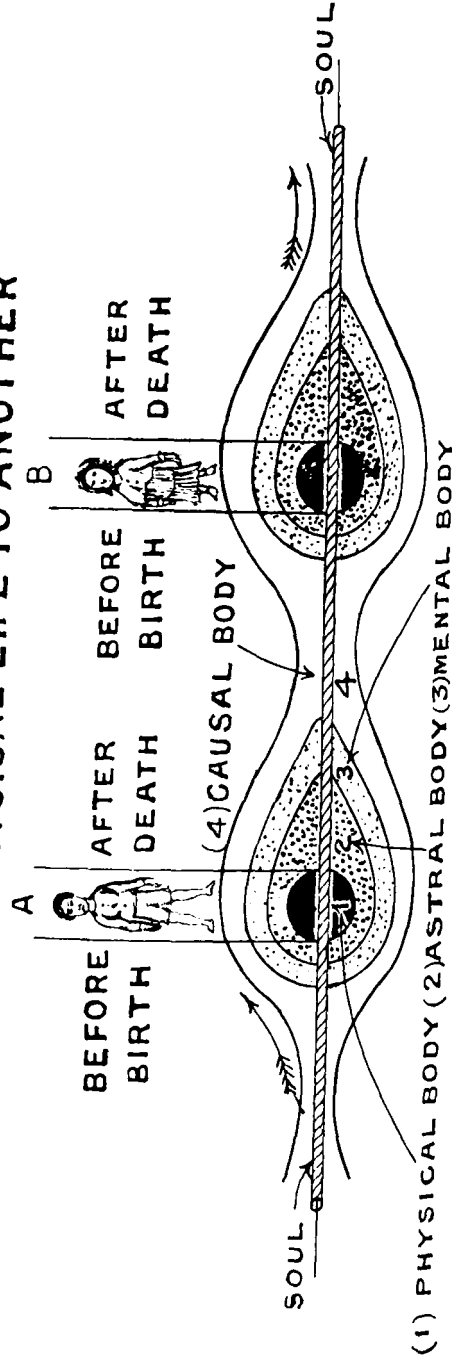
³ *Occult Chemistry*, p. 22.



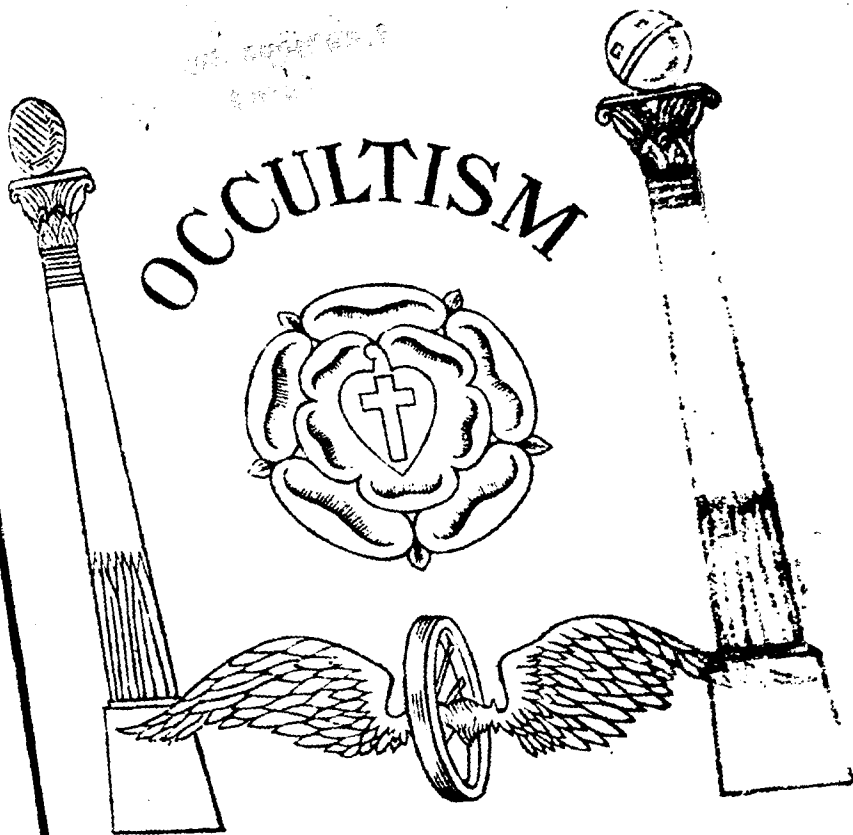
CORRESPONDING STAGES IN AN INCARNATION.
 (in the life of the personality.)

STUDENT (<i>Bhrmachari</i>)	HOUSE HOLDER (<i>Grahasta</i>)	RETIRED (FOREST) LIFE (<i>Vanaprasta</i>)	RENOUNCED ASCETIC (<i>Sannyasa</i>)
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PILGRIMAGE OF THE SOUL FROM ONE PHYSICAL LIFE TO ANOTHER



OCCULTISM



GROWTH OF THE SOUL

By RAO SAHIB S. V. KANAGASABAI PILLAI

The firm thing in this frail frame is *The Supreme*
Hard to grasp like the blossom's sweet scent swelling
The mad world see it not ; but enjoy any pleasure fleeting
Master ruled me His slave, saved me from their idle talk
A wonder ! to serve with those, ever bent on Divine Walk

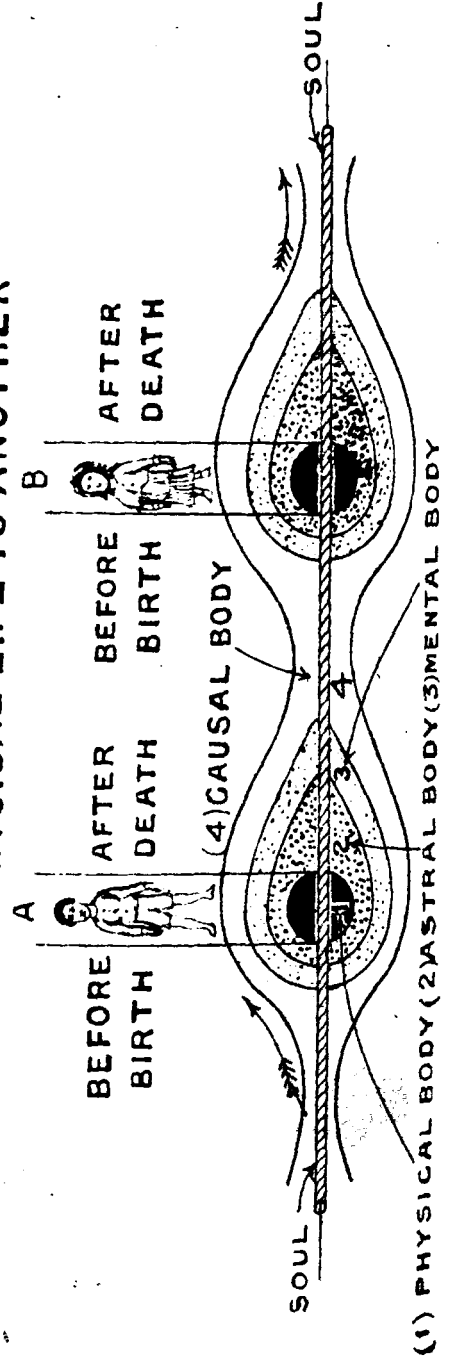
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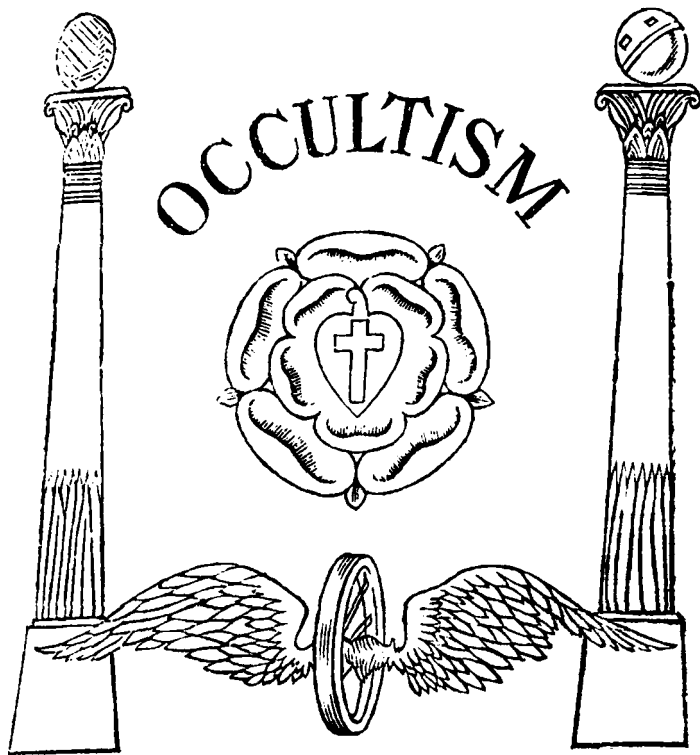
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Tiruvāchakam

[N one of his recent inspiring utterances our worthy Vice-President, Mr. C. Jinarājadāsa, drew attention to the fact that the true value of life was understood only in India. This should set us seriously thinking ; both Indians and others.

However much one may fail, there is really no intelligent man or woman who is not anxious to grasp the true value of life, the purpose for which we are struggling day in, day out. In this great scheme of Nature, which works in such magnificent order and with such an unparalleled precision, is it possible to conceive that life is run with no purpose to serve no goal to reach and with no intrinsic value of its own? What is the Indian solution of this great problem? The answer to this query is patent in any part of the sacred literature which is India's heritage and which is only a partial expression of the realisation of her great Spiritual Teachers. However much the modern civilisation has imposed a purely materialistic outlook on our minds, the Indian heart may still be seen to beat to its true instincts, as is revealed in a few. Inspired by the enquiry of this problem, during my recent tour in the Southern Districts of India, I shared my thoughts with a few audiences and these thoughts are given here in the hope that they may serve a larger circle.

THE VALUE OF LIFE

The value of life, as perceived and practised in this ancient land, is in its ultimate purpose to see the Supreme in oneself and serve Him, as pointed out, in the Sacred Words quoted at the head of this article. That is the perfecting of man, the individual, in the image of his Divine Master, the Father in Heaven. Many similar sayings may be gleaned. This will show that life is not an end in itself but a means to an end. This goal is to be gradually reached and consummated at the end. In any one life, if the individual has so lived as to try to approach that ideal, he has not lived in vain. The aim of this paper is to show how the individual strives, life after life in his various stages of growth, to attain this final goal. Of course the law of reincarnation and its implications

are taken for granted, as is well known to the readers of THE THEOSOPHIST.

SPIRIT, SOUL AND BODY

Before proceeding further, it is necessary to make clear to ourselves as what we mean by the individual. Man is essentially of the Spirit Supreme, the Absolute, *Paramātmā*, the Divine Spark, seen as separate, yet inseparable. This is spoken of as Monad in Theosophical Literature and *Kūtasṭha* in Samskr̥t; sometimes the term *Pratyāga-ātmā* is used but that is debatable. This Divine Spark remains at its own spiritual heights and sends down a partial manifestation or a reflection of himself with a consciousness of its own in levels lower than his own, called the individual, the soul, the ego, the *jivātmā*. The ego or soul functions and evolves in the causal body, the *kāraṇa sharīra* which is permanently attached to it. For it, there is no birth nor death, childhood or old age, but one continuous existence and it is that which goes forth in successive lives to lower levels when the soul takes incarnations, clothes itself temporarily with vestures: (1) The mental body made of mind-stuff, with which to think; (2) The emotional body, with which to feel; (3) The physical body, with which to act. We call this expression of the soul the person, the personality, or simply the body but it is rather a combination of mental, emotional and physical bodies. It is this personality that has birth and death and suffers childhood and old age while in the physical vesture.

The life of the soul or ego starts when the consciousness in the animal is separated or individualised with a responsibility of its own.

There is not, nor can there be any responsibility until the time the matter and spirit are properly equilibrated. Up to Man, life has no responsibility, in whatever form, no more than has the foetus in the mother's womb.

When the animal is individualised it takes a human body for the first time and it continues to do this life after life, gaining fresh experience until its consummation is reached. When this individual soul is perfected the crown of human evolution is reached and the man becomes the superman and attains the stage of *jīvanmukṭa*.

It is our purpose to treat here the growth of the soul between these two points. The superman indeed, goes on evolving further and further until he is eventually one with the Absolute and we shall have an opportunity to learn the details when such knowledge can be used by us.

AN OUTLINE OF THE CHART

The chart attached to this paper gives an analysis of the growth of the soul showing its nature and disposition, and its working in the inner and outer bodies at the different stages of its growth as understood in the Eastern Schools of Philosophy. This outlook covers the full length of the human life of the soul as seen from the heights of the spirit where past, present, and future merges into one. We often miss the real point by looking from below. It should be realised at the very start that the different stages furnished should not be taken as limited compartments, for each overlaps both ways: those shown are the dominant characteristics or the main features; if this is not realised, serious misunderstanding will result.

The triangle shown at the top represents the spirit or the Monad shedding its radiance of Will, Wisdom and Activity, on the consciousness of the individual soul, all the time, whether in or out of physical existence. The soul life is one of continuity, as has been said, from its individualisation in the animal to its perfection as superman; this continuity is shown as a rope suspended between an animal and the perfected

man; the circular discs represent the successive human incarnations taken by it. Just as day follows night and night follows day, life follows death to the physical body. Such lives, about 777 for an individual soul, extend over a period of about a million years. An enlargement of a part A. B. of the line of soul life is shown in the diagram illustrating the taking up of mental, astral (emotional) and physical vestures before birth and the giving them up in the reverse order after death. Samskr̥t terms with their nearest English equivalents are used all through to make the meaning clear.

PATHS OF OUTGOING AND RETURN

To understand the growth of the individual or soul, one has first to understand the personality; a personal life in one incarnation contains in itself the main features of one span of soul life. A person born from the mother's womb, grows from childhood to manhood, passes into old age and departs through the gateway of death. We find him growing in the physical body and in physical activities up to about middle age and then gradually dwindling to weakness and departing at death. Similarly the soul grows in sense pleasures and acquisition of character and capacity for self-aggrandisement in the path of outgoing (*Pravṛt̥ti Mārga*), and then utilises all that power in selfless service and sacrifice in the path of return (*Nivṛt̥ti Mārga*).

THE FOUR STAGES OF LIFE—OF THE INDIVIDUAL AND THE PERSON

He works through the days and sleeps through the nights and wakes up again the next morning to stand at the call of duty. He plays and trudges to school as a boy, runs about full of energy and passion as a young man; with the

wealth of experience he is more collected and deliberate in his after life; and with the grey hairs upon him he is sweet as a fruit, leading and serving his little ones and the world around him.

So the individual or soul trudges in his earlier days of delusion and ignorance as we find men in the lowest strata of society, servant or savage (*Shūdra*), passionate in his youth, in middle age moved by greed and selfishness as are the merchants (*Vaishya*) and the soldiers and administrators (*Kshatriya*) deliberate and calm with increased experience and wider outlook, perform their daily work, moved by righteousness and a high sense of duty as the idealist (*Brāhmaṇa*), and each becomes at the end an Elder Brother taking all as his brethren, guiding humanity and working for their welfare in this and other worlds.

These four stages in the personal and individual life are typical of the ancient system of India, based on the evolution of the soul indicated by the dominating colour *Varṇa* of the ego and of the stage of the personality in any incarnation, indicated by his activity in outer life—*Āshrama*, both together embodying the *Varṇa Āshrama Dharma*, duties according to the evolution of the ego and the stage of the personality.

The soul during its progress takes a body by being born in the families of different castes according to the nature of the *guṇa* it has already attained, and it has to cultivate, in its new life, and develop various qualities and characteristics, gradually, better and better and step by step. As stated in the *Gītā*¹

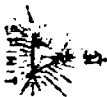
the four castes were emanated by me by the different distribution of qualities (*guṇa*) and binding actions (*karma*).

to afford opportunities. Though these four castes *Shūdra*, *Vaishya*, *Kshatriya* and *Brāhmaṇa* are the ancient ideal, they are now in confusion; the types however are eternal verities,

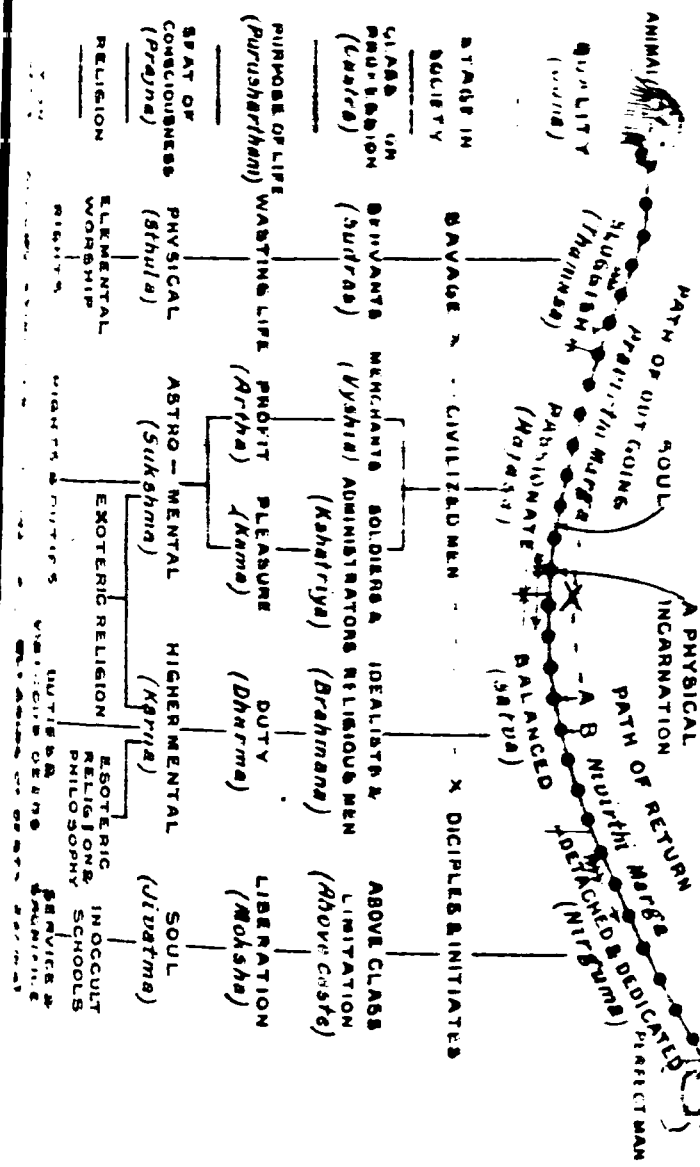
¹ IV, 13, and XVIII, 41.

GROWTH OF THE SOUL

BY



QUALITY (Guna) & ACTION (Karma)



wealth of experience he is more collected and deliberates after life; and with the gray hairs upon him he is self-sufficient, leading and serving his little ones and those around him.

So the individual or soul trudges in his earlier delusion and ignorance as we find men in the lowest society, servant or savage (*Shūdra*), passionate in his youth, middle age moved by greed and selfishness as the merchants (*Vaishya*) and the soldiers and administrators (*Kshatriya*) deliberate and calm with increased experience, wider outlook, perform their daily work, moved by righteousness and a high sense of duty as the idealist (*Brahmana*); each becomes at the end an Elder Brother taking care of his brethren, guiding humanity and working for their well-being in this and other worlds.

These four stages in the personal and individual evolution are typical of the ancient system of India, based on the evolution of the soul indicated by the dominating colour *Varna*, the stage of the ego and of the stage of the personality in any incarnation indicated by his activity in outer life—*Ashrama*, both together embodying the *Varna Ashrama Dharma*, duties according to the evolution of the ego and the stage of the personality.

The soul during its progress takes a body by being reborn in the families of different castes according to the nature of the ego it has already attained, and it has to cultivate a new life and develop various qualities and characteristics gradually, better and better, step by step. As stated in the *Gita*:

...the different qualities were originated by many the different but the same and the same and the same.

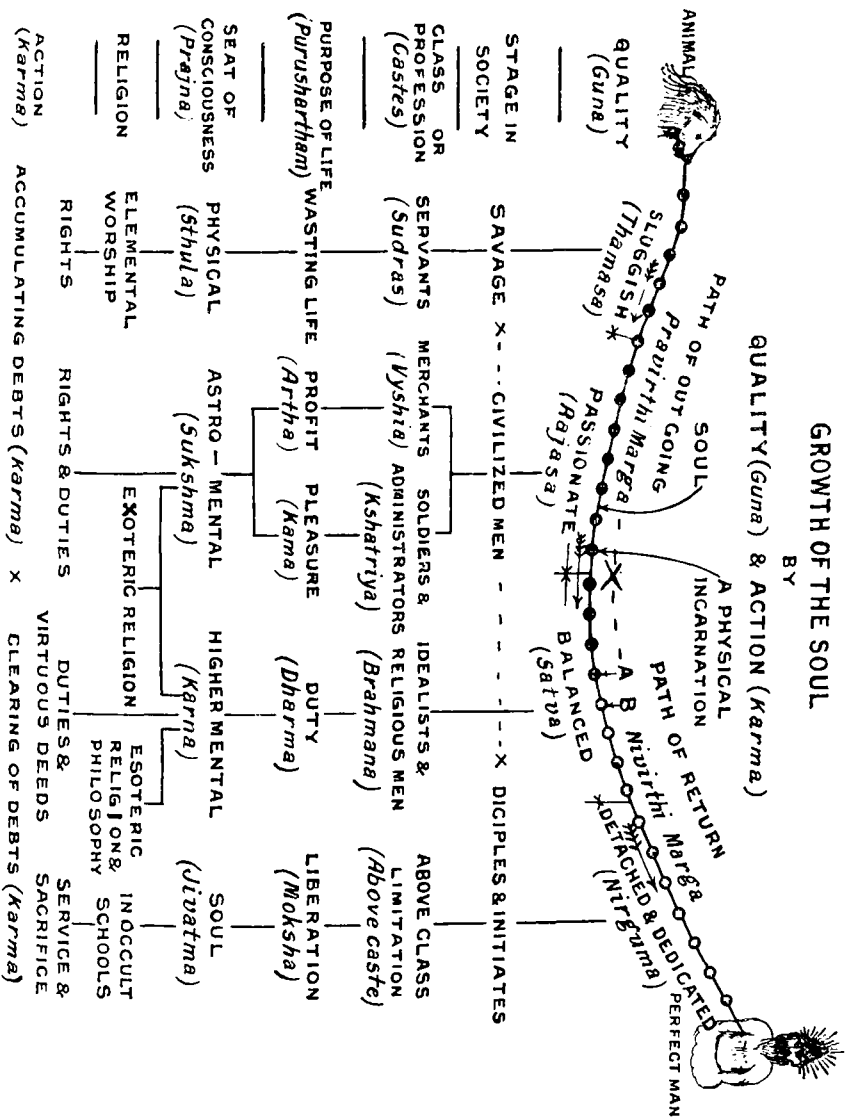
to attain perfection. Through the four stages of *Vaishya*, *Kshatriya*, *Brahmana* and *Shūdra* the soul is now... the types however are etc.

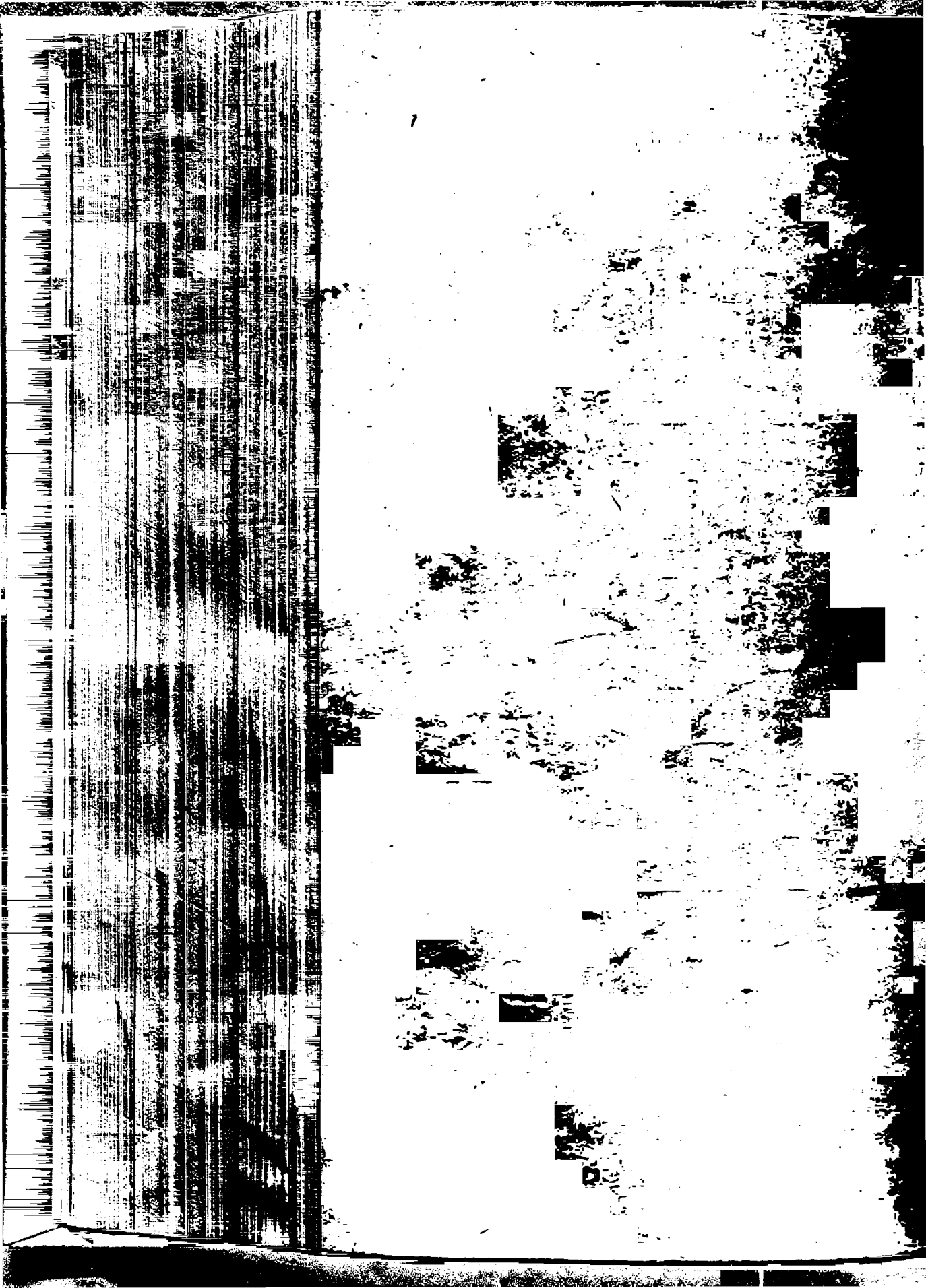


GROWTH OF THE SOUL

BY

QUALITY (Guna) & ACTION (Karma)





to be seen in any nation by the divisions of social, professional and other classes.

The four *Āshramas* or stages of life are *Brahmacharya* the celibate student, who builds up his physical body specially; the *Grhasṭha*, the married house-holder, making up a unit in social polity, supporting the family, serving both crown and country, sacrificing to the *Devas*, and protecting the *Samnyāsis*, cultivating his emotions and mind; then the *Vānaprasṭha*, a hermit living in the forest with his wife but without family, who clears himself of encumbrances and lives on simple necessities and develops his inner Soul, and lastly the *Samnyāsin* who renounces all possessions, family and society to serve God and men freely, manifesting the divine spirit in his outer life. This is the ideal aimed at and followed to a large extent in the past; but now that is all lost. In the modern life we find only the *Grhasṭha*; the public men of modern life may be taken to correspond to *Vānaprasṭhas*.

THE GUṆAS AND THEIR CURE

The soul working in the bodies made of matter (*Prakṛti*) is bound fast by the qualities (*guṇas*) pertaining to them¹ and there is not an individual in incarnation free from these qualities born of matter²; when the soul, the dweller in the body, has changed these qualities, when he is able to dominate them, without being dominated by them, then he is liberated from the wheel of birth and death and will drink of the nectar of immortality³. It is therefore necessary for us to grasp the essential characteristics of these *guṇas* and to learn how to overcome them.

¹ *Gītā*, XIV, 5.

² *Ibid.*, XVIII, 40.

³ *Ibid.*, XIV, 20.

The essential characteristics of the *gunas* may be summarised thus :

	TAMAS	RAJAS	SAṬṬVA
It binds the soul by— ¹	Heedlessness, ignorance and sloth	Desire and greed, attachment to action, restlessness.	Attachment to bliss and wisdom.
It satiates as— ²	Stale, flat, putrid and corrupt.	Bitter, sour, saline, overhot, pungent.	Those that augment vitality, health and joy.
It manifests by actions— ³	Taken under delusion without thought of consequences and without reason.	Longing for desire, with egoism and effort, moved by joy and sorrow.	Ordained by duty without passion, and with reason and firmness.

With these and further features delineated under the heading, "religion," each can judge his dominant note, if he review himself dispassionately. Men who are slothful and careless are stirred to strive when they come in contact with objects of the senses because of the desire for them, men who are restless and passionate become collected and calm when they attempt introspection through pain and disappointment and men who are dutiful and balanced thirst more and more for eternal peace. The *tāmasic* become *rājasic* by *kāma*, the *rājasic* become *sāttvic* by *dhukha* and the *sāttvic* yearn for *moksha*, peace and bliss.

THE PLACE OF RELIGION

Religion is progressive, according to the stage of evolution, for religion reveals the understanding or misunderstanding of the nature of God and the way to reach Him. Religion

¹ *Gīṭā*, XIV, 6 to 8, 11 to 13 and 17.

² *Ibid.*, XVII, 8 to 100.

³ *Ibid.*, XVIII, 20 to 28.

exercises a great influence over every one of us, consciously and unconsciously, and its influence is subtle and is hidden deep within us. Worship, charity, austerities and sacrifice are the outer expressions of our inner faith or religion.

TĀMASA

RĀJASA

SĀTVIKA

Worship ¹	Ghosts, Nature spirits.	Pitṛs, family or village gods, heroes—more of concrete form-side.	Devas, World Teachers, Ideals.
Austerity (<i>Tapas</i>) ²	With self torture to injure others.	To obtain fame and unstable.	With faith controlling mind, word and deed.
Charity (<i>Dhānam</i>) ³	Unfittingly and contemptuously.	Grudgingly and expecting merit.	As a duty, fittingly with respect and faith.

As may be further seen in the chart, one generally outgrows the exoteric religion and reaches the inner or philosophical aspect of it.

KARMA, THE ACTION THAT BINDS

The soul in its Path of Out-going (*pravṛtṭi mārga*) descends deeper into the illusion or *māyā* of the world, coming into contact with a multitude of *jīvas*, other souls, forging good and bad links with them, accumulating *kārmic* debts in a tangled mass like matted hair, not easy to be separated. When the soul is disillusioned and rises on its upward march, the path of return (*nivṛtṭi mārga*) the soul pays back its debts, gradually, by following the inner convictions of right and wrong instead of being drawn away by sense passions, by following the righteous law, *dharma*.

¹ *Gitā*, XVII, 4.

² *Ibid.*, XVII, 17 to 19.

³ *Ibid.*, XVII, 20 to 22.

Just as the *guna* or quality improves and uplifts the nature of the inner man, so *karma* or action reforms and ennobles the outer; one cannot be separated from the other; one is the cause of the other and both act on the individual in three ways. In this current, streaming around us all the time, the cause and effect of *guna* and *karma*, the soul builds itself up, grows and glows in radiant colours.

PATH OF OCCULTISM

We wonder sometimes how it is that Theosophy, with its wonderful explanation of life and clear opening up of the gates of occultism, does not attract large numbers; only such as are detached can really be attracted; others, in general, cannot find in it sustaining interest and strength whereby to mould their life.

Only he who has reached this outlook of life is really fit to walk on the path of occultism; for life is no more a play to him nor an enjoyment but verily a sacred walk, on which he may gain experience and thereby unfold the spirit. I am tempted to refer to the account in our Tamil works on the stages of: (1) Student; (2) Probation; and (3) Acceptance; an account which is not sufficiently known outside South India.

The stage in the life of the soul when it is fit for spiritual relation with a divine teacher is stated as *Iruvinaiooppu* (unmoved by the pairs of opposites), *Malaparipakam* (harmonising the relation of spirit to matter), then the disciple attains to *Sathinipatham* (the impress of the spirit). The divine teachers' efforts over the disciple are compared to the hatching of eggs by (1) tortoise, (2) fish, (3) birds. The ancients say that the tortoise lays its eggs on the banks of the tank and by thinking of them while in the water it hatches them; the fish lays its eggs on the surface of the water and by its piercing looks, the eggs are hatched; the birds, we all know,

hatch their eggs by sitting on them and by the warmth of physical contact. So the stages of (1) a lay disciple, a mere student, (2) Probation, (3) Acceptance, correspond in order, initiation itself being the birth of the soul in higher realms of the spirit. When one is an ordinary student of an occult school or lay chela, the Master catches the light in the soul of the disciple from a distance as from the top of a hill and the Master's thought helps him—this is the tortoise type. In the probationary stage the Master looks at the living image of the disciple, watches and blesses him—this is the fish type; an accepted disciple is in direct touch with the Master's consciousness—this is the bird type; the sonship stage being only the advanced state of acceptance.

Different initiations and their connotations in the Eastern literatures are sufficiently well known and need no repetition.

GROWTH OF HUMANITY

The growth of the individual self is only of relative importance to the growth of humanity as a whole. Imagine a man walking by the side of a huge chariot, the temple car in procession, drawn by a large multitude of people, the man easily overtakes the car which glides on slowly though steadily and surely. However much one may say that humanity at large does not progress or, as the orthodox fear, that the world has degenerated, the fact remains that humanity has moved on and grown physically, mentally and morally; this is evident to any who compare present races with those of some four or five thousand years ago and similarly back to the misty origin of man.

Looking at humanity in the abstract, we may notice the influence of the *gunas* on the moulding of man in general, as much as in the shaping of the individual on the lines as shown in the foregoing pages. The three *gunas* when looked

at in detail stand arranged in seven as the three primary colours produce the seven subsidiary colours by their combination. While one of the three *gunas* is dominant, another is less dominant and the third is latent; thus the three *gunas* produce 3×2 or 6 combinations, added to that *Nirguna*, another combination in which all three are equally dominant, *Nirguna*, make up the total of 7¹ as shown in the table below:

GUNAS	TAMAS		RAJAS		SATTVA		NIRGUNA
	RAJAS SATTVA	SATTVA RAJAS	TAMAS SATTVA	SATTVA RAJAS	TAMAS RAJAS	RAJAS TAMA	TAMAS, RAJAS, SATTVA
Corresponding state of physi- cal matter	Solid	Liquid	Gaseous	Ether 4	Ether 3	Ether 2	Ether 1
1st Root Race				No tangible physical body			
2nd ,,				No tangible physical body			
3rd ,, (Lemurian)		a	b	c	d		
4th Root Race (Atlantean)	a	b	c	d			
5th Root Race (Aryan)		a	b	c	d		
6th Root Race (The future Californian)			a	b	c	d	
7th Root Race				a	b	c	d

If we represent the 4 classes of men, *Shūdra*, *Vaishya*, *Kshatriya* and *Brāhmaṇa*, by a. b. c. d, their predominant *gunas* may be distributed as above for the different Root-Races.

¹ *Study in Consciousness*, page 77, 3rd Edition.

Shūdra is one whose motive for effort is in his physical needs; *Vaishya* has his motive in his astral demand; *Kshatriya* has it in his lower mental aspirations; *Brāhmaṇa* has it in his higher mental, causal body or higher intuitions. This takes us a step further and gives us a key by which we may understand how the different bodies of the Root Races are built up. For example, leaving aside the first two races which were etherial in form, the physical body of the third root-race, the Lemurian was boneless and more or less a fleshy mass and it was in the Atlantean giants the physical body became alert and hard, *tāmasic* fully and in the *Āryan*, fifth race, we have a more refined body. So also the *Shūdra* class of *tāmasic* nature is now more refined than in the ancient days. A comparative study of the *guṇas* as depicted in the ancient code of Manu and in the later *Gīṭas* show the progress and development of the four castes. Similarly the four castes and four bodies can be studied. There is much in this idea to be developed; our present purpose is not to do so but only to draw attention to the fact that humanity is ever growing and that he who aspires to help humanity must learn to grow more rapidly; otherwise he is not fit to help it. When he returns to rebirth, after a lapse of years, the world has already moved on to some extent and he has to show more progress lest he should fall behind. As the life in the physical plane alone is the field to sow seeds of progress, soul culture or self culture has to be taken as a deliberate matter of business, while in the physical body.

Looking over the chart, broadly speaking, those who are idealists or Brahmins—not by birth but by quality—will alone be able to attain Adeptship, the goal set up before our humanity in the Seventh Root-Race; others can, but only if they strive more and put forth greater and special efforts. This shows the need for greater understanding and ever renewed application.

CONCLUSION

The life of the soul has neither beginning nor ending and this study, with the help of the chart, attempts to open up a page from the book of eternity, showing the true value of life. When our great leaders point to the great opportunity of the present time we often hesitate to rush forward and fear to take risks. Why? Because of the pressure of the present environments and its limitations. If we can realise, however little, the vision of the many lives through which we have passed up the present, the oppression of limitations will partially fade away.

We are living in a world of limitations of time, space and motion. The present moment, a mere point in eternity, looms large in our eyes; the present possession, a mere atom in the great ocean of space, overwhelms us; the present activity, a mere straw in the great cosmic current, imprisons us. The moment we can get out of the present and raise our vision to the Eternal, there comes over us a humility which kills all egoism, a Peace which passeth all understanding, a joy which is never surpassed, a Power which is all Divine.

A warning is needed here; the present is not to be trifled with, for the eternal is made up of the present, what we aim at is the "Eternal Now" making the Eternal at-one with the present instead of separating that which in reality is all one. Even a day or an hour lived in the present is wasted if it not lived for the Eternal. That is the humble lesson we have to strive to learn and to live. May the Great Ones guide us to persevere!

S. V. Kanagasabai Pillai

ADVENT

WHEN Christ was born in Bethlehem
Only the wise men saw His star,
And came to worship from afar,
Bringing most precious gifts with them.

When Christ was born in Bethlehem
Only the shepherds heard the song
Of the descending Angel throng,
Promising joy and peace to them.

But wise and simple sought the Child,
And found Him in a manger laid,
Humbly in swaddling clothes arrayed;
And the small Saviour on them smiled.

Lord, make us wise enough to see
The signs that glow in Heaven above,
With simple hearts, that we may love
Thy new return, our Guide to be.

For quickly! quickly! once again
He comes! and our glad eyes shall see
Him, who once walked in Galilee,
Who brings His Peace; and heals all pain.

F. H. ALDHOUSE

SOME LETTERS OF H. P. B.

(Concluded from p. 462)

II

(The following extracts are from letters written by H. P. B. to Khan Bahadur N. D. Khandalawala, who joined the T. S. on November 25, 1879. Mr. Khandalawala is still a member of the General Council of the T. S.—C. J.)

London, November, 1889.

“THIS is no age in which to give out *facts* indiscriminately, and I have suffered keenly, personally from what the silly publication of my phenomena brought on my head.

“The missionaries thought it a great triumph for themselves when I left India, almost dying; also the Psychic Research Society, by their ‘Punch and Judy’ exposures. But by leaving I have been able to write *The Secret Doctrine*, *Key to Theosophy*, *Voice of the Silence* and prepared two more volumes of *The Secret Doctrine* which I could never have done in the turbulent psychic atmosphere of India; nor would there be now a Society in England to-day, ready to match India for numbers and intellect.”

In another letter written in April, 1890, which was written not to me, but was intended at first to be circulated to the Indian members, and was afterwards, for certain reasons, not published, and of which I was permitted to take a copy—she writes as follows :

"One of the chief factors in the re-awakening of Aryavarta—which has been part of the work of the Theosophical Society—was the ideal of the Masters. But owing to want of judgment, discretion and discrimination, and the liberties taken with their names and personalities, great misconceptions arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to any one, excepting to those who, like Damador, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such great men; that some of Them were Hindus, that They were learned, as none others, in all the Ancient Wisdom of Gupta Vidya, and had acquired all the Siddhis—not as these are represented in tradition, and the blinds of ancient writings, but as they are in fact and in Nature—and also that I was a Chela of one of Them. However, in the imagination of some Hindus, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as Mahatmas, and still, some too-enthusiastic friends belittle Them with their strange fancy picture; our opponents—describing a Mahatma as a full blown Jivanmukta—urged that as such, He was debarred from holding any communication whatsoever with persons living in the world. They also maintained that as this is the Kali Yuga, it was impossible that there could be any Mahatmas at all in our age.

"What with the Patterson-Coulomb-Hodgson conspiracy, that the Society did not there and then collapse should be a sufficient proof of how it was protected. Shaken in their belief, the faint-hearted began to ask: Why, if the Masters are genuine Mahatmas, have They allowed such things to take place, or why have They not used Their powers to destroy the plot, or that conspiracy, or even this or that man or woman?

"Yet it had been explained numberless times that no Adept of the right path will interfere with the just workings

of Karma. Not even the greatest of Yogis can disturb the progress of Karma, or arrest the natural results of action for more than a short period, and even in that case these results will only reassert themselves later, with even tenfold force, for such is the Occult Law of Karma and the Nidanas. We have each of us to win our Moksha or Nirvana by our own merit, and not because a Guru or Deva will help to conceal our shortcomings.

“There is no merit in having been created an immaculate Deva, or in being a God: but there is the eternal bliss of Moksha coming forth for the man who becomes as a God and Deity itself, by his personal exertions. It is the mission of Karma to punish the guilty, and not the duty of any Masters. But those who act up to Their teachings and live the life of which They are the best exemplars, will never be abandoned by Them, and will always find Their beneficent help whenever needed—whether obviously or invisibly. This is of course addressed to those who have not yet lost their faith in Masters: those who have never believed, nor cared to believe in Them, are welcome to have their own opinions. No one, except themselves perhaps, some day, will be the losers thereby.

“The fact is this: In my position half measures are worse than none. People have either to believe entirely in me, or to honestly disbelieve; but it is worse than useless for people to ask me to help them if they do not believe in me. Here in Europe, and in America, are many who have never flinched in their devotion to Theosophy. Consequently the spread of Theosophy and that of T.S. in the West, during the last three years have been extraordinary. The chief reason of this is that I was enabled and encouraged by the devotion of an ever-increasing number of members, to the cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those

who have confidence in me, and who prove the confidence by their disinterested work for Theosophy and the T.S. For the future then it is my intention to devote my life and energy to the E.S., and to the teaching of those whose confidence I retain. It is useless I should lose the little time I have before me, to justify myself before those who do not feel sure about the real existence of the Masters, only because misunderstanding me—it therefore suits them to suspect me.

“Half measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Master, and teach what I have been taught by them, or I have invented both them and the Esoteric Philosophy.

“A conviction that wavers when any particular personality is absent, is no conviction at all. Know, moreover, that any further proof and teaching I can give *only* to the Esoteric Section, and this for the following reason: Its members are the only ones whom I have the right to expel for open disloyalty to their pledge (not to me, H.P.B., but to their Higher Self and Mahatmic aspect of the Master) a privilege I cannot exercise with the F.T.S. at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the true, thus saving it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer suspicion or criticism, wherever it may emanate from.

“Thenceforth let it be understood that the rest of my life is only devoted to those who believe in the Masters, and are willing to work for Theosophy as they understand it, and for the T.S. on the lines upon which They (Masters) originally established it.

“If, then my Hindu brothers really and earnestly desire to bring about the regeneration of India, if they wish ever to see back the days when the Masters in the ages of India’s ancient glory freely came among them, guiding and teaching

the people, then let them cast aside all fear and hesitation, and turn a new leaf in the history of the Theosophical Movement. Let them bravely rally round the President Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and bid defiance to all calumny and ambitious malcontents, both without and within the Theosophical Society."

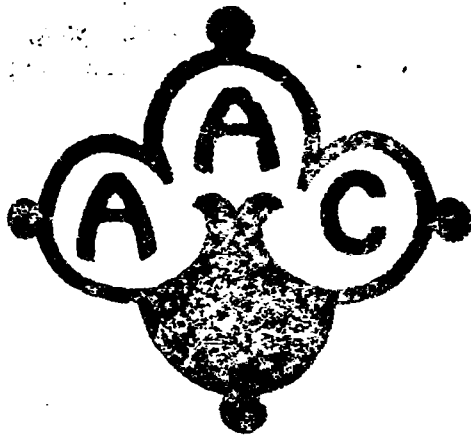




Marceau

Nathalia Clara Ruth Crane

NATHALIA CRANE AT THE AGE OF TEN



THE POETRY OF NATHALIA CRANE

ASPECTS OF HER NEW VOLUME WRITTEN AT TWELVE YEARS OLD

By JAMES H. COUSINS, D. LIT.

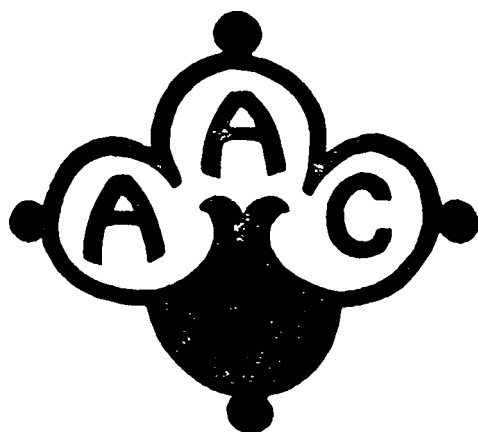
Year ago I wrote an article¹ on the first book written by the American girl, Nathalia Crane. She was ten years old. The book was entitled *My First Book* and was published by Thomas Seltzer, New York. Her second book, *Lava Lane*, from the same publisher, was brought out in October, 1925. Its contents are the work of a girl of twelve, and they confirm the impression expressed in my first article as to the significance of this remarkable new phenomenon in English-American poetry. There is a continuance of the extraordinary qualities that made the first book one of the most notable products of poetical genius even apart from the matter of the age of the authoress. There is also a noticeable growth in power, which intensifies the hope that Nathalia Crane is not merely

¹THE THEOSOPHIST, August, 1925.



Clara Ruth Crane

CLARA CRANE AT THE AGE OF TEN



THE POETRY OF NATHALIA CRANE

SOME ASPECTS OF HER NEW VOLUME WRITTEN AT TWELVE YEARS OLD

By JAMES H. COUSINS, D. LIT.

A year ago I wrote an article¹ on the first book of poetry by the American girl, Nathalia Crane, written before she was ten years old. The book was entitled *The Fanitor's Boy* and was published by Thomas Seltzer, New York.

Her second book, *Lava Lane*, from the same publishing house, was brought out in October, 1925. Its contents are the work of a girl of twelve, and they confirm the impression expressed in my first article as to the significance of this remarkable new phenomenon in English-American poetry. There is a continuance of the extraordinary qualities that made the first book one of the most notable products of poetical genius even apart from the matter of the age of the authoress. There is also a noticeable growth in power, which intensifies the hope that Nathalia Crane is not merely

¹ THE THEOSOPHIST, August, 1925.

a prodigy who will develop into mature commonplaceness, but a veritable new birth into the great tradition of poetry.

"All's vast that vastness means," sang Francis Thompson; and the vastness of the themes essayed by this child, as years go, is, I believe, an index to an inner nature that will not suffer the descent of the "shades of the prison-house," but will retain for herself the liberty that she so passionately desires for all creatures. The Cosmic sense (that responsiveness to the vast movement in the universe called by science evolution, which constitutes one of the chief elements in poetical greatness and longevity) disclosed in her first volume is here amplified. The title poem of the new volume, *Lava Lane*, is a combination of the fiery element in the universe, for which lava stands, and the limitation on its movement conveyed in the idea of a lane. It is a satire on conventional restrictions on natural expression. But with the extraordinary gift of myth-making which she possesses, and also with the profound insight which is hers by birth, the young poetess sets the two activities, the expansive and the contractive, amongst the primordial impulses of the Cosmos. A "starry ember," falling from the "heavenly fire-place," gives the flaming impulse to the drama of life; and Prophet Number One, the ancestor of all prudities, puts the damper on the fire. The secret of the Cosmic fire-play was bequeathed to the vine by the prompter who fled from "the palsies of the Prophet Number One". But fire will out, one day or other; and the poetess sees a curtain rising slowly on the ancient pastoral which, "with its earthiness and ecstasy," "we trusted to the flagons of the vine". The identification of the poetess with the primordial artists ("we") who hid their flaming secret from the frigidity of the conventional is a fine assertion of her lineage. Meredith (George of that ilk) would call her sister for her acceptance of earth; Tagore would call her daughter for her demand for ecstasy. She is a true Bacchante of the

spirit, and knows, I am sure, what the gentle and sober Indian poet means when he declares his intention "to be drunken and go to the dogs".

Yet Nathalia Crane (and I am not now thinking of the little girl who writes verses, as some of her reviewers have spoken of her, but as the authentic poet here vocal) is not a partizan of the flame only. She knows that without limitation there can be no expression; that her own song has to diminish and shape itself to her own lips or to the nature of her writing implement. Her crusade is not against obsolete windmills and machicolated walls as such, but against too much of them. As items in the landscape of the imagination they are acceptable; as barriers to progress and freedom she will have none of them. She looks for a free art; but its freedom will be the freedom of balance and poise. That, I think, is the substance of the second poem, "The First Artists," who lived in Lava Lane a long time B.C.

They outlawed Eva's girdle,
Drew Adam as at birth.

But they pushed realism too far, and invited celestial displeasure so successfully that

An angel mined the dugouts
Because they were too true.

Those last two words are the visible peaks of a whole philosophy of art. Taken in connection with the first poem, they condemn extremism at both ends. Abnormality is as reprehensible as subnormality. To be artistic a thing has to be just true, nothing more, nothing less. That was what Keats meant. With fine faith Nathalia Crane anticipates "some sultry morning" which "may show where art still bides"—

An urchin at a billboard
And chalking up both sides.

The billboard is her glyph of the arts as the expression of the drama "on the stage of Lava Lane". The urchin is the artist, retaining the freedom of the urchin state, a partizan neither of braggart Parisian nudity in art nor of Papal decrees as to the length of sleeves and skirts.

All the same, since perfect balance at any point in the universe would make what engineers call a "dead centre" in the cosmic machinery, and spoil the pastoral even more thoroughly than the "palsies of Prophet Number One," there is need for the oscillations of art between this and that theory and practice. Sides must be taken, and Nathalia Crane takes hers with the claimants for freedom. This is perhaps the most persistent element in her poetry, and it broadens and softens into a great compassion for the depressed, the inarticulate, the misunderstood, as we shall see, and gives us another indication of her essential bigness. She voices it in "The Cantilever Bar," in which again she associates herself with the artists of all time who "feasted with the mallet and entertained the file"; and chants the praises of the implement of larger power that raised "the Theban pylons," "gave the Sphinx a status," and "posed the Pyramids".

We have not departed from the Cosmos and Lava Lane in these considerations. They are part of the outer expression of the Cosmic forces of lava and lane. They touch on the Cosmic elements in the arts, which arts are the reflection of the art of the Cosmos. In them the poetess has felt and sung the mystery of life and form. In "Babel" she expresses another dual aspect of creative art, the perpendicular-horizontal. She rejoices in the upward march of the builders of Babel, and resents the moment of failure; and in two lines throws on the retina of the imagination a vivid picture of destruction:

Your towers turned to torrents.
Your walls waved like a fan.

The picture carries a pleasure for the ear as well as for the eye in the realisation that its impressiveness is achieved by the expert use of alliteration, a device that was supposed to have been driven to suicide by Swinburne but that reincarnates with the vigour of artistic inevitability in the poetry of Nathalia Crane.

The fall of Babel turns the moon meditative and the Milky Way morose, but it does not cloud with its dust the optimism of the poetess. If the perpendicular has failed, the horizontal "bequeatheth naught of shame". What was lost in the Tower of Babel has been compensated by the Wall of China. At the same time, art has learned the wholesome lesson "not to overcrowd the skies".

We are not yet finished with this Cosmic element in the poetry of Nathalia Crane. Lava Lane, as presented in the first part of the book, is the main thoroughfare of evolution. But it is a poor lane that will not run both ways; and towards the end of the book we find the wheels of the world within her moving backwards in "The Refugee".

I shall go back to the sea-shell,
Beginning all over again,
Back to the heart of the garnet,
Back to the butterfly's vein.

There I shall 'scape all the scholars,
Giants who chant of belief.
Pebbles will open their caverns,
Pastures will call from a leaf.

There I will tarry with small things,
Choosing my pin-point domain;
Finding a star in an atom
Carries the heavenly strain.

Willing to worship the little,
Even the specks of the rust;
Counting my trifles as priceless -
Since peace sits as one in the dust.

Experienced readers of poetry will recognise the affinity here of Nathalia Crane's vision with Blake's "world in a

grain of sand" and Francis Thompson's flood of wisdom in a grass-leaf's veins. I do not know if these expressions of the same idea have passed before her mind in her reading. But the burden of the poem is the authentic expression of her own intuition that mere knowledge is the parent of a brood of giants who bind the soul with beliefs (another glimpse of her passion for freedom), that foster pride, create separations, and so destroy peace. This is the psychology of the "path of outgoing" of Oriental thought, with which, as I pointed out in my first article, the poetess' thought has much affinity. To recover the lost peace of unity the path must be retraced from external disunity to primal simplicity, to the humility that is one with peace. Thus this child who is a mystic in her power to grasp the significances of life, repeats the unfailing but unregarded message of the mystics of all ages and places, the return to the true second childhood whereof the Christ spake as the condition of attainment of the peace of the Kingdom of Heaven by the individual and by the nation.

That the compassionate element in Nathalia Crane's poetry is no mere literary pose, or reflection of current humanitarian sentiment, but the expression of her own nature, is evident from an open-eyed study of her work. She characterises the selling of peacock's feathers in a ten-cent store as "never so great a crime," and rescues the lot with the triumphant cry. "Thus do the gods prevail," to the accompaniment of

Cheers from the paper flowers,
Smiles from the pasteboard nuns.

In a piece of glorious "blasphemy" entitled "Sunday Morning" she pictures God seated in "his old armchair" playing the fool-daddy with children drawn from the various nationalities in her environment—Jewish, Negro, Nordic, Chinese, and (which is to the point under consideration) Cannibal babies whom He teaches "to nibble nothing but

sugared figs". The whole poem, indeed, in its daringly humorous presentation of the indiscriminate love of God for all His children (waving a "popcorn scepter" for their amusement,

Teaching the Chinese cherubs
Little slow-motion jigs,

is just a translation of her own great spirit, and leads up to another declaration of her crusade against adult conventionalities and judgments in the final stanza:

God on a Sunday morning,
Reaching the dotage stage,
Tearing up all the blacklists—
Making the adults rage.

The divine Parenthood may have been expressed in a more pompous but never in a more telling manner than in this poem. In its homely familiarity with Deity it is a poetical version of many a picture of the Rājput school of northern India, and is another indication of the Oriental element in her genius that I referred to in my first article.

With similar humour (the humour of the myth-maker creating apparently incongruous parallels that veil deep seriousness) she discloses another aspect of her Godlike compassion in "The Making of a Saint".

She died in a disarrayed garret,
In a vacuous sort of a house.
The lords of the rafters were sorry—
The spider, the moth and the mouse.

Who or what "she" was we are not told, but we assume that she was as disarrayed as the garret, and we feel the lonely misery of her death. Then, with a turn of compassionate imagination the poetess raises the sub-human creation to more than ordinary human heights of understanding:

They felt that a burden was on them.
Surmising the needs of a soul,
In conclave they swore to her virtues
And criss-crossed a character scroll.

They knew the ceremonial adornments required for admittance to Paradise, and they supplied them. Did spider's web in poetry ever before serve so high a purpose as making a halo for a slum angel? The moth supplied wings. The mouse cleared her of the absurdity of shoes, since proper entry to Zion must be barefoot. But they were not content that she should go alone. They had a family pride in the event—a *real* saint (*their* verdict, and they were in a position to judge) going to heaven out of their "very own house". They therefore constituted themselves her escort, called on Minn ("the first of the old men,") for the regulation raiment for such an occasion, and thus garbed, went forth—the saint from the garret, and her escort of spider, moth and mouse; and (as we might assume from the circumstances) "Heaven accepted their saint". Note the word "their" with its proud sense of identification, almost proprietorship. The poem is entirely from the point of view of the alleged lower creation; and I take this sharing of the sub-human creation in the apotheosis of a human being to be Nathalia Crane's complement to the idea that the lower creation is helped in its evolution by contact with humanity,—though not many of the supposedly superior human creation, in its relations with the spider, the moth and the mouse (not to mention cattle and sheep), are suspected of "Surmising the needs of a soul".

A more specialised and serious expression of her universal sympathy is found in "The Pledge," in which she essays an interpretation of the genius and history of the Jewish race, its solidarity and its idealism. Whatever wells they were permitted in their exile to draw from, they were still the wells of Zion, and they drew from them for their loved ones. In another poem her imagination swung from the Tower of Babel to the Wall of China. Now it runs along a clear line of history "From David to Disraeli," sweeping into a phrase uncountable pages of human record, and doing

with the light magic of a born conjuror with speech who out of a mass of eligible names picks the two alliteratives which are among the most picturesque names in Jewish history. She sings (on behalf of the Judiths and Miriams):

Our right is rehearsing visions,
Our left rests on old Sinai Hill,
The centre—a harp and a tambour,
A crayon, a chisel, a quill.

This is the vision of the mothers in Israel, to which they pledge their unborn sons; fealty to all that Sinai stands for in the law of righteousness, valour in carrying the rehearsed visions into fact, confidence from the immortal attainments of the race in the arts. Whatever be the objective reality in the Jewish consciousness on these matters, this poetical interpretation of the spirit of an ancient race by a child of modern America is not only a memorable piece of literature but a fine disclosure, as I have said, of the universal sympathy of the poetess.

But this compassionateness of Nathalia Crane's is not soft or sentimental. It is broad enough in all conscience: if God did not tear up all the blacklists, and make the adults rage, the poetess would have great pleasure in doing so; did so, as a matter of subjective fact. But her breadth of compassion is based on vision rather than feeling, and because of this her poetry has not yet attained its fullness of æsthetical utterance or the variety in which the fluctuations of emotion seek their satisfaction. There is as yet a sameness of mode in her poetry that would become monotonous were the mere matter of technique not reduced to insignificance by the extraordinary significance of its content. Time will, I believe, level up her expression to her vision; and may I be alive with eyes and ears for that golden day for poetry.

In "The Hangman's Boy" we get a glimpse of one of the elements in the mind of the poetess that gives her attitude to life an intellectual rather than an emotional basis. She sees

the external activities of humanity as the outer expression of impulses and powers in the nature of the universe and dating back beyond "Odin or Troy". She therefore brings a deep understanding to the vices as well as to the virtues of humanity. She does not excuse wrong-doing, after the irresponsible manner of emotion; she explains it, after the responsible manner of the illuminated mind. She sees "a Pittsburg juvenile" turned "into a hangman's boy," and she gives you the elemental root and the eugenics of the phenomenon with the assurance of a scientist and the enthusiasm of a poet and artist.

. . . . Slime from the first of the marshes,
Aching for formative role,
Rose and invaded a vestal,
Tainting an unborn soul.

Tiptoeing down from the primal,
Back of the date lines of Minn,
Gloating from Eden to Pottsville
Over an infant's sin

Making a half-wit a mother,
Making a moron a sire;
Placarding heirs to the portals—
Fruitage of love's desire

The grasp on truth, and the deftness of literary expression, in all this work, is so marked in its own right as to tend to forgetfulness of the fact that this poetical conjuring with the profoundest matters of life and art is performed by a child. The poems to which we have referred and others in the book are vibrant with her reactions to the mechanical civilisation in which she has incarnated. Her environment is that of many millions of American children. Her uniqueness as a child lies in her ability to turn her reactions into poetry. This, even were her poetry mere childish versification, would set her apart. But as an artist (and again we forget the child) she is unique in her ability to sing not merely of the mechanical elements among which she has awakened to expression, but to sing through them; to voice

their significances without becoming a slave to their externals. She is as much a realist as any modern poet in her vital contacts with the life of her time and place. But she is also a romantic in her reach beyond them to the Tower of Babel and the Wall of China for symbols of the significances of life; and she is an idealist in her realisation that files, mallets, cantilever bars, towers and walls are but shadows cast on the surface of the earth by supermundane realities, and that the sky-scraper can never really set its claws on the face of the sky.

I am well aware that in thus attributing intelligent meaning to Nathalia Crane's poetry I am laying myself open to the charge of reducing it from the level of poetry to that of sermonisation. My object, however, is not so much to render the service of exposition to her condensed utterances of thought and feeling (a service which all true poetry requires) as to show cause for paying no heed to the tendency that has been apparent among her reviewers to regard her patronisingly as a little girl who writes verses for her amusement. This estimate includes her in the mob of poetical whippersnappers of all ages who follow the dark line in the poetical spectrum, and cry out against the responsibility of the light and its revelation in some such phrase as "Art for art's sake," which is artistically just as foolish as the slogan "Eating for eating's sake" would be physically foolish. Nathalia Crane is a daughter of the light. She has the sight of the artist, the insight of the seer, the foresight of the prophet: and she sings her triple vision in picturesque, vivid, active verse, not yet at its æsthetical fulness, but so sincere that every line of it carries its disclosure of some aspect of her inner nature, such as her Cosmic sensitiveness and her compassion to which I have confined this study.

James H. Cousins

OUR ILLUSTRATIONS

THE photograph of the little American poetess, Nathalia Crane, is by Marceau, New York, and was taken when she was ten years old. It forms the frontispiece to her first volume, *The Janitor's Boy*, and we are sure we may assume the permission of the publisher (Thomas Seltzer, New York), to print it here, as he has been most appreciative of our first article on Nathalia's poetry, and will, we hope, equally appreciate the present one on her second book. The oriental position taken up in the photograph is remarkable. A character reading of Nathalia's physiognomy and handwriting should be interesting.

We are permitted by *The Dublin Review* to reproduce the two striking designs by Mr. Art O'Murnaghan. Their decorative power is obvious; yet, for all their conventionalised treatment of elemental forces, nothing of the reality of the originals is lost. The flames from the volcano rise, the lava flows, the rain whips the sea, the waves squirm, we almost see the wind. Observe the dragon cloud and the interlacing of the volcanic peak, both elements out of the decorative art of mediæval Ireland which Mr. O'Murnaghan has restored. He vies with the Japanese colour-printers in his skill in inserting his signature as part of the design. A year ago Mr. O'Murnaghan was engaged all day as a chemist's assistant, and all evening as violinist in a cinematograph theatre, and executed this brilliant work, and a great illuminated book in memory of the men who died for Ireland in recent years, in his "spare hours". We trust that his karma has brought him by now to the point of freedom to express his illuminated soul in his splendid art.

J. H. COUSINS



Art O'Murnaghan

WIND AND WATER

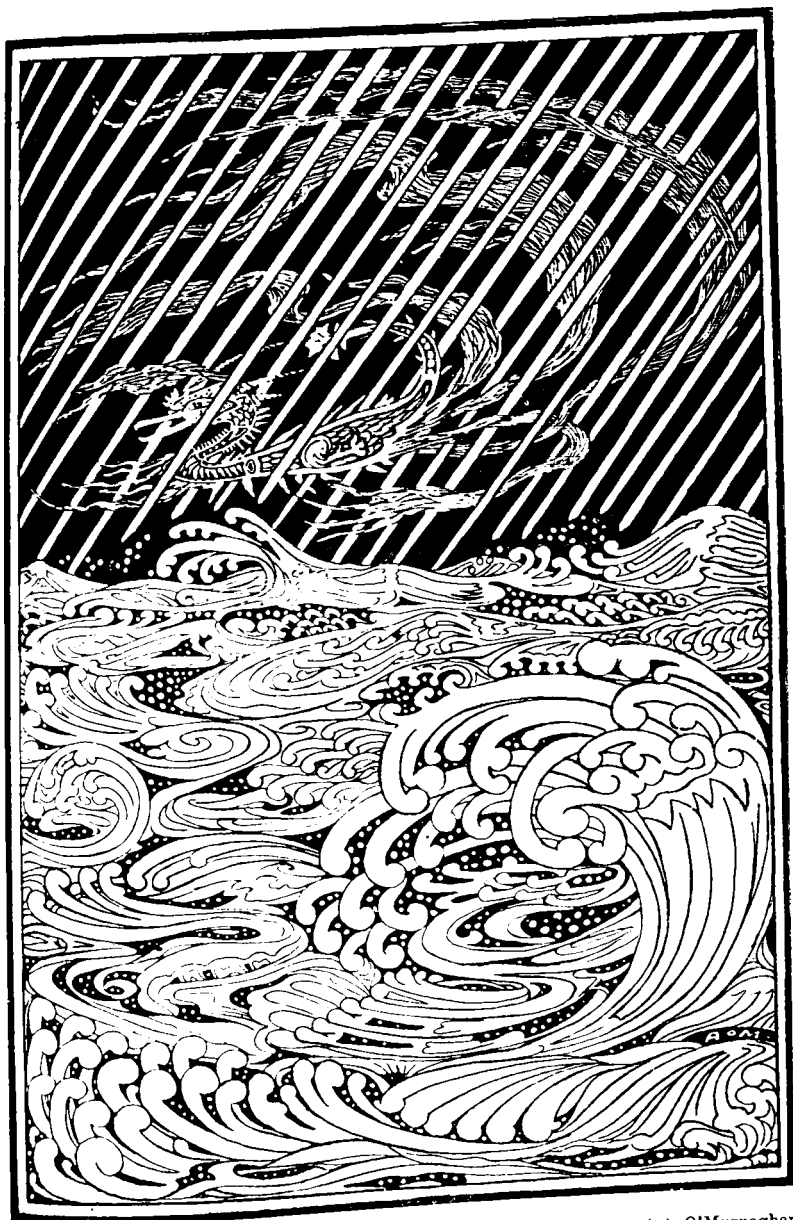


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THE photograph of the little American poetess, Nathalia Crane Marceau, New York, and was taken when she was ten years of age. It forms the frontispiece to her first volume, *The Janitor's Daughter* (New York, Seltzer, New York), to print it here, as he has been most appreciative of our first article on Nathalia's poetry, and will, we hope, appreciate the present one on her second book. The oriental character taken up in the photograph is remarkable. A character of the same kind in Nathalia's physiognomy and handwriting should be interesting.

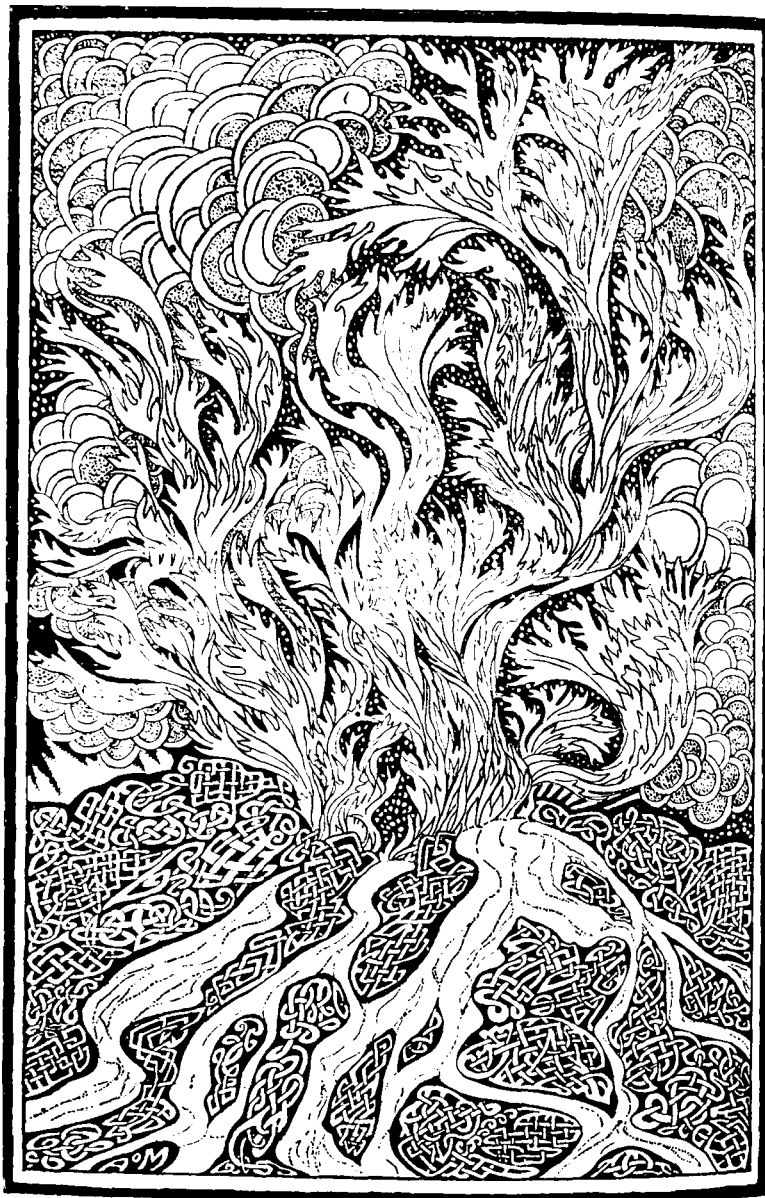
We are permitted by *The Dublin Review* to reproduce the striking designs by Mr. Art O'Murnaghan. Their decorative quality is obvious; yet, for all their conventionalised treatment of elements of nature, nothing of the reality of the originals is lost. The flames from the volcano rise, the lava flows, the rain whips the sea, the waves are almost seen to whip the wind. Observe the dragon cloud and the lacing of the volcanic peak, both elements out of the decorative style of mediæval Ireland which Mr. O'Murnaghan has restored. We are struck with the Japanese colour-printers in his skill in inserting his signature as part of the design. A year ago Mr. O'Murnaghan was engaged all day as a chemist's assistant, and all evening as a clerk in a cinematograph theatre, and executed this brilliant work in a great illuminated book in memory of the men who died for Ireland in recent years, in his "spare hours". We trust that his karma has brought him by now to the point of freedom to express his illumined soul in his splendid art.

J. H. COOPER



WIND AND WATER

Art O'Murnaghan



THE VOLCANO

Art O'Murnaghan

CHRIST AND THE OFFICIAL ELEMENT

By E. C. LAUDER

It is fairly safe to say that one of the hall-marks of the New and New Age will be the eradication of the official element and know it.

One can imagine the World Teacher as being what one usually understands with the term, though it is possible He who comes to earth will attract and refine all sections and all such individuals in them who are to be uplifted by the magnetism of His Presence, may be the existing departments of organisation and business in the world, that new vitality that the old red-tape and cast-iron rules and regulations will disappear, I had almost said "by and by" would like to add that when we might behold this reform and that suddenness would only be on the surface, the gradual change would have been continuing a long time previous.

One never understood myself, not being at all "official" by any means, why more *warm humanity* cannot enter into an office in a house or society anywhere, and why those in charge would be more than likely to shut out any applicants for a job if they were known not to be "business-like," another term for the same element.

It may be true to a certain extent that rules are necessary in business, and that the majority of workers would not produce any results worth mentioning without some such compelling force; but it is time to *begin* to change an existing condition which does not meet the ever-increasing number of individuals, and one can only hope for a new dawn to many of us who work for the dawn of the New Age. The social revolution is proceeding in our midst, while the economic upheavals and demands for a wider life and more favourable conditions under which to live and labour are part and parcel of the disappearance of the old officialdom.

I was painfully impressed lately by an incident, surely one of the most painful which evidences this hard attitude towards human flesh and blood that took place in one of our great trading houses in



CHRIST AND THE OFFICIAL ELEMENT

By E. C. LAUDER

It is perhaps fairly safe to say that one of the hall-marks of the New Sub-Race and New Age will be the eradication of the official element as we now know it.

No one can imagine the World Teacher as being what one usually connotes with the term, though it is possible He who comes to spiritualise and refine all sections and all such individuals in them as may desire to be uplifted by the magnetism of His Presence, may so flood the existing departments of organisation and business in the world with that new vitality that the old red-tape and cast-iron systems, rules and regulations will disappear. I had almost said "by magic," but would like to add that when we might behold this reform the apparent suddenness would only be on the surface, the gradual change would have been continuing a long time previous.

I have never understood myself, not being at all "official" by nature, why more *warm humanity* cannot enter into an office in a business house or society anywhere, and why those in charge of such would be more than likely to shut out any applicants for a post, who were known not to be "business-like," another term connoting the same element.

It may be true to a certain extent than rules are necessary in such places, and that the majority of workers would not produce any output worth mentioning without some such compelling force; but someone has to *begin* to change an existing condition which does *not* suit an ever-increasing number of individuals, and one can only hope that unknown to many of us who work for the dawn of the New Age, this kind of revolution is proceeding in our midst, while the economic and social upheavals and demands for a wider life and more favourable conditions under which to live and labour are part and parcel of this disappearance of the old officialdom.

I was painfully impressed lately by an incident, surely one of many such, which evidences this hard attitude towards human flesh and blood, that took place in one of our great trading houses in London.

A carman delivering goods to a customer allowed himself on presentation of a cheque, signed for payment of a debt due to his firm, to leave (against the rules) a parcel at the house without receiving the money for the same, it not being entered to account. The cheque sent was later returned marked "closed". The man was at once dismissed! The point to note here is that an unfortunate wage-earner, with perhaps wife and children dependent on him, in a period when work is very hard to obtain, *was made the scapegoat* for an abominable thief in a higher social position—a curious travesty of justice. I do not suppose for a moment the carman would have disobeyed a precautionary rule again, and a reprimand might and should have met the situation. What also would it have mattered to a wealthy firm like the one in question if £5, £10, or even £50 had been lost over the transaction? Dismissing the unfortunate worker did not pay the bill, nor did it necessarily ensure the woman in question being caught and sent to the prison she so richly deserved. But the verdict here officially would be "It is the rule". The *human* side would not be allowed to enter.

One may perhaps not be accounted presumptuous for saying that it seems pretty certain what the Lord of Love (and Justice) would *not* do in this case, and one may also wonder why businesses built up on such methods ever flourish at all!

The New Age will however see a drastic change in this and other departments. One could illustrate by many such incidents, but the above will suffice.

Christ and the official element in its present crude unbrotherly sense stand as the poles apart.

E. C. Lauder

THE TRUTH-SEEKER

MAN dwells upon a fertile plain, working in the fields, and spending his leisure in green meadows and cool, wooded valleys. Flowers, vines, and fruit trees abound, and if at times the wind blows cold and strong, and rain falls, and frost destroys his crops, he can still seek shelter in the houses he has built, and find peace beside a comfortable fire.

There are mists on the plain, strangely coloured mists that creep up the valleys, enshroud the windows of man's dwelling places, and hang, wraith-like, in the branches of the trees. Man loves to hide among these mists, for he feels that they shelter him from unknown dangers, and veil from his sight things that are too hard for him to behold. They are full of colour, changeful and iridescent; they shed sweet scents upon the air; they bring him dreams. But sooner or later he comes to feel as though he were being blinded and stifled, as though he cannot breathe; and suddenly, through a rift in the ever-moving fantasy of form and colour amid which he dwells, he catches sight of far-off mountains that tower against the sky. Serene, remote, the vision of that white splendour floods into his soul, and nevermore can he find satisfaction in the mist-woven dreams of valley and plain. Long may he delay and hesitate, long seek to forget the vision and to evade the test, but at length the day comes when he must bid farewell to dreams and all fair things to which his heart has clung, and set out on his long journey.

Comfort and companionship he must leave behind. Alone he must travel, alone he must sleep beneath the stars. Alone he must clamber over the difficult rocks, alone carry his burden. As he climbs higher, the rains beat upon him and the storms rage about his head, but he finds himself uplifted by great waves of wind that bear him upward as on wings.

Peace he has left, and all sweet pleasure and enjoyment. The good opinion of friend or foe means nothing to him now. Knowledge and learning are useless, even Wisdom would seem to have deserted him; and there dawns a day when Beauty, too, must be forsaken; a day when Love herself lies mourning by the wayside.

Still man climbs on, and as he scales the last white, awful crag, breathless, exhausted, but triumphant, he comes face to face with Truth, whom he so long, so desperately has sought.

And in the eyes of Truth there is Peace; in the heart of Truth there is Wisdom; crowned is she with Beauty; and her voice is the voice of Love.

EVA MARTIN

INTERNATIONAL CORRESPONDENCE LEAGUE

THIS League is a branch of the activities of the Theosophical Order of Service. One of the objects of the league is to link up by personal correspondence Theosophists in every country in the world where Theosophists exist.

In about three years, upwards of 1,500 correspondence links have been established, the year 1925 having shown a marked and progressive increase in the number of Lodge members at home and abroad, who through interchange of periodical letters are seeking to understand the view point of those of varying race, colour, and creed, and by mutual understanding to establish a closer brotherhood of spirit.

We know definitely that the work is producing these desirable results.

The British Lodges can do much to extend this basis of international brotherhood by organising—as several already have done—international correspondence groups within the Lodges and appointing a secretary or leader who will obtain suitable correspondents from the Organising Secretary for allocation to their members.

International News Nights, at which batches of interesting letters from Theosophists living in other countries are read, and the activities of other Lodges discussed, can then be held as one of the monthly or quarterly activities of the Lodge.

A broadening of outlook and a breaking down of Lodge insularity is one of the inevitable sequences of this consideration of Theosophy and Theosophists living and working under different climes and conditions to our own.

This is brotherhood in practice which only requires a modicum of time, a measure of good will and a minimum of organisation.

During the present year the personal of the League's officers has altered considerably owing to various reasons but the work goes on just the same and with undiminished success.

One of the most signal developments has been the formation of an International Theosophical Club or Social Centre with a resident warden attached, at 84 Boundery Rd., London, N. W. 8, in excellent premises and by the generous sanction of the St. John's Wood Lodge.

The warden of the Club and Social Secretary of the League, arranges hospitality both at the Club and elsewhere, for foreign Theosophists visiting this country, meets them on arrival, attends to or advises on the thousand and one little difficulties that confront any visitor to an unfamiliar country, shows them the sights of London, looks out trains for provincial trips, and generally tries to make their visit to these shores as enjoyable as possible. This is work of utmost value enhanced by the human touch which personal contact alone can give.

Exchanges of visits between the children or adults of this and other countries for holiday or other periods, the finding of suitable positions as domestic helps, teachers of languages, etc., for our Theosophical friends who desire to come to the United Kingdom, are also part of the work of the Social Secretary. Letters are being exchanged between Theosophists in the United Kingdom and the following forty-one countries.

Austria, Argentina, Australia, Belgium, Bolivia, Brazil, Bulgaria, Burma, British West Indies, Czecho-Slovakia, Ceylon, Chile, China, Cuba, Denmark, Dutch East Indies, Egypt, France, Germany, Gold Coast, Greece, Holland, Hungary, Iceland, India, Iraq, Italy, Latvia, Mexico, New Zealand, Norway, Portugal, Poland Roumania, South Africa, Spain, Sweden, Switzerland, Tunisia, United States of America, and Yugo Slavia.

The Headquarters of the League are in Spain and the Organising Secretary for England is:

Mr. F. W. Rogers, The Chalet, Cashio Lane, Letchworth, Herts..

London Address: 1 Upper Woburn Place, London, W. C.

Correspondence Secretary: Mr. Peter Mylles, 28 West View, Letchworth, Herts.

Social Secretary
Club Warden
Magazine Secretary } : Miss A. V. Strang, 84 Boundery Rd.,
London, N. W. 8.

Youth Secretary } : Mr. Boris Mousman, 1 Upper Woburn Place;
Correspondence } : London, W.

Irish Secretary: Mr. T. Kennedy, 16 South Frederick St., Dublin.

Welsh Secretary: Miss A. W. Wallis, 71 Romilly Rd., Cardiff.

Scottish Secretary: Capt. Pape, c/o Theosophical Society, 28 Great King St., Edinburgh.

There are also I. C. L. Secretaries in thirty-five other countries.

FRED. W. ROGERS.

THE THEOSOPHICAL FIELD

THE trek of the Anglo-Saxon race to Australia is a divine adventure of modern times fraught with a vast significance. A movement that is calculated to be of enormous help, in supplying that personal touch so necessary to those people leaving an old home for a new one, is the Big Brother Movement incorporated within the New Settlers League of Australia. It stands for the supreme value of a boy with all his flexible youth to help as one of the most suitable migrants to the Commonwealth.

The official account of the movement tells that the scheme is open to boys between the ages of fourteen and nineteen provided they can produce school certificates and credentials from their schoolmasters and one or two citizens in the district in which they are brought up. When matters are finalised the Big Brother Committee of the New Settlers League in the State to which the boy is to come appoints him a Big Brother. There are certain wise conditions which have to be undertaken in connection with this scheme, the first of which is that the boy will follow the advice of his Big Brother until he reaches the age of twenty-one. The Big Brother does not undertake any legal or financial responsibility other than that which he may voluntarily accept, nor will he individually have any obligation to find work for the boy—that will be done by the organisation—but among other things he does undertake to be responsible for the boy's welfare from the day he arrives in Australia. Each Big Brother becomes a member of the Movement on the payment of an annual subscription of five shillings, or a life member on the payment of the sum of five guineas.

A large contingent of boys arrived in Australia last month under this scheme.

The Movement knows no distinctions of politics or religion: there is room in it for patriots of all parties and all denominations. It has only one policy: "A Greater Australia within the Empire . . ."

It is worthy of note that in his latest book, running in serial form through the Press in Australia, Henry Ford in one of his telling sentences writes: "A generation ago there were a thousand men to every opportunity, while to-day there are a thousand opportunities to every man." We might expand this phrase through the Big Brotherhood Movement to every boy.

* * *

Brotherhood Movements in Australia have many auxiliaries which tend to make public service a very living thing. Among these is the Community Service Club which was initiated a few years ago by a group of men in Killara (Sydney) which bids fair to strike its roots deep into Australian Soil. It was in 1922 that a body of 31 men formed themselves into a Club to which they gave the name of "The Killara Community Service Club". The constitution is simplicity itself—voluntary work by its members for the benefit of others, the promotion of good citizenship. The Club is non-sectarian and non-political. The subscription is a nominal 5/- a year. But one thing is essential, members must be workers, there are no drones in that hive: every member undertakes to give practical effect to the aims of the Club, and, by closely identifying himself with its activities to render personal service to whatever operations the Club may undertake. The membership has been trebled in three years and is on the steady increase. Already the Club has a long list of good works to its credit of local and even national importance. In co-operation with the Kurmgai Shire Council the Club entered upon a scheme for the beautification of the local streets, and was authorised to spend as it thought fit a considerable sum of money voted by the Council. By vigorous and persistent representation it succeeded in saving from destruction a magnificent grove of trees near the Killara Railway Station. And in the desire to preserve a natural beauty which is fast disappearing, it initiated a movement for the preservation of wild flowers, set about educating public opinion, carried its propaganda into the schools, donated prizes for essays, invoked the ungrudging aid of the Press in carrying its campaign into Parliament itself, and secured a bill, shortly to be passed, for the preservation of wild flowers from the present thoughtless destruction. Owing to the vitality of the Club, interest in public questions in Killara is markedly developed. And the writer of the article from whose pen the facts have been culled, concludes with the following words:

"There seems not the slightest doubt that a chain of similar Clubs will shortly exist throughout the suburbs and probably extend

to the country towns. Already five other Clubs have been formed with identical ideals, and a Conference has been held to formulate a common policy and standardise the aims. Time has shown that the basis on which the Club has been founded is right and permanent. For the idea is vitalised and preserved by a spiritual element which offers a wholesome corrective to petty and narrow self-seeking."

* * *

At a public meeting of the Hongkong Lodge of the Theosophical Society, Mr. H. E. Lanepart gave an address on "Reconstruction in the Light of Theosophy". He said in brief: All men are awakening to-day to the need of universal friendliness and universal brotherhood. A new spirit of God is breathing over the face of the earth, and there is now a supreme longing in men to find God in their Brother Man. Every sacrifice which an individual or a nation has to make to break the barriers of the individual or national petty self, is fully worth while. Men want Religion—true knowledge of the divine Self within, not Religions with the outer authority of Churches and books, and the whole trend of religious reconstruction goes towards recognition of the Inner Light common to all men, in all the faiths, as the only authority for individual and national morality. Ever more it is recognised that Religion should be based on knowledge and not on belief, and true religion includes the uplift of the whole . . . Considering the high spiritual possibilities of the human race, mankind begins to realise that as the human Spirit lives in bodies it finds expression through the mind, feels through the emotions, and acts through the physical body. . . .

* * *

In *The Observer* Principal L. P. Jacks has written a very significant article (from which we give extracts) entitled:

WHAT SORT OF "WORLD-SPIRIT"?

It seems to me highly significant that the problem of reconciling religion with science is peculiar, or almost peculiar, to the Christian countries of the West. So far as I know the great religions of the East are untroubled by it. This may be attributed, in part, to the fact that the development of the positive sciences has mainly taken place in Christian countries, and become a kind of cult on its own account, while in the East, where "modern science" is not a native growth, religion has been able to pursue its way without having to make terms with this seemingly dangerous rival.

I am very sure, at all events, that, when considering the value to religion of the new tendency in science we ought to avoid the mistake which vitiates so many of our discussions about religion—the mistake, I mean, of confining our attention to the particular form of religion in which we happen to be interested, in this case Christianity. We ought to include in our perspective those other great religions which seem to satisfy the majority of the human race, and on which Christianity, in spite of the effort put forth, has so far made no appreciable impression. If the question were raised, for example, "How is Buddhism affected by the new tendency in science?" I believe the answer would be, "Not in the least".

We have to ask not only what science can do to help the cause of religion, but also what religion can do to help the cause of science. Without this reciprocity of helpfulness, peace between religion and science amounts to very little, and might conceivably relieve religion of its intellectual discomforts at the cost of inducing a condition of spiritual lethargy. For my part I would rather see religion and science in intelligent conflict than yawning stupidly in one another's faces.

GOOD AND BAD RELIGION

Dean Inge, in the remarkable essay which concludes the volume, has done well to remind us that there are good religions and bad ones. Good religions, I take it, are those which lead to good conduct, taking the word conduct in the widest sense, and not forgetting to include within it good workmanship, a thing of supreme importance in the ethics of an industrial civilisation, though scandalously neglected by most of our moralists and all of our jerry-builders.

* * *

Fritz Kunz says: The old age dying, there are thrown into incarnation thousands of egos incapable of advancing life, put into bodies so that they can get what good there remains in the broken down fragments of cultural traditions. Along with them, promise of the new age, are finer types, especially young people, capable of splendid things. The lesser folk live in the turbid streams of the dying traditions, and the people of promise search out the new. But the latter are few and lost in the mass of the others. The world is dominated by the sheer numbers of the feeble egos who belong to the dying age.

J.

CORRESPONDENCE

WHEN we returned home from India, we found all newspapers filled with the Adyar incident, illustrated papers giving photos of Dr. Besant and Mr. Krishnamurti. We have been asked by all our friends about the matter, and this special question often occurred: Why the Messiah should come from India, and not from any other country?

To satisfy this general demand, I have given in the Military Circle three lectures on India, and I had to deliver them a second time because of the great numbers who desired to hear them. In addition to the other matter I spoke about the Coming of the Great Lord.

In my lectures I had the intention to present India as the only nation now, which is comparatively spiritual and therefore able to give birth to a really pure man, who can be so honoured as to be the chosen vehicle of the Great Teacher.

Later it came to my mind to arrange an exhibition of the many (272) coloured reproduction of Indian painters found in the collection of Mr. Chatterjee edited in Calcutta. The exhibition is now a fact and a very great success. Many are the visitors who are ready to pay the price of copies.

Writing to you about this I wish to recommend it to all our colleagues and General Secretaries as a good method of indirect propaganda.

I may add that in these days the public mind is occupied with a dispute between a university professor, biologist and materialist, and ourselves with reference to Man: is he the body or the soul? My answer in the Military Circle is: That *the Body is a function of the Consciousness, not the contrary*, as he, Dr. Consuloff, maintains, and the meeting I held was well attended. The dispute goes on in the newspapers as well as by word of mouth.

Sofia, Bulgaria.

SOPHRONY NICKOFF

THEOSOPHICAL SOCIALIST SOCIETY

THEOSOPHY has given the lead in many directions for the "new civilisation" that must arise on the ashes of the older civilisation now crumbling. We have organised a form of Christianity free from the twofold over-emphasis of form, and the negation of form.

Theosophical workers have also broken down the narrowness of Masonry which excluded women, and which thus necessarily limited the full light of Masonic symbolism. Our society has also lifted the subject of education from that of mere acquisition of knowledge to one of development of the varying capacities of each child as having past incarnations as well as being destined for particular and future ones. The Theosophical movement has also sounded the note of World-Religion, and explained the underlying unity amid diversity of form. In all these directions the great fundamental of brotherhood has been clearly indicated with all its vast implications. Seeds have been sown, the full harvest of which will surpass our most exalted imagination.

But these movements do not suggest finality. We have been assured of other directions wherein Theosophy must strike a new note and give a vigorous lead. Has not our great President, Dr. Annie Besant, given us such a lead in another direction? By pen and platform she has eloquently sketched the outline of the civilisation now being born. She has scathingly denounced the evils and hindrances of an individualistic and selfishly organised society. Her socialistic work in England during her pre-theosophical days has not been discounted. It has received the elucidation and emphasis of the evolutionary plan towards which she was unconsciously working. Dr. Besant's recent lectures on the problems of colour, nationality, education, capital and labour, and government, all register her profound convictions on these subjects. No political orator can excel her in either denunciation of injustices and crudities, or in picturing the glorious day of brotherhood's coming of age.

Lady Emily Lutyens has fervently echoed the ideals of Dr. Besant, and has frequently spoken on behalf of the ideals of the Labour Party. She regards Labourites as brothers in objective, but who are without the light, perspective, and inspiration of the truths of re-incarnation and karma. And there are many notable workers in all lands who are inspired to socialistic service by the vision of the Brotherhood now dawning.

Is there not room in our rapidly-growing movement for a *Theosophical Socialist Society*? Politics need the illumination of the Plan of Evolution. Dr. Besant makes no secret of her politics, and avers that the future will be one built upon the socialist ideals. Many earnest workers for social reform reveal a sad lack of the wider and deeper view-points which Theosophy gives. The attractiveness and effectiveness of the socialistic objective would be increased immeasurably if enlightened by Theosophical teaching and carried on in the Theosophical spirit.

There are probably many in the Theosophical Society who feel akin with Dr. Besant in her socialist convictions, and who would value an organisation to give such outward embodiment. It might be contended that all in the Theosophical Society are not socialists, and that the formation of such an organisation would tend to disharmony. I cannot take such a view because those members of the

Society outside its ranks would constitute an informal but valuable corrective to possible over-emphasis. That all Theosophists are not members of the various movements such as the Liberal Catholic Church, Co-Masonry, etc., does not mean or suggest disharmony, but illustrates that all are in the greater all-inclusive term Theosophy. The specialisation of function is not disruptive but complementary and constructive.

Perhaps the matter will be discussed at the various Theosophical Conventions in all countries. I should be glad of correspondence on the subject.

DAVID W. MILLER

THEOSOPHISING COMMERCE

MIGHT I suggest to Mr. Soper, who has a letter in THE THEOSOPHIST¹ criticising Major Douglas' Credit Scheme, that the latter has brought to the materialistic science of Economics of the nineteenth century, the emphasis necessary of the life side. While it is true, as Mr. Soper says, that savings are represented by machinery, etc., and that capital is necessary for production, it is but half the truth. A man may invest a good deal of his savings in machinery, yet his son who comes after him may disperse it all. The life side of capital is after all, Credit, and that is very fluid, palpitates with life, is in fact, Brotherhood, a co-working of human beings. An equitable redistribution of wealth may help, but increasing population requires organising for future production. Capital is the payment of the present to the past and the past may be too exorbitant and unbrotherly in its claims. Some capital is of course necessary for production but not anything like what a materialistic age thinks is necessary. Credit is brotherhood.

66 Glennie Rd., W. Norwood.

J. R. JONES

COMMERCIALISING THEOSOPHY

AN article and a letter have appeared in THE THEOSOPHIST,² headed "Theosophising Commerce". With that subject I do not propose to deal; but it reminds me of an expression which has been seriously used, in a quarter, where there is nothing that is considered incongruous in teaching a pseudo-occultism for money, and for which the Theosophical Society is being made a "hunting-ground". Something bearing the name of "psychology" has in recent years been imported from America, and persons either advertising themselves or allowing themselves to be advertised as "celebrated lecturers" are "on the make". Public lectures are given, and courses of instruction for

¹ See May, 1926, p. 238.

² See March, 1926, p. 665; May, 1926, p. 238; and July, 1926, p. 492.

which sometimes heavy fees are charged. "How to get influence over other people," "How to get wealth and motor cars," and much else, after the same style is advocated; and amongst those who are trying their hand at this sort of thing are those who say, "Oh, Theosophy will soon be getting commercialised, now is the opportunity before that gets started!"

It is incredible, but it is true. It is the incipient stage of black-magic, the seeking of occult powers to get "one better" of other people. There is one case in particular where a person who is not a member of the Theosophical Society, attends Lodge meetings and violates the hospitality of the Lodge, in private conversation and otherwise, in slandering the leaders of the T.S. That is bad enough in the case of "hangers-on"; but, what of those within the T. S. who make themselves the willing agents of notorious malcontents eager to harass the Society, and who are evidently only in it to sow discord instead of promoting Brotherhood.

JOHN BARRON

DR. BESANT'S HOROSCOPE

WHY THE INFLUENCES FOR THE SIXTIETH YEAR OF LIFE WERE NOT NECESSARILY FATAL

In the April THEOSOPHIST, pages 7 and 8, appears a reproduction of the prophecy made by "Sepharial" in 1894 to the effect that Mrs. Besant would not reach her sixtieth birthday.

The reasons given were that in her progressed horoscope for the sixtieth year:

The Sun in the 8th house meets the square aspect of Saturn. The Moon reaches an equal degree of the sign Virgo, thus forming an evil aspect to both the Sun and Saturn from the 6th house. The three most evil houses—6th, 8th and 12th—conspire to the same effect and in March, 1907, Saturn will be transiting the place it held at birth. The full Moon at the end of February, 1907, will fall in the same fatal degree of the opposite sign Virgo and in the 6th house in the place of the Moon by direction.

There is an inaccuracy in the above conclusions—in fact two minor inaccuracies of statement which should be corrected. Saturn was *not* transiting the place it held at birth in March, 1907, but in March, 1906—one year previous. In March, 1907, Saturn transited from 17 degrees to 20 degrees of Pisces—10 to 13 degrees in advance of the place it held at birth. It thus would not add to the force of the evil directions and should not be taken into account. Also, the full Moon at the end of February, 1907, did not fall exactly in the same degree as the Moon by direction had reached in Virgo but was 1 degree away, which would lessen its strength for evil to some extent.

The evil aspects at that time, however, were quite formidable enough and in the absence of any mitigating good aspects formed by

direction it might have been judged that they would have a fatal termination. The writer cannot understand however why the fact should be ignored that exactly at that time the progressed Sun was sextile to its own place and applying to the sextile of Venus with whom the Sun is in conjunction in the natal chart. Surely this most important good aspect should not be left out of account in judging the effect of the prevailing directions.

In Alan Leo's work *The Progressed Horoscope*, page 17, he thus gives the effect of the Sun progressed sextile or parallel his own place: "These are fortunate influences for health and affairs. They increase the vitality and bodily energy and with it bring strong additional powers" . . .

It should further be noticed that Saturn has no affliction in the natal chart but is trine the Moon within 5 degrees of exactness and trine Jupiter within a little over 7 degrees of exactness. Consequently the evil aspect from the Sun would not act with nearly the same force as if Saturn had been afflicted in the natal chart.

Furthermore, in January, 1907, Jupiter transited the Moon and his own place in the natal horoscope and Venus also transited Mars which is the ruler of the Ascendant in the natal chart.

A further transit which might be expected to work for good in the horoscope of an advanced soul was Neptune, at that time transiting the Moon and while Neptune does, when transiting a significator in the horoscope of an ordinary individual, usually work for harm rather than for good, it has the opposite effect in the case of those advanced enough to respond to its higher vibrations.

It certainly seems that the counterbalancing good influences should not be passed over without giving them their due weight and that a study of these good influences prevailing at the time should enable the astrological student readily to understand why the directions for 1907 were not fatal.

This is submitted without the slightest disparagement of the great learning in the science of astrology of Mr. Alan Leo for whose erudition the writer has the most profound respect. It would seem however that astrological students reading this prophecy of Sepharial might consider, as Mr. Leo put it, that "it would knock the bottom out of English Astrology" with a consequent weakening of their belief in this valuable science.

As the writer has endeavoured to show by taking the opposite influences into consideration, it can be seen that there was at least room for a different conclusion to have been arrived at than that these portents would necessarily prove fatal.

CHAS. E. LUNTZ,

President, St. Louis Theosophical Society.

QUOTATION CORRECTED

We very much regret that in the article entitled "The Mystery of the Buddha"¹ we omitted to edit the quotation from *The Secret Doctrine* on page 441 and allowed a paragraph to pass as if it were consecutive whereas our attention has now been drawn to it that it should have been divided as follows . . . nor will it leave the realm of conscious Being so long as suffering mankind needs its divine help—not to the end of this root race, at any rate. From time to time He, the "astral" Gauṭama, associates Himself in some most mysterious—to us quite incomprehensible manner—with Avatāras and great saints, and works through them . . . to say that Buddha, after having reached nirvāṇa, returned thence to reincarnate in a new body, would be uttering a heresy from the Brāhmanical as well as from Buddhistic standpoint . . . To say, as the esoteric or mystic school teaches, that though Buddha is in nirvāṇa he has left behind him Nirmāṇakāya (the Boḍhisattva) to work after him is quite orthodox . . .

We apologise to our readers for the error if they have been misled and we apologise more to the author for having not correctly quoted her paragraph.—ED.

TO OUR JEWISH MEMBERS²

In view of the extraordinary period in the world's history owing to the immediate coming of the World Teacher, we members of the Order of the Star in the East, who are of the Jewish race, feel that an effort must be made to present to the Jewish people the Coming, the existence of the Great White Lodge, Reincarnation and Karma, from an angle best suited to their historical background, their traditions, and link it to the work of the great sages in the Midroshim, Mishna, Talmud and the Kabala.

¹ By Ernest Wood, July, 1926.

² From *The Server*, April, 1926.

We therefore appeal to all Theosophical Society and Star members of Jewish antecedents to present suggestions in ways and means of procedure and to form some sort of an association of an auxiliary nature to the Order of the Star in the East. This auxiliary organisation in matters of Star work is subject to the Head and his American representative.

Louis B. Ball, F. T. S. (Secretary and Treasurer *pro tem*), Long Beach Star Group, 1031 Bennett Ave., Long Beach, California.

To whom all communications should be addressed.

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Henry C. Samuels, F. T. S. (President *pro tem*) 323, 15th Ave., North, Seattle, Washington.

HENRY C. SAMUELS

OUR EXCHANGES

We acknowledge with many thanks the following:

Information Section, League of Nations (the Monthly Summary, June), *The Indian Review* (May, June), *The Servant of India* (June, July), *The Canadian Theosophist* (May), *The Theosophical Review* (June), *Theosophy in New Zealand* (May, June), *Light* (May, June), *Revista Teosofica Chilena* (April, May), *El Mexico Teosofico* (May, June), *El Loto Blanco* (June), *Modern Astrology* (June), *The Calcutta Review* (May, June).

We have also received with many thanks:

Vivir (April), *El Mensaje* (March, April), *Prabuddha Bhārata* (June), *Revue Theosophique* (May), *Pewarta Theosofie* (June), *Gnosi*, *Het Sterleven in Indonesia* (June-September), *Literary Digest* (April), *The Cherag* (June), *Theosophical Bulletin* (May), *The Vedānta Kesari* (April, May), *Theosofisch Maandblad* (June), *Theosophy in India* (May), *Theosophisches Streben* (January-April), *The Vedic Magazine* (June), *The Young Theosophist* (May), *Nature's Path* (July), *Revista Teosofica* (May), *Theosophia* (June), *Teosofi*, *The Phoenix* (June), *Toronto Theosophical News* (June), *Pentalfa* (April, May), *Buddhism in England* (June).

REVIEWS

*Histoire de La Franc-Maçonnerie Française: La Franc-Maçonnerie
Chez elle,*¹ by Albert Lantoine. (Paris: Emile Nourry, Editor, 1925.)

We can approach the study of freemasonry from different standpoints. There is the historical standpoint, which examines the old traditions of the Craft carefully and minutely in the light of authentic records. But as Masonry is a secret society, and an oath is given not to write down the secrets, the written documents will never yield the inner secrets passed from mouth to ear. Those who pin their faith on written records only, which hardly antedate 1717 for Speculative Masonry or 1598 for Operative Masonry, of course, derive Masonry from the Operative Lodges and Guilds of the Middle Ages and suppose that Speculative Masonry was grafted later on to the Operative Lodges. They deny the validity of the higher degrees and cling to the decree of 1813 that "pure and Ancient Masonry consists of three degrees and no more". R. F. Gould is the great Masonic scholar on the historical line.

Another standpoint is taken by those who approach the Mysteries of the Craft from the mystical side, they are more interested in the interpretation of the symbols of the Order than in historical research. They maintain that Masonry is derived from the Ancient Mysteries and believe in the mystic significance of the higher degrees. A. E. Waite is one of the finest scholars on this line, an authority for high-grade Masonry.

M. Albert Lantoine belongs to the purely historical school; he does not touch the symbolic, still less occult, side of Masonry. He is however a great scholar on the historical line; he has examined minutely a considerable amount of documents of the Craft through the ages; he has read practically all the important books on Masonry, Rosicrucianism, Knight Templars, and other secret societies in French, English and German; and he gives us in his big book of 424 pages an impartial history of the Masonic Order in France, in all its intricate evolutions and devolutions, with interesting sidelights on Masonry in other countries. He does not talk much about the origins

¹ *History of French Masonry: Freemasonry at Home.*

of Masonry, as there are no written records about the origins and he does not believe in fantastic origins. His style is clear and lively, illuminated by flashes of wit and humour over human vanity and folly, so obvious in the love of men for ribbons, jewels and high-sounding titles!

We have read the big volume with pleasure and profit; it gives a clear idea of the two great Masonic Organisations in France: the Grand Orient and the Scottish Rite, which last is subdivided into the two powerful bodies "The Supreme Council" and "The Grand Lodge of France".

It has two interesting chapters about "Women in Masonry": the first chapter gives a sympathetic sketch of the history of "Adoptive Lodges". In June, 1774, the Grand Orient "considers" the forming of feminine Lodges called "Adoptive Lodges" who are to be worked by the officers of regular Lodges (men) which adopt the feminine Lodges and give their name to them and for whose good behaviour they are responsible. Though deprived of ritualistic initiations and the Masonic secrets, they do good work in the distribution of the Widow's Trunk. The Adoptive Lodges were becoming famous and prosperous, thanks to the "grandes dames" who were flocking in. Their members were Duchesses, Countesses, Marquesses, mingled with ladies of great merit, as Mme. Helvétius who became the first R. W. M. of the Lodge "The Nine Sisters," and Her Grace the Duchess de Chartres, wife of the Grand Master ratio was elected Grand Master of the "Contrat Social".

In our opinion the "Adoptive Lodges" had become, at the end of the eighteenth century, a necessary complement of the Masonic Order, and their influence was greater than most people knew or wanted to acknowledge. In the so-called Egyptian Lodges founded by Cagliostro and Lorenza Féliciana, the women were standing on equal footing with the men. At the time of the greatest popularity of the illustrious Healer, the membership of the Egyptian Lodges was not much less than that of the "Great Orient." The Revolution did not spare the "Adoptive Lodges" nor its members; many of them found their death at the guillotine or were driven into exile.

In the second chapter the birth and growth of "La Maçonnerie Mixte" (Co-Masonry) are graphically told from the initiation of the famous propagandist Maria Deraismes in "Les Libres Penseurs" de Pecq in 1882—the founding of the Co-Masonic Order in January, 1894, under the name of "Le Droit Humain—Grand Loge Symbolique Ecossaise de France," by Marie Deraismes, strongly supported by Dr. George S. Martin, Marie George S. Martin, his wife, and Clémence Royer—to its raising from a Craft Grand Lodge to a Supreme Council of the Ancient and Accepted Scottish Rite in 1900.

The Grand Orient recognised Le Droit Humain in its General Assembly of 1920, to put an end to the reiterated reclamations of her feminist members for the

admittance of women in Masonry; but she denied the right to participate in her works to the feminine members of Le Droit Humain, while she admitted the masculine members of Le Droit Humain to the Lodges of the Grand Orient . . .

La Grande Lodge de France admitted also the Masonic validity of Le Droit Humain, but considers it as "irregular". The masculine members of Le Droit Humain are not initiated in its Lodges but "regularised". So the recognition of Le Droit Humain by orthodox Masonry is after all rather . . . limited

Notwithstanding all these difficulties Le Droit Humain has spread largely over the world and counts many Lodges in Europe, America, Australia, and South Africa.

M. G.

The Way of Truth, by the Countess Bela Zichy. (T. P. H., London Price 5s.)

This is a story obtained through automatic writing, of past lives of two souls at present in Western bodies. The writer is the heroine of the lives. She, in a long past life, deserted her child. The father was an Indian noble and the mother a poor half caste. She had loved not wisely but too well and in despair at the nonreturn of her lover, and the poverty and difficulties with which she was surrounded; she abandoned her child. The father was killed in battle, hence his failure to return.

Then follow three incarnations in Egypt. In this present life she is married to a tyrant. She is childless, as in all Egyptian incarnations, though passionately desiring children.

Her son (who in the past she deserted) is now an Adept. Although he has gained his place in the High Brotherhood he remains in touch with his Indian mother of the past. He appears to her, and helps her to a nobler conception of life, she was rather frivolous and materialistic. After a long series of troubles and difficulties she succeeds in severing the link with her uncongenial husband and becomes united with her lover of the past and "lives happily ever after," having children to complete her happiness.

She realises that her childlessness of the past was due to her own wrong doing, bitterly regrets her past cruelty, and is altogether a reformed character.

The book ends with the warning that "Grave risks attend an aimless dabbling in Spiritualism and the result is sometimes madness or death".

S. A.

The Life after Death in Oceania and the Malay Archipelago, by Rosalind Moss, B.Sc. (Oxon.). (Oxford University Press. Price 14s.)

A scientific summary of all books dealing first hand with the subject, and containing a very full bibliography (202) on the region chosen, the Malay Peninsula and Sumatra to Easter Island and Hawaii. The work summarises a vast amount of reading and research, and is almost too condensed for its own good. The work holds true to the bias of the materialist, and is a search for special evidence rather than the evidence itself. One cannot help wondering what else was in the books quoted besides the evidence here recorded: a priest of the Tabu in Hawaii hardly recognises what he here reads as touching that in which he lived and functioned. Particularly the application of the law of reincarnation is missed entirely when Miss Moss speaks of Avaiki as the "abode" of the dead, Avaiki, or Hawaiki, was the "home-land" as England is to the (modern) New Zealander, and it was longed for with a home-sickness that no European can fathom. Believing fully, as almost all the Polynesians did, in re-incarnation it was always the hope to be born again in the old home, whose beauty lost nothing in the telling as the centuries rolled on. Po, was the usual, Wakea the special heaven, in which all egos stayed a short time before they were reborn. Of course the "commoners" in any land cannot give exact and complete accounts of their own beliefs, and the priest, at least in Hawaii and New Zealand, had his lips sealed, as mine were, by oaths far more binding than even those of a master mason. Hence incompleteness shows in nearly every account given. Then also we must reckon on the bias of missionary, of scientist or layman, who is unaware of the existence of the occult schools. One might as well expect from the Roman Catholic layman an account of the psychological processes that souls go through in "the second death," and in the "deification of man". Even the village priest would hardly give the same account that a bishop would to a sceptic, and an arrogant one at that. Some day the origin of belief will be sought in the Arcane Science, and not in the vague fears of untutored savages.

But the compilation of all available facts as to belief in the life after death is valuable. It will help to the discovery of many a minor detail of the Astral Plane, when the existence of that plane of nature is proven, as it must be, soon. A research on the theory of Theosophy instead of materialism, would seize on quite a different line of evidence, migration for instance, and interpret it all otherwise. Comparative Theology, and all records of beliefs, make an all too fascinating field for the man whose gifts make him a psychologist as

well as an anthropologist, and the field is not a crowded one. Miss Moss and many like her will find a new interest and inspiration in their labour if they will study Vedānta and the eschatology of the Brahmins, then the spread of Hindūism and Buḍḍhism down the islands, out to the utmost merge of the Pacific islands. The present book seems to ignore the fact that all the islands in question were in communication with one another, exchanging cultural values more often than merely bartering wares. As a step towards a synthetic grasp of the subject of Eschatology, independent of direct observation by trained faculty, the book is a very valuable contribution. But why stick to the hobby-horse of intellect, when man has so many other faculties and senses for and of the plane and realm to which the dead are confined.

KAHUNA

The Folklore of Bombay, by R. E. Enthoven, C.I.E. (Oxford Clarendon Press. Price 14s.)

The full value of this fine collection of the beliefs and practices of the populace will be minimised to many readers by a lack of any knowledge of invisible Nature, and of the hidden possibilities of man. To most people it will be merely a record, to be remembered with a smile of contempt for the holders of such "superstitions".

But those who know more look at the matter more seriously. Their studies have made some of them aware of the forces of Nature and how they can be made to obey the will of man; "black" or "grey" magic when used selfishly, "white" when used unselfishly.

Every page of the book has its story, fascinating for those who like to understand what goes on around them. We read of the wicked water nymphs called *As-ara* or *Mevaliya*, who generally dwell in wells, ponds, or rivers, and who drag a lonely person under water (p. 108). "There is a wide-spread belief in the Deccan that a drowning person is being claimed by water spirits, and that any one attempting to rescue him would also be a victim." After reading that we better understand the, otherwise incomprehensible, attitude of the crowd on the Apollo Bunder recently reported to have calmly watched a drowning man and his rescuer without attempting to help either. We cannot think they were all cowards, or unable to swim; they were merely paralysed by the traditional fear of the old nature spirits; but the English boy who rescued the drowning man did not believe in nature spirits and was free to act, and to use his will to

help. Moral: Teach the people everywhere that a man's will is stronger than any nature spirit.

Equally interesting customs are recorded relating to the Sun and the Moon, Women's rites, Cultivation rites, Animal worship, Holy men, Wells, Mountains and Hills; to the people all are alive with invisible life. The legends about them are sometimes poetic, though the element of fear prevails.

Some of the barriers which are causing so much ill-will between high castes and low will disappear if sympathetic efforts are made to help to higher forms of worship, and to show the lower forms out of date. For offerings to devatas the cocoa-nut, or pumpkin, takes the place of the head of a man—and often now of an animal, with red lead instead of blood (p. 340). Where animal sacrifices still take place, there is of course a nearer touch with the old, dark Atlantean magic, but instead of killing a goat, some villagers now decorate it with garlands and red powder, and make it walk round the village three times at night (p. 34). Let us encourage this. Where the animal is killed and its entrails are carried round, it marks a darker cult. India is to be free and all her sons must be helped to raise themselves.

Here is a brighter fancy (p. 79): "The boys of the Ratnagiri District believe that thunder is a sign of the wedding ceremonies performed in the heavenly houses of the Gods." It is the young folk who can be most easily helped, not by destroying their power of sensing finer forces, but by making them prepared to use their will to oppose evil, and thus be happy and victorious.

Traces of Atlantean sorcery also linger as folk customs here and there in the West, though the cataclysm of 80,000 B.C. when Atlantis went down, practically swept Europe clean. But when the Āryans with their "bright Gods" crossed the Himalayas, India was a strong centre of Atlantean civilisation, and dark magic was in force, so we cannot wonder that traces of it remain, though shorn of the most abhorrent rites of human sacrifices, devil worship, etc. Srisa Chandra Basu's *The Daily Practice of the Hindūs*. *The Advanced and Elementary Text Books of the Hindū Religion*, published by the Central Hindū College, Benares, and the *Rāja Yoga* of Ernest Wood (Swāmi Sāṭṭvikāgraganya of the Shri Shankarāchārya School) show us the line along which the Āryans developed their knowledge of White Magic.

A. J. W.

Classics of the Inner Life, edited by F. B. Mackutt. (Hodder & Stoughton, London. Price 5s.)

This is a collection of five lectures by eminent Divines of the English Church, on some well-known classics of devotional literature. Perhaps the first of them, *The Practice of the Presence of God*, by Brother Lawrence, an obscure lay brother of a monastic order in the seventeenth century, is the most helpful to our practical age. Brother Lawrence was a man of Lorraine, who had served as a soldier before attaching himself to the barefooted Carmelites, to serve for fifteen years in the monastery kitchen. As "a great awkward fellow who broke everything," he evidently found this at first a hard test of his sincerity in the religious life, so he contrived to turn the lowliest of tasks into an act of worship, and to literally live and work in the perpetual "presence of God," as few have succeeded in doing.

His account of conversion is as follows :

He told me that God had done him a singular favour, in his conversion at the age of eighteen. That in the winter, seeing a tree stripped of its leaves, and considering that within a little time the leaves would be renewed, and after that the flowers and fruit appear, he received a high view of the Providence and Powers of God, which has never since been effaced from his soul. That this view had set him perfectly loose from the world, and kindled in him such a love for God, that he could not tell whether it had increased in above forty years that he had lived since.

This seems to be an accurate description of what we Theosophists would call a touch of the Buddhic consciousness, unifying with Nature, and with God in Nature, who is Love.

In the second lecture, on S. Thomas à Kempis, the quotations from *The Imitation of Christ* are well chosen, and have an increased charm in the material form adopted in a recent translation.

To give an example of its quality :

If you can tear yourself away from useless talk, and idly going here and there from hearing all the gossip and the news, you will find time enough, and time well-fitted too, to muse on what is good.

The greatest saints avoided, when they could, solace from men, and chose to serve God in the cell. And one has said: "Often as I walked with men, less of a man did I return." Again and yet again we see, when we keep chattering, that it is easier wholly to be dumb than not to step beyond the line in talk ; that it is easier to stay quietly at home than to keep guard over ourselves abroad.

He then who would attain the inner holier life must draw away, as Jesus did, a little from the crowd.

After these gems, the prayers of Lancelot Andrewes, Bishop of Winchester, seem too formal and systematised to attract, though doubtless useful for a daily discipline to the earnest Christian. *The Confessions of St. Augustine* is treated by Dean Inge, with his usual vigour and sincerity. The picture he presents to us is of a great man,

but a very imperfect Saint, and owing more to the Pagan Platonists than to Christian Fathers.

John Keble's *The Christian Year* is too full of militant Christianity to be quite satisfactory to the mystic, but none can question its worth. The last lecture deals with William Law, and his "serious" call to a Devout and Holy Life. "The review of Law's own life" is here perhaps more interesting than the quotations from his work.

H. V.

The Complete Works of Swāmi Abhedānanda, Parts I—II. (Published by Sri Rāmakṛṣṇa Math, Mylapore, Madras. Price Rs. 3.)

Swāmi Abhedānanda needs hardly any introduction to the devoted readers of the religious literature of India. The lectures embodied in the present volume, are at some time or other delivered in America and Europe, during his long sojourn of more than twenty-five years in those countries, disseminating the Gospel of his Master Swāmi Rāmakṛṣṇa. They display a remarkable charity and profundity of thought, and cover the entire field of Vedānta. The various disquisitions on self-knowledge, reincarnation, and Divine heritage of Man will be of priceless value to all students of comparative religion and science.

The Complete Works of Swāmi Rāmakṛṣṇānanda, Vol. I. (Published by Sri Rāmakṛṣṇa Math, Mylapore, Madras. Price Re. 1-3-0.)

Among the famous band of disciples who dedicated their lives to the spreading of the Divine Message of harmony and spirituality of the great Swāmi Rāmakṛṣṇa Paramahansa, Rāmakṛṣṇānanda holds a very conspicuous place, by virtue not only of his spiritual exaltation, but also of his long and intimate touch with their great Master. The contents of the present volume comprise the first fruits of the Swāmi's collected works, and deal largely with such abstract subjects as the Universe and Man, The Soul of Man, The Path to Perfection, etc. The power of exposition and elucidation in the simplification of abstruse and highly metaphysical truths contained in these lectures, do great credit to their author. The writings of the Swāmi breathe the same spirit of deep tolerance and wisdom which characterise the teachings of the great sages of India.

R. V. P.

Classical Samskr̥t Literature, by A. B. Keith. (Heritage of India Series, Association Press, Calcutta. Price 2s. 6d.)

The Heritage of India Series contain a number of useful books bearing on the literature, philosophy, Art and Religion of India; and the present volume by A. B. Keith is a remarkable proof of the scholarly and sympathetic interpretation of the ancient Indian "treasuries" for the benefit of the lay reader of the East and West. The present work reviews with a marvellous power of understanding and scholarship the period of Samskr̥t literature before A.D. 1200, comprising as it does the masterpieces of great merit and reputation, and shows in broad outline the salient features of the form and substance of the classical literature with particular attention to the many problems affecting its origin and development.

The literary judgments on many matters affecting the study of classical Samskr̥t literature are marked with deep insight and broad sympathy, and show an enormous richness and variety of the author's scholarship. We commend particularly the last chapter of the book on the "Theories of Poetry" to the manifold readers of the book.

R. V. P.

Life of Sr̥i Rāmakṛṣṇa. (Advaitāsrama, Almora. Price Rs. 5 and Rs. 6-8.)

On a certain day in 1893 information was received in India that an Indian monk called Swāmi Vivekānanda had captured the Parliament of Religions held at Chicago, by his masterly exposition of the Hindū religion and by his powerful but sweet personality. Very soon his name as well as the name of his Guru—Sr̥i Rāmakṛṣṇa Paramahansa—became household words throughout India. The public was roused to great enthusiasm by the speeches of the former and was anxious to know about the life of his Guru, but the available information was scanty, and so far as the non-Bengāli-knowing people are concerned it has remained scanty till now. The book under review supplies the want, and we should feel grateful to the Advaitāsrama for its publication. It is a bulky book, but interesting throughout.

From his very boyhood Sr̥i Rāmakṛṣṇa had an extraordinarily intense longing for Realisation, and he achieved his purpose after years of deep and persistent devotion. Though his process of development was mainly through Bhaktimārga there was a unique feature in his method in that he went through spiritual experiments, as it were, along various other disciplines including even those of the Christian and Muhammadan religions; as a result he gained first-hand knowledge of the fact that all those ways led to the same goal. The latter

part of the Paramahansa's life was spent in the spiritual uplift of his numerous disciples, young and old, male and female, rich and poor, uneducated and highly cultured: the culmination of this period was reached when Swami Vivekananda was given the spiritual equipment necessary for his mission in the world. The main facts as well as numerous very interesting details in the life of Sri Rāmakṛṣṇa have been presented in the book in a very readable form.

Apart from the central theme in the book we can promise to the reader a subsidiary but very elevating topic, namely, the account given of the serene woman who, when almost a child, married Sri Rāmakṛṣṇa, who on reaching womanhood freed him from the obligations of a householder's life and became on the other hand a useful disciple to him, and who was revered by her co-disciples under the name of the Holy Mother. A picture of the Holy Mother is included in the book, and may be described as a picture of Serenity in woman's form.

S. S.

Haqiqat-ul-Tanasukh, or the Truth about Transmigration (Urdu), by M. Abdul Wahab. (Published by the Nizami Press, Badayun, U.P.)

This is an oasis in an Arabian desert for which we have long been in search. It is an able attempt to put the whole teaching of Islam on a rational basis, by a learned follower of that Faith. Even among educated Muslims a belief prevails that it is impious to ask how and why as to the works of God; that God cannot be Almighty unless He is arbitrary. This idea the author of the book deprecates. He shows by quotations from the Qurān that the whole universe is subject to Law, and as that Law also has been fixed by the Almighty God, (being nothing more than an expression of His Will,) the belief in the Power of God is strengthened, rather than weakened, by a simultaneous belief in His Wisdom. Having established this proposition, the author proceeds to show, with the help of numerous quotations from the Holy Book, supported now and then by authentic tradition, that Transmigration is part of the teaching of Islām, and how difficult it becomes to solve some of the most glaring inequalities of life without its help. Not only that. He tries to prove, as popular Hinduism believes, that a soul having attained human stage, can go back into animal body as a result of his actions. We commend the book to all seekers after truth.

There are some serious mistakes in printing, which we hope, will be removed in the second edition. The price of Rs. 2 seems to be high.

H. C. K.

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

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THE THEOSOPHIST

ON THE WATCH-TOWER

ON August 18, Miss Burdett and I leave Southampton by White Star line in ss. *Majestic* for New York. Krishnaji will, I hope, be with us and probably Rājagopāla. We reach New York on August 24th, the Convention has been put off a day or two, I think, and is on 28th. My American address will be only the Headquarters at Chicago.

We leave New York on November twenty something, to catch the steamer from Marsèilles on December 3rd. I am a little doubtful if we can catch this. If not it will have to be 10th, and I shall have to go straight to Benares, and even then be late.

attend the German Convention but I have never heard that she went. From all these we have had unofficial reports of the virility that was felt and shown, of the power, and of the hunger after Life and Light of the masses at the public lectures. At each Convention one or more public lectures were given by her. All are unanimous in saying that the halls were crowded and the people eager. Details will be

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THE THEOSOPHIST

ON THE WATCH-TOWER

THE outline of some of the work of our President makes one wonder and I had almost said quake, but quake is not the right word. I think the effect that it has upon us is invigorating, stimulating, a sense of on-pushing that nothing else could have. We are determined that *one day*, no matter how long it takes to accomplish, *one day we will* train ourselves to work for humanity as she has done and is ever doing; many another feels the same.

We have by no means a full account of the work done, I wish rather that we had, but we hear that she has attended Conventions of the Theosophical Society in Scotland (at Glasgow for the first time), in England (in the large Queen's Hall, also for the first time in so large a hall), in Ireland, Wales, the Netherlands, and I heard that she was going to attend the German Convention but I have never heard that she went. From all these we have had unofficial reports of the virility that was felt and shown, of the power, and of the hunger after Life and Light of the masses at the public lectures. At each Convention one or more public lectures were given by her. All are unanimous in saying that the halls were crowded and the people eager. Details will be

given by each country and are not necessary here, even if we had them. We have as yet received no official report of the Ommen Conference of the Order of the Star in the East, at which both the Protector and the Head were present.

The work for the President's immediate future is as colossal and we give below the dates as stated in *The Messenger*:

September 2, Chicago; September 13, 14, Seattle; September 15, Vancouver; September 17, Spokane; September 20, Tacoma; September 21, Portland; October 15, 16, Cincinnati; October 18, Chicago; October 19, 20, Cleveland; October 22, 23, Pittsburgh; October 25, 26, Detroit; October 29, Rochester; November 1-3, Toronto; November 4, 5, Buffalo; November 8, New York; November 10, Washington; November 15, 16, Boston; November 17, Brooklyn; November 18, New York City.

In December returning to India.

The four Lectures given by Dr. Besant in the Queen's Hall on "The Coming of the World Teacher" will be published as soon as possible, we had already expected them.

Hundreds, nay thousands have flocked to hear her this time, more than ever before, and we read in one short report of the Scotch Convention that in closing the President likened "a meeting of that kind to the filling of an empty vessel. It gave the lonely people living in isolated places strength to keep Theosophy alive. By talking with others they went back encouraged, brightened and helped. Such an one was sent into loneliness because he was strong enough to bear it. He had the ability to stand alone, and that power would be utilised by the Great Ones for the helping of the world. Those living in lonely places were chosen for this special work, and they should send out, as much as possible, Theosophic thought in their surroundings. In that way the atmosphere could be changed".

* *

The Vice-President is as ever busy, touring in India, lecture follows upon lecture and very shortly he goes to Burma to help by lectures there.

* *

I was ultra pleased to see "The Theosophical News Bureau". It seems to me to mark a new era in the Theosophical movement all over the world, it explains itself. The Advisory Committee consists of the following names: Annie Besant, D.L., The Rt. Rev. G. S. Arundale, M.A., LL.B., F.R. Hist. S., D.L., Muriel, Countess de la Warr, Major D. Graham Pole, E. L. Gardner, Mrs. Baillie-Weaver, Col. H. M. Meyler, C.B.E., D.S.O., M.C., Capt. A. G. Pape, Magd. Coll., Camb., F.R.A.I., F.Z.S., Fritz Kunz (U.S.A.).
Secretary: R. Henry-Waetjen.

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July 1, 1926

To EDITORS AND CORRESPONDENTS OF ENGLISH AND AMERICAN
 NEWSPAPERS, MAGAZINES AND PERIODICALS IN EUROPE,

Public interest in the advancement of human welfare has grown enormously in recent years, and never before has so much attention been paid to the activities of those institutions which exist for the purpose of forwarding scientific research, the development of education, the popular understanding of art and religion, the investigation of psychic phenomena, and the achievement of all phases of social reform.

In view of the number of enquiries received from journalists within the last few months, many of which, being hastily answered by unauthorised persons, led to the publication of erroneous reports, certain of these organisations have felt that it was their duty to provide for the benefit of the Press an authorised information service, whose business it will be to answer all enquiries promptly and authoritatively and to release news bulletins concerning any event of public interest.

This Press Information Service, to which has been given the name of "The Theosophical News Bureau," is officially authorised to issue statements on behalf of:

The Theosophical Society.
 The Theosophical Education Trust.
 The Theosophical World University.
 The Order of the Star in the East.
 The Liberal Catholic Church.
 The Order of Universal Co-Freemasonry.

You are cordially invited to call at or write to The Theosophical News Bureau for any information which you may desire concerning the above organisations, and if you will send in your name and address we shall be glad to send you free of charge such news bulletins as may be issued from time to time by this office.

For the Advisory Committee,

(Signed) R. HENRY-WAETJEN

Then follows almost the same statement to all members of the different Societies and Orders as mentioned above; it also informs us that it is authorised to answer all questions which may be asked by the Press concerning these organisations, and adds—

In order that this work may be efficiently carried out it is essential that the News Bureau be kept constantly informed of the growth, development and activities of the different organisations concerned, as also of any important events which may take place within their sphere. To this end the closest co-operation of all officials and members of the different movements in all countries is most earnestly requested.

By a continuous campaign of educative information, general interest in the Theosophical Society and the other movements that are working in sympathy with it will be stimulated and their message will be carried to an ever-increasing number of people. As a natural consequence the distorted and inaccurate versions of events, such as have appeared in many newspapers recently, will be reduced to a minimum, and the public mind will be given a better opportunity of "thinking rightly" about these movements and of formulating a considered opinion concerning the ideals which they stand for and the efforts that they are making towards the attainment of these ideals. . . .

(Signed) R. HENRY-WAETJEN

As a specimen of what we may expect to see I append here the first "issue".

FOR YOUR INFORMATION

Dr. Annie Besant has never said that Mr. Krishnamurti is the "World Teacher," much less the "New Messiah". Dr. Besant shares the belief stated in various Scriptures that the World Teacher, Who

is the Head of all faiths and the Inspirer of all religious progress, comes back into the world periodically and takes possession of the body of a highly evolved human being in order that He may, through the mouth of this disciple, re-claim in every successive age or dispensation the essential Truths of religion and morality in a form suited to that age.

Mr. Krishnamurti, Dr. Besant states, is the chosen vehicle through which the World Teacher will speak when He comes again just as He spoke through the body of the disciple Jesus two thousand years ago. Mr. Krishnamurti is the **vehicle** of the World Teacher, but not himself the World Teacher.

In terms of modern psychology this would be spoken of as a case of dual personality or rather dissociation of personality. When the World Teacher manifests Himself He takes possession of Mr. Krishnamurti's body and Mr. Krishnamurti goes out of that body.

The reason Dr. Besant particularly objects to the term "Messiah" being applied to Mr. Krishnamurti is that it is a term of Jewish origin which has a special and very limited meaning. The Messiah, from the Jewish point of view, only comes once for the salvation of His "Chosen People," whereas the World Teacher, according to Theosophical conceptions, is at the head of every religion; just as much that of the Hindū and the Buddhist as the Christian.

Mr. Krishnamurti shuns publicity, and it is distasteful, and in fact very painful, to have things which to him are sacred, spoken about in the way some have spoken of them recently.

It is also quite untrue to say that he has been "proclaimed," "elected" or "accepted" by the Theosophical Society, of which he is an ordinary member, not holding any office. Dr. Besant, when speaking of the coming of the World Teacher, is always careful to state that this teaching is not binding on the Theosophical Society, or on any of its members. The objects of the Society are:

1. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of nature and the powers latent in man.

The only one of these objects to which members must give their adherence is the first. A person holding no religious belief whatsoever might still be a perfectly good member of the Theosophical Society. Dr. Besant was elected President of the Society in 1907, and

re-elected in 1914 and 1921 ; the growth of the movement during these years has been phenomenal.

The Theosophical Society, whose Headquarters are at Adyar, Madras, India, has 41 autonomous National Sections, organised in the different countries of the world. Not one of these Sections has seceded from the Society in recent years (as has been erroneously stated in the Press several times lately). Individual members may occasionally leave the Society for various reasons but new members very greatly exceed the number of such resignations and statistics show a constant and steady growth of the movement as a whole. The membership at present approximates 50,000. In England alone the Theosophical Society has 154 Lodges of which 52 are situated in the London area.

The Order of the Star in the East, of which Mr. Krishnamurti is the Head, and which exists to "draw together those who believe in the near coming of a spiritual Teacher for the helping of the world" is an organisation quite independent of the Theosophical Society, although thousands of Theosophists belong to it. It was founded in Benares in 1911, and now has a world membership of about 100,000.

There is no truth whatever in the rumour that Mr. Krishnamurti intends to reside in the Scottish Highlands.

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* *

We have spoken of the Theosophical Broadcasting Station¹ which was to be established in Australia for the purpose of work for the advancement of Australia along right lines. I quote from a small pamphlet that I have just received from the Broadcasting Station which is now in working order.

Milestones on this pathway are brotherhood, goodwill; an appreciation of beauty through all forms of art; a spirit of selfless citizenship; integrity in public life; a recognition of nobility and greatness; a realisation of the status of women; the newer ideals in education; a cultivation of goodwill between employer and employee, and mutual respect and understanding; a tolerant spirit in all departments of life.

This Station is established for propaganda, but propaganda of the above ideals, propaganda for a great and noble Australia. It does not exist merely to spread Theosophy as such or any other special belief, but will be open to all those who are earnest workers for an Australian Brotherhood as part of the British Commonwealth Brotherhood, and, in the future, of the World Brotherhood. Differences of

¹ *The Theosophist*, June, pp. 257-62.

opinion and of method will be encouraged, provided they are dominated by a brotherly spirit towards all.

This Station will tolerate no personalities, no attacks on individuals, no imputation of unworthy motives, no offence against the rules of chivalry.

This Station will therefore stand for clean and honourable politics; for religious liberty and mutual respect between faiths; for social reforms; for educational reform; . . . for the spread of culture through the arts and sciences, including, of course, music and literature. This Station hopes by these means to become a power for good in the life of Australia, and to this end solicits the co-operation of all who love Australia and would serve her selflessly.

Bishop Arundale tells us in one of his delightfully breezy letters that the actual broadcasting takes place from the Manor, with an additional studio at the Theosophical Headquarters and adds :

This is a most interesting development, and will, I hope, be a great success . . . We hope to reach America now and then and certainly New Zealand. Our programme will include very good music, news, addresses on all kinds of instructive topics, etc. And everything will have the Theosophic imprint of brotherhood. Bishop Leadbeater will broadcast from time to time, and others of us resident here, while we hope to take full wireless advantage of our beloved President's visit when she comes. The Station will be very powerful, one of the most powerful in Australia, and I have visions of our reaching Europe some day with our Theosophic waves.

And thus will the mighty news go forth all over the world. Every preparation seems to have been arranged, grown, so that all peoples, nations and tongues shall have the opportunity, this time, to hear "The glad tidings of Great Joy which shall be to all people". What a time to be born and to live and what a time to learn to be silent and to listen; and to work and to wait and to watch.

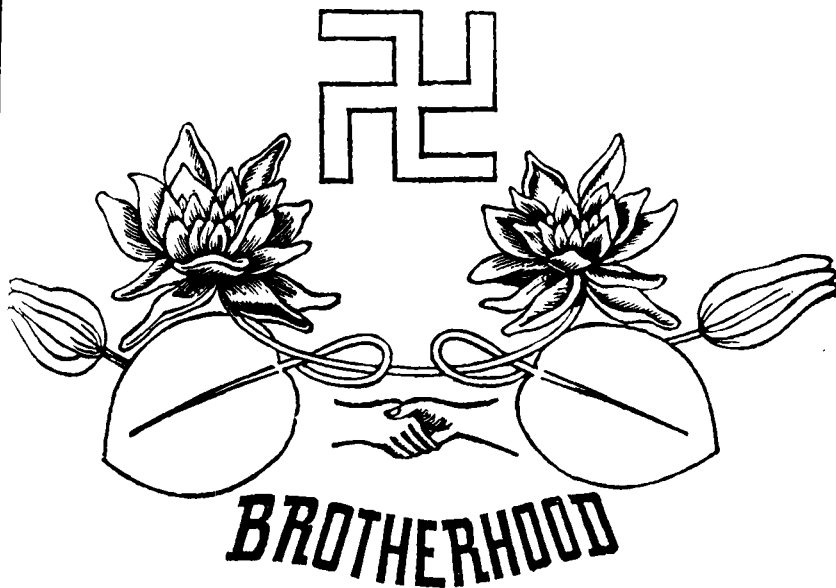
The world seems suddenly to have sprung into flames, flames of life and light, the match has been put to the world's camp fire. The logs have been collected for the last many years, the foundation of the Society was, as it were, the first log and the pile has grown and grown. Now the match has lighted the whole and the world is aflame; from far and near

people are struck by the brightness of the fire and the warmth of love that it gives out and the light by which it lightens the darkness of the world. They are arrested to listen and to watch, not yet fully awake possibly but pricked out of inertia. The newspapers mock no longer, they have felt the power of the flame. Quite truly they may fear the effects of so great a flame later on and will renew their attacks, but at the moment the world is watching in expectation, in quietness, and the fire grows and grows and grows apace, and soon the whole world will be one Living Flame of the Glory of the Lord when He shall come to all. "Every valley shall be exalted, and every mountain and hill shall be brought low: and the crooked shall be made straight and the rough places plain: and the Glory of the Lord shall be revealed, and all flesh shall see it together."

W.

We very much regret to announce the passing away of Miss E. Wilder, the President of the North China Lodge, on June 16th, 1926, at Tientsin. She was a very loyal and devoted worker whose loss will be very keenly felt in the work of the T.S. in China. In view of the present conditions in Tientsin the Committee of the said Lodge has decided to amalgamate with the Tientsin (Russian) Lodge, T.S. The Presidential Agent for China, Mr. Manuk, is of opinion that more useful work will be accomplished by the amalgamation of the two Lodges instead of working separately as in the past.

J. R. ARIA,
Recording Secretary, T.S.



THE PENAL THEORY OF KARMA

By ALPHA

THAT in the popular presentation of Theosophy the judicial, or penal, aspect of karma should have been particularly emphasised, is natural, because it is here that many people find, perhaps for the first time in their lives, a rational explanation of the problem of human suffering. Taken in conjunction with the doctrine of successive rebirths, karma supplies, or seems to supply, in respect of not merely the sufferings but the inequalities of mankind, the much-needed principle of justice. The ways of God to Man are vindicated. Legally and equitably, "all's right with the world." It is hardly to be wondered at, therefore, that this side of the doctrine should afford the staple material of many of our popular lectures, and that it should be acclaimed as one of the

most notable contributions made by Theosophy to an understanding of life.

It is only when, with further study, we go a little more deeply into the matter, that we find how insecure is this apparently solid structure of "legal" justice. That there is Law, is true; and that this Law, rightly understood, is a far richer and greater thing than any man-made code, is also true. But that it is "just," in the sense which would satisfy a law-court, is not true. One might, indeed, go so far as to say that, until we give up the search for "legal" justice in Nature and take an altogether wider view of what is involved in human suffering and well-being, we shall never understand what karma is, or, for the matter of that, what Theosophy has really to tell us about life.

An example or two will suffice. Karma, we are told—or rather, take for granted—implies responsibility, even as human justice does. But animals suffer, sometimes suffer horribly; and animals, as both Theosophy and common sense inform us, are not responsible. When, therefore, we see one animal kindly treated, and another tortured or ill-used, we have to explain this either (*a*) by attributing it to some extra-kārmic cause, or (*b*) by admitting it to be kārmic—in which case we have clearly an example of karma operating entirely without regard to moral responsibility, and hence to moral deserts. Both alternatives seem incompatible with a universe of law and order, and for this reason both are equally repugnant to the intellect. This is only one of the many difficulties in which the legal, or "tit-for-tat," theory of karma, taken by itself, immediately lands us.

A still more striking instance is afforded by the transition point between the animal and the human kingdoms. For here we are told that upon the good or ill treatment, experienced by an animal when nearing the point of individualisation, depends the general colouring of his after life as an Ego.

There are several gateways, Theosophy teaches, through which the newly individualising life may pass into humanity, some of which predispose it, from the very outset of its human pilgrimage, to all the gentler and more lovable qualities; others of which, as it were, harden and embitter it in advance and lay it open, at later stages, to many most unpleasant types of spiritual disaster. Here, it is clear that, if the predisposing causes are in the first instance due to non-karmic agencies, or to karma acting irrespectively of moral responsibility, the subsequent effects must be similarly explained. It follows, therefore, that the divergent impulses, which, starting from the period immediately preceding individualisation, lead in course of time to the Server and the Disciple, on the one hand, and to the anti-social individualist and the Black Magician, on the other, must be attributed, not to law and justice, but to forces which would appear to be the direct negation of these. How, then, can we speak of "justice" here?

But, it may be said, we know so little as yet about animal karma, that it is hardly fair to select illustrations from this region. Very well, let us then glance at how things are in respect of humanity. Here, at first sight, we are on clearer ground. Whatever I experience in this particular life, in the way of happiness or unhappiness, is due to causes set up by me in some previous incarnation. For the faults that I have committed, I suffer; for everything well done, or well thought, or well felt, I reap a corresponding reward; and cause and effect are, in every instance, mathematically adjusted to each other. This would appear simple and straightforward enough; and here, at least, the principle of legal justice seems safe. But a moment's reflection will reveal a flaw; and it is a flaw of so far-reaching a kind, that it may be said to vitiate the whole principle of purely "legal" justice, as affecting the relations between Nature (or God) and Man.

It is this. Whatever I do, or feel, or think, is the direct product of what I am ; and what I am is, almost wholly, the direct product of the Power which created and shaped me, and which created and shaped my environment. And this is especially true of those earlier stages of human evolution, in which suffering is keenest and most general. If our teachings be correct, Man has but little free will, worth speaking of, until a comparatively late stage in his development ; certainly not enough to set against the main forces of his environment, still less against the mightier forces of the World Process as a whole. In so far, therefore, as he is incapable of resistance, he should legally be exempt from penalty. It would be satisfactory, from the point of view of the kârmic-justice theory, if we could find this to be the case. Unfortunately there seems to be nothing in life to confirm it. One could even go so far as to say that, in the economy of Nature, everything tends to show that irresponsibility (at least, in the case of Man) is definitely penalised as such. The young Ego suffers for being young. Ignorance suffers for being ignorant. Impulses and passions, implanted in us by Nature, are penalised for functioning in the way in which (in the last resort) it is natural for them to function. To select merely one instance : on the downward arc of the evolutionary cycle, the cosmic impulse presses out towards an ever increasing selfishness and separateness ; and this is the " natural " tendency of all Egos still on that arc. Obviously so tremendous an impetus cannot be resisted ; nor is it meant to be resisted. It follows that, in relation to it, any ego still on the Path of Outgoing is, in the judicial sense, irresponsible. But does he suffer the less for this reason? Not a whit. Karma, in its penal capacity, is just as busy with him as with any pilgrim of the upward arc. Indeed, the greater bulk of human suffering may be safely placed on the earlier side of the central, or nethermost, point.

It need hardly be pointed out how invidious is the position of Nature, in all this, if we cling to the legal-justice postulate. For what should we think of a father who, having brought up his son to be a thief, places him in a room, with loose money lying about, and then flogs him unmercifully for yielding to the temptation? Or what would be our opinion of a Judge on the Bench, who condemned a prisoner for a crime of which he, the Judge, had been the prime instigator? And yet this is precisely the position of Nature. She prompts the impulse, and then penalises its expression. She instructs in vice, and then punishes the vicious.

It is clear that, if we would reduce our universe to law and order, we must cease to depend upon a postulate that gives us so little support. The legal-justice theory must either be definitely abandoned, or it must be subordinated to some other theory, powerful enough to sustain this weight of apparent anomaly and to assign it to its proper place in an orderly Scheme of Things. Let us attempt a search for the latter; for an instinct tells us that the postulate of an absolute justice is one which we should not lightly let go. Let us see if there be not some larger conception of karma, in the light of which we may save our ideal of natural justice, even though it turn out to be, after all, one of the less important, rather than the more important, aspects of the kârmic law.

The well read student of Theosophy will not need to be told that there are abundant passages in our literature to suggest that karma, so far from being concerned merely with human action, is a law of so august a scope that we may rightly regard it as ultimate. Even the Masters, we are told, cannot interfere with karma. Nay, the highest Īshvaras themselves are subject to its sway. Obviously we have here, then, a law, or Principle, which is co-extensive, in its

operations, with the whole of Being. And a little reflection will show us that the only adequate way of describing karma is to speak of it as an Ultimate Principle, which, rooted in the nature of Being, as such, formulates itself—as soon as Being passes outward into manifestation—into a system of active laws, determining the modes in which such manifestation shall take place. Since, moreover, all manifestation is creative, and since creation is, in its essence, a “free” and purposive activity, we arrive at a generalisation which will serve us equally well, whatever may be the region of manifestation which we may be considering;—namely, that, in any given manifestation-area, we have a free and purposive creative activity working out its ends within the limitations and the conditions imposed by the nature of things—this “nature of things” being, in every case, what we are accustomed to speak of as “karma”. We may add the further generalisation (to be explained in a moment), that every such free creative activity becomes, for all lesser creative processes included within the sphere of its operations, itself a kârmic, or determining, cause; and so on, step by step down the scale of diminishing creation-areas, until, at the lowest stage of all (which we shall discover to be represented by Man) we have a region where creation is encumbered and controlled by the whole mass of kârmic determinations, ascending hierarchically through ever widening spheres of manifestation up to pure Being Itself.

In order to make this clear, let us consider, in the light of logical necessities of thought, the case of the Logos of a Solar System. By how many removes such a Logos is separated from the primal Fount of Being, we cannot tell. But there is everything to suggest that each Solar System is only a unit in a larger cosmic Scheme, and that such Schemes themselves are merely organic groups in a still mightier Order. So far as knowledge and inference can pierce, the formula of “the

lesser specialised creation within the larger general creation" seems to hold good throughout the whole area of Manifested Being.

It follows, then, that a Solar Logos, when He awakens into creative activity at the dawn of a Manvantara, does so within certain conditions pre-determined for Him by the greater Manifestation-Unit of which He is a part, and that His own creative work involved in the projection of His System will be limited and governed by these. Thus, to take a single example—the building material, out of which His System has to be constructed, is already there, in the shape of the "bubbles" of the atomic sub-plane of the Cosmic Prakṛtic Plane, lying distributed through space; and the welding of these ultimate constituents into the more complex Matter of the six lower planes of His System must be conditioned, through and through, by the nature of this *materia prima*. Again, the whole "character" and design of His future System, considered as a creative Idea, must be largely determined by various factors, which we can name, even though they lie far beyond our understanding. One of these will be His own evolutionary past, including the fruits of any previous Systems which He may have created; another will be the Cosmic Ray to which He belongs; a third will be, of course, the mighty and mysterious purpose which He Himself has to fulfil, as an integral Part of some greater System.

All these shaping and delimiting causes, therefore, (as well as many others) must be conceived of as operating from the very moment at which a Solar Logos passes out of Pralaya into creative activity. Taken in their sum-total, they form the karma—or body of determining causes—of the System which is to be; and in the last resort every detail of that System must be, in some way, conditioned by these. But we must not posit of them a determining force so powerful as to be absolute. Within the conditions which

they impose, we must allow room for a free and original Creative Energy, which shall work out, in and through these conditions, a Plan of Its own. This Plan will be the definite contribution of the Solar Logos to the greater System of which He is a Part, and its gathered-up fruits, at the end of the Solar Manvanṭara, will be something definitely new, evolved, by what may be called "specialisation," out of already existing materials and amid conditions already established. This "newness," which is only another word for differentiation, is the real object of the whole Process—or, at least, one of its most important objects; and it must never be lost sight of amid the serried host of conditioning Laws.

Now, when we pass to a lower stage and consider what happens *within* any such Solar System, we shall find that what, at a higher level, was the free Creative Activity of the Solar Logos becomes, for all the unfolding life within that system, itself a determining, or kârmic cause. For in addition to all the larger determinations, to which the Logos Himself is subject, we have here the further set of conditions imposed by His own Plan. Whatever minor creative processes, therefore, come to be set up within the area of His System will be conditioned by that Plan, in the sense that they must take place within the limits which the Plan prescribes. Thus when we come to Man on any globe—and, with Man, to the beginnings of definite creative activity, since it is only with Man that free-will is born—we find such creation burdened (if the expression may be used) not only by the collective karma of manifestation as a whole, but by the special karma imposed upon it by the Logoic Plan.

This is the true karma of human life; and of all the forces, which have to do with human destiny, it is so much the most powerful and important that it might almost be

said to be infinitely so. For what does it imply? It implies that whatever Man, in the long ages of his unfolding, may make of himself—using, for this purpose, the divine creative energy, locked up within him as part of God—he can do so only, along the lines laid down for him, and within the enveloping conditions prescribed for him, by that “nature of things” which is God’s Plan objectified in the world about him. To specify here would be to waste time; for every Theosophical reader will recognise what these general determining conditions are. Perhaps the simplest way of summing them up is to classify them under the four heads, under which Aristotle long ago subdivided the principle of Causality. Then the Efficient Cause will be the active Will of the Logos, which brought the System into being; the Material Cause will be the constitution of the various planes of the System, which provide the Matter-environment of the evolutionary process; the Formal Cause will be the Idea to be worked out, not merely by the System as a whole, but by each several unit in the System, and will include all the successive modifications of the Idea, as they melt into one another at stage after stage of unfolding; while the Final Cause will be the fully realised Idea, which is the communication and, so, the goal of the whole process. All these four Causes, taken together, make up that additional karma, which the special Plan of the Logos imposes on His System, over and above the wider kârmic conditions of greater Systems and the general Laws of Manifestation as a whole. All four are equally important, for they are ultimately one and the same. Let us, however, single out one for special study, since there is no time for a more general consideration; and let us see what light it has to throw upon the penal, or judicial, aspect of the kârmic law in relation to human conduct. The one which will, perhaps, tell us most, and tell it most simply, is the fourth—the Final Cause, or goal.

We are now back in a region, where whatever facts we require are supplied by well-known Theosophical teachings; and the first of these, which claims our attention, is that primary act of creative Self Differentiation within the Logos, which gives birth to the Monads. These Monads, in their totality, constitute the collective hosts of Spiritual Lives, which, at the end of their æonian pilgrimage through the Kingdom of Nature will emerge, at the completion of the cycle, as a glorious galaxy of Perfected Men, manifest Sons of God. The history of a solar system is, in its spiritual sense, the story of this pilgrimage.

Now the main point that we have to grasp about this initial Self Differentiation is that it is a *real* differentiation; in other words, that each of these Monadic lives is a distinct and specialised expression of the Logoic Life, with its *differentia* already stamped upon it—even though as yet latent and unactualised—and that it is this special character which the whole evolutionary process is meant to elicit; so that, at the end of the process, the fully self-realised Monad shall shine forth with the splendour of an absolute uniqueness, a new and unprecedented expression of the Life from which it sprang. Here, then, is one definite purpose of Manifestation. The other is the complement of this. For it will consist, we are told, in the gathering up of these hosts of perfected uniqueness into larger and larger Collectivities, as the time becomes ripe for each such harvesting—every such Collectivity becoming, in some mysterious way, the vehicle of a mighty Spiritual Being, and so a single Organised Life—until, finally, at the close of the Manvantaric cycle; the perfected fruits of the System will all be gathered up into One stupendous Organism, and a new Logos will be born to the Universe.

Unimaginably great though these matters are, yet they involve two clear principles, which it is necessary for us to grasp. For it is evident, from the above, that the evolutionary

path of each several Monad, from the moment of birth to that of final self-realisation, must, if it is to work out that Monads uniqueness, be (1) a *special* path, determined by the special character stamped upon the Monad in question, in the original act of Differentiation ; and (2) a path determined also by the particular place or function, which are to belong to the Monad, ages hence, when it is gathered up into one of those mighty Collective Units of perfected Spiritual Life, of which mention has just been made. The two things are obviously interconnected, since the special character will determine the special place or function ; or it might, perhaps, be truer to say that it is *with a view to* this special place or function in the collective Organism that the special character is originally implanted in the unit which we call a Monad.

In either case the result is the same ; and it has a profound bearing on our conception of kârmic law. For it gives us a formula, which, considered as a shaping or determining principle, must be added to that already immense mass of more general karma, under the sway of which the Monad automatically passes, in the very act of coming into existence. That formula is briefly : *To each Monad a special path ; to each a special goal.* Before examining this in further detail, and inquiring whither it leads us, let us pause for just one moment and mention what authority we have for holding the formula to be a true one.

(1) For the uniqueness of every Monad, and the consequent uniqueness of its evolutionary path, we may appeal, in the first place, to the acknowledged fact of *differentiation*, as one of the primary objects of manifestation. Differentiation, in the full sense, implies uniqueness and would lose its meaning without it. In the second place, actual observation shows us that, as man evolves, he becomes at every stage more highly specialised and more definitely unlike all others. We have, moreover, the authoritative statement that this

differentiation is still more evident amongst Those who have reached the superhuman stage. Finally, we are told that, even at the stage of discipleship, it is customary for the Master to recognise this uniqueness by giving to every pupil the teaching appropriate to his individual case. But the matter is one which, for all necessary purposes, finds sufficient support in observation and common sense.

2. The gathering up of Monadic units into larger collective organisms is a thing about which, for several reasons, we know and are told little—the simplest reason being that, of its very nature, it transcends the reach of ordinary thought. But of two such gatherings-up, at least, we are definitely told, even though we may be quite unable to realise all that they mean. One is the collective organic life, which, with the great One as animating principle, is lived by a Master in unison with His accepted disciples. Here, all that is told us obviously points to a real Spiritual Organism, even though it may still be imperfect owing to the limitations of the pupils composing it. The second is an altogether more striking and complete example, albeit so far beyond our powers of conception that it must remain, for most us, simply an occult term. And that is the mysterious Heavenly Man, that marvellous Spiritual Entity, whose vehicle of manifestation is composed of all the liberated Souls who have attained Adeptship in any given Root-Race; that transcendent Being, indivisibly One, yet made up of this host of perfected Cell-Units; a Being, withal, so substantially real, that Bishop Leadbeater can write of the Heavenly Men that “These are the true inhabitants of the Solar System”.

Beyond the Heavenly Man we cannot see; but it is hinted that these mighty Beings are, in Their turn, gathered up into a still vaster Collective Lives, to become the vehicles of great Ministers of the Logos; while analogy must suggest to us that the process of integration will have still loftier stages

until, at the end of the Manvantara, the mightiest of these collectivities are themselves incorporated and become the living vehicle of the Logos-to-be—thus completing that process of cosmic gestation, which, we are sometimes told, is the ultimate meaning of every manifested World-System.

It is with the Heavenly Man, however, that we are particularly concerned; for this would appear to be the earliest of the greater In-gatherings, and the arc which thus lies nearest to humanity. It is, moreover, the one which—belonging as it does to the stage of Adeptship—coincides with the final self-realisation of the Monad, *as a Monad*. It is here, therefore, that we should look for the special Monadic goal—the goal, namely, which will be the fulfilment of its own uniqueness; and this is only another way of saying that the original differentiation of the Monad, which brought it into existence as a separate life, carried with it, from the first, the prevision of its place and function in the Heavenly Man. *To each Monad its own goal will thus mean! To each, its own special place and function in the Heavenly Man; while To each, its own path will mean: To each the special path predetermined for it by that place and function.*

Now, a striking confirmation of this view is to be found in a statement by Bishop Leadbeater, in speaking of a matter to which we happen to have already alluded. The reader will remember how, earlier in this article, mention was made of the extremely difficult problem set up by the various modes of individualisation by which an animal can enter humanity. Commenting on this very problem in *The Inner Life*, Bishop Leadbeater makes the definite suggestion that the matter of the gateway, through which the nascent Ego is admitted to the human kingdom, is one which lies outside the jurisdiction of karma, as ordinarily understood (*i.e.*, in its penal sense), and is really determined by the place which the

Ego, in question, is destined to occupy in the Heavenly Man.¹ It will readily be seen how revolutionary a gloss this is upon our whole theory of karma. For it amounts to saying that much of the suffering, whether in the animal or the human kingdom, for which no apparent ground in justice can be found, is, or may be, determined, not by the "tit-for-tat" kârmic operations of conventional theory, but by the predestined goal of the sufferer. And the same generalisation must *exhypothesi* apply to those Egos who are happy enough, or apparently happy enough, to have entered humanity by one of the more pleasant gateways and to be pursuing a correspondingly easier path. It is clear that the general effect of this statement, if true, will be to transfer, at one stroke, a great mass of what we had been accustomed to think of as "merited" happiness or unhappiness—merited, in the sense of being the direct kârmic effects of causes set up by an Ego in the past—into quite another sphere. Merit, in the ordinary connotation of the word, is here superseded by objective. The determining influence is not the past, but the future. The supreme kârmic factor is the Goal.

The real question, therefore, becomes that of apportioning to these two main determining causes the amount of human "karma" belonging to each, or (alternately) of trying to find a formula which will include both, and will assign to each its proper place and scope. In either case, our old conceptions of karma, as a purely judicial operation, are bound to be much modified. We shall no longer be able to apply, off-hand, the theory of simple merit to the happiness or unhappiness that we see around us. Nor, in a very real sense, shall we be able to separate off, into self-contained departments, the two categories of "good" and "bad," when we are considering human conduct. For it, to take a striking example, there exists a path to the goal *via* the dark valley of Black Magic or the arid

¹ *The Inner Life*, Vol. II, p. 389.

desert of misanthropic individualism, and if this path be, for the Ego concerned, a necessary and predestined path, then it is obviously not our business to condemn such a path or to speak of it as "bad".

The fact is that the problem which we are now discussing, and the new light thrown upon it by the *obiter dictum* of the great occultist whom we have quoted, opens one of those hidden doors which lead directly out of the closed chambers of conventional thought into the larger atmosphere of genuine Theosophy. The door swings back, and we find ourselves in the open air. That air may be a little difficult to breathe at first, owing to its keenness and strength, but we must try to remain in it and to accustom our lungs to its strenuousness. For, if we do so, we shall, I think, begin to realise a wholly different conception of all that makes up, for our present thought, the dark and terrifying side of life.

To put the matter in its plainest and bluntest form, we shall begin to perceive that what we call "good" and "evil" are not, as a matter of fact, antithetical principles, but are merely (in terms of an evolutionary purpose) two different ways of achieving one and the same end, their ultimate convergence being guaranteed by the irresistibly compelling force of the Logoc Will. What is more, we shall begin to perceive that every so-called "evil," no matter how fearful in its aspect, has its corresponding compensations, determined by its own nature, and that the evil *plus* its compensations becomes, in its final reconciliation with God's Plan, a greater good than simple "good" would have been by itself. And this truth will remain equally true, whether the evil in question be one of deliberate choice on the part of the individual, or imposed upon it by the exigences of its ultimate destiny. The sovereign pattern, of course, for this formula of self-realisation through self-negation, is to be found in the Manvantaric Process itself, in which the Divine Life,

by thrusting Itself forth into deeper and deeper regions of materiality—and so into that ultimate region of separateness which produces all that we call “evil” in our world—eventually returns upon Itself strengthened, awakened and particularised by Its long pilgrimage. This process, as we might expect it to do, repeats itself in every lessening sphere, and provides the key to much that has puzzled us in Man, and in what Occultism has to tell us about Man. One may refer here, in passing, to a statement, reported to have been made by Bishop Leadbeater—to the effect that most occult students of to-day, who are worth anything, have dabbled, at some time or another in their past lives, in Black Magic. But the statement is not printed, and so cannot be stressed. But we are all familiar with the old adage: “The greater the sinner, the greater the saint”; while the line of thought which tells us, for example, that a Napoleon, moulded by the long evolutionary process into a spiritual being and a lover of mankind, would bring to the spiritual life an enormously greater contribution than a man of lesser power, will and energy, is a familiar part of our Theosophical doctrine, as well as something which common sense instantly accepts. But Theosophy has something even more to tell us than this. Simple failure, in the negative sense, has also its compensations. One of the most impressive little statements, strewn here and there amid the giant records of *Man: Whence, How and Whither*, is one which informs us, almost incidentally, that the Lord Buddha and the Lord Maitreya both dropped out as “failures” in the Fifth Round of the Third Chain. Comment upon this statement is superfluous; for, had this “failure” not taken place, the two mighty Beings, in question, would have passed on with Their own Life-Wave and been lost to our present humanity. The plain fact is that, look where we may, we find the Law of Compensation unfailingly at work, and in the light of its

beneficent equilibration our common distinctions of good and evil, of success and failure, fade into nothingness.

We arrive, that is to say, at the truth—startling, perhaps, at first sight, yet at the same time infinitely noble—that all paths alike are paths to the goal and that, in arriving at the goal, all the “evils” of any path are swallowed up and negated in the simple act of attainment. Two interesting and profound little pieces of Theosophical information go to confirm this rather arrestingly. One is the statement, which has puzzled so many students, that every Ego, as he advances on the evolutionary path, refashions his own past. This (may we not hazard ?) is only another way of saying that every path, which succeeds in reaching its ultimate destination, becomes *ipso facto* or *ex post facto* a right path, and that this “rightness” operates, as it were, retrospectively, refashioning in terms of itself everything that seemed wrong or mistaken at the time. Add to which that, since what we call the “path” of an Ego is really an inner organic development, every additional effort or strain incurred upon that path (even though incurred through what we conventionally speak of as ignorance, or sin) must work out, in the long run, as an additional strength, and must, as such, be reckoned as an extra gain, over and above the simple success achieved in arriving at the goal. Another piece of information, which tells almost the same story, is the statement that, in some unknown way, the very ākāshic records of an Ego’s past clear themselves of all evil, as the Ego advances to perfection. It is, we believe, a fact that the ākāshic records of the Great Ones, if there be occasion to refer to them, show absolutely nothing of wrongdoing at any period of Their human past. And yet we know that every Adept must, in the normal course of his evolution, having passed through the phase in which, as with the bulk of mankind to-day, wrongdoing is inevitable. Here, obviously, we have a law at work, which we cannot fully understand. But

it speaks, inferentially, of some kind of Principle of Compensation, whereby evil itself, at the loftier stages of evolution, vanishes retrospectively in the positive good of spiritual attainment. Perhaps the real secret is that all these cryptic statements rest on a dynamic, instead of a static, view of life. Nothing *is*; everything is *becoming*. And since "becoming," in our philosophy, automatically posits a goal, every single fact in life has to be considered (because it can only rightly be so considered) in relation to that goal. And this brings us back, by an easy transition, to our theme of the nature of karma. In what relation, we may now ask, does our conventional theory of "judicial" karma stand to all this? What modifications must we introduce into it, in the light of (1) the ultimate indifference of "good" and "evil" involved in the universal Law of Compensation, and (2) the supreme potency of the Final Cause, or goal, in determining the life of the individualised unfolding unit.

Alpha

(To be concluded)

THE PLACE OF THE THEOSOPHICAL WORLD UNIVERSITY IN THE HISTORY OF THOUGHT

By W. R. C. COODE ADAMS, PH.D.

WE all know the allegory of Plato, of the men who sat in a cave with their backs to the entrance and observed the shadows of real things that passed across the mouth. The men who sat in the cave were no doubt of two kinds, those who contented themselves with collecting data of the passing shadows and those who went further and drew inferences concerning the nature of the real things that caused them. The latter only achieved any comprehension of reality, and into these two classes the world is divided to-day. The history of thought is the history of this progress from the mere collection of data to the inference of reality, but it is my intention to show that this progress has not been slow and steady but has proceeded by fits and starts and has been subject to reverses themselves the result of laws which govern such things.

For the first strivings after reality we naturally turn to art for art is older than are the sciences. When we look at some of the cave drawings of bison and antelopes we are immediately struck by their essential artistic merit, that is to say they convey to us the complete idea of the animal by means of a drawing executed with little scope of colour or technique. There were recently discovered in America among the Astic remains some rock drawings of great but unknown antiquity, among them was one undoubtedly meant

to represent the extinct animal the Iguanodon. This drawing gave one the same impression as modern drawings of the Iguanodon but with the absolute minimum of line and technical skill thus showing true artistic conception. It is this same quality that we notice in the Egyptian art and in the mediæval religious art of Europe, the "Primitives" as they are generally called. Their paintings reveal to us their thoughts in a manner unhampered by elaborate technical skill or stereotyped ideas about colour or perspective.

It must not be imagined however that they recognised this lack of technical skill as the asset it was, on the contrary they strove continually after such skill and we notice its gradual rise with the gradual decline of art through the centuries, till it ended with the photographic pictures of the last century where the exact reproduction of nature in shape and colour seems to be the end of the artist and nothing more. In other words, as a portrait painter he becomes a substitute for a camera and as a landscape painter a substitute for an excursion ticket. It is almost ironical that the height of this period coincided with the early experiments with colour photography.

The world was not however left without its prophets and I will mention one as he is a type we shall meet later in other walks of life. Gauguin, a pupil of Cezanne, seeing the downward trend of art determined to make an effort to save it by returning to the simplicity and soul of the Primitives. In order to place himself in the right atmosphere he left Paris and settled in a little Breton village. Even here however the complexities of modern civilisation oppressed him and determined to sacrifice everything for his goal, he forsook Europe and finally came to rest in one of the islands of Polynesia. Here, having given up everything for the sake of art, like an anchorite in the Thebaid seeking release from the world, he painted like the Primitives. He died in poverty and obscurity

and his works which remain are bought for thousands by museums.

Now what is true of art is also true of that other great path to reality, religion. None can help being struck by the exquisite simplicity of the original teachings of the Founder of Christianity.

In their fidelity to nature, in their absence of "jargon," they bear all the marks of a Master Craftsman. Truly here we apply the term Master and like other Masters he suffered at the hands of copyists. We trace the degeneration of this teaching through the stormy days of Alexandria to the impossible metaphysical subtleties of the Byzantine theological school, so fortunately destroyed by the Turks, till we come to a European period of dryness and degeneration in the twelfth century. Then arose the man who was to bring again the spirit of the Founder in the person of Francis of Assisi and through the villages of Umbria he preached, calling men to grasp the spirit of their religion not just the outer form, to try and see reality and not just be content with cataloguing the shadows that pass across the wall. The superiority of the teaching of the friars to the degenerate condition of the church may be judged from the fact that the popular rebellion under Wat Tyler in 1381, deliberately advocated the destruction of all church machinery but stated that they would spare the friars as the "people's guides to heaven". The influence of this extraordinary man on art was no less than his influence on religion. He inspired a whole school of painting that has scarcely ever been surpassed. His influence was their stimulus, "Giotto's grandfather knew St. Francis," has been said as if it accounted for everything. History repeats itself and again religion, having passed through the purging fire of the Reformation, fell into the degradation of the Hanoverian period when the livings were given to younger sons of the squire and people slept in church

so openly that a special functionary was employed called the "Sluggard-Waker". Once again a voice cried in the Wilderness and Charles Wesley came like St. Francis of old to preach simplicity of outlook, a fundamental grasp of realities instead of shadows, of eternal instead of external. It is possible that such a reaction is again taking place to-day and the Anglo-Catholic movement was largely an attempt to revert from the Victorian Evangelicism to the bright and human Catholicism of the ages of faith, the Primitives.

What can we learn from all this? It seems that progress is not a slow and steady evolution as was sometimes supposed but proceeds according to a given law inherent in the nature of things. An "Old Master" founds the school, he suffers a little at the hands of his pupils and they suffer a lot at the hands of their copyists, until it is all overlaid with superficialism and external. Then is born a man who, seeing the superficialism, breaks with convention and insists again on reality. He suffers eclipse, for so prone is the human mind to be satisfied with external rather than fundamental ideas, it is the tendency to repeat what other people have said or done rather than to do and say original things for yourself.

It is also true that the elaboration of technique in expression or craftsmanship has the danger of overcoming and stifling that very spirit of reality it was designed the better to express. This is a curious lesson but history has taught it again and again, to develop, to perfect an expression whether in religion or the art of living is to run the danger of losing touch with vigorous and inspiring reality. That is why old civilisations decay. They become too polished, too over-ripe and they strut across the stage of life too exquisite, heavily scented and macabre to fall to pieces like a pack of cards at the breath of the keen east wind of life. He that would achieve truth let him beware of sophistication.

Let us consider how this same principle will apply in the case of the natural sciences. There was science in Egypt but it was the handmaiden of theology and as the theology got sophisticated and degenerate down the ages the science was dragged with it. There was science amongst the mediæval alchemists but probably following the traditions of the decadent Egyptian days, mediæval science was confused with magic. That there were real occultists we know but they were few and it does not need a very prolonged investigation of some of the "Grimoires" of mediæval days to realise that there was a great deal of pseudo-occult rubbish mixed with a little necromancy of not too high an order. So once again truth was baulked. What of our present days? We have made a fresh start unencumbered by the past but again have missed the goal. Natural Science has to a large extent become a matter of the accumulation of data to the end of understanding the processes of nature rather than her causes. So terrible has this reign of data become that we employ a whole profession of extractors whose business it is to abstract a précis of this enormous mass of facts in order that any one human mind may be able to keep some track of what is being published. Within a few years of the beginning of the Scientific era specialisation has developed to an alarming extent. There is no such thing as a "Scientist" now, there is scarcely such a thing as a Chemist. One is either an organic chemist, a physical chemist, a metallurgist or a bio-chemist. The more specialised we become, the less each specialist knows and the inevitable result has occurred that natural science is in general passing into the hands of materialists.

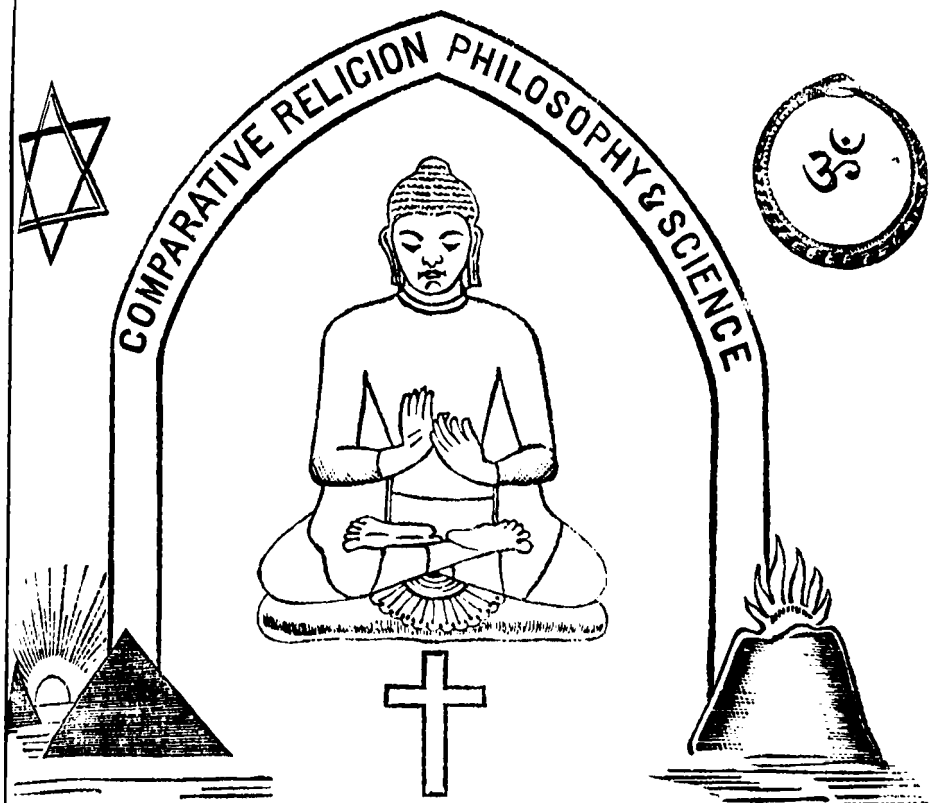
Here again we see the working of the same principle. The elaboration and improvement of the technique has come to obscure the simplicity of the original aim which was to understand Nature. The result has been, as is the case of art, that the technique has become an end in itself and one more

decimal place is considered the crowning glory of the experimenter. Very rarely is a voice raised to say that this is not true knowledge. It is a fact that among the large mass of scientific men, very few indeed are interested in essential causes in nature. This is also true of other branches of knowledge.

In the idea of the Theosophical World University we have the possibility of a movement which may be to learning what St. Francis was to his religion, to hold before us the ideal that knowledge is not the accumulation of facts but the understanding of nature. We will not defend bad technique nor ignorance of facts, but we must remember that those same facts without interpretation are like a picture without any "soul". It is distinctly an open question whether intellectualism all over the world and in almost every branch of learning has not already started on that downward path which leads to the eclipse of the true spirit of learning, as formalism and ecclesiasticism leads to the eclipse of the true spirit of religion. If this is so the rôle of the Theosophical World University is clear and its importance cannot be overestimated, it is founded in order that in good time it may carry on the torch of true learning when all our knowledge has become as dry as dust and the soul has gone out of it.

He that would seek truth let him beware of sophistication. You can get so minute in vision that you cannot see the wood for the trees, you can get so subtle that you cannot see simplicity. The shadows dance upon the back of the cave and those that sit in it build so many theories concerning their form and shape, their periodicity of occurrence and their velocity of transit, that they forget to draw the one essential inference, that after all they are but shadows.

W. R. C. Coode Adams



CHRISTIAN AND MAORI MYTHOLOGY

By LOU W. PARORE

THE clash of cultures, as seen when a civilised people comes into contact with a barbaric race, and the effect of such contact, forms a peculiar and highly interesting field for study; and much may be learned from a close observation of its effects upon such a people as the Polynesians, a division of which race is known to us as the Maori folk of New Zealand or Aotearoa. Here we have a people at the stage of neolithic culture dwelling in far-scattered isles of the great Pacific, in

which region the race has been isolated for many centuries. The well-known aptitude of the Polynesians for deep-sea voyaging did not bring them into contact with any race which was in a stage of higher culture. Their voyages were extended far into Melanesia, but they would learn very little from the inhabitants of the Black Isles. In the case of our Maori folk we have a numerous people who seem to have been isolated in these southern isles for about four hundred years. This long period of isolation would assuredly not make for progress, and, when coupled with that form of conservatism that results from the shackles of superstition, then is produced the peculiar fossilised culture in which the Maori lived.

The amazement and excitement caused by the appearance of European navigators on these shores must have been great, hence the tradition of Abel Tasman's visit that has come down to us through many generations. The appearance of white-skinned strangers, clad in strange garments of strange form, the great vessels, the fire-arms and other marvellous artifacts, all combined to impress the Maori mind, and to convince the natives that the newcomers were more than mortal. Hence these supernormal sea-rovers were termed *tipua*, sea-demons, and man the neolith marvelled as he gazed upon them. As time rolled on the Maori became better acquainted with the demons, who had broken through the hanging sky and sailed down the sea roads of their courageous ancestors. They came to the conclusion that these pale-hued Pakeha were men such as themselves, but that their gods were more powerful than those of the Maori folk. This belief was one that led to important results, as we shall see anon. Following closely the early voyagers in these seas, came the early missionaries, who brought glad tidings of great joy, and yet more that were not quite so joyful. The religion introduced by these energetic and assuredly courageous men was that of our own forbears, plentifully besprinkled with hell-fire

and burning lakes. It was now that the Maori learned, to his amazement, that the human soul has a troublous time of it when he leaves this world and fares out upon the Broad Path of Tane, the personification of the sun. No longer, as of yore, was he to lead a care-free life in Rarohenga the subterranean spirit-world, where the Ex-Dawn Maid, Hine-titama ever protects the souls of her descendants, or ascend by the whirlwind path to the uppermost of the twelve heavens, there to be welcomed by the Mareikura, the celestial maids of that supernal realm. His doom was to be cast into a furnace of so fierce a heat that it can destroy immaterial qualities, an all-embracing fire in a drear region wherein the diet consists of brimstone and treacle.

It is now that the clash came, the clash that I propose to briefly describe. The missionaries came to the conclusion that, ere the raging heathen could be converted, their religious system must be destroyed. As time rolled on this was accomplished, and the gods of the Maori died as so many gods have died before them. You cannot convince a Maori that gods never die, for he will answer you; "Gods do die, if there are no priests to keep them alive."

Now, one of the discoveries made by the missionaries was the fact that the system of *tapu* underlay the whole scheme of Maori religion, or that it permeated the same. As a matter of fact, the gods were the vivifying power of *tapu*, of *mana*, and of the sacred life principle, lacking which men cannot retain life, in Maori belief. So far so good; the institution of *tapu* was attacked with zeal, and, finally, it was so weakened as to prepare the way for the introduction of Christian teachings.

We now come to the most interesting phase of this clash of cultures, one that should convey a very important lesson to those who have to deal with barbaric races. It is, however, one that has never been well described nor made public,

hence errors of judgment have been perpetuated down the changing generations. When the missionaries assailed and almost destroyed the ancient institution of *tapu*, they could not see that they were destroying the social system of Maoriland. They swept away the powers that held society together and took the place of civil law. Social cohesion, political and domestic unity, rested upon the gods and the system of *tapu*. It was as near an approach to theocracy as one can visualise in this world. Plainly expressed, it was superstition that held Maori society together, superstition that enabled him to become the most daring neolithic navigator of wide seas of whom we have knowledge; the superstition that makes and mars mankind. These things were not seen by the missionaries. Those courageous men were enthusiastic but not clear-sighted; they strove to improve the lot of the Maori; they hoped to introduce a superior code of morality—but they were not anthropologists; they never understood Maori mentality or Maori superstitions. Nor does it appear that they ever strove to do so.

In a small book issued by the Cambridge University Press in 1922 appear certain essays on the *Depopulation of Melanesia*. Among them are two contributed by the Rev. A. Hopkins and the Rev. W. J. Durrad. These are marked by a clear insight into native mentality, and the conditions and institutions of native life, likewise by a broad-minded, clear view and attitude that render them interesting and pleasing reading. Such essays as these could not have been written by any of our early missionaries.

The result of the destruction of the basic force of Maori social life soon became apparent. The social system was so weakened that the various forms of discipline under which the Maori had flourished, for many centuries, were sorely weakened. Evidence of this lax condition appeared in the social and industrial life of the people, and, ere long, it was also evident in the mental outlook of the people.

Here we have another extremely interesting phase to examine. The Maori came to see that he had lost his old-time *mana*, his prestige and that his virility and physical welfare were declining. Decadence had set in; what was the cause thereof? When the Maori sought an answer to this question, he thought the matter out on lines of his own peculiar mentality, for assuredly he could follow no other. Ere long he came to a conclusion, and one that causes the European mind to marvel. For the Maori, when in a metaphysical mood, shows the mentality of an Oriental mystic, and no man knoweth what strange fancies may emanate from the brain of man the neolith. His conclusion amounted to this; that this system of *tapu* was no more, that his gods were afar off, and that his sacred life principle was polluted—all this means that the physical welfare was impossible, that, like a derelict vessel, he was drifting down the fairway to the realm of darkness and extinction.

Here, again, some explanation is necessary. In Maori belief, nothing in the three kingdoms of Nature could flourish without the protection and fostering care of the gods. Thus it was that guardians were, in the night of time, appointed by the Supreme Being, to preserve the welfare of all things in all realms. Everything animate and inanimate possesses a *mauri*, or life principle and his *mauri* is, as it were, the shrine of the protecting gods. Now, should that quality become vitiated or polluted in any way, then it loses its *tapu* and the gods retire, their fostering care is withdrawn. This leaves the physical basis in a serious plight; it becomes defenceless against the evil influences that ever surround all things in all spheres. In this condition it is impossible for anything to flourish.

Such was the condition in which the Maori found himself. His sacred life principle had become *noa* or void of *tapu*, the protective care of the gods had been withdrawn, and

there was no health in him. Here was the true cause of his decadence, as I myself have had it explained to me by many natives. When the sacred life principle becomes virtueless, then man cannot flourish. Here is the cause of the peculiar despondent attitude of the Maori that we have noted. Nor is the mental condition a thing of the past; it is still in evidence among the older natives. This abiding feeling must have affected the physical welfare of the people. It would be an absurdity to condemn the Maori for the possession of these fatalistic tendencies; as well blame him for having black hair.

But were not these barbaric institutions, these crude codes, replaced by superior ones, introduced by the oncoming Pakeha? Quite so; we brought our advanced culture, but the Maori was not ready for it. We did not recognise the wide gulf between the mentality of the barbaric man and that of our own folk. The Maori had been following his paths of thought for countless centuries. He suddenly found that his rules of conduct, his institutions, his very gods, were discredited, and, at the same time, he was asked to accept other beliefs, rules, and institutions utterly at variance with his ancestral ones, and with his own lines of thought. In his admiration for certain novel features he accepted the new teachings—but he could not change his mentality.

Here is the weak link, one that we never saw, one that led to disappointment, to misunderstanding, to tribulations innumerable. We will now see how it was that the Maori came to discard his old time practices, and accept the teachings of the newcomers. I must, in the first place, impress upon you a highly important factor in the change, namely, that, in Maori belief, all desirable things emanated from the gods. Superior qualities, as courage, prestige, wisdom, were truly gifts of the gods. Any superiority was assigned the same origin. When intrusive Europeans broke into these silent seas in the eighteenth century they

were, as we have seen, viewed as super-natural beings. This was not only on account of their strange skin colour, general appearance and weird speech, but their amazing handiwork also entered into the causes. Truly the artifacts of these sea demons were things to marvel at. Of a verity their gods must be powerful beyond compare. Any folk who could make these firearms, fabrics, implements of unheard-of hardness and effectiveness, surely they must be highly favoured of the gods, and those gods must possess *mana* that could cause the very heavens to tremble. Such was the line of thought followed by the Maori, such his reasoning. The result was that the Maori accepted the new teachings, even that he too might compass these marvellous things. The end was disappointment, a disillusioned people and, finally, resentment. The *mana* of the race had passed away for ever, but the hoped-for treasures of the gods had not materialised.

Here, as an illustration, I will cite a case explained to me by an old Maori friend, one whose education on old Maori lines was interrupted by the advent of Christianity, one who had seen the *mana maori* pass away as passes the fleecy form of *Hine-makohu* (Mist-maid) from the forest-covered flanks of *Hine-maunga* (Mountain Maid).

The missionaries had come to his district, two of them, and long they sought to lure the rugged bushmen of the Rocky Mountain to tread the path that leads to realms celestial, or to the steam-heated apartments of Gehenna. But the dour forest men were unconvinced; they who had fought under the sway of Te Rehu o Tainui were loth to accept the teachings of peace on earth and good-will to men. Then a new subject was introduced, and man the barbarian was made acquainted with the marvels of written language. Here truly was a wonder-compelling art, and keen interest was displayed in it. But collusion was suspected, and so one of the experts in the magic whakairo (carving) was conducted to another

hut, and induced to write a letter to his companion. The test held good, and then one was conducted to a hamlet some distance away, and another test was made. Again the strange markings, the erratic spider tracks, stood the test, and then the wonder of the bush folk was great indeed. Surely the people who could perform such wondrous acts must possess gods of marvellous powers. Even so were the new teachings accepted, and that was how Christianity came to that particular district.

We are inclined to despise the mentality of what are termed the inferior races. We treat with contempt the myths and beliefs of such folk as the Maori without knowing anything about them. They have been condemned as puerile, but no writer on the subject has shown that he has made any study of such concepts. An examination of them would show that they are very similar to those that came to us from old-time Semitic folk, and from the people of Babylonia. As a matter of fact, close parallels exist between the myths, concepts, practices, and beliefs of Southern Asia and those of Polynesia. A cultured writer on the Maori has told us that our native folk possessed no powers of abstraction, whereas they hold such powers to a very remarkable extent. Let us review a few of the mythical concepts of the forbears of the Maori, and see how they compare with those that cannot be called our own, but which we borrowed from alien, far-sundered peoples.

The Polynesian concept of the Supreme Being is a remarkable one, and contains many elements of interest. The remote ancestors of these barbaric folk evolved a highly-pitched conception of a moral demiurgic Being, who brought the universe into life, who apparently was never born, for he is known as the Parentless. He is also known as the Parent, because, although he begat no being, yet he brought all beings and all things into the world of life. Like Tane, the personified form of the sun, he had twelve names, and it

has been noted that this number twelve enters widely into the myths of the Maori. When native myths come to be better understood it will be found that the cosmogonic and anthropogenic concepts are based largely upon astronomy. When the singular term *Hawaiki-nui-o-Maruaroa* (reference to the hidden homeland of the Maori) is made clear to us, then a flood of light will, I am assured, be cast upon the superior mythopoeitic concepts of the far-spread Polynesian race.

The name of this great demiurge was *Io*, known as *Io of the Hidden Face*, for no mortal eye can look upon him. He can be seen only as the radiations of light are seen, hence is he known as *Io-mataaho*. We are told that the name of *Jehovah* assumed many different forms, as *Jahweh*, *Yahweh*, *Iahoue*, *Iahou* and finally *Io*. This is somewhat startling. Has the name of *Jehovah* been carried westward, and the name of *Io* eastward, until the two met here in these lone isles at the end of the earth?

Let us see if we can detect any more of these Asiatic-Polynesian parallels in Oriental and Maori myth. We know that *Ra*, the sun-god, held sway in ancient Egypt, and the famed Land of the Two Rivers, also that *Ra* is the Polynesian name of the sun from Hawaii south to Aotearoa, New Zealand. At the latter place the honorific name of that luminary is *Tama-nui-te-ra*. In Egypt *Ra-tum* and *Tum* denoted the setting sun, its personified form, while in eastern Polynesia, in the Paumotu dialect, *ra tumu* means the setting sun. Fenton identifies *Tum* with *Tu* of Babylonia, the personified form of the setting sun, who represents bloodshed and death.¹ In New Zealand *Tu* represents war and bloodshed. Fenton also tells us that *Rono* was a name of the moon in Babylonia, and *Rongo* is the male personification of the moon in Polynesia and New Zealand. The personified form of the moon was the god of agriculture in the realm of Babylonia, even as *Rongo* occupied

¹ *Truth's face is hidden, by a Disc of Gold.—Ishopanishad.*

that position here. When the Maori, with solemn rites, ranged themselves in formation to plant the *tapu* crops, their feather-decorated spade shafts, ten feet in height, bore on their upper extremities the ancient crescent symbol of the moon god of far southern Asia. Another name of the moon god of Babylonia was Sin, and Sina is the moon goddess of Polynesia, called Hina by the Maori, who does not possess the sibilant sound of "s" in his dialect. But we are told in Hawaiian myth that, when Sina was translated to the heavens, she assumed the name of Lono, which is the Hawaiian form of Rongo. Again, the moon goddess of far Egypt, Isis the Mother, was the tutelary being or patroness of women and the art of weaving; Sina or Hina occupied exactly the same position here.

We will now travel to the far off land of Ur, or Uru as the Maori calls it, and sojourn awhile with our forbear Eve, she who listened unto the guileful voice of the serpent and commandeered the seductive apple. I take a deep and abiding interest in that serpent, and so have followed him through far lands. He appears in India as Ira, the eel god, whose symbol is a phallus with a lunar crescent upon it. Another name of this phallic eel deity is Indra, known in Chaldea as Ila, but in Persia Indra is the serpent, and all three—eel, serpent, and lunar crescent—symbolise fertility. The name of Ira appears in the formula repeated by Maui of Polynesia when he slew Tuna the eel for interfering with Hina. In the Maori myth of Tiki, the personified form of the phallus, and the first woman, the phallic eel again appears, to be promptly slain by the enraged Tiki. Away off in the Mortlock Isles, south of the Carolines, Tiki-toro, Tiki the generator, appears in the character of the serpent of the Garden of Eden. This quaint myth that was carried westward and passed on to our forefathers meets us here in the land of the Maori. Again, the first woman alluded to above is said to have been born of a reflection, a myth that also pertains to India. And when

you have perused the tale of the meeting of the first woman with the phallic eel, you will know why the Maori calls the tail of an eel *tara-puremu* and *hiku-rekareka*. In Maori myth we find that the first woman was fashioned from earth, a portion of the body of the Earth Mother, though man himself had a nobler origin. In southern Asia, as we all know, the first man was fashioned from earth, though there is no absolute proof that he was stuck up against the fence to dry. In the Maori myth of the waters of life we are told that Hina, the moon, when sore afflicted, goes afar off and bathes in the life-giving waters, after which she returns to this world again young and beautiful. In southern Asia, Istar, the moon, is rejuvenated in a similar manner, by bathing in the waters of life she was restored to glory. In Babylonian belief these life-giving waters were located by the abode of the sun spirit, and the Maori tells us that they are known as the *Waiora a Tane*, and Tane is the personified form of the sun, therefore meaning, the life-giving waters of Tane, sun. Two other curious parallels may here be alluded to, the one pertaining to the primal offspring of the sky and earth, the other to the old concept of a contest between Light and Darkness. Both are essentially Asiatic conceptions, and both are Polynesian. Tane and many of his brethren rebelled against their parents; they forced them apart and thrust the heavens upward, so that Tane was enabled to bring light into the world. This marvellous feat led to a quarrel between Tane and Whiro, the two beings who represent Light and Darkness, and this struggle was carried out in all realms of the universe. The end was that Light triumphed over Darkness, and Whiro retired to the underworld, there to wage ceaseless war against the offspring of Tane, the people of those worlds. For Whiro represents darkness, disease and death; ever his dread emissaries, the Maiki brethren, personified forms of sickness and disease, assail mankind and drag them down to death;

ever do men flow like water down to Rarohenga, the underworld.

In these quaint myths we have the counterpart of those of Oriental lands. The well-known Persian myth of the contest between Light and Darkness is related by the Maori folk of these isles. In the Persian version the personified form of light is resolved into a beneficent deity, while he who represents darkness is the evil spirit. Now, the Maori has not carried the evolutionary process so far as this, his belief represents a highly interesting stage of development. He has conceived a beneficent deity, but that being was not the personified form of light, while in Whiro we find a very good substitute for our old friend Satan. He also believes in the existence of two spirit worlds wherein abide the souls of the dead, but he has not advanced to the concept of post-mortem punishments. There is one peculiarity to be noted in the religions of the Maori, namely, that they are not intolerant; they do not practise persecution, and do not teach any belief in the punishment of the human soul in the spirit-world. It is a singular fact that such a dreadful conception as the hell of the Dark Age of Christianity seems to pertain to what are termed superior religions rather than to the systems of savages or barbarians. This was of course, the result of the strong desire of priesthoods to gain power and influence over the people. Our friend the *tohunga maori* (Maori priest) had assuredly made some progress in this art, but never attained the commanding position achieved by the priests of some of the higher religions, including our own. The Maori belief is that all offences against the gods are punished by those gods in this world, not in the spirit-world. It is this fact that enabled the Maori to dispense with civil law in the Maori commune, and to substitute therefore certain institutions that were rendered effective by the belief in the gods, and in a swift and certain punishment of offences by such gods.

The rude savage makes simple offerings to dimly conceived supernatural beings; the barbaric Polynesian intones archaic ritual formulæ in order to influence, indirectly, his departmental gods; civilised man craves the help and mercy of his God by direct appeal; and all are prompted by the same instincts, by similar feelings.

The intense sacredness pertaining to Io prevented any familiar description of him, hence the vagueness surrounding him. It was equalled only among such peoples as the Semites, who employed descriptive names to enable them to avoid pronouncing the true name of the Supreme Being. When the Maori heard the English folk employing the name of God in cursing each other, and even in manner humorous, his feelings were those of amazement and contempt. The easy familiarity with which the most pious among us pronounce the name of God would have been impossible to Maori or Semite. Such a conception of intense sacredness is unknown among modern civilised races.

The number of men initiated into the cult of Io was but small; only members of the higher grade of priestly experts and men of high class families were allowed to learn the ritual pertaining to it. The common folk had no part in it, as they were not allowed to know the name of the Supreme Being. It may be described as an aristocratic cultus, known only to such experts and the more important chiefs. This cultus of Io was an esoteric one; that of the lower tribal gods may be termed exoteric.

The Maori tells us that in very remote times, their ancestors dwelt in a far-distant land beyond the setting sun, the land of Uru. From that land they migrated to a great hot-climate land named Irihia, a land of vast plains, northward of which were great mountains. This land was inhabited by many peoples, some of whom were very dark-skinned people. In later times they left this land, and began

their long career as deep-sea voyagers; they sailed ever eastward, sojourning in various lands but ever seeking the rising sun. At length they reached the region now known as Polynesia, and as time rolled on, they explored a great area of ocean and settled in many isles.

Is it possible to locate these lands of Uru and Irihia in the far west? Can the Maori be traced back to his homeland of long past centuries? We can trace him to the isles of the Pacific, but the names that he applies to lands still further off, at which his forbears sojourned after leaving Irihia, cannot be so located. But in the case of Irihia we have a singularly parallel land name to consider, for Samskr̥t scholars tell us that an ancient name for India was Vrihia, a name that the Maori could pronounce only as Irihia or as Wirihia. Moreover, the Maori tells us that an important food product of the land of Irihia was a small seed called ari, and ari is the Dravidian name for rice.

But what of Uru, the land lying westward of Irihia? Does this name refer to the old kingdom of Uru of the Chaldean region, the Ur of the Chaldees mentioned in the Scriptures, of which, as Oriental scholars tell us, the correct name is Uru? At the mouth of the Euphrates, as then situated in southern Sumir, was this kingdom of Uru, and the patron deity thereof was the moon god Sin. It may be that after all, the Maori is of Asiatic origin, hence the numerous Asiatic-Polynesian parallels that have been noted by various writers.

The parallels referred to are but a few of those noted, we have not time to discuss more of them. Those given are, however, sufficient for my purpose. That purpose is to show how closely many Maori myths and beliefs resemble our own, so closely that we can scarcely afford to ridicule them, if we bear in mind the old saying about glass houses. We are accustomed to looking upon such people as the

Maori as being akin to savages, and yet we find that many of their concepts are the equal of our own. In his endeavours to seek the origin of the universe, of man, and the whence and whither of the human soul, the Maori has shown remarkable powers of introspective thought. He succeeded in maintaining his conception of the Supreme Being in a state of purity, by the only means by which it could have been so preserved, namely by retaining it in the hands of the few, that is, among persons of superior mentality. The great majority of the people were not allowed to know anything about it, but had dealings with inferior gods, and with as many of them as they liked. The Semetic concept of the Supreme Being was not so treated, hence inferior minds degraded that concept and reduced Jehovah to the level of a tribal war god. Monotheism may be a fine ideal, yet it appears to be an extremely difficult one to live up to. Followers of Christianity have not yet succeeded in doing so, and one prominent sect of that much divided cultus is credited with the possession of many thousands of saints. Presumably all these hordes of godlets are considered to be necessary.

There is one phase of Maori religion, so called, that differs widely from anything with which we are acquainted. We know well that, among ourselves, religion has not served as a substitute for civil law. Notwithstanding the many different sects supported among civilised communities, yet no community can continue to exist without the disciplinary agent termed civil law. We find that prisons, policemen, and padlocks are ever necessary. Then how is it that the Maori was enabled to live in amity with his tribesmen without the help of such an institution? The answer seems to be; because he was more superstitious than we are. He believed that he was punished in this world for any evil act, any offence against the gods, and that punishment came swift and certain. When a man believes that he will be so

punished within twenty-four hours, instead of having it postponed to a vague spirit world that lies somewhere in the future—well, it makes him careful. Hence it would appear that the gross superstitions of barbaric men have been more effective than our own moral laws and spiritual injunctions combined. It is assuredly a fact that the effects of superstition have not been entirely evil, as is made clear in Frazer's *Psyche's Task*.

It is serious matter to break down the customs, usages, and institutions of a people, to wreck a social system, to destroy substitutes for civil law. It is vain to endeavour to replace such in a brief space of time, for the inferior race has to grow up to the new standard demanded, and that is a slow process. Rivers and others have shown us how the natives of many Melanesian islands are dying out simply for lack of interest in life. Those interests were often such activities as head-hunting, such as we view as appalling crimes, but they were the things that gave the natives an interest in life. When you are out of rations and propose to breakfast on your neighbour, naturally you have an interest in life. Professor Rivers referred to the great influence of the mind upon the body in the case of the Melanesians and others of their culture stage. Interest in life is the primary factor in the welfare of a people. Of the activities of officials and missionaries Rivers wrote :

It was not recognised that in forbidding or discouraging without inquiry they were destroying institutions which had the most far-reaching ramifications through the social and economical life of the people. The point I wish to emphasise is that through this unintelligent and indiscriminating action towards native institutions, the people were deprived of nearly all that gave interest to their lives.

These were surely wise words, and they certainly may be applied to the case of the Maori of these isles. The interference with communal usages and physical activities has assuredly a most harmful effect on such a folk. When we

think to destroy institutions that have held for countless centuries, when we propose to change modes of thought and life that were old when Zenobia dwelt by the palm-lined city, and transfer a people to a totally different plane of culture—then we imagine a vain thing. We are just commencing to see the truth; when we have fully learned it—where will the hapless folk of the Stone Age be?

The study of the beliefs of these primitive populations is in itself extremely interesting; it is one of the necessary elements of ethnography, history, and philosophy; it is a new and attractive exploration into the depths of the human soul. Finally, and foremost in importance, it reveals such astonishing points in comparison with the highest religions that we may indict the theologian unacquainted with them as ignorant of his subject. Now these were remarks made by a highly-placed dignitary of the Christian Church; they show a pleasing broadness of vision and mind, but they could not have been made a century ago. The study of anthropology has been the cause of this change of attitude, a study that enables us to understand something of the mentality, institutions, and aspirations of folk of lower culture. In days to come, the time shall be when civilised man will not claim to possess all superior mental powers, beliefs, and institutions, but will recognise the efforts and achievements of lowly peoples. At least, that is the hope of the present writer, and the way to attain that attitude is by consistent study of such peoples.

In those days that lie nearer the sunset there will not be the stress placed on the terrorising of the human mind that there has been in the dark, sad days that lie behind. Rather will training and teaching be so conducted as to rob death of the terrors that wayward man has himself invented.

Lou W. Parore

STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 576)

XVII. THE THREE ELEMENTS: AIR, WATER, EARTH (74)

200. In the preceding article, we had traced the origin of all terrestrial matter to the powers residing in light, which has always been taught in Occult Schools, and is a fundamental teaching of the world's Scriptures. In western science, we are taught that the sun and stars are the sources of light; and in this respect it has mistaken the cause for the effect, for it is light that produces the sun and stars, and not the opposite.

In the introduction to an evidently inspired work, *The Fire of Creation*,¹ the Vice-President of the Theosophical Society quotes a mystic prophecy of Joachim of Flora. "The reign of the Father is passed, the reign of the Son is passing, the reign of the Spirit is at hand." In future ages, a student of the present times, will probably pronounce the publication of *Occult Chemistry*, one of the most epoch-making events of this prolific period, for it first disclosed to the physicist the tremendous forces of nature which, though hinted at and described in *The Secret Doctrine*, were nevertheless securely

¹ By Dr. J. J. van der Leeuw (Theosophical Publishing House, Adyar, 1925).

veiled. It has been said by someone that the functions of the Theosophical Society in the coming civilisation will develop in three periods: the period of training; the period of work; the period of power. It is to the power aspect of nature, and perhaps to the society's future work, that we are introduced by the study of *Occult Chemistry*.

In Theosophical terminology, this is the department of Mahat, the third Person of the Trinity; known in India as Brahmā, and in Christianity as God the Holy Ghost. This is represented in the Scriptures under two aspects; masculine and feminine. In the Upanishads, the feminine aspect is Umā; in China, it is Kwan-Yin, the mother of mercy; in Greece Demeter, the Magna Mater; in Egypt, Isis; whilst in western religions, it is the Immaculate Virgin. The story in the Upanishads is beautifully rendered in an article entitled "The Mystery of the Motherhood of God,"¹ from which we learn that the male aspect Brahmā is Life, whilst the female aspect Umā is Light. Light, therefore, to which in the preceding article we traced the creation of matter, is an aspect of the Immaculate Virgin of the Churches, from whose prolific Womb emerges all created things. To Her, the Celestial and Terrestrial Eve, the wise student of *Occult Chemistry* will turn for inspiration, and direct his worship.

It is remarkable how small a portion of modern worship is directed to the Third Person of the Trinity. Dr. van der Leeuw,² states that in India, out of the thousands of temples, only one is set aside for the worship of Brahmā.

Excepting the Church of Rome the leading churches of the world look upon the worship of Our Lady as something extraneous to the genius of Christianity.³

¹ *The Herald of the Star*, April, 1926, p. 142, by Ramashankar Pandya.

² *Loc. cit.*, p. 5.

³ *Ibid.*, p. 216.

whilst the separate worship of the Holy Ghost is almost nil. The revival of Masonry, the lineal descendant of the Egyptian worshippers of Isis, and the nursery of the coming Mysteries, will perhaps correct this. It is well, therefore, for us to realise that the study of *Occult Chemistry*, or what is practically the same thing, the study of Alchemy, is the study of the operations of the Third Person of the Trinity, partly in the Life aspect as the Fire of Creation, but most especially in the Light aspect, as the Virgin Creator. In this second aspect we are indebted to the religion of Egypt, as transmitted to us through Masonry.

Isis, to whom the lesser Mysteries were ascribed, was not only the universal feminine principle expressed in nature, but also a real and very lofty Being, just as the Christ is the universal Life of the Second Logos, and also a high Official of the Occult Hierarchy. She by virtue of her high development and office was able to represent Feminine Aspect of the Deity to man. Isis was the mother of all that lives, and wisdom and truth and power; upon her temple at Sais the inscription was written: "I am that which is, which has been, and which shall be; and no man has ever lifted the veil that hides my Divinity from mortal eyes."

The moon was her symbol; and the influence which she outpoured upon her worshippers to the music of the shaken sistrum was of brilliant blue light veined with delicate silver, as of shimmering moonbeams, the very touch of which brought upliftment and ecstasy.⁵

Isis, therefore, is *par excellence* the patron Goddess of the man of science, and many are they who serve Her for the gifts at Her bestowal, but these are rigidly restricted to the outer court of Her Temple; only those can hope to learn the secrets of Her inner chamber who serve Her for love alone. For Her characteristics are typically feminine, and naught but the chastened love of Sir Galahad can penetrate the inner shrine.

201. Those of us who are able to recall our early school days may remember a rather laborious method of proving the correctness of our multiplications by reversing the process

⁵ *Glimpses of Masonic History*, by C. W. Leadbeater, p. 30.

and dividing. Thus after multiplying a number x , by another number y , and obtaining the product xy , we would then take xy , and divide by y , which, if no mistake had been made, would give us x exactly, and some of us may perhaps recall the feeling of relief when the last figure of x came out right, and we realised that our task was accomplished. Suppose now we follow the above school-boy plan of testing some of the results so far obtained. That is to say, where we have multiplied let us divide, and thus get back to our original foundations; we may then examine these under a different aspect. For instance in (67), we obtained Planck's constant h , from our small element of mass μ' , by a single multiplication,

$$h = \mu'(g + a) \quad (75)$$

after which in (74), we obtained the mass of Helium A , by another simple multiplication of h , thus

$$A = h (1.02736)g \quad (76)$$

Now if, as modern science believes, all the chemical elements are, for the most part, built up from Helium, then practically the whole of the earth's mass has been built up in the way indicated by the above two equations, and if as stated in *The Secret Doctrine*,¹ the order of development was first Fire; then Air, then Water, and finally Earth; we should by the reverse process of division expect to obtain Water, Air, and Fire. Since the masses of the Earth and Air have been fairly accurately ascertained, it will be quite easy to test this with regard to these two elements of the Ancients. From *The Smithsonian Physical Tables*, (1923 Edition, p. 427), we have for the Earth's mass in grammes,

$$E = 5.997 \times 10^{27} \quad (77)$$

¹ Vol. 1, p. 273.

202. If now we use the multiplier $(1.02736)g$, in (76), as our first divisor, we have for the mass of Water,

$$W = E_i(1.02736)g = 5.9537 \times 10^{24} \quad (78)$$

and for our second divisor, the multiplier $(g + a)$, in (75), we obtain for the mass of the gases of the atmosphere,

$$G = W/(g + a) = 5.2107 \times 10^{21} \quad (79)$$

$$= 52.107 \times 10^{14} \text{ metric tonnes.}$$

The metric tonne is one million grammes, and is preferred as a unit of weight by men of science to the English ton, (one metric tonne = 0.9842 ton), because being a portion of the decimal system of weights and measures it involves little calculation. The observed weight of the gases of our atmosphere (*Ibid.*, p. 421), is

$$G' = 52 \times 10^{14} \text{ metric tonnes} \quad (80)$$

which may be regarded as an exact agreement with the result obtained in (79).

203. It would be difficult to exaggerate the sweeping nature of the above demonstration, which embraces in itself a clear proof that both ancient and modern theories of the formation of the elements are correct. It proves, in the first place, that the modern physical chemist is correct in thinking that the chemical elements are built up from Helium, and also that the ancient world was right in its theories, at least as far as the three lower elements; Air, Water, Earth, being generated from each other in the order given. The fourth element, Fire, has still to be investigated. The difference

between the Ancients and the Moderns appears to be that the Ancients conceived the elements as taken in their totality. The totality of gases as Air, the totality of liquids as Water, and the totality of solids as Earth. The misconception between modern and ancient teachings arising through a difference of nomenclature. But equations (79-80), complete the cycle of proof, in a still more important sense. They prove the fundamental teaching of Occultism that all matter is a creation, or precipitation, from the powers inherent in Light; for the whole series of equations in the cycle (51-80), are derived from the observed properties of the light-wave.

204. We have compared the observed mass of Air, G' , in (80), with the theoretical mass G , in (79), and found an exact agreement; but the mass of Water, W , in (78), has not yet been considered. Unfortunately there is so available means of getting at the exact quantity of Water; for in addition to the surface waters of the oceans, lakes, and rivers, there is water intermingled with the solid crust, both hygroscopic and combined.¹ In this publication, which may be regarded as the latest authority, various estimates are given of the volume of the oceans.² Sir John Murray estimates the volume of the ocean at 323,733,150 cubic miles. K. Karstens, more recently, puts it at 1,285,935,211 cubic kilometres, or 307,496,000 cubic miles. According to O. Krummel, the volume is 319,087,500 cubic miles, and a later estimate by E. Kossinna (1921), assigns to the ocean a volume of 327,672,000 cubic miles.

The fresh waters of the globe are too small in amount to be estimated directly; even the mass of Lake Superior being

¹ *The Data of Geochemistry*, by Franck Wiggleworth Clarke, United States Geological Survey, Bulletin 770, Government Printing Office, Washington, p. 26.

² P. 22.

quite a negligible quantity.¹ The volume of the oceans adopted in the above work,² is

$$\begin{aligned} 302,000,000 \text{ cubic miles} &= 1.2588 \times 10^9 \\ \text{cubic kilometres} & \\ &= 1.2588 \times 10^{24} \text{ cubic centimetres or grammes. (81)} \end{aligned}$$

205. On comparing the value of (81), with the value of W, in (78), we see that the observed mass of the oceans, and the surface waters of the globe, are about one-fifth the amount required to satisfy our theoretical equation for W, the total water in the earth. But there is a considerable amount of moisture contained in the solid crust of the earth, and this, as will be seen, appears at first more than sufficient to make up the other four-fifths of W, in (78). If we compare the mass W, with the earth's mass as a whole, as given in (77), we see that the theoretical amount of water is only about one-tenth of one per cent of the earth's mass. Now, even in the igneous rocks, or those which have been exposed to the internal fires of the earth, there is one per cent of water, or more than ten times the amount required to make up the deficiency, provided the whole of the earth's interior contains the same amount, which of course is not likely,³ But many will be surprised to learn that even melted lava, in the interior of the earth, contains water; and the amount of steam ejected from active volcanoes is one evidence of this. To quote from the above work:⁴

Within a volcano . . . the presence of water must be taken into account, together with the gases which are so powerfully operative in producing explosions. The magma before eruption, is

¹ P. 25.

² P. 23.

³ P. 28.

⁴ P. 299.

something very different from the smoothly flowing stream of lava, for it is heavily charged with aqueous vapours and other gases, under great pressure, exactly as the soda water bottle in an ordinary siphon bottle is loaded with carbon dioxide.

One of the effects of this intermixture of surface fluids is to lower the melting point of lava within the earth, as compared with the melting point at the surface. Thus, within the earth, pumice stone, owing to admixture with water, melts at $1,250^{\circ}$ whilst after eruption on the earth's surface its melting point is $1,650^{\circ}$.¹

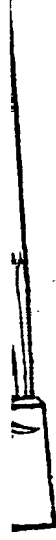

It would thus appear that our difficulty in reconciling the observed quantity of water with the theoretical, as given by (78), is not to explain the deficiency, but to account for the excess. We are therefore driven to the assumption that in the far interior depths of the earth the admixture of water is considerably less than that observed at the surface, and this, on the whole, is a reasonable assumption. For the present, we have to be satisfied with the statement that, as far as observation goes, there is nothing that contradicts and much that confirms, the correctness of the theoretical quantity of terrestrial water as given by (78). We shall, however, return to this subject in considering the formation of the chemical elements in detail, where it will be found that the function of the ancient element water is of the greatest importance.

205. So far we have dealt only with the three lower elements of the Ancients, and as the fourth element, Fire, is, in a sense, *sui generis*, it will be reserved for a later article. In concluding the present one, it may be appropriate to draw the attention of Astrologers to the significance of the above results for the science in which they are interested. It will be obvious that our studies of occult chemistry and physics have now expanded outwards into the kingdom of Astrology. Just as in the case of the exoteric sciences, it is impossible to

¹ P. 300.

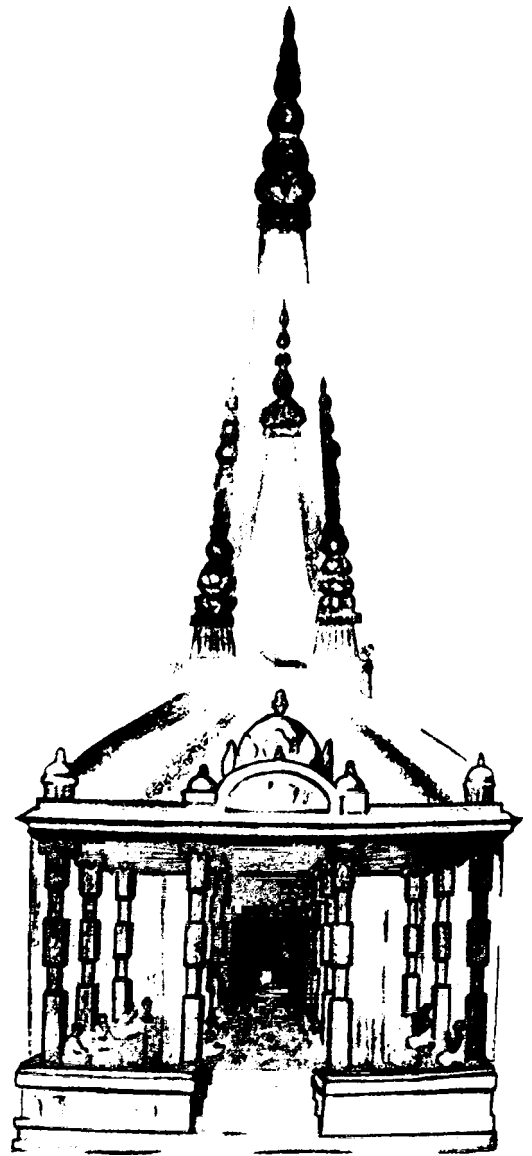
draw a fine line of demarcation between one physical science and another; so, with the occult sciences: they are all interlinked, and mutually explanatory. In fact, the connections are even closer in occultism than in western science, for the atom of *Occult Chemistry* is not a point, as the atom of the chemist is supposed to be; it is the terminus of a line, the other end of the line being attached to a star, a planet, or a sun. It has, therefore, bored a channel through the Zodiac of Astrology, and become a part of his science. Alchemy and Astrology are not two sciences, they are one, and to study Alchemy without Astrology would be like studying railways by taking account only of the terminal railway stations, and ignoring entirely the traffic along the lines. It is well, therefore, to accentuate that the creative regions where the four transformations, Fire, Air, Water, Earth, are in operation, are the Zodiac of Astrology; and it is by the study of the alchemical processes continually going on in this elevated portion of our terrestrial universe, that the Mysteries of the Zodiac can receive an adequate explanation.

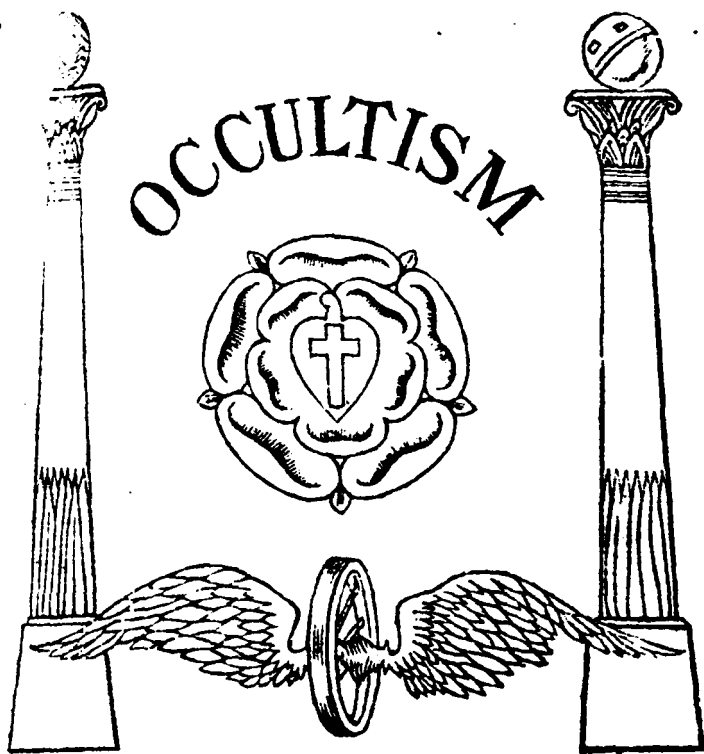
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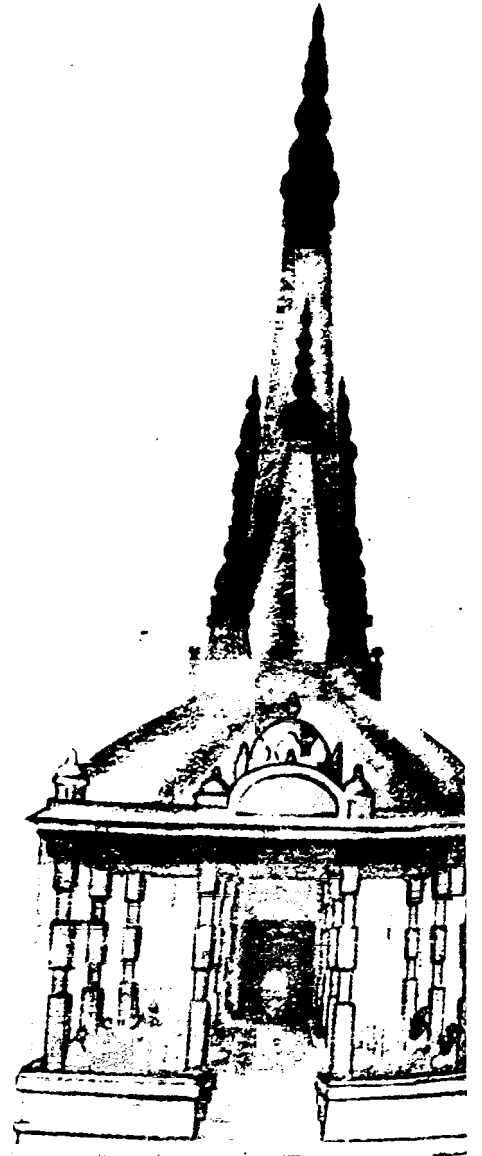


A TEMPLE THOUGHT-FORM

By THE RT. REV. C. W. LEADBEATER

IN the April number of THE THEOSOPHIST an article was published with the above title. It was illustrated by two water-colour drawings intended to give some idea of the appearance of the thought-form built by the devotional effort of those who were performing the Hindü Morning Service in the Temple at Adyar. Unfortunately there was some difficulty in connection with the reproduction of these drawings. It must, of course, be understood that it is absolutely impossible to represent accurately on the physical plane the colours of

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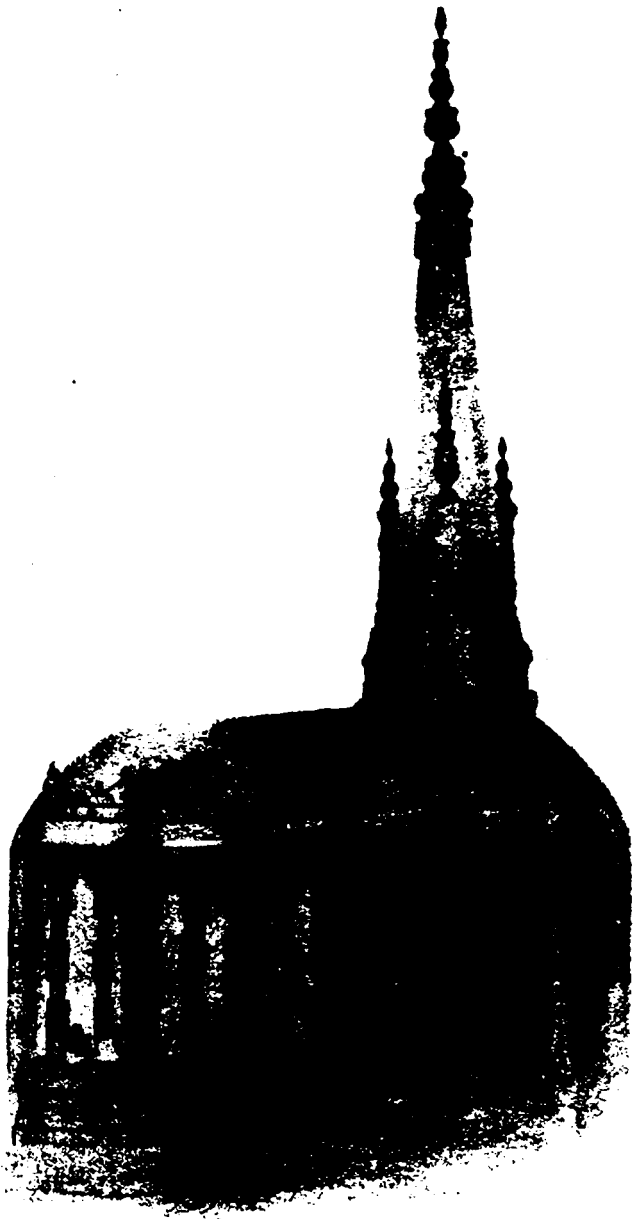
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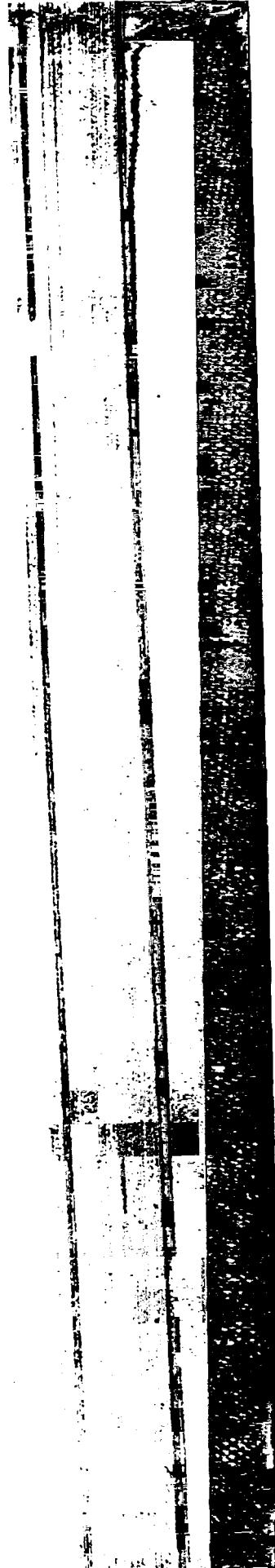
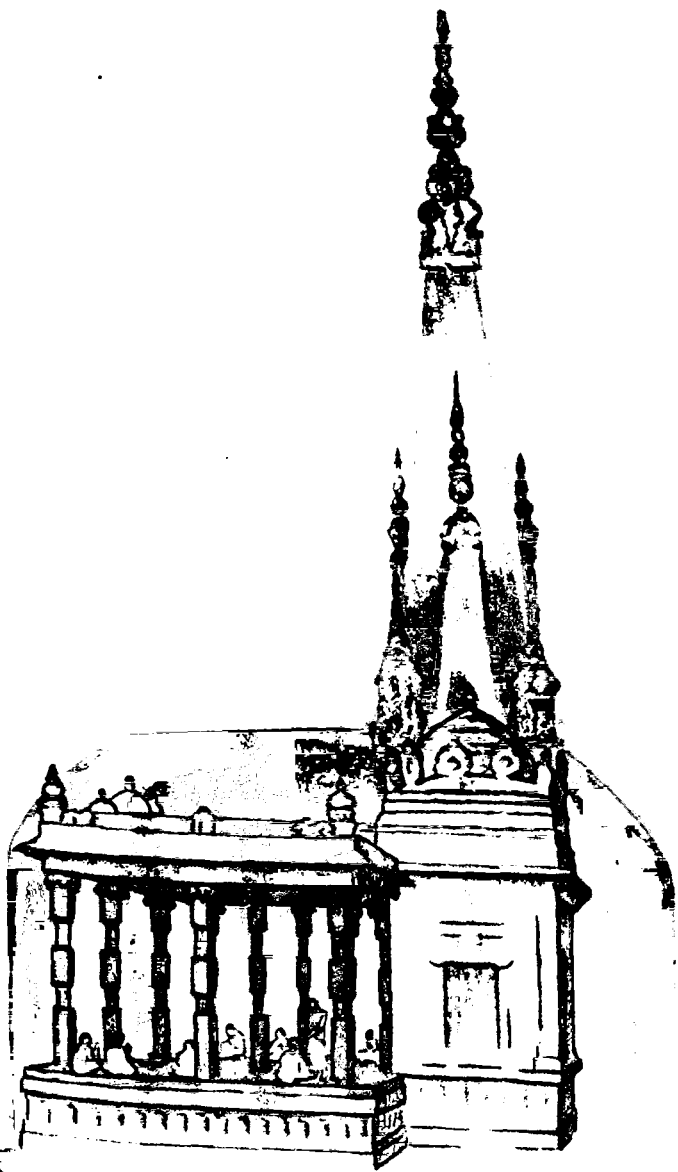
the astral world. Those colours are not of the nature of paints, but rather of living light. The only approximation to them which we ever see with our physical eyes is in the gorgeousness of the sunrise or sunset, though perhaps also we approach it to some extent in the very best fireworks. Any attempt, therefore, at a reproduction of a Temple thought-form is foredoomed to failure; but we can perhaps come a little nearer to a suggestion of its appearance than did the illustrations in our April number. The colours were altogether too muddy and sombre, and the distinction between the physical temple and the thought-form was hardly made sufficiently clear. A second attempt at printing these drawings has therefore been made, and while it is far from perfect, I think that it will give a somewhat better idea than our first effort. I am especially anxious to represent them as well as possible, because these drawings will inevitably challenge comparison with those of the thought-form of a Christian Service which we tried to reproduce in the frontispiece to *The Science of the Sacraments*. Though the shape and the details of the two thought-forms are necessarily different, I should be very sorry to convey the impression that the colours produced by the Hindū form of devotion are in any way less pure and luminous than those of the Christian form. For that reason principally, I have thought it worth while to have this second set prepared, so that all readers of the magazine may have the opportunity of instituting a fair comparison between the two.

C. W. Leadbeater

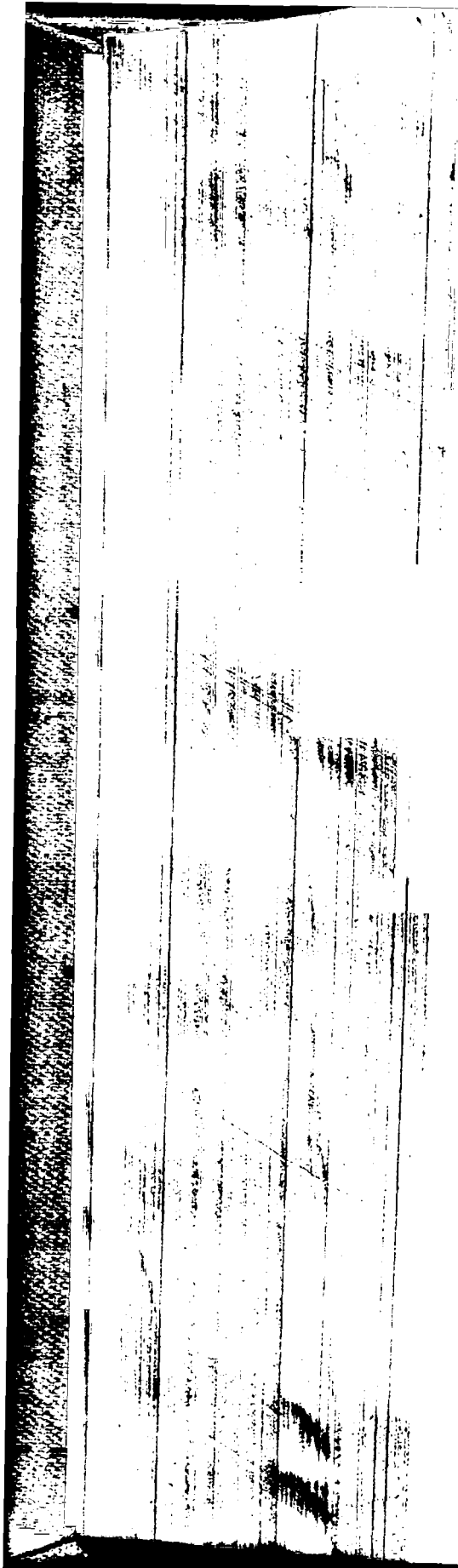


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H. P. B.'s TRAVELS

I

[In a book published in 1891, in London, "Men and Women of the Time" (13th edition), there occurs the following biography of H. P. B. As she passed away in May of that year, it may well be that she herself supplied most of the information to the compiler. I think it not at all unlikely that one of her pupils took down the information from her, and wrote the article, and then H. P. B. checked it. It does not read as if written by an ordinary biographer, but rather by someone intimately in touch with H. P. B.—C. F.]

BLAVATSKY, MADAME HELENA PETROVNA, the foundress of the "Theosophical Society," was born at Ekaterinow, in the south of Russia in 1831. She is, on her father's side, the daughter of Colonel Peter Hahn and grand-daughter of General Alexis Hahn von Rottenstern Hahn (a noble family of Mecklenburg, Germany, settled in Russia), and on her mother's side, the daughter of Helene Fadeef and grand-daughter of Privy Councillor Andrew Fadeef and of the Princess Helene Dolgorouky; she is the widow of the Councillor of State, Nicephore Blavatsky, a late high official at Tiflis under the Grand Duke Michael, then Viceroy of the Caucasus. At the early age of seventeen, she was married to a husband of sixty, for whom she had no affection and to whom she engaged herself in a fit of girlish petulance. Three months, however, put an end to this unsuitable union; by

mutual agreement they separated, Madame Blavatsky going to her father and then abroad. At Constantinople she had the good fortune to meet one of her friends, the Countess K—, under whose protection she travelled for a time in Egypt, Greece and other parts of Eastern Europe. Ten years passed before she again saw her family, during which time her unquenchable love of travel and search for out-of-the-way knowledge carried her to all parts of the world, Colonel Hahn supplying his eccentric daughter with the requisite funds. In 1851 she started for Quebec to make acquaintance with the Red Indians so graphically described to her imagination in the novels of Fennimore Cooper. Disgusted by her personal acquaintance with the "noble red man," she went off to New Orleans, in quest of the Voodoos, a sect of negroes much given to magical practices. Thence she travelled through Texas to Mexico, and managed to see most of that insecure country, protected by her natural daring and fearlessness even in the roughest and most brutal communities. Leaving Mexico, with two companions of similar tastes, she sailed by the Cape and Ceylon to Bombay and attempted to enter Thibet by Nepaul. Failing in this endeavour, she travelled through Southern India, and then on to Java and Singapore, whence she returned to Europe. The next two years were passed in the United States, but in 1855 Madame Blavatsky again went to India by Japan and the Straits, and with four compatriots made a second attempt to enter Thibet through Kashmir. Two of her companions were politely, but immediately conducted back to the frontier, and a third was prostrated with fever. In a suitable disguise, however, and conducted by a friendly Tartar Shaman, she herself succeeded in crossing the frontier and penetrating the dreary deserts of that little known country. After some very strange adventures and getting lost in the pathless wilds of Thibet, she was mysteriously reconducted to the frontier by a party of horsemen.

The mutiny troubles shortly afterwards beginning, she sailed from Madras to Java and thence again to Europe, and after spending some time in France and Germany returned home to Russia in 1858. From Pskoff, Madame Blavatsky went to Tiflis, where riding one day in the forest, she was thrown from her horse and sustained a fracture of the spine which was the cause of a strange psychological experience. For eighteen months she lived a complete dual existence, and considerably puzzled the cleverest physicians who attended her. On her recovery in 1863, she left the Caucasus and went to Italy, passing the following four years in Europe and experiencing a multiplicity of adventures. From 1867 to 1870, she again visited the East. On her return, the vessel on which she was sailing from the Piræus to Spezzia, and which was carrying a cargo of gunpowder, blew up, and Madame Blavatsky was one of the very few passengers saved. From Greece she went to Alexandria and thence to Cairo, where she established a Society for the investigation of modern "Spiritualism" of which she then had had no experience; but speedily threw it up in disgust, and, after spending some time at Boulak, returned to her family at Odessa in 1872. In 1872 she again left Odessa for Paris and crossed to New York which she made her headquarters for the next six years, becoming a naturalised American. During this period, she investigated some of the most striking phenomena of American "Spiritualism" and in 1875—together with Colonel Olcott, a well known and distinguished officer of the American army and a lawyer and journalist by profession, and other literary friends—founded "The Theosophical Society," with which her name has ever since been prominently connected. In defence of her opinions, Madame Blavatsky in 1876 published her first work, *Isis Unveiled, A Master-key to the Mysteries of Ancient and Modern Science and Theology*, in 2 Vols. 8vo. In 1887 she settled in London, and started a

Theosophical magazine, called *Lucifer, the Light-bringer*, of which she is still editor together with Mrs. Annie Besant. In France she has been actively connected with three Theosophical reviews, viz., *Le Lotus*, *La Revue Theosophique*, and *Le Lotus Bleu*. In 1888 appeared the first two volumes of her greatest work, *The Secret Doctrine, The Synthesis of Science, Religion and Philosophy*. This was followed in 1889 by *The Key to Theosophy, A Clear Exposition in the Form of Questions and Answers of the Ethics, Science and Philosophy, for the Study of which the Theosophical Society has been founded*; and by a smaller work, *The Voice of the Silence, or Fragments from the Book of the Golden Precepts*.

(From *Men and Women of the Time*, Thirteenth Edition, 1891, pp. 97-99.)

II

[*There exists among the Adyar records half a sheet of notepaper with memoranda in the handwriting of the late Miss F. Arundale. Miss Arundale was trusted to the uttermost by H. P. B., and was one of the few with whom she was intimate. When giving me the slip of paper, Miss Arundale told me that she had jotted down the data from conversations with H. P. B. She could not however remember after so many years if H. P. B. had checked it or not, and so could not say it was authoritative. The following is the memorandum.—C. F.*]

In 1848 H. P. B. left the Caucasus and went to Egypt, travelled with Countess Kiselef, visiting Athens, Smyrna and Asia Minor. In 1850 she came to London (February) from there she went to South America and thence via the Pacific Islands to India, where she made her second attempt to enter Thibet via Nepaul. She returned to England via China, Japan and America. She reached London and met her Master at the time of the arrival of the Nepaulese Embassy in about

1853.¹ She then returned to America (U. S.) going thence to Central America. She returned to England in 1855-6, going thence to India via Egypt, just before the Sepoy war she made her third attempt to enter Thibet.

At the end of 1858 or beginning of 59, she returned to Russia. In 1861 she went to Tiflis, remaining there till 1863. She then went to Egypt and thence to Persia, etc., crossing over into Central Asia whence she succeeded in penetrating into Thibet for the first time in about 1864.

In 1866 H.P.B. was in Italy and at the end of 1867 she again went to India and to Knew lun mountains and thence to Lake Palki.

She returned about 1871 via the Suez Canal to Odessa arriving there in 72 having remained some months in Egypt and Greece.

In 1873 she went to America and in 1878 to India with Colonel Olcott.

¹ There is certainly a confusion of dates here. The Nepaulese Embassy, in which the Master M. is said to have gone as a member of the suite, was in London in 1850, so H.P.B. must have seen her Master during her first visit to London and not the second.—C. J.

THE PHYSICAL AILMENTS OF OCCULTISTS

By ALICE WARREN HAMAKER

MOST people who try to practise occultism seem to be disturbed by some form of ill health that merely gets worse and worse, instead of better, and we are told that the practice of occultism ought to make the disciple stronger in body, health, and character. He ought to be able to work longer and harder as he proceeds, and his energies should increase as he undertakes more and more. In actual fact, that does not seem to happen, and the question is why not?

In each of men's finer bodies are seven centres, or Chakras, which are to those bodies what our senses are to our physical bodies, that is, the avenues of perception. These avenues have to be kept clear and actively working in order that those finer bodies can function properly. The physical body is an excrescence, or crust, and not really a true vehicle of the person. It is a sort of extra covering, necessitated by some degeneration of the human ancestors. The real seventh body is the etheric body, which is said to use the physical body as a hand does the glove it wears on certain occasions.

The etheric body has the seven centres in the right place, and actually corresponding with the other finer bodies as far as position is concerned, but the physical body, being an animal product has the seven senses (avenues of perception) in other places of the body than those of the other bodies.

Hence, when a person begins to develop the avenues in other bodies than the physical, it is not the avenues of the senses that are disturbed, but other parts of the body. Such bodily derangements should be signals to guide the disciple to his mistakes.

Headaches.—Three of the Chakras are situated in the head, forming the upper triangle. One is high up near the top, one in front behind the nose and eyes, and the other half-way down the back of the skull. The last one must not be mistaken for the organs of the sixth and seventh senses of the body, not yet active or functioning, but liable to become sensitive under the practice of occultism. The senses of the physical body are another thing to the Chakras.

Headaches are common with occultists, and no wonder with three Chakras situated in the head, and therefore headaches are a sign they are doing something inadequately or overmuch. Many headaches are said to be caused by digestive disorders, but often the same digestive disorders will occur without the headache, so the headache has another cause.

The three Chakras in the head correspond to the three upper triangle, or three highest aspects of man, his will, his wisdom, and his love, so the headaches must be traced to mistakes in those aspects of his life.

As an occultist he should be preparing to realise his divine will by gradually assuming to regulate his own life and life forces. He must ask himself the question: "Am I doing so?" If he is drifting with the force of circumstances as they come, he is not. No matter how feeble his body, how busy with duties and responsibilities, or how straightened in circumstances, he should make a regular plan for something to accomplish, even if it may take twenty-five thousand years to bring the plan to a success, and start immediately to realise that plan by steady work and resolve. One lifetime is so short

that an occultist may well plan to accomplish something several lives hence, and start studying and practising now. As he studies or practises steadily, all kinds of opportunities will present themselves for experience, and that without the usual kârmic distress, for he is not paying off bad karma, but progressing along the line of good karma.

Too many occultists forget they live in eternity, and not in this one short life exclusively. The Ego lives in immortality, and puts down a finger, as it were, to the short life on earth, and all but that finger remains in eternity during incarnation. To live as though that were really the case, and the absolute truth, will so change a man's inner nature, that the pressure in the head, caused by disturbances in the Chakras situated there, will be relieved, and the headaches disappear.

As regards the next highest aspect of man, he must ask himself whether he is doing anything to increase his wisdom, other than meeting his kârmic obligations. Does he study merely to know, or to understand? Does he do anything merely because he ought, or because he might know something from doing it? Does he merely go through life, or live it to understand life? A man reads what is written, and his intelligence shows him what it means, but does he ever try to understand further than what is written before him? The writer thought of twenty things to each idea he wrote, for the mind is quicker than the pen or typewriter. Does the reader think of ten things as he reads one idea? Every action a man is called upon to do has a direct connection with the universal evolution, or Dharma. Does a man, as he performs the action, try to get a glimpse of the Dharma of mankind, or the world, with which this action is connected?

Such questions can be continued indefinitely, but an occultist should be doing something of this sort, for there will come a time when he will have to be a guide, instead of

having a guide, and will have to learn his own wisdom, instead of being taught it by a teacher.

The third aspect of the higher man is love, and a man must ask himself what he is doing towards that point when he will love all men, and be the same to all men, as St. Paul wished he were. A great deal of training towards that desirable condition can be attained by "sticking" to someone in some endeavour, "through thick and thin". No one can do anything except by making hundreds of mistakes, so in sticking to one person in any effort, a man is bound to see hundreds of mistakes made, and many times that person will go right ahead, in spite of the mistakes, and regain the ground lost and gain more.

To remain with a group of people, such as a lodge, in the same way through all kinds of ups and downs, and innumerable mistakes, will produce a greater experience, and is one every occultist ought to be able to carry out. The aspirant for the Path is going to be called upon to make greater sacrifices for love of his fellow human beings, than that.

To many occultists the jarring or clash in lodges and among groups of people, produces headaches, instead of causing them to disappear. There may be several reasons for this, but the headache is a signal for the occultist to set something right. It may be he is too conscious of the clashes, and is not thereby increasing his powers to love by understanding. Instead of endeavouring to see how the jars can be smoothed over, and unity attained, he may be analysing the differences, and seeing how far they are apart. Or it may be that, of the three highest aspects of man, he may be ignoring the other two to the exclusive development of one, and thus trying to take "the Kingdom of God by violence". We can, of course, force the Masters to give us Initiation, by extreme virtue on one line, but we are cautioned that it is a dangerous thing to do.

Neuralgia, and Sight Troubles.—As this is the Fifth Race, most men have keen intellects, and bring them to bear on everything that comes before their notice. This has increased the frontal lobe of the brain enormously, and enlarged the outermost, or human brain, and our skulls increase in size and in sensitiveness. One of the Chakras in the head is situated somewhere near the eyes and the frontal lobe, and is apt to be pressed upon by the tremendous activity of the physical body in that neighbourhood. It is probable, therefore, that the neuralgic headaches and disturbances in the keenness of sight, are due to overmuch thinking, and too little feeling, or understanding.

To overcome this, it is evident that such people need to do less thinking, and try to understand more, in order to gain in wisdom, and not merely in intelligence. There is probably too much intelligence, and too little of the heart activity. One of the Chakras is situated near the cardiac, or heart, and there are many people of the fifth race that realise the feelings of the heart too little. The heart doctrine is preached in the churches, and left behind when the worshipper leaves the church, so little is it taken to heart and put into practice.

The occultist suffering from pressure in the neighbourhood of the frontal lobe of the head, needs a change of *venue* in life. He needs to let himself go, and weep with those who weep, and rejoice with those who rejoice, and not merely try to see what he can do for them. A man can help by sympathy very often as much as he can help by doing something for another, when the other person can just as well do it himself. A problem may always require thought, but it also requires to be felt before it can be understood.

Throat and Lung Troubles.—Tuberculosis is common with those who indulge in Hatha Yoga practices without the help of a Guru, and many an aspirant has ended the same way without the use of Hatha Yoga. The throat, tonsils, larynx,

thorax and thyroid are often the source of disease with occultists. It is true diseases are kârmic debts from the past, and it is a good thing to be done with them, but as one of the Chakras is situated in this neighbourhood, it is as well to avoid having the disease appear there.

This is the highest of the three lower Chakras, and connects with the sympathetic system. The three in the head belong to the cerebro-spinal, and that in the cardiac or heart is the balance between the two systems. The two systems of the finer bodies are the two sides of the disc, corresponding to spirit and matter, life and death, light and darkness, or the two sides of the coin. All things are as the interlaced triangles with a point in the centre, which point would represent the Chakra at the cardiac; the triangle pointing upwards, the cerebro-spinal system and the three Chakras in the head; and the triangle pointing downwards, the sympathetic system, and the remaining three Chakras in the torso.

The use of the sympathetic system does not necessarily mean mediumism. Mediumism is caused by the exclusive use of that system, and a more or less ignoring of the cerebro-spinal. There is no need to ignore the sympathetic system, any more than there is any need to use it exclusively, and many a bodily disorder can be traced to the fact it is ignored.

How does this Chakra manifest itself? We are aware of it by that lump that comes in the throat at certain emotions, or by the impossibility to utter a word or make a sound at other excessive emotions. Here we have our clue for analysis. All emotions should pass through the emotional body quite naturally and cause no distress, so distress in the neighbourhood of the throat is an indication that certain emotions are not passing through naturally. The occultist must find out what these are. He must make a note of what causes that lump to appear, or why he is suddenly speechless when he

has something to way quickly. He can trace his own emotional shortcomings, and concentrate on their elimination by any method he can learn. It depends so much on what they are, as to how to effect the elimination, but the effort sincerely made will relieve the pressure from the Chakra in the neighbourhood of the throat, and the consequent throat troubles.

Stomach Troubles.—There is a Chakra that appears to act through the solar plexus, which is near enough to the stomach to affect it and the digestive tract. As the other bodies, than the physical, are not confined to the three dimensions of the physical, we are not able to set forth the position of the downward pointing triangle of the sympathetic system, in terms of three dimensions. This mystery must be solved with more dimensions. What seems to be a triangle placed wrong with a three dimensional aspect, may not be so in a four, five, or six dimensional aspect.

This Chakra makes itself known physically when the emotion of fear overwhelms the man. All know that sinking feeling near the stomach at such periods. Akin to that there is the emotion of horror, that appears to "turn" the stomach, and makes a man feel ill. This part of the body must therefore be the outlet of these excrescences of the emotional body that it must throw out as fast as possible, or the man will die of fear or horror.

All psycho-analysts know of those innumerable little fears that haunt a man till he ends in his grave. They are not big enough to make themselves felt, and the nervous system becomes numb to their action. Not so the Chakra that deals with such matters. It does not become numb to their action, but it is overworked in the effort to rid the emotional body of this excrescence, and the slow, steady pressure on the solar plexus and stomach will break down the tissues of the stomach and digestive tract.

The occultist with poor digestion should find out his subconscious fears in some way, and get rid of them, and again it depends on what they are, how he shall do that. A diagnosis by psycho-analysis is quite legitimate, provided there is no suggestion practised, for suggestion is black magic. Any other method will do provided there is no hysteria produced, for that is akin to hypnosis, and therefore black magic.

Kidney and Intestinal Troubles.—There is a Chakra in the lower abdomen, which appears to affect many parts in that region, variously given as the liver, spleen, kidneys, intestines and sex organs. The difference may be in the fact that there are several finer bodies, and each may affect the physical body in a different internal organ through this same Chakra, for each of the finer bodies has seven Chakras, more or less situated in the same direction. Perhaps the Chakra is somewhere, which in some way affects these particular organs.

It is difficult to say what causes these diseases, but they are terribly prevalent. There seem to be so few people who are not troubled with disease or illness in one of the above organs, and it appears to be true that a change in character, such as is induced by Christian Science, special pilgrimages and prayers, or various "conversions," does cause some of these diseases to disappear. Evidently, therefore, this Chakra has to do with those needed improvements in character that are being urged on mankind, and more particularly on aspirants. What are they?

Mankind is being urged in every way to be less selfish, and to think more of his neighbour than of himself. His first instinct is to see how each matter will affect his own affairs first, and as an afterthought to see how it will affect others. This must be changed.

Man is urged to be more serene, and to indulge in less anger, jealousy, envy, hatred and vengeance than he does

now. People are so easily irritated, that others are afraid to speak the truth. How does the occultist think he is going to learn the truth about his outer self, except from other people?

Man is urged to be less sensuous. For many generations men and women have indulged in excessive sexual gratification till the bodily energies were being sapped away, and now an orgy of sex has been let loose, which is not worse, but no better. Sensual gratification is the order of the day yet, and it seems as if sexual spontaneity as nature intended is far off. No wonder celibacy is asked of the occultist to counterbalance those who will not listen, and strengthen the energies of the finer bodies.

Man is urged to be less tyrannical and cruel. Men want to command, not to lead, but to direct. The aim for power is good, but it must be for leading, and not to force obedience or submission. Many occultists do not realise their enthusiasm renders them tyrannical, and subconsciously, therefore, they place a pressure in the neighbourhood of this Chakra.

It is popularly supposed that a fit of emotional display affects the liver, so probably this Chakra has an intimate connection with the lower emotions, and therein lies the key to the elimination of such diseases.

Backache, Neuritis, Nervous Disorders, and Insanity.—The third Chakra in the head is intimately connected with the cerebro-spinal system of the body, and hence with the spinal nerves. Often its position is given as in the spinal nerves, but it may be that there is only an intimate connection, which thereby affects the body at that point, and through the whole nervous system.

This Chakra is one of those connected with the higher aspects of life, so it is in that direction that a solution must be found for the disorders mentioned above. The nerves are a network of neurons, or nerve cells, each cell being an electric

battery. Each neuron is connected to other neurons by a system of nerve fibre, which looks like reddish-brown cotton strands. This frequently breaks and grows again, and along this fibre the electric current goes from nerve cell to nerve cell all over the body. Each neuron, or nerve cell, is like a transformer, and the chief battery is situated at the base of the spine, from which the two main wires, of nerve fibre, run through the spine to the base of the skull, whence they are re-distributed through the body.

Through this system the fohatic energy of the cosmos passes through in its densest form, the etheric. This fohatic, or prānic, energy is in continuous motion through everything, passing through our bodies from one side to the other in every direction, and then on through other bodies and objects, carrying along the influences with which it is charged. As man has the most highly organised nervous system, the prānic energy pouring through us has a more difficult passage through us than through other things. The maze it has to go through is most intricate, and the blocks are many, causing a pressure that disturbs the whole nervous system.

To overcome this blocking of the nervous system, and to let the prānic energy go through, the aspirant must live in co-operation with the true laws of the cosmos, basing his life on the truth that all life is one. Many an aspirant believes this, and will openly acknowledge it, write about it, and teach it, but he will not live it.

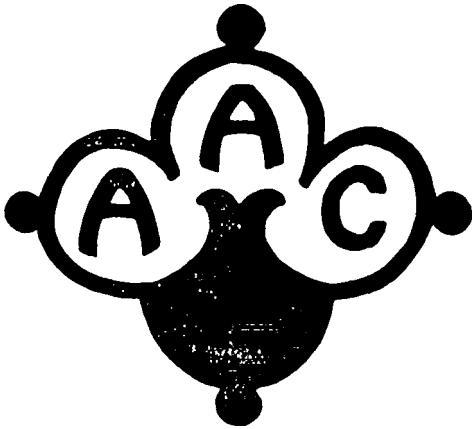
He condemns certain things as being wrong, and goes to a great deal of effort to avoid coming too near such things, or the people that do such things. That is no better than being one of those people too narrow-minded to go into a theatre, or place of amusement, because they believe the devil rules this world, and God is not here, but somewhere else.

Many an aspirant, too, avoids people who will not entertain his way of thought, and will not mix with them on their

level. He is out to make converts, and if people are not promising material for conversion, he makes no attempt to be a friend. He narrows himself into his own world, and his own line of thought, and therefore does not live the truth that all life is one.

It is so easy to understand a truth, and so much more difficult to live and act on that truth, yet that is undoubtedly the cause of so much of the nerve troubles occultists have. Many say that the cause is that meditation makes them so sensitive, and they cannot stand it, but the truth is that unconsciously they have shut themselves away from the common herd of men, and they are paying for it.

Alice Warren Hamaker



A SONG BY SILENUS

(PROMETHEUS UNBOUND, ACT II, SCENE II)

SANG Silenus in a wood:

“Once the Chief of Gods above
Scattered out of plenitude

Wine of his creative love.

One who caught it in the cup

Of his body, drank it up;

Wept and fretted; laughed and fired:

Stalked the thing that he desired;

Sated, stretched him in a grove;

Snored him back to thirsty mood.

God, who watched him, quiet-eyed,

Turned his face away, and sighed;

Almost his love's largesse rued.

“One a seething ichor caught

In the chalice of his heart,

And its impulse hotly wrought

Into sacred joy and smart;

Architected, sculptured, limned;

Genuflected, grovelled, hymned;

Visited with holy wrath
 Climbers by another path;
 Packed the whole within the part;
 Strangled thus the thing he sought.
 God, who drooped a watching eye,
 Murmured gently, 'By and by,
 When his strivings come to nought.'

"One a crystal vintage quaffed
 From the goblet of his brain;
 Quenched his fire, and murder-craft
 Bent to compass knowledge-gain;
 Straightened to a rigid line
 All the pulsing sphere divine;
 Shed the life to seize the law;
 Worshipped only what he saw;
 Chewed the husk and cast the grain;
 At the poet's passion laughed.
 Said the Chief God, 'Agonies
 Shall his way to wisdom ease
 With their fiery-pointed shaft.'

"One in solemn rapture stood
 Drunken with untasted wine;
 Body, heart and brain subdued
 Till their powers, made perfect, shine
 With a white creative Fire
 Lit by infinite Desire
 That a new-made heaven and earth,
 Built in Beauty, brings to birth,
 Housing Man become divine.
 Nodded God, and whispered, 'Good!'
 But his eyes appeared to be
 Filled with far-off prophecy,"
 Sang Silenus in a wood.

—————
 JAMES H. COUSINS

THE FOLK ART OF INDIA

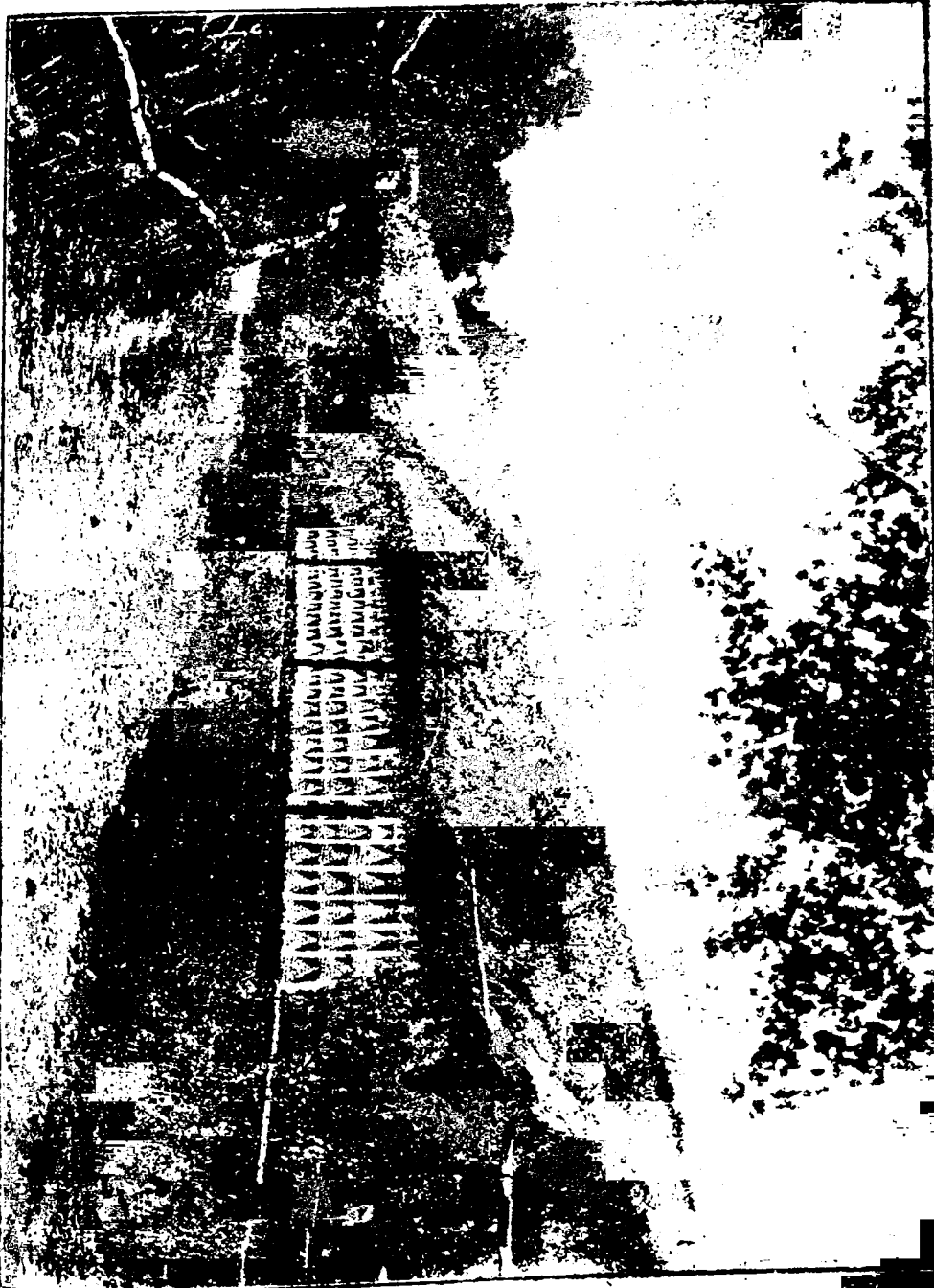
By PHANINDRANATH BOSE, M.A.

THE growing realisation of the value of the art of India has carried to many lands a knowledge of the architecture of Sanchi and Ellora, the sculptures of Bharhut and the wall paintings of Ajanta. In these the creative genius of India long ago expressed its joy in its work and in its cultural environment; and to-day, apart from the religious and philosophical implications of the remains of this great ancient art, that creative and æsthetical joy is imparted to some extent in copies and photographs, and with greatly increased power to the few who can see the originals.

There are, however, artists of another type, as distinctive in their own way, but whose works, by their very nature, cannot be preserved in their original form. These are the folk artists of India. Their services are not requisitioned by the aristocracy; yet, like their ancient brethren, they create for the joy of creation; though, unlike them, their work has no chance of surviving the occasion that brought it forth. Their work is found in the cottages of the villages when a festival calls for *pūjā* (worship) and *pūjā* calls for decoration. This decoration takes the form of designs on walls and floors made in rice powdered and damped. The art is entirely in the hands of women. In Bengal it is called *alpana*, in the neighbouring Orissa it is called *jhunti*; elsewhere it has other names, that in Madras being *kolam*.

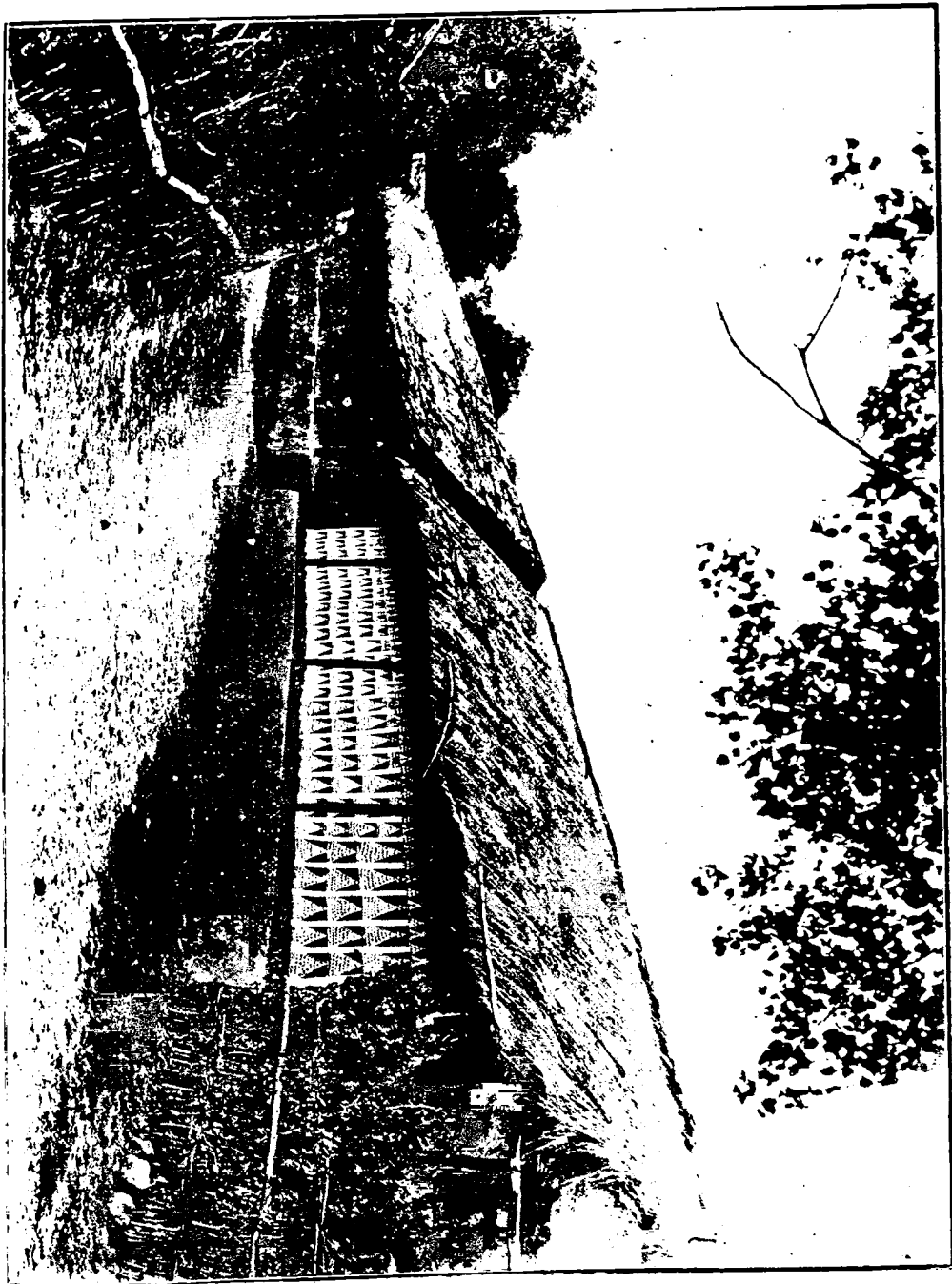
This decorative folk art is not used only for ceremonial purposes. It is frequently used simply for domestic decoration. The villages of tribes such as the Santals and Kols are made beautiful by decoration consisting of conventionalised designs and also of crude figures. Critics may not give their art a high place; but through it, such as it is, the artists and the village folk derive pleasure.

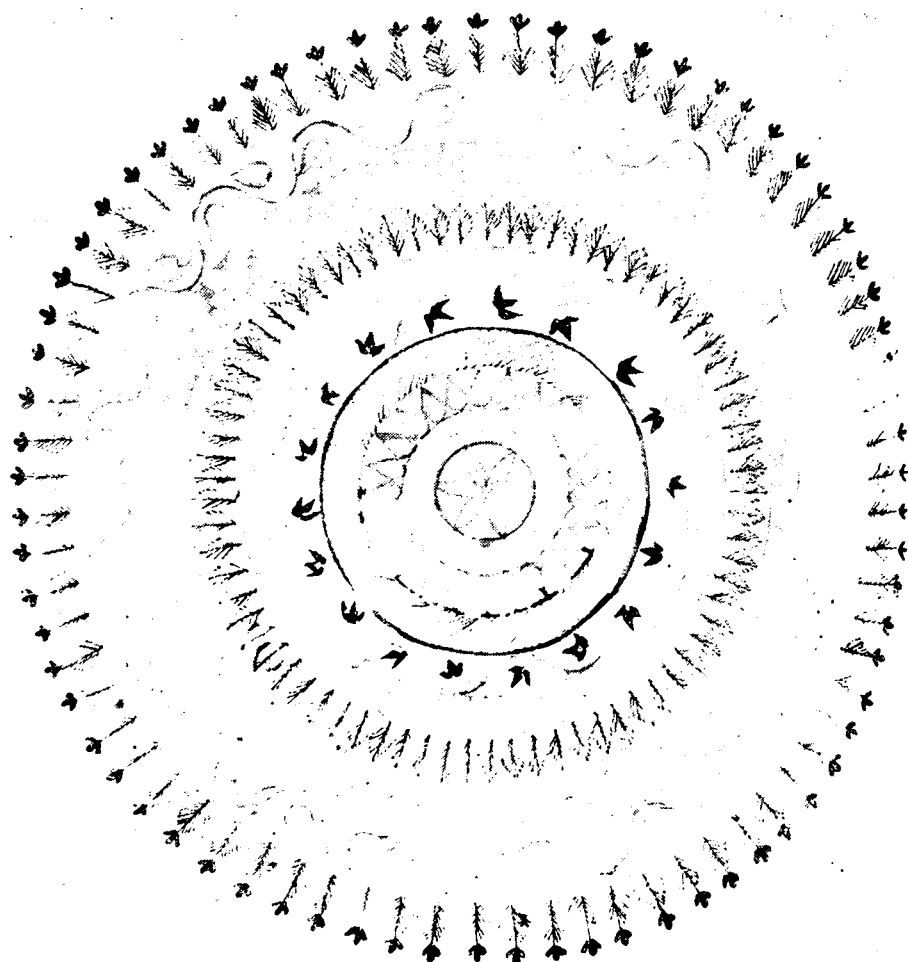
This folk art of India is not a survivor of an aboriginal art that preceded the great classical age between the first century B.C. and the seventh century A.D. It is, on the contrary, the direct descendant of that classical art. With the fall of the Hindū kingdoms consequent on the Musulmān invasions from the eighth century onwards, the early artists lost their patronage. The Hindū kings were too busy with military and political matters to have time to care about art or artists. With the extension and establishment of Muslim rule the old school of Hindū art began to disappear. A few families of hereditary artists and craftsmen continued to work in various parts of the country. They were entrusted with the building of temples and the making of images by Hindūs to whom such patronage was a means to spiritual merit. But their work moved away from the excellence of that of the artists of the classical era. It passed from courts to the humble dwellings of the people and reappeared as the decorative art of *alpana*, etc., in which any one with some knowledge of the special designs and mannerisms of the older school can see a distinct survival. The folk artists know nothing of their ancestral heritage in the way that educated appreciators know it; the tradition is simply in their imaginations, carried on through generations. First of men artists who carried the tradition from Ajanta to the courts and from the courts to the villages, and then by the women in whose hands it has remained for many generations.



This decorative folk art is not used only for domestic purposes. It is frequently used simply for decoration. The villages of tribes such as the Santals are made beautiful by decoration consisting of conventional designs and also of crude figures. Critics may not put it in a high place; but through it, such as it is, the villagers derive pleasure.

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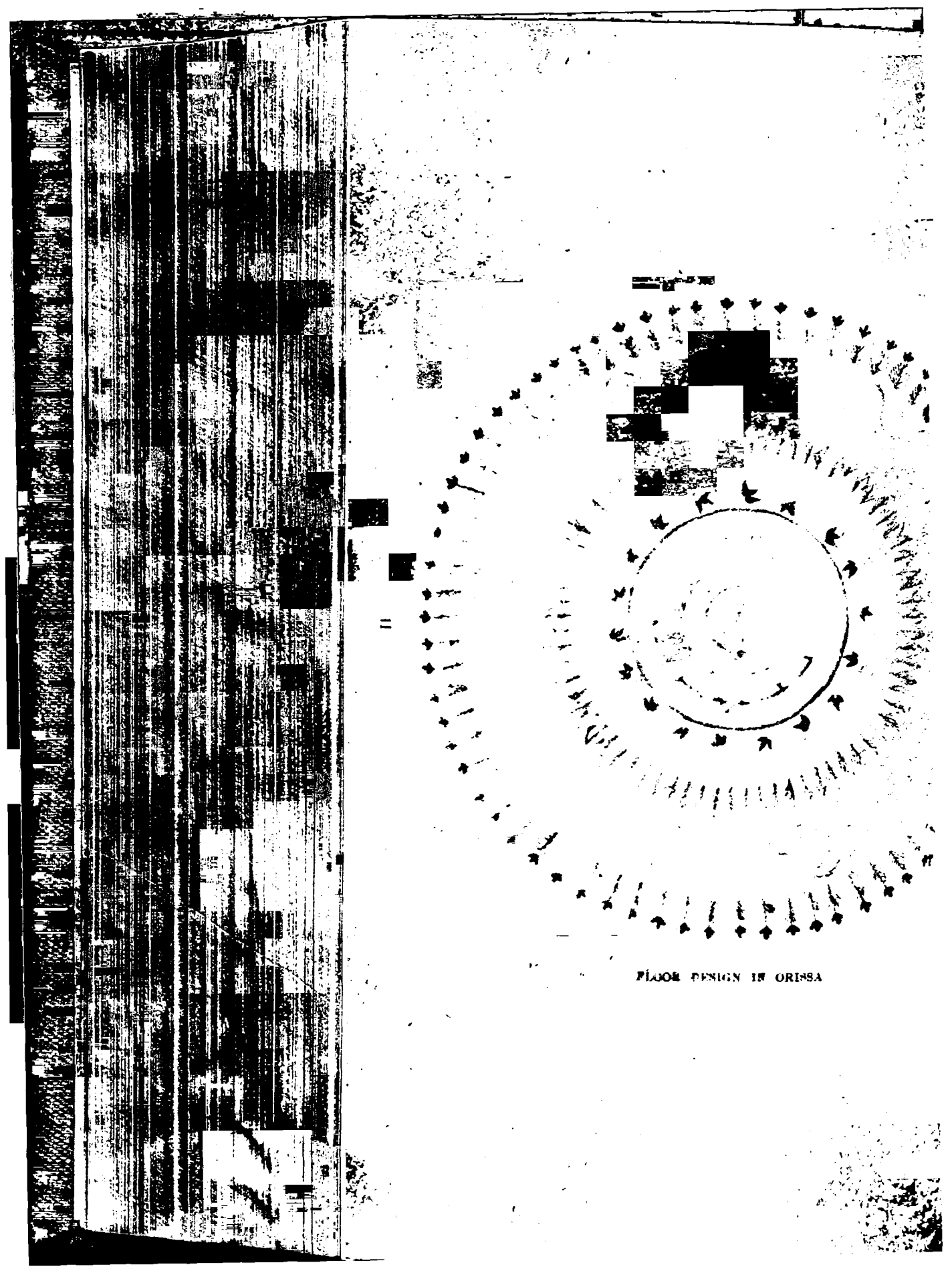


FLOOR DESIGN IN ORISSA

Those who see the folk art of India for the first time, not in reproductions, but in its own environment with its traditional accompaniments of reverence and human joy, are generally surprised at the sense of mastery that it shows. Yet it is an entirely freehand art, and the lady artists have had no instruction in drawing or design save that of observing their elders carry out a domestic duty of religion or custom which they themselves will in due time have to take up. It is, indeed, noticed, that when brothers trained in schools of art make experiments in *alpana*, they produce stiff and lifeless work compared with that of their sisters.

The folk art of India is mainly connected with religious festivals. On the festival of the Goddess Lakshmi, almost every house in Bengal and Orissa is decorated with *alpana*. Designs supposed to be specially pleasing to the Goddess of Good Fortune are put on the ground. Some designs contain the footprints of the Goddess as she is supposed to enter the house. In Orissa these decorations are also found on the walls of almost every cottage. During the month of *Mārgasirsa* (part November and December) *alpana* is made every Thursday, this being a day sacred to Lakshmi-Devī. Festivals and days of other Gods and Goddesses have also their appropriate *alpana*. On other occasions designs are made to illustrate stories concerning the divinities; they are also used in marriage ceremonials.

The *alpana* of Bengal is now fairly well known through the book *Banglar Brota (Ceremonies of Bengal)*, published by Dr. Abanindranath Tagore a few years ago and translated into French by Mademoiselle Andree Karpelis. But the sister art of *jhunti*, practised in the neighbouring region of Orissa, is not so well known. During a tour in Orissa I took photographs and got copies of wall and floor designs, and three of these accompany this article.



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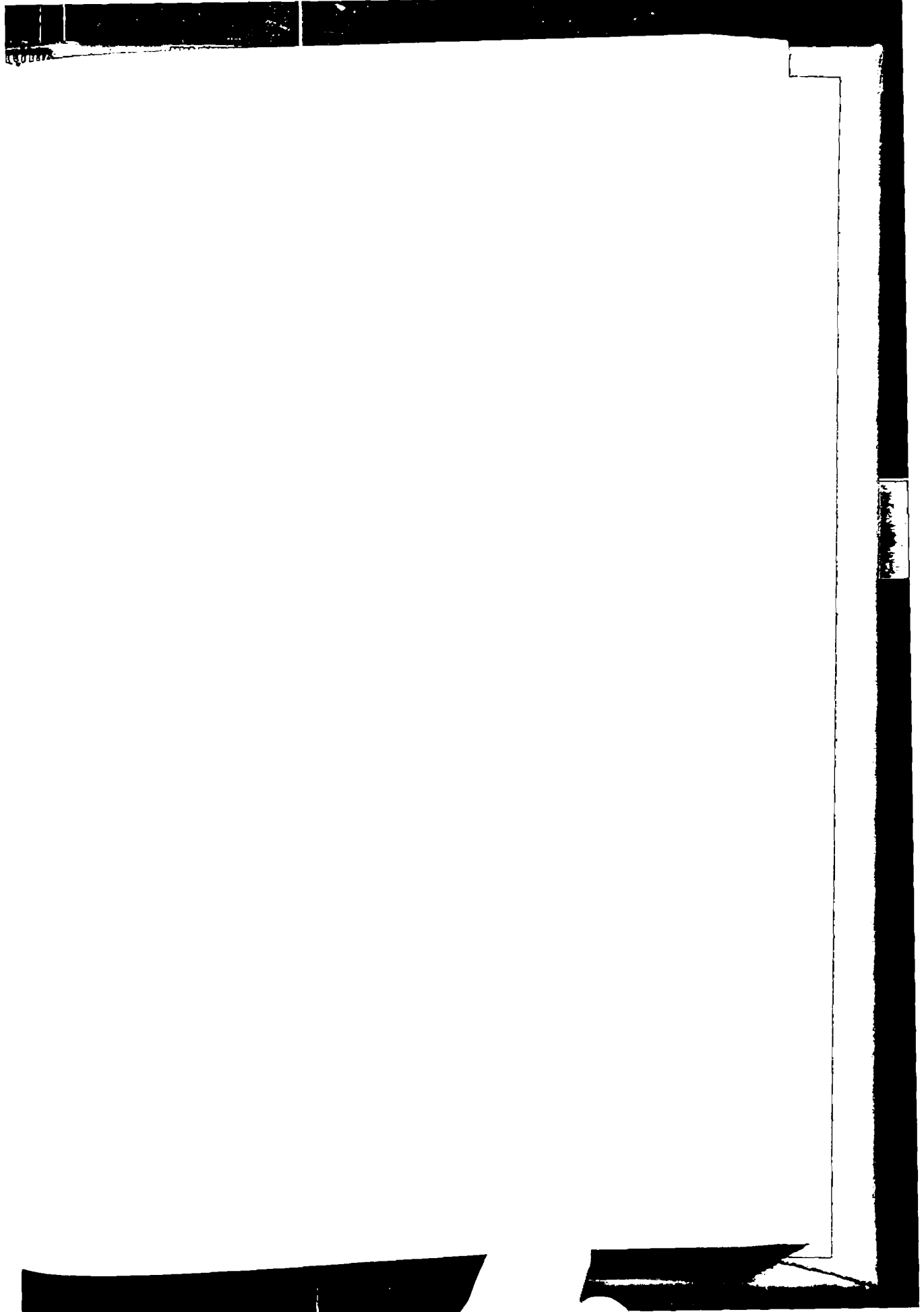
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The photograph of a corner in a typical quiet Orissan village shows an outer wall covered with a repeated single *jhunti* design, which though in a sense monotonous, is in artistic harmony with the unitary simplicity of the house and the uncomplicated repose of the village. In searching for such designs I frequently had difficulty in persuading the villagers that I had no evil intention in view. But with the help of a schoolmaster, who made a bridge between us and them, through his intimacy with both the "educated" classes and the supposed uneducated, we secured many examples of the art, of which two are here reproduced.

Looking at the circular *jhunti* we notice the use of floral design in a variety of ways, first as a border of single leaves, next as a scroll of leaves and stalks, again as single leaves, then as a scroll of stalks, buds and leaves, with a centre piece based on the ever favourite and indispensable lotus. It is through these scrolls that we touch the ancient art of India, though changed from the sculptures of such scrolls on the Buddhist railings of Bharhut and the frescoed walls of Ajanta and Bagh, which have stood for fifteen centuries, to the powdered rice adornment of a day. This *jhunti* is generally made on the floor. It is laid down with the fingers of the lady artists only, no mechanical help being called upon. It is not æsthetically great or symbolically suggestive; yet, even away from its surroundings, in a pen and paper copy which translates the softness of the white powder lines into black hardness, it gives something of the charm which comes from an apparent artistic complexity that is essentially simple.

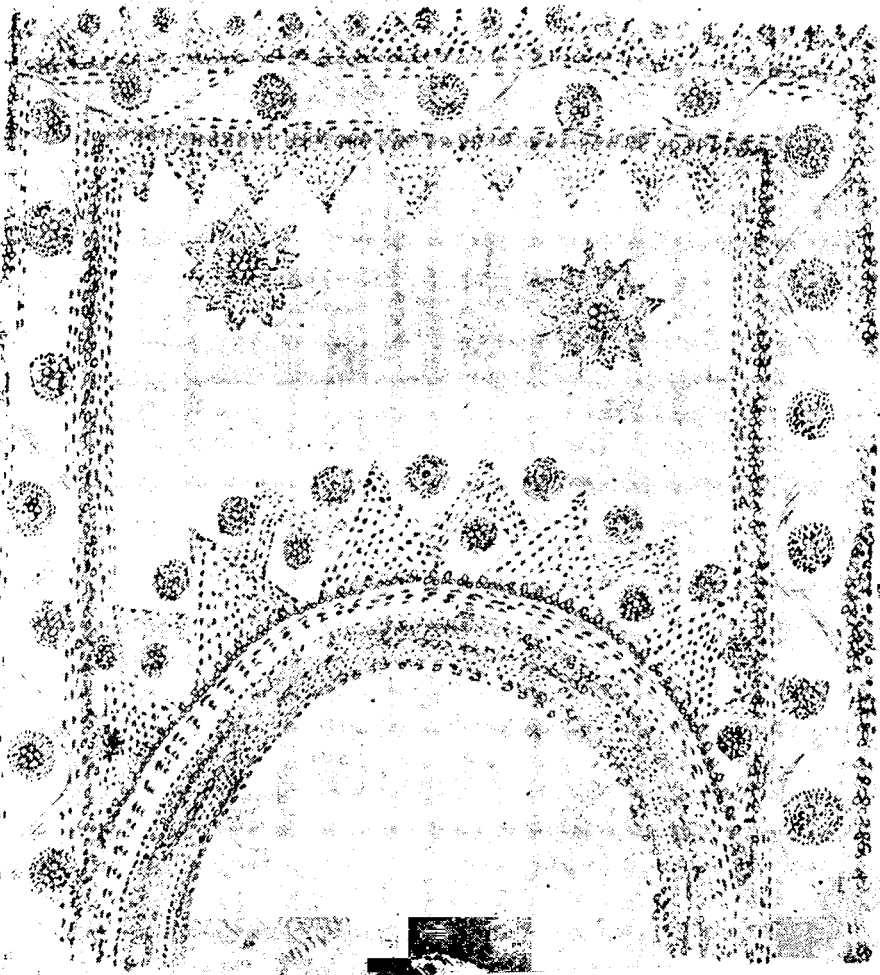
The third illustration is of a wall *jhunti* for one of the Thursdays already referred to. Here the scroll is again seen, but of a different character from the floor *jhunti*. The main intention is to present a design of *paddy* (unthreshed rice) to Lakshmī, who is partial to the plant. The growing crop is seen in the semicircular space at the



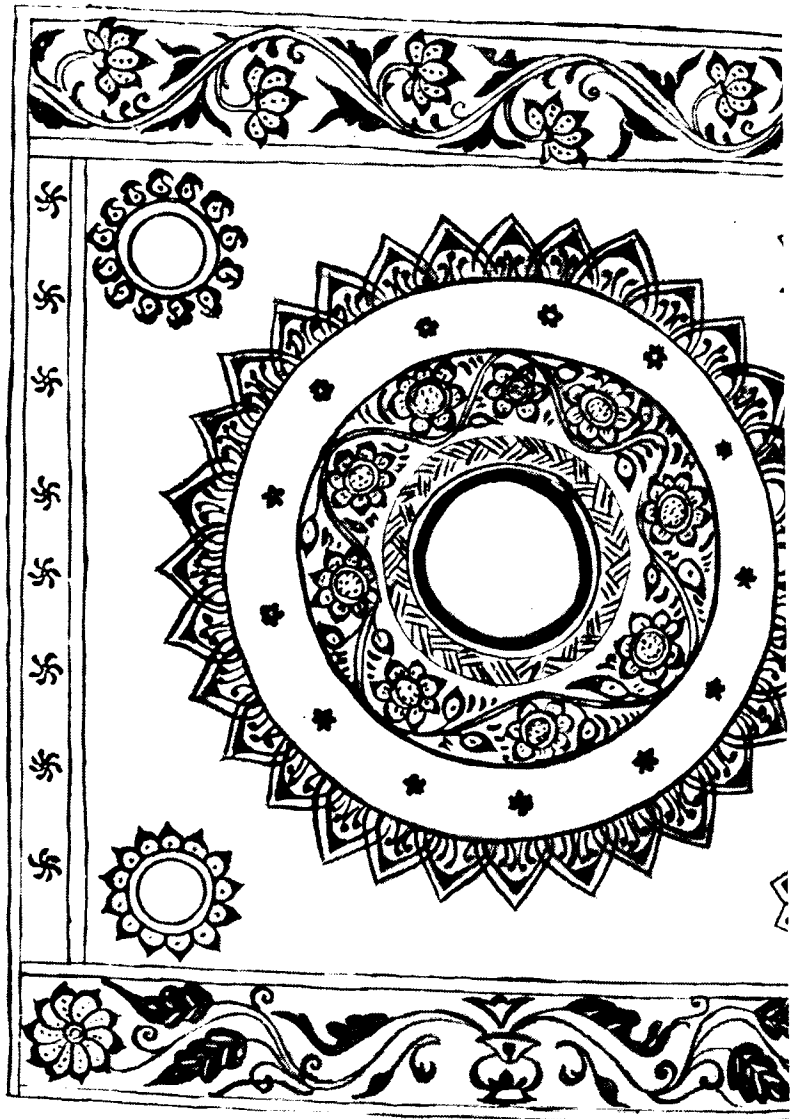
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HARVEST WALL DESIGN IN ORISSA



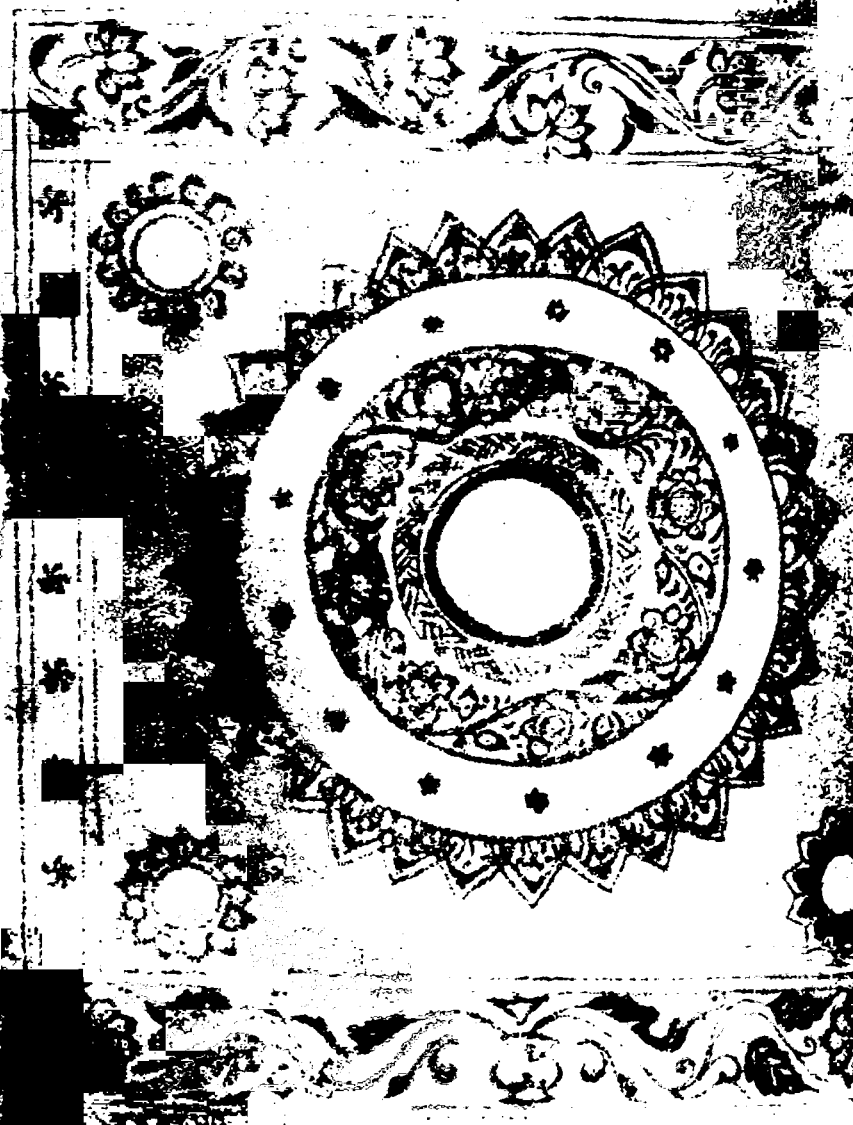
FLOOR DESIGN IN BENGAL

bottom of the design. The pyramidal designs represent piles of the grain. This design, having a specially auspicious character, is very widespread.

I have spoken of the designs made by tribes like the Santals and Kols, but it is necessary to differentiate between their work and that of the Bengali people and Orissans. The tribal designs are very primitive. They have more straight lines than curves, and their attempts at figures of human beings and animals are very crude. But the folk art of which we have given examples is, as said, in the line of descent from the classical art of India. It is a living institution preserved in villages away from large centres of population. It comes out of an environment in which repose and conservatism prevail. It is therefore likely to remain a living art, gratifying the folk in giving expression to their devotion to the invisible world and in giving them the touch of creative joy; also giving to lovers of art the world over, when they come to know of it, the special pleasure which arises from the simple and direct revelation of humanity's aspiration and search for beauty.

Phanindranath Bose





LIBRARY IN B...

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OUR ART SECTION

By JAMES H. COUSINS, D.LIT.

OUR article this month on "The Folk Art of India" will probably introduce to many of our readers for the first time a phase of artistic creation which is specially interesting in that it is both impermanent and impersonal. Mr. Bose's name is already known to many of us through his books in "The Asian Library." He is a scholar of accepted rank, and is doing much to extend our knowledge of the heretofore only vaguely known parts of the vast cultural empire of India in past times. Mr. Bose is Vice-Principal of Dr. Rabindranath Tagore's International University (*Visva-Bhāraṭi*) in Bengal, and it was during a visit that I made to the University to help Dr. Tagore's work that I saw Mr. Bose's collection of village designs, and promptly secured a couple for THE THEOSOPHIST as well as his article. Just as I had the matter ready for the post, I attended the rain festival celebrated by the students in a programme of songs of Dr. Tagore. When I entered the hall I was delighted at the sight, on the floor, of a wonderfully wrought *alpāna*, with brass pots of lotuses set in the circular spaces round which the design in white powder moved with the rhythmical vitality that only a spontaneous art can achieve. When the festival was over, the usual fate of being wiped out by human feet was about to overtake the lovely thing; but I managed to keep away the students and preserve the *alpāna* for a day, and have it copied. It is the fourth of our illustrations, and was done by three

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girl students of the school. The copy was made by Sukumari Devi, the head of the ladies' department of the art school, a very fine artist. The translation of the designs from white powder to black ink and from impromptu fingers to pen and brush, obscures the vital beauty of the original; but the design remains.

My verses, attributed to the much misunderstood Silenus, will, I hope, be considered not inappropriate for the Art Section, since they are an effort to indicate the various reactions which certain extreme types, physical, emotional, mental, and intuitional, make to the creative impulse that moves through all life, and that has characteristic distinctions according to the level in humanity from which it moves towards fulfilment. The source of the art-impulse, as Mr. Jinarājadāsa has so clearly shown in recent articles elsewhere, is on the Buddhic level, which is also the level of unity. While studying Shelley's "Prometheus Unbound" with a class of Indian boys, we came on the passage indicating that Silenus was not the hooligan that he is usually taken to be. According to Shelley he was capable of singing songs of high themes. Someone suggested that it would have been interesting to know what his songs were like. Some years afterwards I suddenly found this song in my mind; or, to be exact, I began it in the South Indian State of Mysore, where I was putting finishing touches to the reorganisation of an art gallery and museum for the Mahārāja, got stuck in the middle, and finished it in North Bengal looking straight out on the glorious snow ranges crowned by the peerless Kinchinjunga.

James H. Cousins

COMMUNITY SINGING

By SYBIL MARGUERITE WARNER

INTRODUCTION BY C. JINARĀJADĀSA

A great change is slowly taking place in our conception of what makes for progress. Hitherto, the unit of society has been the family. The citizen oriented himself first by the needs of the family, and then after by those of the state. Where there has been the idea of caste or class divisions, new interests appeared between those of the family and the state. But a new idea is being born, that of the "Community". Within the Community, families and castes or classes exist; but what is novel is that the thought of the Community ignores for the time the divisions in society due to possession of property or the lack of it, to education or to its want, and due to those many gradations natural in human organisation. As in church or temple, these divisions are in theory supposed to vanish, so too in a true Community they are ignored. When the people function as a Community, they are conscious of a new form of unity.

There are many ways in which to strengthen the new ideal of the Community, and one very effective way is "Community Singing". When people gather in some public place, to celebrate some festival or to listen to an address, all sing together, a part of the time. Naturally the music which all can sing has to be carefully selected. Wherever in the

audience there is an appreciable number who can normally sing, of course they help the beginners.

Community singing has the effect of developing a new civic sense, that of solidarity or brotherhood. Little by little, the people lose the habit in their thinking of considering first class or caste interest, and the nation's interest after. Instinctively they respond first to what affects the people as a whole.

It is here that an opening exists for Theosophists to work for brotherhood. Theosophical Lodges can start Community Singing, first in their Lodges, and then wheresoever they and others gather for some altruistic purpose. Community Singing was attempted for the first time in the English Convention this year in June, under the supervision of Miss Sybil Marguerite Warner, the International Organising Secretary of the "International Fellowship in Arts and Crafts," of which I have been the President for several years. Miss Warner has already published in *THE THEOSOPHIST*¹ a list of songs suitable for Lodge use. She offers now a list especially suitable for Community Singing by English-speaking audiences.

C. Jinarājadāsa

SUGGESTIONS FOR COMMUNITY SINGING

Community singing is spreading rapidly, and gatherings of Theosophists who wish to share in the benefits it gives, both as a means of expression and as a unifying element, may find the following list of Unison Songs useful. It is intended as an addition to the suitable numbers from such well-known collections as the *Scottish Students' Song Book*, *Fellowship Song Book*, etc.

While none with unsuitable words are included, the range is rather wider than was the case when recommending solo songs for use before lectures only.

¹ Under the title of "Music before Lectures," February, 1924, p. 673.

² The songs given below can be obtained from the publishers or through the International Fellowship in Arts and Crafts at 23, Bedford Square, London, W.C.1, at from 1d. to 5d. a copy.

The compiler would be glad to receive additional lists, from any country.

It is an advantage to make sure that a certain number of those who will be present are previously familiar with the words and music. Copies may be circulated beforehand and rehearsals held for small groups. Those who have practised may be distributed among the others, one or two to each row, and in this way all will find it easy to join in, without feeling dependent on the leadership of a choir. Each singer should feel a share of responsibility. The tune should be played through once before the singers begin, and if there is an opportunity they should be told how many beats will be allowed between the verses, so that all start exactly together. The same applies to the sustaining and ending of final words. The amount of "finish" attempted or expected in performance must depend on the circumstances of the occasion, but the desirability of reaching the highest possible standard should always be remembered.

TITLE	WORDS BY	MUSIC BY
<i>From The Motherland Song Book (Stainer and Bell. 2s.)</i>		
Fairest Isle	Dryden	Purcell (1658)
Triumph in Death	Shakespeare	Plain Song
The Patriot's Song (any country)	Hosmer	G. Shaw
These Things Shall Be	J. A. Symonds	J. Ireland (or "Strong Son of God" tune)
Christ that all this World did make	Old English	Boughton
O God of Earth and Altar	Chesterton	Traditional
The Music-Makers	O'Shaughnessy	S. H. Nicholson
Mine Eyes have seen the Glory	Howe	M. Shaw
Jerusalem	Blake	Parry

FOLK SONGS FROM NOVELLO'S SCHOOL SONGS

- 965 Come all you worthy Christian men
- 984 Dance to your Daddy
- 996 The Lark in the Morn
- 1000 Wassail Song
- 1078 The Sweet Primroses
- 1030 The Briery Bush (Hangman, stay thy hand)
- 1081 Geordie (Nos. 1080-1 are singularly appropriate for singing before meetings for the Abolition of Capital Punishment)
- 1085 My own John (3 singers or groups)

- 1128 The Jolly Ploughboy
 1132 The Carter
 1138 The Painful Plough
 1178 King Herod and the Cock
 1176 The Moon shines bright (New Year)
 1177 The Holly and the Ivy
 1178 Come all you true, good Christians (Carol)
 1180 As I sat on a Sunny Bank (Carol)
 1181 The Virgin Unspotted (Carol)
 1182 Sons of Levi (The Path)
 1268 The Blind Begger of Bethnal Green (Clubs)

PUBLISHED BY CURWEN

- 79016 Blow away the Morning Dew
 The Seeds of Love
 Poor old Horse
 Just as the Tide was flowing
 79026 The Merry Haymakers
 79028 Sir John Barleycorn (Life of an ear of corn)
 79033 The Cuckoo
 The Evening Prayer
 Near London Town

OXFORD CHORAL SONGS

A Spring Song	Howitt	Frank Bridge
Sweet Obscurity	Greene	Ernest Walker
The Swing (Children)	Stevenson	P. Judd
The Fiddler of Dooney	Yeats	R. Milford
Commendation of Music	Strode	E. J. Moeran
I know a Bank	Shakespeare	N. Demuth
When Mary through the Garden went	M. Coleridge	P. Judd
Never Weather-Beaten Sail	304 English	Campion
To Music Bent	309 Lutenists	"
To his sweet Lute	311	"
The Passing of the Moon	315 and 345	Purcell
Ganymede	327	Schubert
Mankind	328	"
The Setting Sun	331	"

MUSIC AND YOUTH SCHOOL SONGS

The Seekers	Masefield	Dyson
Let us now praise Famous Men		R. V. Williams

Sybil Marguerite Warner

WAS JESUS A VISWAKARMA BRĀHMAṆA?

MR. M. S. RAMASWAMY IYER'S THEORY¹

UNDER the auspices of the Madras Teachers' Guild Mr. M. S. Ramaswamy Iyer, Deputy Superintendent of Police, spoke on the above subject. The Hon. Mr. Justice Ramesam presided.

Mr. M. S. Ramaswamy Iyer, speaking on "Was Jesus Christ a Viswakarma Brāhmaṇa?" said that the term Jesus Christ was a corruption of Tamil words, *viz.*, a corruption of Kesavakṛṣṇa. Jesus' mother-tongue was Tamil and he had Tamil parents. Since Jesus was a Tamilian, it was to India that they should look to the derivation of the word "Christ". It was Keshava who had been proclaimed as the Messiah Kṛṣṇa, *i.e.*, Jesus the Christ. Similarities between Hindūism and Christianity were not due to the impact of the two on each other, but because Jesus was a Hindū. That was why Jesus was figured as Baby-Christ, Santhāna Kṛṣṇa. That was why in the ancient church of S. Augustine at Rome the Madonna was represented with child Jesus and beads round his legs.

In old Byzantine pictures the Madonna was presented in dark colour. When Mary had a black colour, her son also was of a dark complexion. For this they must look at the picture of Jesus at the Church of Santa Maria. The Saviour of the world was after all of a black Madras colour. Jesus was a carpenter. The Greek word "Tekton" meant carpenter. In Tamil, it was *Tachchan* and the speaker found influences of the Tamil language on the Greek. Jesus was also a son of the carpenter. In this country they belong to the castes of Kammālas. The word *Hanasāri* meant *anna āsāri*, *unna āsāri*. Did Jesus wear the sacred thread of the Kammāla? Indian sacred threads had been worn in Palestine. The Pharisees were Brāhmaṇas.

Phylacteries were said to have been worn by the Pharisees, and it was the *Poonool* of the Brāhmaṇas. The giving of milk and honey to Jesus as a boy was only the Pañchagavyam given during Upanayanam. If Jesus wore the sacred thread, why was it not seen in the pictures? John's baptism of Jesus on the Jordan had a significance for them, because only a sannyāsin could baptise another sannyāsin. John was a great Hindū sannyāsin. After baptism Jesus went into the desert

¹ An extract from a report of the lecture sent to *New India*.

and came out as a new man. He wore *kāshāyam* and had a *ḍaṇḍa* and a *kamaṇḍalam* as seen in a sixteenth century representation. Jesus was a Hindū, and according to the practice of the race, he must have discarded the sacred thread. That was why in the latest pictures of Jesus, he was represented without the philactery. There was something in all these which modern scholarship had not divined. Time seemed to hide them. Finally Jesus became a Kammāla Siddha. Was not Jesus Christ a Viswakarma Brāhmaṇa and Christianity was it not Hindūism? Clearchus said that the Jews were immigrants from India.

Thus it had been shown that the mother-tongue of Jesus was Tamil; that his parents were Tamilians; that the name of Christ was the western corruption of Kesava Kṛṣṇa; that Jesus was a native of Madras complexion; that he was a *Tachchan* (carpenter), that he bore the honorific title of *Āsari*; that he went into the temple at the age of 12 for his Upanayanam; that he wore the sacred thread and that he had the blood of the Tamilian race to which he belonged; he became later on a great Siddha—a term scholars have not comprehended, because they were not aware that it was the Tamil Sithar.

Jesus was in other words a Kammāla Siththar, and Kammālars call themselves Viswakarma Brāhmaṇas. Was not Jesus Christ a Viswakarma Brāhmaṇa and was not Christianity a Hindū sect, Kesava Kṛṣṇachāri's matham (religion)? "What other soil than the one that produced Sibi Chakravarthi (King Sibi), could have given birth to Jesus Christ, Kesava Kṛṣṇa, who gave His flesh on the Cross so that the sins of men might be washed off by His blood?" concluded Mr. Ramaswami Iyer.

A number of pictures were shown to illustrate the points.

INTERNATIONAL CORRESPONDENCE LEAGUE

ANNUAL REPORT¹

August, 1926

MAGAZINE SECTION²

THIS Section is developing on satisfactory lines. Twenty-four overseas lodges in the following countries are being regularly supplied with English Theosophical and other magazines, receiving foreign magazines in exchange:

Spain, Czechoslovakia, Italy, Uruguay, Finland, Australia, Bulgaria, Ceylon, China, Colombia, Denmark, Japan, Norway, Peru, Poland, Burma, India, S. Rhodesia, Austria, Sweden, Germany, Portugal, Roumania, Iceland and U.S.A.

In addition to these lodge exchanges a good number of individual Theosophists are regularly posting magazines to isolated members in various parts of the world. . . .

There have been a large number of applications from our international correspondents for books relating to Theosophical and allied subjects, and in almost every case it has been found possible through the generosity of various lodges and friends to satisfy these requests.

The value of this centre³ has been proved in almost dramatic fashion by the immediate and constant use made of it by our friends from overseas. In addition to being a clearing house of information for Theosophists abroad who desire to find accommodations, situations, etc., in England, it has proved a real home for many visitors whose stay in this country was of a more transitory character. To attempt to outline all the varied activities of the centre would require a great deal of space but a careful diary is kept which illustrates that real "service" work is being done at the centre, work which involves the giving of oneself as well as the time necessary for making the sojourn

¹ This constitutes extracts from the Annual Report of the English Section of the I. C. L.—Ed.

² Miss A. V. Strang, 84 Boundary Road, London, N. W.

³ International Social Centre.

of our overseas friends in this country pleasant and free from anxiety. Previous to the holding of the National Theosophical Convention in London in July, the General Secretary of the Theosophical Society asked the Warden of the Centre to arrange for the hospitality of the delegates. All the applicants—20 in number—were successfully and comfortably fixed up with necessary accommodation. . . .

Such work as the above has convinced the I. C. L. Secretaries in London of the urgent need for a Guest House in the Metropolis, and preliminary investigations with the object of setting up such a residential and inexpensive hospitality centre for overseas visitors is now on foot. This involves various financial considerations as well as details of personnel, but difficulties are only made to be surmounted. . . .

YOUTH CORRESPONDENCE

Mr. Boris Mousman, 1 Upper Woburn Place, W. C., reports great activity in the Youth Section, the number of correspondent members in the British Isles being 236 whilst the total number on the register in the various countries is just over 1,000.

The British members are corresponding with their fellow Young Theosophists in the following 26 countries:

Austria, Australia, Belgium, Denmark, England, France, Germany, Holland, Hungary, Iceland, India, Italy, Ireland, Poland, Roumania, Scotland, Sweden, U.S.A., Egypt, China, Ceylon, Norway, New Zealand, Wales, Switzerland, Yogo-Slavia.

As the European Section of the World Federation of Young Theosophists has 86 Youth Section Secretaries in 19 European Countries, the possibilities for the development of international correspondence are enormous.

Very large numbers of German school children have applied for correspondents, and the Round Table International Correspondence Bureau has now been definitely taken over by the Youth Section of the I. C. L.

ORGANISING SECRETARY¹

The reports from the three Secretaries need no additional comments from me. The work for which the League exists is being done and done well. We are fortunate in the British Isles in being able to obtain such excellent publicity in the various Theosophical and allied magazines, etc., as this ensures a steady stream of responses to our applications from abroad. Theosophical and Star

¹ Mr. F. W. Rogers, The Chalet, Cashio Lane, Letchworth.

magazines in other countries have also given us generous space in the matter of news paragraphs and articles generally.

The question of finance will sooner or later have to be reached. With the exception of a few subscriptions the Secretaries have hitherto put their hands pretty deeply into their pockets in order that the work may be carried on, and in the case of the Youth Section, the Federation of Young Theosophists has provided the funds. In all sections of the I.C.L. the possibilities of extension are considerably hampered by lack of money. It may be that the time has now arrived when we should ask the Theosophical and Star movements who provide the bulk of our members, to assist us financially to carry on and extend an activity which has received the approval and commendation of our leaders.

INTERNATIONAL ITEMS

DURING August people from all over the world met at the Chateau de Biervill, near Paris—people who believe that peace is the first and foremost question, and that only as an atmosphere of confidence and collaboration spreads in the world will peace become stable and international understanding effective. Particulars from the Secretary, 34, Boulevard Raspail, Paris.

The Fourth International Summer School of the Save the Children Fund was held in Geneva last month.

The next World Conference of the Federation of Education Associations will be held in Toronto, Canada, probably in July, 1927.

THEOSOPHICAL EDUCATIONAL EFFORT IN JAVA

A REORGANISATION has taken place of our "Theosophical Educational League" in order to make it in due time a Section of the "Theosophical World-University Association". We altered its name and made one big Society out of it, all institutions, schools, buildings, grounds and other possessions coming over to the new Society, and we took the legal steps necessary for such a change. The new name, "Theosophical World-University Association, Indonesian Section," gave rise to some comment, specially when the opening of a new school, the third "Arjuna-school," at Batavia was celebrated in the beginning of May, and we publicly stated, that it was to be a school of the new Association. In Holland, and in countries under the influence of the Dutch, there has risen a rather curious conception about "neutral" instruction and education. A conception, we presume, not to be met with in any other part of the world, developed in strong and undesirable intermingling with a political struggle, which lasted for more than half a century. The effect of all this was a kind of "neutrality" which is pronouncedly a-religious and materialistic. And so with us a "neutral" school is not only a "non-sectarian" school, but a school which carefully keeps aloof from all that is in the least religious, and in fact stands hostile to all religion. It stands for a kind of barren neutrality, which excludes from the field of education some of its most precious treasures. This kind of "neutrality" we had to fight of course in our Theosophical, educational work in this country during the last ten or twelve years, nevertheless calling our schools "neutral schools," as a distinguishing epithet from the denominational schools on the one side and the public or state-schools (which have the same kind of barren neutrality) on the other. Naturally this created some confusion in people's minds, and universally our schools were and are called "Theosophical" schools. But now starting our Section of the Theosophical World-University Association, we have decided to follow another policy and to teach the people what NEUTRALITY truly is. That it is indeed synonymous with Theosophy, because of its all-inclusiveness. That in our schools we do NOT exclude any religion or any conception of the Truth, but try to consider them all and give each its due place and time. And this, for school life in Dutch countries, is an entirely new departure which we try to live in our institutions and to explain and propound to the public whenever occasion arises.

Such an occasion presented itself when addressing the public at the opening of the "Arjuna-school" at Batavia mentioned above, most of the people present being Indonesians, to whom in general the "new" neutrality is not so awfully new as to most of the Dutch. On the 30th of May at Sukabumi (a hill station some 3 hours by train from Batavia) we tried to explain these ideas to a public consisting almost wholly of Europeans in a speech meant as a preparation for a Theosophical school exclusively for European children. We had some success there, but the school cannot be started this year, and we shall have to wait for a better occasion next year.

At the big Theosophical Convention in the beginning of April at Batavia he was asked to speak about the same object to a strictly Theosophical audience, and he chose as a title: Ommen, Huize Adyar and the Theosophical World-University. On one occasion we had a rather big success. It was at a preparatory meeting of the "Educational Congress," a society on a "neutral" basis for the promotion of education at large, which has a Congress once a year in the month of September. The different societies forming our "Theosophical Educational League" all have their separate representatives there, I myself being our representative in the Board of the Congress. On that preparatory meeting we, nine Theosophists out of a total of some 30 people—to our own profound astonishment—took the meeting by surprise so to speak, and succeeded in getting three speakers for three of our proposed objects, one of which will be the "new neutrality".

W. P. D. CORPORAL

THE SAMSKR̥T COLLEGE AT NELLORE, S. INDIA

At the instance of H. P. B. a Free Samskr̥t School was started at Nellore in 1882 when the founders of the Theosophical Society visited that place to form a branch of the T.S. For some time the school struggled for existence for want of funds but has now become well established and has been doing good work for the last four years. In 1924 a Residential School with three cottages for teachers and a hostel for students was constructed and the opening ceremony of these buildings was performed by Dr. Annie Besant. In 1925 the Institution was affiliated to the Madras University. In 1926, 9 students went up for entrance examinations and 6 of them came out successful. With these students the college class was opened on August the 8th by Mr. Alladi Krishaswami Ayer, B.A., B.L., a leading High Court Vakil, Madras.

The institution maintains 8 teachers at an annual cost of Rs. 2,500 and 14 students are given free board, the strength of the school being 52. It has an endowment fund of Rs. 15,000 and gets grants from Government and Local Bodies to the extent of Rs. 700 a year. Besides these the institution is supported by annual subscriptions to the extent of Rs. 2,000.

In this institution instructions are given in (1) R̥g Veda, (2) Yajur Veda, (3) Ayur Veda, (4) Astronomy and Astrology, (5) Vyākaraṇa, (6) General Samskr̥t—Kāvyaṃs and Nātakams.

The Managing Committee intends to introduce Vedānta as one of the subjects as soon as funds permit. The institution has been registered under the Act for the Registration of Literary Societies in July last.

Eleven students from this College have passed the All-India Examination in the Āyurvedic System of Medicine.

This College is managed by a Committee, consisting of two Retired Deputy Collectors, one Retired Sub-Judge, three High Court Vakils and the Hon. Secretary.

The institution urgently requires more financial help for further activities.

B. RANGA REDDY,
Hon. Secretary.

CORRESPONDENCE

OCCULT CHEMISTRY

WHAT an amazing criticism of Occult Chemistry investigations is that of Mr. J. D. Main Smith in *THE THEOSOPHIST*.¹ "The complicated molecular structures, therefore, put forward by the author as having been discerned occultly have no existence except in the author's imagination." So Dr. Besant and Bishop Leadbeater who saw those structures are liars! Certainly it is a simple way out of it all; "I am the Master of this College, what I know not is not knowledge."

"The structures assigned to chemical molecules are however hopelessly inaccurate and based on a completely erroneous view of atomic structures." All because the occult chemistry researches do not tally with the *speculations* of the chemists! For what are they but speculations? Has any physicist *seen* an atom of carbon? The whole theory of atomic structure is purely a deduction—very brilliant indeed, and one that in the main "works"—from the records of the disturbances produced in the atom by the electric discharge. But not a single atom, *in a natural condition*, has been seen, or photographed. That is what the occult chemistry investigators have done. It is amazing to me that, postulating the atom as built of electricity, a tremendous current of electricity is turned on to it, and the effects of the disruption photographed, and that from all this we are told what the atom is *in puris naturalibus*. It is like describing as the normal life of people in a city their behaviour photographed during an air raid.

It is obvious that Mr. Main Smith before writing his criticism had not seen the work *Occult Chemistry*, now in its second edition, where that work mentions the complicated gyrations of the electrons. He does not seem to realise that my articles of 1922—1925 are merely a continuation of researches recorded since 1895, and that before he has a right to criticise the continuation, he should have made himself familiar with the main work.

He observes that either I do not know the researches of the physicists, or have "improperly suppressed" them. My knowledge

¹ See June, 1926, pp. 366-72.

is fairly up to date of the work of Thomson, Rutherford, Alston, Bragg and others; so the first hypothesis fails. As to "improper suppression," I am not compiling a theoretical manual, giving everyone's theories, but merely recording *things seen*. I might remark that I am a fairly intelligent follower of scientific achievement, and while a great enthusiast of modern science, am not quite so ready to quote passing theories of atomic structure as the final ascertained and established truth. There was a time when Dalton's conception of the atom was taught as "gospel truth". Then it was Thomson's, now it is Bohr's. At first the proton was said to be all positive electricity; now it is doubted if there are not electrons in it. Moseley's atomic numbers were given as the last thing in periodicity. Now we are told that the "whole number" theory is only approximate. It is just because of this state of flux in chemical theories that I do not discuss them, but content myself to recording what the investigators, *pace* Mr. Main Smith, *have seen*.

One great disadvantage to critics of occult chemistry investigations is that all the material accumulated in the course of 30 years cannot be found in one work. Had I nothing else to do, I would delightedly spend half a year on bringing out a third and up to date edition of *Occult Chemistry*. It was my hope last year to issue at least a brochure on the structure of some carbon compounds, but it has been impossible to get near the work contemplated. Models have yet to be made of Naphthol and Tartaric acid, and the model of Indigo alone will take a considerable time owing to its complexity.

May I once again insist on my side to Mr. Main Smith that what I have described in the articles are *things seen*, objectively, not inside the head, but *before* the observer, as this page is before his eyes? I cannot help if he cannot "square" them with what he believes. Nor is it my business to square them with present day theories. I am a simple recorder, and the centuries will prove whether the occult chemistry investigators or the physicists with their electric discharges have got at the truth. I have sufficient faith in the *thing seen* (as indeed science tells us to do) to trust that, when all the present chemical theories have settled down, a few scientists will turn to *Occult Chemistry*, and find there that their *final* conclusions were anticipated long ago by Dr. Besant and Bishop Leadbeater.

I wonder if Mr. Main Smith recollects how the Bavarian Academy of Science buried Gregor Mendel's paper as high falutin', and how now we swear in biology by Mendelism. I think H. P. B. was not exaggerating when she remarked in *S.D.*, I, 538, about the exact science so relied upon by Mr. Main Smith—"exact—exact in chiefly finding itself inexact every leap year".

C. JINARĀJADĀSA

WE wish that before Arthur Robson had proceeded with his interesting article in THE THEOSOPHIST,¹ he had made a short reference to *The Secret Doctrine's* denial of the Darwinian theory as applied to man. Lesser students are sometimes bothered (to their good, of course) by articles which overleap this denial.

One is tempted to think that perhaps the animal's snarl descended from the human smile!

PHILIP J. FOSTER

WORLD FEDERATION OF YOUNG THEOSOPHISTS

AMERICAN SECTION

THERE are many American members of the Theosophical Society especially Young Theosophists, who would like to correspond with their brothers in foreign countries. Those members in other lands who would like an American correspondent should write to Mrs. Frank Pennell, Auberry, California, U.S.A.

Also, those members interested in the exchange of their own magazines of T.S. or kindred nature for similar American issues, should write to Mr. Frank Pennell, Auberry, California.

RUTH HOWARD PENNELL

¹ See May, 1926, p. 149.

THE THEOSOPHICAL FIELD

THE RENDEZVOUS ¹

By ALAN SEEGER

I HAVE a rendezvous with Death
At some disputed barricade,
When spring comes round with rustling shade
And apple blossoms fill the air.
I have a rendezvous with Death
When spring brings back blue skies and fair.

It may be he shall take my hand
And lead me into his dark land
And close my eyes and quench my breath ;
It may be I shall pass him, still,
I have a rendezvous with Death
On some scarred slope of battered hill,
When spring comes 'round again this year
And the first meadow flowers appear.

God knows 'twere better to be deep
Pillowed in silk and scented down,
Where love throbs out in blissful sleep,
Pulse nigh to pulse, and breath to breath,
Where hushed awakenings are dear.
But I've a rendezvous with Death
At midnight in some flaming town,
When spring trips north again this year,
And I to my pledged word am true,
I shall not fail that rendezvous.

¹ Although this famous war poem has been printed before, frequent requests are made that it again be printed. It is to be found in "Poems, by Alan Seeger," published by Scribners.

True to his premonition, Alan fell in France, in 1918, in his 20th year. He was one of the most promising youths of our Krotona circle, and he spent many months there with his grandmother, who was a resident at Krotona. I spent many joyous hours in his company, 1914-7, for he dearly loved to run the car out over the desert, while I mused in silence, or told stories. His nature was a fine alloy of the steel of courage, and the gold of sunshine; naturally the exuberance of youth was, in him, a terrific force. He went to the war, as to the romance of his life just dawning, whole hearted and unequivocating. For his life was the living of many lives. May many such sunny natures be born soon amongst us.

The Alan Seeger Library in Paris, open to all students of the English tongue, is the memorial erected by his father and mother and worthy of the great promise of their son.

A. F. KNUDSEN

THE LUNAR RACE

It is interesting to read in an article published in *The Occult Review*, by M. Mitchell, B.A., various theories put forward to the effect that there is considerable connection between the customs of the nomadic peoples or Romanies, and the ancient Druidical traditions. The writer quotes various eminent authorities who have traced the earliest recorded home of the Druids to India, while it has already been proved beyond doubt that the first known home of the original Romanies was also India.

The Druids were called the Lunar Race, hence the crescent symbol which was worn by them when officiating at their Mysteries, their last refuge in Britain was Mona (Moon) while everyone knows the large part played in all Romany rites by the light of the full moon. The sign of the crescent is placed on the head of a new born child, while an old legend connected with the moon relates to the nomadic life of the people and is centred in Mekran, thus shewing India to be the home of the fable.

It is thought that the Romanies have descended from the pre-Āryan race of Dom—Dom becoming Rom, in Romany-Hindū with the almost invariable transposition of the d to r, in the adoption of a word of Samskr̥t origin into the Romany tongue. Thus Romni takes the place of Domni in Europe. It is stated that twelve out of every thirty words of the Romany language are either pure Hindostani or bear a striking resemblance to it.

One word may be quoted as being of interest; Sarishan, which means literally "early evening" and is known as a common greeting

in parts of India, is also the usual salutation of the Romany, who has been known as a "nocturnal character". The Druids also reckoned time by night for it has been written of them "they wrought in the night time and rested by day".

The Druids, as is always the case among religious teachers, had their exoteric and their esoteric teachings, they had also two sets of script; the Romany has also two dialects one of which is reserved for the initiate, a very serious ceremony, and is guarded to-day as carefully as ever it has been in the past.

With regard to the religious beliefs of Druid and Romany, the similarity seems too marked to be accounted for as being merely the great link which is always found to exist between religions. Transmigration is a belief in common, "Hurt not an animal" said a Romany to his son "for within is the soul of your sister". The Druids taught that the origin of all things material was the water element, the Romany believes Duvel (God-of Druidical form Duw, Samskr̥t Dyu, "the shining one") is derived from water, while in the form of rain it is regarded as God's blood. The Druids venerated the oak, the Romany the acorn, while a curious lore was attached by both to the power and symbology of straw. The Druid used the sign of the cross, long before the advent of Christianity to Britain, and the same form of cross is found to-day as one of the chief of Romany signs.

Of animal life the snake (called Nag by the Romany), the egg, the horse, the wren and the raven are especially venerated by the Romany as they were also by the ancient Druid, while both have placed the greatest faith in the occult powers of woman, Romany witches to-day being credited with all the powers and supernatural achievement which were attributed to the ancient Druidesses.

In the practice of divination the Romany retains many old Druidical customs such as the prediction of future events through the bubbles made by boiling water, or stones were cast into the water and predictions made from the ripples thus set in motion.

Many superstitions and some veneration is attached to the Cup, which has its origin in the Chalice or Grail, connected with which there are many Druidical legends, and one remembers the Hindū story of the Flood with Dew Danwantaree rising "from the churned ocean, bearing in his hand a sacred vase full of the water of life".

A last parallel may be quoted in the special potency credited to the number nine by both the priests of ancient Britain and the Romany race, two examples are given from the number which are shown. In

the Druidical rites it was customary for the candidate for initiation to go nine times round the sanctuary, nine appearing in various places as a number of very special significance. The Romany cure for fever is to go to a running stream and cast nine pieces of wood backwards with incantations, while a true Romany, to avert ill health through the coming year should go nine times to a tree, bore a hole and spit in it.

The nine potency, of course is recognised in most of the Mysteries, the Pythagorean, the Eleusian, etc., none the less it is interesting to observe the great law operating in peoples so *apparently* dissimilar as the very learned and most unlettered.

Some authorities maintain that Druidism is not extinct to-day, that there exist in Wales descendants of the old Bards who are in possession of Druidical knowledge which is lost to the rest of mankind. Be that as it may, it is interesting to notice there is this possibility that England owes yet another debt to India in the old Druidical teachings brought in the ages past, teachings, the hidden side of which has been almost lost but which doubtless has had a far greater influence on our country than we have any idea.

HAS MAN STRUCTURAL IMPERFECTIONS?

Metchnikoff was the perfecter of the idea that nature produced faults for man's wisdom to correct, or remove, by violence. He wrote in 1903:

It would be no longer rash to say, that not only the rudimentary appendix and the caecum, but the whole of the human large intestine are superfluous and that their removal would be attended with happy results.

For a while all that and much more was all the vogue. "The knife" was to save man from biological incompetence. Now we are beginning to see a little farther and much deeper. Now we hear of bacterial digestion, of vitamins, of internal secretions, ferments and catalysts.

It was for the purposes of economy that the great bowel came into existence . . . its epithelium forms a glandular structure which has all the appearance of an organ designed for the supply of an internal secretion. (Dr. Doris R. Crofts) . . . That secretion, whatever it may prove to be, is carried to the liver, . . . The reticular stratum of the colon, . . . represents a spleen of considerable size.

The article closes with,

When we take all these considerations into account, we must conclude that the great bowel of man is not a useless or superfluous organ, but one which we, in our ignorance, are maltreating.

Where then is our ignorance to stop if we refuse to be held by nature and logic. What are "the realms where thought becomes the

guide to action"? But those who detach themselves from Nature and scoff are no longer the world's heroes and those who work with Nature will find that she gladly makes obeisance. The above quotations are from Sir A. Kieth's article in "Nature".

J.

SAYINGS OF MEISTER ECKHART (1260-1326)

"What is the use, seeing this birth befalls not in the powers? It is well asked! But consider. Every creature works towards some end. The end is ever the first in intention and the last in execution. And God too works for a wholly blessed end, to wit, Himself: to bring the soul and all her powers into that end, into Himself. For this God's works are wrought, for this the Father brings His Son to birth in the soul, that all the powers of the soul may end in this.

"To entertain God in one's thoughts is sweeter than honey; to be sensible of God is teeming consolation to the noble soul; union with God in love is everlasting joy which we relish here as we are fitted for it.

"There are all too few who are fully ripe for gazing in God's magic mirror. Many begin, but fail to consummate it. Because they have not rightly lived the life of Martha.

"The willing poor, unsolaced by corruptibles, descend into the valley of humility. They are pursued by insult and adversity, the best school of self-knowledge. And self-knowledge gets God-knowledge.

"There are plenty to follow our Lord half-way, but not the other half. They will give up possessions, friends and honours, but it touches them too closely to disown themselves.

"Our least interior act is higher and nobler than our grandest outward one."

OUR EXCHANGES

We acknowledge with many thanks the following:

Kirjath Sepher (July), *Servant of India* (July), *Theosophie in Ned-Indie* (June, July), *Light* (June, July), *Monthly Summary, League of Nations* (May), *The Messenger* (July), *Bulletin Theosophique* (June), *The Canadian Theosophist* (June), *Modern Astrology* (June), *The Message of Theosophy* (May, June), *The Indian Review* (July), *The World's Children* (July), *The Theosophical Review* (July), *The Occult Review* (August), *The Calcutta Review* (July), *Theosophy in New Zealand* (July, August).

We have also received with many thanks:

The Vedānta Kesari (June), *The Signal* (July), *Teosofia* (May), *Revue Theosophique* (June), *Pentalfa* (June), *Nature* (July), *Koinonia* (July), *The Young Theosophist* (June), *Theosophia* (August), *Theosophisch Maandblad* (July), *Pewartar Theosophic* (July), *Bulletin of the Museum of Fine Arts* (June), *Teosofisk Tidskrift* (July), *Theosophy in India* (June, July), *The Round Table Quest* (July), *Norsk Teosofisk Tidskrift* (May, June), *De Theosofische Beweging* (July), *Vivir* (May), *El Loto Blanco* (July), *The Cherag* (July), *Heraldo Teosofico* (June), *Teosofia en Yucatan* (June), *Advance Australia!* (July), *Revista Teosofica* (June), *The Beacon* (June), *Evolucion* (May), *Espero Teozofia* (April, June), *Blavatsky Press Bulletin* (August), *Sofia* (June), *The Ceylon Theosophical News* (May, June), *The Server* (June), *L'Aube Nouvelle* (June), *La Stella* (July), *Headway* (June), *Associate* (July).

REVIEWS

Gnosticism, by Mary W. Barrie, M.A. (T. P. H., Adyar. Price : Cloth, Rs. 2; Paper, Re. 1-4.)

This book is a scholarly treatise on the Gnostic Schools of the early Christians, explaining the different historical and geographical sources from whence they obtained their systems and, at the same time, showing the similarity of the teachings hidden beneath the varying forms of symbology belonging to the many Gnostic sects.

The author traces the many Gnostic systems, which were adopted in the Schools of the pre-Christian Gnostic period, to interwoven traditional Occult knowledge of the Chaldeans, Egyptians, Greeks and Jews. She shows how, although at the time of Christ the old Schools gained renewed life from His teachings, this interwoven national colouring remained and again rose to the surface in later days, and even new Schools that were formed in the time of Christ were tinged with the nationality to which their members belonged. This, the author explains, is the cause of the confusion of Gnostic sects and teachings that has made it so difficult for modern students to trace the one set of Truths and teachings hidden beneath them all.

The author then shows how these Occult Schools have always existed in the past, and how to those who sincerely endeavoured to live the higher life they taught the hidden knowledge; this higher life and hidden knowledge leading up to the Path of Initiation into the Mysteries, which is the highest purpose of all Religions.

Referring to those who entered the Schools, the author says they were taught what lies behind the veil of form and matter and what is the true purpose of all life and she makes the following quotation : "There are only two kinds of people; those who know and those who do not know." This is a quotation from that little book of priceless teachings, *At the Feet of the Master*, which in recent years has been given to the World through one who at the time was but a child, and which helped him to set his feet upon the Path; thus proving that these Occult Schools exist even now in these modern days and, as ever, are open to those who earnestly seek admittance.

The last portion of the book is about the life in the Gnostic communities and interprets some Gnostic teachings and scriptures; the two final chapters referring chiefly to the *Pistis Sophia* which "gives the key to the whole spirit and truth behind the Christian Religion". In chapter XIII special reference is made to that part of the *Pistis Sophia* which tells of the mystery of the Christ and the overshadowing of the disciple Jesus by the Christ; a subject which is well worth careful study at the present time, when so many are expecting the return of the Christ and the repetition of a similar method of His Manifestation.

On the front page of the book there is a statement that it contains the substance of lectures delivered by the author in the Brahmavidya Āshrama at Adyar, and it is obvious that the substance has been very much condensed. For this reason, perhaps, the chief use of the book will be for scholars and for the guidance of students who intend to delve into this important and interesting subject as deeply as the author has done. In the book are reproduced diagrams of some Gnostic Schools and there are some useful tables, also a good reference index.

L. A.

The Principles of Astrology, by Charles E. O. Carter. (The Theosophical Publishing House, London. Price 5s.)

This useful and concise little book of 200 pages covers all the essential facts of Modern Astrology and undoubtedly grips the reader from the first chapter to the last until the whole has been read. So often Text-books upon this science only succeed in frightening many would-be students, by plunging them directly into all sorts of technicalities, signs, aspects, etc., and so they are apt to lose heart at the start and go no further.

In this book each chapter leads smoothly to the next, dealing with all the essentials of the subject in hand with nothing added that is superfluous and yet missing no important factor. In short the book is the best of its kind that we have come across of late and can be recommended for those students who desire to master the elements of Astrology in the simplest way.

B. A. R.

Raja Yoga: The Occult Training of the Hindus, by Ernest Wood.
(T. P. H., Sydney. Price 1s.)

This handy little book in Professor Wood's accurate and scientific style, contains a complete review of the whole subject and the way to it. The first chapter contains the gist of "The Seven Schools of Yoga," and is clear and concise. Where and how they differ is definitely shown. Separate chapters are given to: The Yoga of Will and Freedom; The Yoga of Love and Union; The Yoga of Thought and Understanding. The fifth and last chapter is a practical introduction to concentration and meditation. All through the book are gems of epigrammatic statement defining the subject; for instance, "tapas" as "effort," which is so often taken as austerity, and even as mortification. The Professor says:

This practice develops right emotion; the former right thought; and the first, right use of the will in work; and the three together, pursued diligently for a time, play havoc with the five afflictions.

With this book one makes no mistake at the start.

KAHUNA

Hebrew Illumination. A study in Essential Religion by W. Winslow Hall, M.D. (C. W. Daniel Co., London. Price 15s.)

Being the studies of fifty cases of Illumination to be found in the Canonical Hebrew Scriptures. Dr. Hall has taken considerable pains in sifting out and placing the details of the experiences of the several illuminants before the reader.

Apparently he has found something of the richness lying hidden in every human soul and he is anxious (he writes under a sense of impulsion, he says) that others should make the necessary preparation for its evolvment; all other undertakings he rightly considers should be governed by, and be contributing to, this great end. He divides the process into three stages, the Call, which is the way of lowly service, the way of unflagging love. "It leads to no desert cave, or monkish cell; it winds in and out among the mirthful homes of men, wherever, indeed, a good turn can be done, or a bad turn averted." Secondly, the Conversion, which is the glad acceptance of God's Will and lastly, by living the best that is in you there comes about the spiritual unfoldment, known as Illumination; a boon which no particular efforts, no mundane circumstances, no human converse, can win, but is a free incalculable gift of God, bestowed on those whose main efforts are a continual, humble, yet hopeful waiting on the Lord.

The work suffers in the writer's "unquestioning acceptance of the Bible". He takes the spiritual experiences as recorded in too literal a sense; and he might have had a wider conception had he studied the subject in the Greek philosophies and the Scriptures of the East; (remembering that the subject is not confined to one race or time after all) and not brushed aside the wealth contained in these books in his exclusive admiration of the Bible.

C. D. W.

Speculum Mentis or The Map of Knowledge, by R. G. Collingwood. (Oxford, Clarendon Press. Price 15s.)

This work is a philosophical analysis of the whole field of knowledge, treated from a rather original standpoint. The writer sees Life whole and indivisible, and Art, Religion, Science, History and Philosophy as mere modes of the mind, in its search for union with Reality, which is beyond the reach of all. But the process of searching, by any of these paths, is supremely worth while and necessary. "Art and religion and philosophy are not vain quests; they are normal activities of the human mind."

But these several activities, though all occupying themselves with the same Reality, are mutually irreconcilable, and it is a mistake to attempt to reduce one to terms of the others. Each is self-sufficient and so exclusive, and only in the accomplishment of its end will the means drop away, and Realisation be One. Thus about religion:

Ordinary religion maintains its equilibrium, so far as it does so, because of its low potential. It is not religious enough to upset its own religiosity. But an intensely religious person, one who takes seriously the highest and deepest elements of his own faith, is bound to come into conflict with religion itself. Very religious people always shock slightly religious people by their blasphemous attitude to religion.

It is a welcome sign of the times to find so Christian an author willing to extend the word "religion" to other faiths, and submit all alike to the same analysis; but even so, while conceding the presence of superstitions and errors in Christianity from mistaking symbols for reality, he claims for it a precedence with which we cannot agree, when he says, "Christianity would seem to be the only agent by which the human mind has ever yet succeeded in liberating itself from superstition . . . the via purgative of the religious mind." A study of the context here seems to show, however, that the Christianity which he exalts to the front place among religions is pure mysticism, and as such no more specifically Christian than Hindu, Buddhist or of Sufi type. The essential point in realisation of the

Self in all, only he calls that Self the Christ, having first shorn that word of its mythical and historical connotations.

Perhaps the finest chapters are those on The Absolute Mind and Absolute Ethics, towards the end. From the latter we quote:

With the disappearance of the last remnant of abstraction in the form of the distinction between the individual and society, the obstacle to the realisation of perfect freedom is removed. The agent is now conscious of himself as absolute mind, and of every other agent, whether in agreement with himself or not, as co-equal with himself. This means that he ceases to regard himself or his country or his party as in the right and everybody else in the wrong, but he regards all actions as manifestations of a will which is always and necessarily rational even when in the wrong, and therefore never wholly in the wrong. He thus sympathises even with his opponents, and in proportion as he becomes truly rational he ceases to regard anyone as an unmitigated opponent, but sees in everyone a fellow-worker with himself in the cause of good. This is the attitude of which universal love is the intuitive or emotional expression

In absolute ethics the agent identifies himself with the entire world of fact, and in coming to understand this world, prepares himself for the action appropriate to the unique situation. The agent acts with full responsibility as embodying and identifying himself with the absolute mind, and his act is therefore the pure act of self-creation.

What better description could we have of the Karma Yogin?

H. V.

Dying Lights Dawning, by Edmund Holmes. (J. M. Dent. Price 6s.)

This volume contains the Martha Upton lectures given in Manchester College, Oxford. Edmund Holmes always gives us something to think about.

In what relation does God, as so conceived, stand to the world of our experience? Theologians sometimes draw a distinction between the *immanence* and the *transcendence* of God, a distinction which corresponds more or less closely with the Indian distinction between God *made manifest* and God *withdrawn into himself* The glory of God is not a thing to be unveiled in an instant and then enjoyed for ever. From one point of view the glory of God will never be unveiled. From another it will unveil itself through all eternity. . . . waiting till our hands are strong enough to lift the veil which hides it from our hearts The world was waiting for a new conception of salvation when Christ appeared on earth; and the world is waiting still. Yet the conception for which it was waiting was given to it by Christ—given to it then, but not yet accepted even by those who call themselves Christians.

The above three quotations, out of many that I should like to quote, are sufficient to show us that these lectures are well worth our careful study and they suggest questions which are being asked everywhere in the Christian world to-day and perhaps elsewhere as well.

We recommend this book as something above the average and that is what we have learned to expect from this well-known and much loved author.

G. H.

The Land of Mist, by A. Conan Doyle. (Hutchinson & Co., London. Price 7s. 6d.)

A most interesting story and one which should impress the most sceptical of its readers widening their outlook with regard to Spiritualism. Every difficulty which faces the enquirer is met and overcome by Enid Challenger and Mr. Malone who attend their first séance in search of amusing copy for the Press, but who become interested beyond their expectations and with the open mind of modern youth search further and find the real value and sincerity of the spiritualist and his work.

In Professor Challenger one realises the difficulties of vision which beset those who bank their all upon their intellect, and why it was that "300 years elapsed between the time when Cæsar's slave and Cæsar saw the light"; but even Professor Challenger is convinced at last. Not by the many interesting and convincing experiments which are made, but by a personal touch, a message from his wife, and the lifting of a lifelong anxiety as to the result of some medical experiment he had made when a young physician.

With characteristic energy, once convinced, he takes up the psychic cause in all the vehemence with which once he denounced it, and electrifies his former associates with startling articles in the papers, "The obtuse incredulity and stubborn unreason of the prelates who refused to look through the telescope of Galileo has been far transcended by those noisy controversialists who rashly express extreme opinions upon those psychic matters which they have never had either the time or the inclination to examine" and in his opinion "the opponents did not in truth represent the thought of the twentieth century but might rather be regarded as mental fossils dug from some early Pliocene horizon."

However perhaps his closing words, as he passes out of the story, are the most significant: "my heart is very light to-night" he says, and on these words seem to hang the whole purpose of the book; a great longing on the part of the author that people should realise the immensity of suffering which might be saved if only they would explore for themselves the definite knowledge which is available of after death conditions, so fitting themselves for some understanding of the time when they too pass on.

Many there are who know much and would gladly give of their knowledge, but old superstitions are so hard to dislodge and affairs of this world allow little time for thought about the next.

How much the Church might help her people is shown forcibly in the character of Charles Mason, who preaches Christianity with psychic knowledge superadded, and by the additional power it brings to himself is able to release an earth-bound soul, and free it from great misery.

All who can read this book without prejudice will consider it one of the best pieces of propaganda as yet sent into the world by its enthusiastic author.

U. C.

Towards the Stars, by Dennis Bradley. (T. Werner Laurie, London. Price 7s. 6d. net.)

Towards the Stars is a contribution to the rapidly increasing and already voluminous literature of spiritualism. Mr. Bradley has already made a name for himself in the world of books by *The Eternal Masquerade* a satire on modern society, which we have not read but which has reached an edition of 60,000 and which is described in *The Times Literary Supplement* as "written with a Latin grace" while *The New York World* says, "We are vastly entertained by his pungent wit and satirical erudition." One would expect then that a mind so keenly alive to the follies and weaknesses of ordinary human beings would exercise the same intense critical faculty in the face of phenomena of the *extra-physical* worlds.

The results are faithfully recorded of a series of sittings with an uncommonly good medium; and because of the extreme care taken with the experiments, Mr. Bradley produces a spiritualistic book of more than ordinary interest. Mainly because of some features which seem to belong peculiarly to this special medium. One of which is that "Valentine, the medium, often speaks and can be spoken to at the same moment that the spirits are speaking". Another is that several "spirits" appear to be able to enter into the general conversation intelligently. A third is the variety of characters from the other side who take part in the séances. Some are the futile apparitions to whose appearance one is accustomed at most sittings; but there are indications through some other more intelligent agents that the astral plane inhabitants with whom the spiritualists are in contact appear to be waking up to the fact that messages from dead relations do not represent all that their friends are looking for from this side of the veil.

Many well-known people have taken part in these sittings with the medium Valentine, among them Senator Marconi, Sir Arthur Conan Doyle, Cyril Scott, Stewart Hodgson and others. Like all converts Mr. Bradley is somewhat unnecessarily intolerant of the unbelievers; but further explorations into the world of the unseen may leave him less sure of himself and more cautious in drawing conclusions. In the meanwhile he tells us the book is only a prologue. May we suggest that in further publications much evidence of a purely personal character and value might be omitted. The general reader is not interested in such things and their inclusion makes tedious reading. Let us have what the spirits can tell us of Science, art, philosophy, etc. With these we can experiment, and test their truth and value.

Theosophists will find the interest of the book lies in what it indicates of the development of spiritualism. It contains no revelations for them, nor any new facts.

A. A.

Birds and Man, by W. H. Hudson. (Duckworth & Co., London. Price 6s)

For the mind that sees beauty in Nature, the life in the form, and therefore the joy of Life in all sentient creatures, this book is full of a great variety of pleasures. It is a joy and a surprise to follow Mr. Hudson in so many different fields, and all of them so familiar to him. To a foreigner he makes the English countryside known, intimate, lovable, for he knows and gives the touch which only the lover can know and give. It is refreshing to find science at last linked with the life-side of nature, giving to the student a love of the hedgerow rather than the specimen case and the smell of camphor. When one needs a holiday and cannot get away from the reek of the city take up *Birds and Man* or any other book of this gifted recorder of life. Or learn to see and record in a sympathetic way the beauty that is all around us if we look for it. The way the author turns from birds to flowers, shows his breadth of vision though we may intimate our difference of opinion as to colour. When one has the theory of the Rays, one is able to see a deeper significance to likes and dislikes of form and sound as well as of colour.

A. F. K.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1926, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Shanghai Lodge, T.S., Entrance fees of 3 members and dues of 20 members, per 1926	69	1	9
T.S. in Sweden, 630 members, per 1925	339	15	0
Dawn Lodge, T.S., Shanghai, 20 members	57	7	4
Mr. Heli Van H. Labberton, dues up to 1925	27	0	0
Hongkong Lodge, T.S., a new member, per 1926, 10s.	6	8	0

DONATIONS FOR "ADYAR DAY"

Singapore Lodge, T.S.	10	0	0
Vienna Members	10	0	0
Ahmedabad Lodge, T.S.	25	0	0
Maharashtra Lodge, T.S., Poona	5	0	0
Delhi Lodge, T.S.	8	0	0
Poona Lodge, "	11	4	0
Mr. D. P. Kotewal, Karachi	11	6	0
Colombo Lodge, T.S.	35	0	0

DONATION

Mr. J. P. W. Schuurman	50	0	0
	665	10	1

Adyar

10th March, 1926

A. SCHWARZ,

Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1926, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Mr. C. A. Mehta, Adyar	5	0	0
Miss E. Knudsen, S. Africa, for Food Fund	40	0	0
Mr. J. P. W. Schuurman, Adyar	20	0	0
Round Table, Southern California	69	10	0
Mr. H. Defares, Bandjermasin, Borneo	11	9	11
"A Friend," Adyar, for Food Fund	500	0	0
and for general purposes	1,000	0	0
Beauséant Co-Masonic Lodge, London, £2-6-2	30	4	7
	1,676	8	6

Adyar
10th March, 1926

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Fresno, Calif., America ...	Fresno Lodge, T.S.	16-10-1925
Ventura, Calif., America ...	San Buena Lodge, T.S.	17-11-1925
Hollywood, Calif., America	Hollywood Junior Theosophical Fraternity Lodge, T.S.	7-1-1926
London, England ...	City Lodge, T.S.	27-1-1926
Hemswell, Lincs., England	Hemswell and Harpswell Lodge, T.S.	1-2-1926
Doncaster, England ...	Doncaster Lodge, T.S.	do.
Akeed, Bhimavaram, India	Rajagopal "	17-2-1926
Kotah, Rajputana, India ...	Kotah "	do.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
London, England ...	East Finchley Lodge, T.S.	7-1-1926
Reno, Nevada, America ...	Reno Lodge, T.S.	30-12-1925
Stockholm, Sweden ...	Dharma Lodge, T.S.	1-1-1926

Adyar
10th March, 1926

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1926, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Canadian Theosophical Federation, Fees and Dues of 3 new members, per 1926, £1-2-10	14	15	0
Miss Athalia Wernigg, Port Blair, per 1926	15	0	0
Swiss International Theosophical Federation, Entrance fee of 1 member and dues of 78 members, per 1926, £2-15-4	35	15	0
T.S. in England, 1,505 members, per January and February, 1926, £50-3-4	663	1	1

DONATIONS

Members of T.S., in Scotland, Balance of cost of Motor Truck, £80	1,053	12	8
For "Adyar Day":			
Besant Lodge, T.S., Bombay	66	0	0
Vienna members, £3-10-0	46	3	0
Edinburgh Lodges, Glasgow Lodge, Langside Lodge, T.S., £9-6-2	123	3	0
	2,018	1	9

Adyar
10th April, 1926

R. G. MACBEAN,
Acting Hon. Treasurer.

A NATIONAL SOCIETY REVIVED

A Charter for a National Society to be called "THE RUSSIAN THEOSOPHICAL SOCIETY OUTSIDE RUSSIA" was issued on February 1st, 1926, to Madame Anna Kamensky, with its administrative centre in GENEVA, SWITZERLAND.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Courmettes, France ...	Lumière Lodge, T.S. ...	12-11-1925
Athens, Greece* ...	Blavatsky and Olcott Lodge, T.S. ...	10-12-1925
Reval, Estland, Germany ...	Lucifer Lodge, T.S. ...	11-12-1925
Epinal (Vosges), France ...	Maitreya ,, ,, ...	15-12-1925
Tanger, Maroc, ,, ...	Christos ,, ,, ...	25-1-1926
Norfolk, Virginia, America	Shri Krishna Lodge, T.S. ...	26-1-1926
Montpellier, France ...	Maranatha ,, ,, ...	26-1-1926
Murshidabad, India ...	Santee ,, ,, ...	12-2-1926
Astoria, Long Island, America ...	Astoria ,, ,, ...	17-2-1926
Holloway, England ...	Holloway ,, ,, ...	26-2-1926
Paris, France ...	Le Foyer ,, ,, ...	3-3-1926

Adyar

10th April, 1926

J. R. ARIA,

Recording Secretary, T.S.

* Attached to T.S. in France.

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, teachings and beliefs 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

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THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th April to 10th May, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
German Section, T.S., Hamburg, per 1926, £10	130	0	0
T.S. in Ireland, 115 members, per 1926, £3-16-8	50	13	0
" " Denmark, 140 members, per 1925, £4-13-4	61	10	7
Two new members, Hermes Lodge, T.S., Canadian Theosophical Federation, per 1926, \$2'42	7	5	0
Mr. W. H. Barzey, Free Town, West Africa, Dues to Headquarters, per 1926, £1	13	0	0
Belgian Section, T.S., per 1925, £4-10-0	59	8	4
T.S. in England, 390 members, per March, 1926, £13	172	1	2
A new member of the North China Lodge, T.S., Tientsin, per 1926	7	0	0

DONATIONS FOR "ADYAR DAY"

American Section, T.S., through U. S. Adyar Committee, \$5,500	14,925	6	0
Bhavnagar Lodge, T.S., Kathiawar	22	0	0
Norwegian Section, T.S., £4	52	13	10
T.S. in Wales, £5	66	1	3
	<u>15,567</u>	<u>11</u>	<u>2</u>

. Adyar
10th May, 1926

R. G. MACBEAN,
Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1926, are acknowledged with thanks:

DONATIONS

	RS. A. P.
Through the President, Theosophical Society ...	... 1,000 0 0
Dr. Y. M. Sanzgiri, Bombay, White Lotus Gift for Food Fund ...	... 15 0 0
	1,015 0 0

Adyar
10th May, 1926

R. G. MACBEAN,
Acting Hon. Treasurer.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Linares, N. L., Mexico ...	Blavatsky Lodge, T.S. ...	17-11-1925
Campeche, Cam., Mexico ...	Surya " " ...	28-12-1925
Rome, Italy ...	Amor-Buddhi " " ...	1-3-1926
Leigh, Lancashire, England... ..	Leigh " " ...	23-3-1926
Rome, Italy ...	Amor-Manas " " ...	31-3-1926
Bexhill-on-Sea, England ...	Bexhill " " ...	10-4-1926
Hitchin, Herts. " ...	Hitchin " " ...	do.

CHANGE OF NAME

The Amor Branch in Rome chartered 27-3-1922 has changed its name to Amor-Atma Branch.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Leytonstone, England ...	Leytonstone, Lodge, T.S. ...	16-3-1926
Rome, Italy ...	Alcyone " " ...	30-3-1926
Firenze, Italy ...	Azione " " ...	4-4-1926
Surbiton, England*	Dharma " " ...	10-4-1926

Adyar
10th May, 1926

J. R. ARIA,
Recording Secretary, T.S.

* Amalgamated with the Kingston Lodge, T.S.

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Theosophical Publishing House, Adyar, Madras

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It is requested that all remittances intended for the Treasurer, Theosophical Society, may always be made payable to that officer and NOT to any individual by name, so that in cases of absence, or illness, they may be dealt with by the properly authorised "locum tenens" without unnecessary inconvenience and delay.

The same applies, of course, to the address for correspondence.

Adyar
10th June, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer-

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th May to 10th June, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Shanghai Lodge, T.S., a new member, per 1926, \$5 ...	6	8	0
German Section, T.S., Hamburg, per 1926, £5 ...	65	0	0
North China Lodge, T.S., Tientsin, a new member, per 1926 ...	7	0	0
T.S. in Engand, 415 members, for April, 1926, £13-16-8...	183	6	8
"Fraternité" Lodge, T.S., Swiss International Theosophical Federation, Charter Fee, and 14 new members, per 1926 ...	50	9	0
Canadian Theosophical Federation, 2 new members, per 1926, in addition to old account ...	14	5	0

DONATIONS

Ahmedabad Lodge, T.S., White Lotus Day Collection ...	8	0	0
"E. A. M.," Greenock, Scotland, for Jubilee Convention Fund, £5 ...	65	0	0
U. S. Adyar Committee, for various activities, \$1,741-8-7 ...	4,791	14	0
Jönköping Lodge, T.S., Sweden, for "Adyar Day" ...	41	7	0
	5,233	1	8

Adyar
10th June, 1926

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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

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DONATIONS

	Rs. A. P.
Gaya Lodge, T.S., White Lotus Day Collection for Food Fund ...	10 0 0
Indraprastha Lodge, T.S., Delhi, White Lotus Day Collection ...	7 0 0
Mr. Fricke, Amsterdam, through Miss M. A. de Graaff, £2 ...	26 0 0
	43 0 0

Adyar

10th June, 1926

REGD. G. MACBEAN,

Acting Hon. Treasurer.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Valencia, Spain	... Oriente Lodge, T.S. ...	15-3-1926
Caguas, Porto Rico	... Aida Vincenty ,, ,, ...	28-3-1926
Almeria, Spain	... Morya ,, ,, ...	28-3-1926
Guantanamo, Cuba	... Hijos de la Luz,, ,, ...	30-3-1926
Warsaw, Poland	... Brotherhood ,, ,, ...	1-4-1926
Lappeenranta, Finland	... Tutkija ,, ,, ...	2-4-1926
Helsingi, Finland	... Helsingin Teosofinen Keskuslooshi Lodge, T.S. ...	3-4-1926
Biarritz, France	... Wedgwood Lodge, T.S. ...	27-4-1926

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Ibi (Alicante), Spain	... Alcait Lodge, T.S. ...	28-3-1926

Adyar

10th June, 1926

J. R. ARIA,

Recording Secretary, T.S.

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—1926—

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THE NEW ORIENT

A Journal of International Fellowship

Edited by **SYUD HOSSAIN**

THE NEW ORIENT provides a meeting place for the keenest, most sincere and most sympathetic minds of East and West. It seeks to cover the entire field of political, economic and cultural relations between East and West from a constructive and forward-looking viewpoint, and to interpret the Renaissance that is dawning over the East against the background of her age-long civilisation.

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12 Fifth Avenue, New York City, U.S.A.

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THE THEOSOPHICAL SOCIETY

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	RS.	A.	P.
German Section, T.S., Hamburg, per 1926, Last instalment, £5 ...	65	0	0
North China Lodge, T.S., Tientsin, a new member, per 1926	7	0	0
T.S. in Australia, part payment, per 1926	321	0	0
Dutch Section, T.S., Amsterdam, 2,500 members, £83-6-8...	1,107	1	2
The Federation of European Sections of the T.S., Leerdan, for Convention expenses, £75 ...	991	6	2

DONATIONS

Madrid Branch, T.S., for "Adyar Day" ...	24	2	0
Etawah Lodge, T.S. (U.P.), for the six shrines of different religious under construction at Adyar ...	12	0	0
Scotch friends through Mr. Wm. McLellan, Glasgow, for upkeep of motor car at Adyar, £5-1-6 ...	65	0	0
Anon for a Theatre and Lecture Hall at Adyar ...	5,000	0	0
T.S. in Portugal for "Adyar Day," £7-12-2 ...	100	8	7
	7,693	1	11

Adyar

10th July, 1926

REGD. G. MACBEAN,

Acting Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS
FINANCIAL STATEMENT

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DONATIONS

	Rs. A. P.
Blavatsky Lodge, T.S., Bombay, for White Lotus Day, for Food Fund ...	75 0 0
T.S. Employees' Co-operative Credit Society, Urur, Adyar	28 14 5
„ in Scotland, White Lotus Day Collection at Scotch Headquarters, and Dundee Lodge, T.S., £5-12-6 ...	74 10 8
„ in Wales, White Lotus Day Collection, per Mr. Peter Freeman, £2 ...	26 8 2
	205 1 3

Adyar
10th July, 1926

REGD. G. MACBEAN,
Acting Hon. Treasurer.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Austin, Texas, U.S.A. ...	Austin-Dharma Lodge, T.S. ...	15-3-1926
Florida, Coral Gables, U.S.A. ...	Coral Gable Lodge, T.S. ...	„
Nashville, Tenn., U.S.A. ...	Besant „ „ ...	17-3-1926
Ann Arbor, Michigan, U.S.A. ...	Ann Arbor „ „ ...	21-3-1926
Rochester, New York, „ ...	Iris „ „ ...	24-3-1926
Cakovec, Yugo-Slavia ...	Sloga „ „ ...	16-5-1926
Jhang, Punjab, India ...	Jhang Maghiana Lodge T.S. ...	29-5-1926
Kudanagiri, Orissa, India ...	Gadadhar Lodge, T.S. ...	„
Morges, Switzerland ...	Fraternite Lodge, T.S. ...	17-6-1926

Adyar
17th July, 1926

J. R. ARIA,
Recording Secretary,

LODGES DISSOLVED

The Council of the National Society in Egypt has reorganised its Lodges returned three Charters of the L “Isis,” “Giordano Bruno” and “Concorde” to Adyar Headquarters. The number of active Lodges in Egypt being only five. The S automatically ceases to exist.

The General Secretary is appointed Presidential Agent for

Adyar
7th July, 1926

J. R. ARIA
Recording Secretary

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